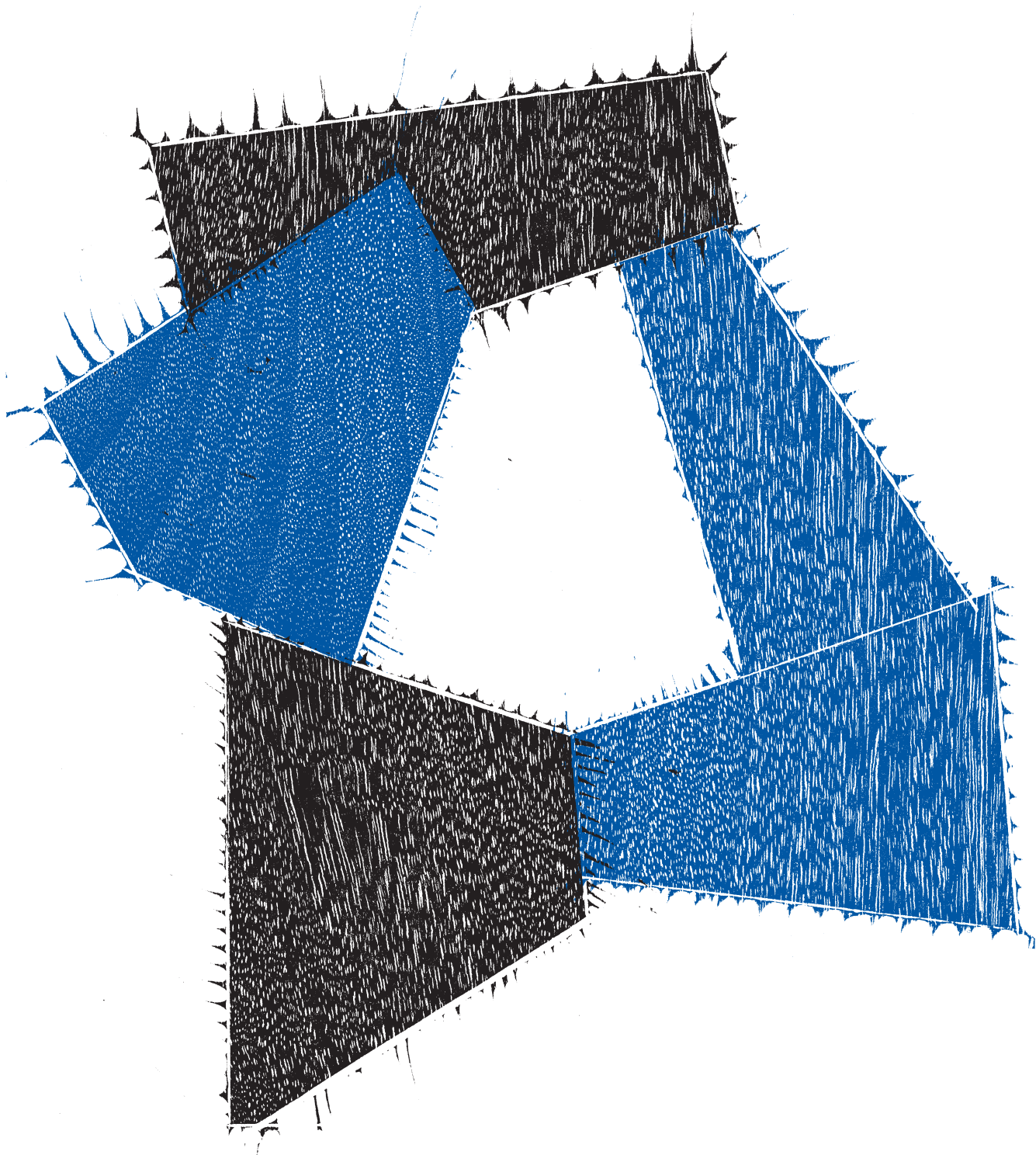


משכן הנפש  
MISHKAN HANEFESH





מחזור לימים הנוראים

# משכן הנפש

MISHKAN HANEFESH

*Machzor for the Days of Awe*

ROSH HASHANAH

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*whose philanthropy was directed*  
*to the Jewish people and*  
*their principles, as set*  
*forth in the Torah.*



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## Introduction

OPENING A PRAYER BOOK on the High Holy Days, what do we hope to find? This is not an easy question, since the *machzor* (if it succeeds) leads us on a path across rough terrain: honest soul-searching; reflection on our deeds, especially on how we have fallen short; introspection about our personal qualities and how they impact our closest relationships; examination of our beliefs about what it means to be human and Jewish in relation to the world and to God; feeling the loss of loved ones and thinking about our own mortality; asking forgiveness and bestowing it. The inner path that we travel on these days is not smooth; it is paved with remorse, grief, and guilt; but also with holiness, awe, gratitude, and hope. It tests our spiritual stamina; and we do well to make use of imagination and memory.

The concerns to which this *machzor* speaks are as wide and profound as the human condition itself. But the preeminent focus throughout *Mishkan HaNefesh* is on the two all-important themes of Rosh HaShanah and Yom Kippur: *t'shuvah* (return) and *cheshbon hanefesh* (accounting of the soul). These two themes form the Jewish purpose of the High Holy Days. And like the holy days themselves, these themes tower above all else.

The work of *t'shuvah* and *cheshbon hanefesh* — which Judaism deems so vital — requires unflinching honesty, concentration, dedicated space, and uninterrupted time. It is best undertaken in solitude, for it entails an inward-focused journey that is deeply personal. Yet this journey is enriched by a sense of shared endeavor and communal support. The Days of Awe provide the time for this inner work; the gathered community and its spiritual leaders provide inspiration; and the *machzor* provides both a script and springboard for our efforts.

Our hope is that this *machzor* will

- inspire participation in the multifaceted experience of the High Holy Days — from feelings of awe to moments of solace, from the solitude of contemplation to the solidarity of song and worship;
- guide worshipers, in accessible ways, through the journey of *t'shuvah* and *cheshbon hanefesh*;
- bridge the personal and the communal, the ritual and the ethical dimensions of the High Holy Days; and
- provide meaningful liturgy to those who pray regularly, and welcome those who are new to Jewish practice.

*Mishkan HaNefesh* draws from the deep wellsprings of Jewish liturgy, history, thought, music, interpretation and creativity. We embrace the rich liturgical voices of the Jewish past and the aspirations of our people today. Our hope is to offer metaphors and images of God that will speak to our time, as the prayers of the *Union Prayer Book* and *Gates of Repentance* spoke with depth and authenticity to theirs; our goal is a book whose tone and theological range are uplifting, inviting, and challenging.

Most important to our work are the people for whom this book is intended: the members of a dynamic, ever-changing, and diverse Reform Movement who gather in community to experience awe and forgiveness and hope, as well as all others who seek to find a spiritual home in this prayer book. Some call themselves classical Reform; some seek to recover and reinterpret the broader Jewish heritage. Some resonate with traditional views of God; others find it hard to believe in God at all.

We believe that the Reform nature of this *machzor* will be most evident in its respectful yet fresh approach to tradition; in its unwavering commitment to the equality of men and women; in its attention to concerns that are both immediate and timeless — the fears and hopes of the people who will pray from its pages; in its faithfulness to the ethical and justice-seeking dimension of Judaism; in its embrace of the universal and the particular; and perhaps, most of all, in its effort to deal with the tension between the historical theology of the High Holy Days (God’s sovereignty and judgment) and more contemporary beliefs, such as the theology of human empowerment.

*Mishkan T’filah* has provided the paradigm and framework for this *machzor*. Its right-side/left-side format encourages diversity, choice, and the inclusion of many “voices.” We have sought to create a dialogue — or confrontation — between the texts on facing pages; to enliven, question, challenge, and engage passionately with the tradition bequeathed to us by our ancestors.

Commentary is an integral part of this prayer book. Our hope and expectation is that High Holy Day worship will entail silent time for individual study. The commentary aims not only to explain the themes and vocabulary of the traditional liturgy, but also to encourage deep reflection in a manner both intellectually engaging and spiritually provocative.

Each service in *Mishkan HaNefesh* begins with a thematic phrase that is intended to highlight the essence of the service, as shown in the table on the facing page. There is in this sequence of services and themes a trajectory — a thematic arc — from the opening of the High Holy Days to their close. We navigate our way from “*Avinu Malkeinu*, renew us” to “You hold out Your hand.” We begin

with supplication; we end with an affirmation. We begin with a personal hope (Can we truly begin again? Can we start fresh?); we end by feeling the reality of a relationship with One beyond ourselves — the God whose hand is stretched out to meet us, whose transformative power is manifest within and around us. The gates of *N'ilah* close; the New Year begins, and we know ourselves called — individually and communally — to live with love, awe, integrity, and joy. Ten Days of Return. Ten services of Rosh HaShanah and Yom Kippur: each one a rung on the ladder that spans earth and heaven, elevating our thoughts and our lives to higher purpose.

Worship Service	Theme	Source
ROSH HASHANAH		
Evening	<i>Avinu Malkeinu</i> , renew us	Liturgy
Morning	Hear the call of the shofar	Liturgy
Afternoon	And we shall bless the Eternal, from this time and forever	Psalm 115:18
YOM KIPPUR		
Evening	I forgive, as you have asked	Numbers 14:20
Morning	You stand this day, all of you, in the presence of Adonai your God	Deuteronomy 29:9
Afternoon	You shall be holy	Leviticus 19:2
<i>Avodah</i>	May we ascend toward the holy	Liturgy
<i>Eileh Ezk'rah</i>	For these things I weep	Lamentations 1:16
<i>Yizkor</i>	These are the lights that guide us . . . These are the ways we remember	Hana Senesh
<i>N'ilah</i>	You hold out Your hand	Liturgy

What is the meaning of the name *Mishkan HaNefesh*? In the Book of Exodus, we read that artisans designed and built a *mishkan* — a dwelling-place or sanctuary — for Israel's communal worship of the God who wrought the miracle of freedom. The word *nefesh* usually means soul or person. One way to translate *Mishkan HaNefesh* is "Sanctuary of the Soul," which suggests that each person's spiritual quest happens within the holy space of the community. We hope that this *machzor* will be a "meeting place" for the inner life of each individual, the warm embrace of community, and the sacred traditions of the Jewish people. May this book be a source of healing and repair; and may it provide nourishment to meet the spiritual hunger of our times.

# About *Mishkan HaNefesh*

## A Note on Philosophy and Design

THE DESIGN OF *Mishkan HaNefesh* reflects the following philosophy of prayer:

1. Varied theological approaches that enable a diverse congregation to share religious experience and spiritual growth.
2. Universal access to the worship experience within a liberal Jewish setting.
3. An inclusive and egalitarian spirit.
4. An insistence on intellectual honesty and authenticity.
5. Integration of the communal nature of Jewish worship with opportunities for individual prayer and silent reflection.
6. Creative innovation to address contemporary Jewish concerns.
7. Commitment to Reform tradition, as well as the larger Jewish tradition.

This *machzor* has been structured to encourage individuals to participate at their own pace and in their own way. Some may wish to focus on a commentary or a challenging poem while the congregation sings a prayer.

*Mishkan HaNefesh* features three kinds of pages: WHITE pages with three basic elements: a traditional Hebrew prayer, a faithful translation, and a transliteration; GRAY-tinted pages for alternative translations, poems, counter-texts, and creative readings; and bordered, BLUE-tinted pages for study texts or silent meditations. All three have commentary of a spiritual, historical, or literary nature at the bottom of the page, as well as source citations. Thus this *machzor* encourages learning both during worship and in preparation for the High Holy Days.

The white pages may be called *keva* (fixed prayer); their corresponding gray pages may be called *kavanah* (focusing prayer); and the blue pages are intended for private devotion and study. But prayer-leaders and worshippers may choose to vary the use of these pages.

Much of this *machzor* follows the “two-page spread” format of *Mishkan T’filah*. However, the use of three distinctive page styles creates greater variety in the present volumes. Pages of the same type may occasionally occur in series. The three services for Yom Kippur afternoon — *Avodah*, *Eileh Ezk’rah*, and *Yizkor* — contain only white pages on which the *keva* prayers are integrated with creative prayers and poetry. (*Yizkor* begins with its own brief introduction regarding usage.)

There are very few instructions in *Mishkan HaNefesh*, in order to allow

for *minhag hamakom* (local custom) and flexibility from congregation to congregation. Where they exist, the instructions are intended to provide clarity, not uniformity. Headings at the top of each page and vertical “navigation bars” (in Hebrew on the right side and in English on the left side) help worshipers to identify a prayer unit within the liturgical rubrics.

## About the Translation

We have approached the work of translation as a sacred challenge: namely, to create a prayerful, meaningful experience in English that is equivalent to the experience of praying in Hebrew. Not identical, but equivalent. A literal or “word for word” translation cannot fully achieve such an experience because of the ways in which languages differ from one another: in sound, syntax, rhythm, and structure; and in the layered meanings of words and idioms that are unique to the culture in which a language grows.

The English versions of the prayers, Torah readings, and haftarah readings in *Mishkan HaNefesh* are original, faithful translations. This means that we render texts “idea for idea” or “feeling for feeling” instead of “word for word.” And it means that we may use an English idiom that differs from the original idiom. Our goal is to convey the intention of the Hebrew prayer and its impact, though a given English word may not match a dictionary gloss of the corresponding Hebrew word. Fidelity in the translation of a prayer book requires faithfulness also to the overall experience of Jewish worship.

Traditional Hebrew prayer is intimate and direct; poetic and musical; allusive and highly charged with meaning. It is a powerful meeting-place of sound and sense. In our faithful translation we aim for these qualities in English. And we strive for language that conveys the values, hopes, and aspirations of the Jewish people in relationship with the Holy.

## About the Transliteration

Our transliteration reflects spoken rather than written Hebrew. In general, it does not replicate (nearly) silent letters or doubled Hebrew consonants. Well-known Hebrew words are spelled conventionally, while the pronunciation of biblical Hebrew is treated with the greatest precision.

To encourage participation, we do not use unfamiliar and distracting signs and characters. Aside from the English alphabet, we use only the following symbols: an APOSTROPHE, to indicate a vocal *sh’va* (the half-vowel sound heard in the first syllable of the word “about”); a HYPHEN between certain words, to show the correct rhythm and syllable stress; and a RAISED DOT, to separate certain letters so that each one is pronounced distinctly — for example: *va·ed, yit·halal*.

# Pausing at the Threshold: In Praise of Open Gates

RABBI LAURA LIEBER, PhD

MY EXPERIENCE of the High Holy Days is shaped by how they end: the drama of heavenly gates — open for ten days, but now, at *N'ilah*, swinging shut, our prayers pelting up against them like pebbles. Will our repentance and our heartfelt wishes make it in? Will the words of our lips be welcomed in or shut out? The sun is setting. Time is of the essence! We feel power in the recurrence of words and melodies, urgency in the final shofar blast; and we know in our bones that this moment is fraught like no other time in the liturgical year. Rendered receptive (or simply worn down) by fasting and the sheer length of the services, I surrender to the ancient sounds, and to the unvarnished, almost primitive, imagery. By submitting to this process, I let the holy days alter how I see the world, at least for these few hours — but, if I have done this well, for far longer.

The potent image of a gate swinging shut has a counterpart in the liturgy: the monumental Book of Life, also imagined as being shut — sealed for another year. But if we wish to find our way to and through the gate of *N'ilah*, it helps to travel back in time and revisit the intensifying routines of the Ten Days, the optimism of Rosh HaShanah, the gentle and insistent pleading of Elul. Our task is to gain entry, to pass through, to be transformed. Rosh HaShanah — the entire holy season — is more than sacred time. It is sacred space: a threshold.

Doorways are charged spaces. We know intuitively that the world on one side of a door is different from the world on the other side. Inside–outside, nurture–nature, safety–danger, private–public: any number of binaries are made real and concrete by the placement of a doorway. There is power and potential at the threshold, but also danger and vulnerability. Normally we give little thought to the doors and gates through which we pass, but the High Holy Days are different: we construct an “existential doorway” and linger there for ten days of reflection.

Rosh HaShanah, then, is the moment of opening the door — or, perhaps more accurately, it is when we perceive a passageway that always exists but goes unnoticed. What awaits us on the other side?

In the Torah, God warns Cain that “transgression crouches in the entranceway” (Genesis 4:7). What awaits us on the other side of the threshold is unknown,



unknowable. It may not be pleasant, or even good. A year of decision-making lies behind us and demands an accounting; a year of decision-making lies before us and poses for each of us a fundamental challenge: will we stumble as we cross the threshold? Will we manage to leave some of our waywardness behind? Rosh HaShanah is a time for starting fresh, for taking stock, and for identifying ways to be better — not ways to be perfect. Transgression awaits, crouching at the door even as we enter. The possibility that we will repeat the same mistakes, or make worse ones, hangs over us as we anticipate the year to come. But we can also strive to clear the New Year portal of its old obstacles; to cast off old ways even as we “cast our bread upon the water” in the ritual of *Tashlich*. We know that missteps await us as we cross the threshold; hence, the importance of making this crossing with our eyes wide open. The Torah reminds us on Yom Kippur afternoon: “You shall not put a stumbling block before the blind” (Leviticus 19:14). This law, metaphorical even in ancient times, includes ourselves: we cannot control how others may cause us to stumble, but we can try to master our own steps.

Any of us might stumble and fall victim to the evil that lurks at the threshold. Liminal territory — the boundaries where different realms touch and blur in subtle ways — are fraught with potential danger. And this may explain why, in ancient Babylonia, Jews and non-Jews alike believed that magic bowls buried in doorways would trap demons; why the Israelites in Egypt marked their lintels with the blood of the paschal sacrifice as warning and protection; why even now we adhere to the command to affix a mezuzah to our door — the precious scroll that bears on its container the Divine name *Shaddai*, an acronym for *Shomeir d’latot Yisrael* (“Guardian of the doorways of Israel”). Doorways are symbolic markers of the boundary between danger and safety, involving both piety and protective magic.

At Rosh HaShanah we confront not only our responsibility for what we are able to do and change, but also how little control we have. We pass into the New Year regardless of our intentions or actions, haunted by the wrenching, unsentimental picture painted by *Untaneh Tokef*. Who shall live and who shall die? Who by fire and who by water? Who at a ripe age and who far too young? Only repentance, prayer, and *tzedakah* can ameliorate the harsh decree. As we pass through the doorway, we feel, on a visceral level, the dangerous uncertainty of our lives: despite our efforts, we may be found wanting, our acts deemed insufficient. A mirror hangs near this doorway that is Rosh HaShanah, inviting us to examine ourselves before we step over the threshold. We see for ourselves how frail and flawed we are. Scrutinizing our wrongs and misdeeds helps us to recognize them when they reappear, cleanse ourselves of them, and forgive them in others. We do well to look both ways before we cross over.

Rosh HaShanah brings us to the edge of many thresholds, not only the New Year and not only imminent danger. Who knows? Perhaps something better awaits us. The open door of repentance offers promise and possibility; a sense of welcome, hospitality, and refuge. The threshold of Rosh HaShanah is both a passage *through* and a doorway *into*. As anxious as we may feel when confronting the unknown, our prayers remind us that we are not forever constrained by habit and history. Pausing at the threshold fortifies us for the journey.

Rosh HaShanah is a moment of opening. The gates of repentance swing wide; the Book of Life is turned to a new page. For a precious few days the portals are unlocked and open. Then, at *N'ilah*, the gates close and our fates — metaphorically — are sealed. But even as the gates of repentance are closing, others begin to open: the gates of prayer, the gates of tears, the gates of righteousness. Our challenge is not merely to enter the New Year, but to discover the many openings to a better life.

We stand on the threshold. Let us enter!

## Why “Sin” Still Matters, or What’s a Heaven For?

RABBI LAWRENCE A. HOFFMAN, PhD

THE WORLD that gave birth to Rabbinic Judaism imagined a cosmos that was moral to its core — the locus of a struggle between light and darkness, good and evil, sacred and profane. The sacred forces of pure goodness were sometimes described as angels, inhabiting the heavenly realm where the sun shines brightly and the stars illuminate the night; by contrast, the profaning forces of evil were demonic, preferring the netherworld of utter darkness.

We human beings inhabit the world in between: mixtures of good and evil. Our souls, which are pure, come from on high and return to God when we are gone. Our body is the soul’s temporary corporeal home. As the soul seeks out light, so the body tends naturally toward its earthen origins; it erodes, runs down, wears out; and eventually — stripped of the soul — it decomposes, dust returning to dust.

Having no bodily desires, the soul is altogether righteous; while the body (left to its own devices) prefers gluttony, wantonness, and depravity. God on high has instructed us how to control our appetites through a regimen of disciplined behavior (what Jews call *mitzvot*) and regularized connectedness to the Divine (sacrifice or prayer). Some truly righteous individuals — the saints (*tzadikim*) — may ignore their bodies to the point of becoming emaciated and ascetic, even “otherworldly.” Others become accustomed to evil and end up inveterate sinners (*poshim*).

Much of ancient lore — Jewish, Christian, and otherwise — discussed the extent to which righteousness might triumph, how sinful human beings naturally are, and the means by which we might atone for our sins while still alive, so as to avoid the punishment that a just God must surely have reserved for sinners in the world-to-come.

The Rabbis accepted most of this cosmos that pitted good against evil. Our liturgy still reflects it, especially on the High Holy Days, which are given over to self-reflection and moral accountability. Our uncompromising monotheism generally balked at establishing any absolute rivals to God — an alternative deity

in charge of evil (as in Zoroastrianism, for example) or a personified Satan as a semi-divine creature operating independently from hell. But the satanic is not altogether absent, especially in medieval systems of thought like Kabbalah; and otherwise, the picture of a universe engaged incessantly in the war between good and evil is central to Rabbinic Judaism. It is also precisely the universe against which modern thought has contended. No wonder we have problems with the theology of the High Holy Days.

It was the very essence of science to change our picture of the universe: not superhuman forces twisting reality to their own preferences, but the disinterested process of natural law and neutral morality. Sickness is a matter of pathogens — not punishment. Darkness is the mere absence of light. There is no heaven and no hell, no moral dualism altogether, in the world that scientists study.

Yet, somehow, our minds recoil at the thought that there is no such thing as good or evil. The rise of science saw also, therefore, the birth of a philosophical discipline known as ethics. At one extreme was an early twentieth-century school of thought whose adherents held that statements about right and wrong are neither true nor false; they are just meaningless. British philosopher A.J. Ayer famously summed up the argument by demoting claims of ethics to mere personal preference. “Murder is wrong” means simply that the speaker disapproves of murder. A more popular version of Ayer’s claim was to say that ethics are relative: what’s wrong for you may be right for me. But surely Hitler’s Auschwitz was more than wrong-just-for-Jews-but-right-for-Nazis. Most thinking people will readily concede that wanton genocide is simply, entirely, and unequivocally wrong.

We struggle with how to make sense of that basic moral intuition now that we have replaced the pre-modern moral universe with a modern scientific one.

For say what you will, at least our medieval ancestors were properly attuned to the centrality of right and wrong as standards of human behavior. We would not for one moment consider returning in time at the expense of losing what science has accomplished, but we should, at least, acknowledge what was lost: in a world without God, said Dostoevski, everything is permitted. Not that the medieval world was so virtuous! Killing, maiming, and torture were everyday realities. But that was the result of having power, which actually does corrupt — the natural outcome of despotic rulers, both secular and religious. We have rightly fought for centuries to overcome such whimsical tyranny; but in so doing, we have “thrown out the baby with the bath water.” In abandoning also the terms with which our ancestors painted a universe of good and evil, we have forfeited the power of language even to name the good as good — and evil as evil — in such a way as to compel us toward the moral life that we know we ought to want.

Let us grant, with science and with common sense, that there are no actual

places called heaven and hell, no moral duality of light and darkness, no other-worldly realms of blessings and curses. Let us think of these and all related terms as metaphors. They are not, however, on that account “just” metaphors: the word “just” and “metaphor” do not go together. All great thinking begins with metaphors that serve as linguistic placeholders for aspects of our experience that standard language cannot grasp.

A concept, said philosopher John Dewey, is “nothing more than a set of operations” — concepts are true, that is, insofar as they are useful. It is useful to think of water as H<sub>2</sub>O, a human genome of DNA, legal contracts as “binding,” but, also, great music as “divine” and our very lives as “a blessing.” Where material reality ends and metaphoric reality begins is hard to say. Hydrogen and oxygen are material enough; so too is DNA. The “binding” nature of contracts, however, is a social construction, a metaphor that we all agree to use. “Divine” and “blessing” are equally metaphoric but not, on that account, any less real. Life is impoverished without them.

Our ancestors treated sin like hydrogen and oxygen, as if a moral laboratory might, somehow, isolate it under microscopic examination; yet even they had to use metaphor to make that concept operational. Thus they saw sin as a burden that weighs us down. Because our sins are weighty, God weighs them. Further, repentance (*t’shuvah*) lifts the burden from our shoulders. Alternatively, sin was viewed as a debt that grows with time, drowning us in culpability. Therefore, God lists them in a ledger (the Book of Life) to see if our debt can be erased.

We still nod knowingly at those metaphors; they have, with time, become ever more powerful for us. With the passing of the world made of moral light and darkness, however, the old language of moral essence must also be given metaphoric license. Such things as sin and atonement, or blessing and rebirth, may not be material realities like oxygen and DNA — but they are just as real as contracts that are “binding” and music that is “divine.”

We dare not abandon the moral language of tradition, for it comes brimming with profundity. Abandoning the metaphorical reality of wrongful behavior as “sinful” and righteous acts as “a blessing” withdraws all poetry from our world. Only a world replete with sin and salvation, with the great, the noble, and the heavenly, is a world worth having. Of course it is up to us to use such words carefully. Not every wrongful action deserves the word sin, nor perhaps is every pleantry a blessing. Nevertheless, we gain little and give up much by abandoning such words altogether. These words remind us of our ultimate challenges. Prayer on the High Holy Days should remind us of what the poet Robert Browning knew so well, “Ah, but a man’s reach should exceed his grasp, or what’s a heaven for?”

## Faith, Doubt, and Meaning in the *Machzor*

RABBI DAVID ELLENSON, PhD

FAITH IS never easy. The rabbis of the Talmud — exemplars of belief — frequently spoke of the hiddenness of God (*hesteir panim*). Despite a desire for certainty, religious hesitancy and uncertainty are inescapable elements of human life, and even the most devout believer in God is often wracked by moments of doubt and despair.

If this is true of those who are devout, it is all the more so for legions of modern Jews who live their lives informed by an ethos of rationality. Our rationalism may cast suspicion on the notion of a personal and omnipotent God who knowingly and in full conscience created and continues to guide the universe. In a secular world, human beings “are the measure of all things.” The notion of a God who sits in judgment of each individual and decrees his or her fate for the coming year in a Book of Life — an image of God expressed literally in prayer after prayer in the *machzor* — is at best improbable and perhaps even offensive and alienating. Nothing in our lives leads us to affirm a belief that a God who acts in this way is present in the life of the world. I, too, find it challenging to affirm the traditional religious beliefs in a personal God of judgment that undergird the *machzor* and its prayers.

Consider now a different way to think about the meaning of these High Holy Days (*Yamim Noraim*), and about the ways in which the prayers have relevance to our lives and our existential situation.

After all, on the Yamim Noraim we are stripped naked. During the High Holy Days, the God of the *machzor* demands that we have no pretensions in regard to who we are as human beings. We are presented with the two sides of human existence, with our weaknesses as well as our strengths. As an oft-quoted Jewish teaching has it, we must always remember that the world was created for our sake. At the same time, we are told that we are but “dust and ashes.” On the High Holy Days our prayers recognize this dual truth by asserting on the one hand that our inexorable fate as human beings is to sin and fall short. However, despite our human frailty, our infinite worth and our ability for transformation is constantly affirmed. The High Holy Days instill in those of who are so accustomed to competition and success a much-needed humility. At the same time, our prayers also

encourage us to believe that we are not mired in unchangeable patterns and that we can change and grow.

Prayers such as the *Untaneh Tokef* remind us how limited we are in controlling our fate, that we do not control “who will live and who will die.” Yet, the concluding words of that same prayer remind us that “through *t’shuvah* (return to the right path), *t’filah* (prayer), and *tzedakah* (righteous giving) we can transcend the harshness of the decree,” reminding us of the power that we possess as human beings. Even as our limitations are fully exposed, our capacity and obligation to turn from our old ways and habits — and forge new paths — is affirmed.

The late Orthodox rabbi Joseph Soloveitchik captured our two-sided nature brilliantly in his classic essay “The Lonely Man of Faith.” His teaching is instructive as we wrestle with our thoughts and grapple with our dilemmas during these Days of Awe. Rabbi Soloveitchik analyzed the two tales of creation that are contained in the first two chapters of Genesis. In these two narratives of creation he offers a psychological portrait of who we are in our fullness as human beings, a fullness that is mirrored in the words of the *machzor*. He notes that in Genesis 1:28, God commands Adam, “Be fruitful and multiply, fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.” Here, humanity is given dominion over the earth. Soloveitchik speaks of the Adam of this first story of creation as “the Majestic Adam — Adam the First.” He “is aggressive, bold and victory minded. His motto is success.” Adam the First surely reflects a dimension of who we are as men and women — bright, creative, and confident.

However, in chapter 2 of Genesis, there is another story of creation that comes to reveal a different aspect of our being. “The LORD God took the man and put him in the Garden of Eden to work it and take care of it. . . . The LORD God said, ‘It is not good for the man to be alone. I will make a sustainer beside him.’” (Translation by Robert Alter)

In God’s “numinous solitude,” as Rabbi Soloveitchik phrases it, God creates the human — Adam the Second — to relieve divine loneliness, only to notice that Adam the Second is also lonely. To exist, this story teaches, is to be, in some profound sense, constantly alone. Therefore, Adam the Second is given a companion to alleviate his lonely state. Furthermore, Adam the Second does not seek to subdue the world. Rather, Adam the Second and his companion care for the world and seek refuge and comfort in one another. While Adam the First was called to a life of dignity and respect by gaining dominion over nature, Rabbi Soloveitchik contends that Adam the Second seeks a life of redemption by recognizing that dependency and finitude mark our personhood.

The archetypes of the human personality that Soloveitchik captures in Adam the First and Adam the Second embody the majesty and dependence, the activity and passivity that are addressed through the poetry and imagery of a *machzor* freed from its most simplistic and literal understandings.

As moderns, we are most comfortable seeing ourselves as creatures of power, majesty, and strength. We tend toward one side of this human dialectic. The *machzor's* words and images challenge our pretensions and remind us of another dimension of our humanity — the frailty, neediness, and finitude we would prefer to deny. The prayers of our tradition may speak of God as Judge, but they lead us, instead, to judge ourselves — to undertake a searching assessment of our own nature and behavior. Releasing ourselves from a literal reading of the *machzor* frees us to embrace the meaning of the High Holy Days and find value in the prayers, regardless of our theological beliefs. For who among us does not need to reexamine our lives? Who among us does not have regrets? Who among us does not want to atone for a wrong that we have committed? Who among us does not want to make peace with those we have wronged? Who among us does not want to make a better world? Who among us does not have the obligation to search the deepest recesses of our soul for what it means to stand in the world? And who among us does not have the capacity to do so?

The High Holy Day liturgy, with its call for *t'shuvah*, urges us to do all these things. It teaches us that while we are not capable of perfection, we can aspire to amelioration — of ourselves, of our relations with our family and our friends, and of our community, nation, and world. So understood, the Yamim Noraim and the challenging words of its prayers constitute a precious gift beyond religious certitude. They provide for the possibility of new visions with which to embrace life.



# Lost and Found: The Gathering of Women at Rosh HaShanah

RABBI LISA EDWARDS, PhD

MY FATHER, who was born in 1906, grew up in Waterloo, Iowa, where there was only one synagogue. The man who sounded the shofar every year on Rosh HaShanah spoke with a stutter, leading my father all through his childhood to assume that the sounds emanating from the shofar for the broken calls of *t'ruah* and *sh'varim* were the natural result of a stuttering shofar blower. Only years later did my father come to realize the skill of Waterloo's shofar master, Mr. Masavetsky.

It's not just children, of course, who misinterpret or reinterpret what they see or don't see, hear or don't hear — learning unintended lessons that may or may not serve them well. Though the shofar ranks among the most treasured of Rosh HaShanah traditions, many of its meanings remain obscure, lost inadvertently through the ages. What a gift, then, that our new *machzor* recovers some of the lost voices.

The Talmud (*M'gillah* 31a) sets forth the Sages' intention on the first day of Rosh HaShanah: that we hear Torah and haftarah stories in which God focuses on women — especially Sarah, Hagar, and Channah. Ironically, the two most recent Reform *machzorim*, *Gates of Repentance* (1978) and *The Union Prayerbook* (1945), eliminated the reading from Genesis 21 — and with it the voices of Sarah and Hagar. Genesis 21 begins with God “taking note of” or “visiting” (*pakad*) Sarah, whereupon she conceives and bears Isaac. It ends with the story of the expulsion of Hagar and Ishmael and their subsequent redemption by God in the wilderness.

Traditionally, the congregation then hears the haftarah about Channah despairing over her barrenness and praying so fervently for a child that she is mistaken for a drunkard by Eli the priest (becoming, for the Talmudic Sages, a model of how to pray). The story reveals the effectiveness of Channah's prayer: we witness God remembering (*zachar*) her, so that “at the turn of the year” (presumably Rosh HaShanah), she becomes pregnant and gives birth to a son (who will become the prophet Samuel), leading her to offer a second beautiful prayer to God — this time, of thanksgiving (I Samuel 1:1–2:10).

The editors of the *machzor* that you hold in your hands have restored Genesis 21

as an option for the first day of Rosh HaShanah, keeping with it Channah's story — thus restoring the full, original gathering of women at the center of this holy day.

Perhaps more ironic than the long ABSENCE of women in Reform *machzorim* is the PRESENCE of women's stories in the earliest *machzorim*. This is not something we have come to expect from traditional Judaism at any time, let alone on so holy a day. Where did this focus originate?

These words are repeated three times on Rosh HaShanah: *Hayom harat olam* ("Today the world is born anew"; see pages 207, 269, and 285). *Hayom harat olam* can also mean "Today the world is conceived." Further, the verse alludes to midrashim that claim the new moon of Tishrei (i.e., Rosh HaShanah) as the day of the world's conception or creation — or even, in some versions, the day God created human beings. No wonder that stories of conception, of a longing to conceive, of mothering, of birth itself, took center stage in the Sages' construction of Rosh HaShanah.

In fact, an interest in women's connection to Rosh HaShanah is clearly reflected in the Talmud (ca. 500 CE). The Sages often disagree, especially in discussions of when on the calendar various biblical events happened — for example, was the world created in Tishrei or in Nisan? — but the Sages agree on this: God took note of five barren women on Rosh HaShanah (Sarah, Rebecca, Rachel, Leah, and Channah) and all five conceived on that day (Midrash *Genesis Rabbah* 73.1; Midrash *Tanchuma*, *Vayeira* 1; see page 248).

Through Channah's prayer of thanksgiving at the end of the haftarah, with its mention of a horn (*keren*), our Sages also link these women to the shofar (Talmud *Rosh HaShanah* 10b–11b). Moreover, they connect the sounds of the shofar to other stories of women, as well. Linking the Torah readings for the first and second days of Rosh HaShanah (Genesis 21 and 22), midrashim compare the shofar sounds to the heart-rending cries that Sarah might have uttered when she learned where her husband Abraham had taken Isaac, her only son (see page 267).

Some sources claim that both Isaac's binding (*akeidah*) and Sarah's death took place on Rosh HaShanah; and some suggest that we sound the shofar in memory of Sarah, or as an atonement for her death (brought on, they suggest, by her shock and anger at the near-sacrifice of Isaac), or to protect us against the same sorts of troubles that killed her. As modern readers, we would also recall the cries of Hagar over her son Ishmael in Genesis 21, bringing yet more poignancy to the wailing sounds of the shofar.

Since God also "remembered" Rachel on Rosh HaShanah, it is fitting that she appears in the *machzor* in the haftarah for the second day of Rosh HaShanah, Jeremiah 31:14–16. Yet again a woman in tears, but this time with the promise of a happy ending: "Rachel is weeping for her children, refusing to be comforted for

her children, for they are gone. Thus said the Eternal: Keep your voice from weeping, and your eyes from tears, for your labor shall have its reward. . . . Your children shall return to their land” (pages 256–57).

If the shofar were to become for us an echo of the sound of weeping, a palpable reminder of the powerful presence of grief and love in our lives, how might our experience of the sounds of the shofar — and of Rosh HaShanah itself — be changed and deepened?

Cries of grief are not the only overlooked interpretation of the shofar’s sounding. Inspired by the stories of conception that are tied to Rosh HaShanah, the early rabbis expanded on the meanings of the shofar’s plaintive cries. The fourth-century midrash collection *Tanchuma* describes a mother in the pain of labor crying out ninety-nine times for “death,” and one time (the hundredth time) for life — in joy at her child’s birth. Thus, the traditional one hundred shofar blasts at Rosh HaShanah echo the cries of childbirth. Finally, *t’kiah g’dolah*, the last long blast of the shofar at Rosh HaShanah (and its bookend *t’kiah g’dolah* at the end of *N’ilah* on Yom Kippur), is the gasp of a delighted mother blending with the first cry of her newborn babe.

So, among its many meanings, the shofar recalls the sounds of life going out of the world (cries of grief and death itself) and the sound of life coming into the world (birth — perhaps our own). In sounding the shofar, we recreate the primal acts of releasing and of breathing in the breath of life — literally, expiration and inspiration. How appropriate on this day when we ask, “How many will pass away from this world, how many will be born into it; who will live and who will die?”

In returning the stories of Sarah and Hagar to the center of Rosh HaShanah, *Mishkan HaNefesh* has restored our Sages’ broad, inclusive vision wherein all genders are the object of God’s attention (and ours) on this holy day. Thus we are reminded: no one need be excluded from the High Holy Day promise of rebirth and renewal. Recalling the ancient midrashim that link the shofar to the life and death of our Matriarchs enriches our understanding of this potent Rosh HaShanah symbol. Here the shofar becomes a cornucopia — a horn of plenty — its ancient sound nourishing us with new meanings that connect us in new ways to God, to our ancestors, to our children, to our true selves, and to this Holy Day.

## Universalism in *Mishkan HaNefesh*

RABBI LAWRENCE A. HOFFMAN, PhD

WORSHIPERS MAY NOTICE many innovations in *Mishkan HaNefesh*, including the *Kaddish* (pages 90 and 292), which requests peace not just “on us and all Israel” (*al kol Yisrael*), but on “all who dwell on earth” (*kol yoshvei teivel*) as well. In so doing, we honor Reform Judaism’s historic insistence on prophetic ethics and the dignity of all humanity. Similarly, on pages 49–51, 186–90, and 313–15 we emphasize *Uvchein* (“And so . . .”), the traditional High Holy Day insertion into the Amidah, which anticipates a world where “good people everywhere will celebrate” a time when “evil has no voice, and the rule of malevolence fades like wisps of smoke.”

These changes reflect the conviction that, when all is said and done, Reform Judaism will be known for rejecting the late medieval notion of Jews as necessary victims, “a people dwelling apart” (Numbers 23:9). Instead, it heralded the age when Jews might join the righteous of all faiths in bettering the human condition. Liturgically, it balanced particularism (pride in being Jewish pride) with universalism (commitment to bettering humanity).

The Jewish calendar promulgates this dual commitment by incorporating two new years, the first of Nisan (the month of Passover) and the first of Tishrei (our Rosh HaShanah), each one celebrating one of these poles. Passover is particularistic, a recollection of how we, the Jewish People, escaped Egyptian servitude to become covenanted with God. Rosh HaShanah is universalistic, a time when “All who come into the world” (*kol ba-ei olam*) stand before God in judgment. It is the day “when the universe was conceived,” the day it is “born anew” (*harat olam*, pages 207, 269, and 285). The shofar was taken to symbolize the universal rule of God, and its concluding *T’kiah G’dolah* likened to the final cry of a woman in labor — in this case, giving birth to a world without bloodshed, war, or want. Another Rosh HaShanah staple, *V’ye-etayu* (“They shall come”), envisions people of all faiths joining together in service to the universal God of all (page 201).

Even the earliest Reform liturgy (*The Union Prayer Book*, 1894–1895) emphasized this universalistic vision by, for example, asking God to heal “the sick,” not just “the sick among your people Israel” (the traditional wording). Its final revision

(1940) added a translation of *V'ye-etayu* as the hymn “All the World Shall Come to Serve Thee.”

*Mishkan HaNefesh* continues this universalistic Jewish vision, with the words of French intellectual Edmond Fleg (1874–1963) ringing in our ears. After first rejecting his Jewish heritage, Fleg reclaimed it, because (he wrote), “Whenever the cry of despair is heard the Jew hopes. . . . The message of Judaism is the oldest and the newest. . . . The promise of Judaism is a universal promise.”









# ערבית לדאש השנה

Rosh HaShanah Evening Service

*Avinu Malkeinu, renew us.*

—LITURGY

### WHAT KIND OF A DAY IS ROSH HASHANAH?

The sounding of the shofar, the most distinctive act associated with Rosh HaShanah, has a dual nature in the *Tanach* (Hebrew Bible). On one hand, it is a call to battle and a cry of warning. The prophet Zephaniah speaks of “a day of wrath, a day of trouble and distress . . . a day of shofar and *t’ruah*” (1:15–16). On the other hand, the shofar conveys joy and triumph, as when it is sounded to anoint a new king (I Kings 1:34) or praise God in worship, as in Psalm 98:6: “With trumpets and the sound of the shofar, make a joyful shout before our sovereign God!”

The dual meaning of the shofar is appropriate to a day that is both solemn and festive in mood. We feel sorrow and regret as we confront our failings, countered by relief and joy as we celebrate our ability to begin again.

**WE DO NOT** chant *Hallel* (Psalms of Praise) on Rosh HaShanah and Yom Kippur. What is the reason? Rabbi Abbahu (third–fourth century CE) answered: “The ministering angels said in the presence of the Holy One, blessed be God: ‘Sovereign of the universe! Why should the people Israel not sing hymns of praise before You on the New Year and the Day of Atonement?’ God replied: ‘Is it proper that, while the Sovereign sits on the throne of justice with the books of life and death open, the people Israel should sing hymns of praise?’”

—Based on Talmud *Rosh HaShanah* 32b

**ON ROSH HASHANAH** and Yom Kippur, we do not recite *Hallel*. These are days of *t’shuvah* (repentance), awe, and trepidation, and not days of excessive joy (*simchah y’teirah*).

—Rabbi Moses ben Maimon, known as Maimonides or Rambam (1135–1204)

**ON ROSH HASHANAH** the sense of sorrow, fear, and awe become mixed with joy. Even as we face our own transgressions, we can feel joy; joy in knowing there is a Judge who cares about transgressions, a Justice to which we are responsible in the first place. And joy in knowing that the Judge is full of motherly and fatherly compassion. What would our world be like if there were no justice in it? And what would our world be like if there were only strict justice in it, no forbearance, mercy, or compassion?

—Rabbi Arthur Waskow (b. 1933)

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**RABBI MOSES BEN MAIMON.** Based on his *Hilchot Chanukah* (Laws of Chanukah) 3.6.

**ON ROSH HASHANAH**, all the inhabitants of the world pass before God like *b'nei maron*. —Mishnah *Rosh HaShanah* 1:2

#### COMMENTARY ON THE MISHNAH

What is the meaning of “like *b'nei maron*”? In Babylonia it was translated as “like *b'nei amarna*.” Resh Lakish explained it as “like the ascent of Beit Maron.” Rav Yehudah said in the name of Shmuel: it means “like soldiers in the House of David.” —Talmud *Rosh HaShanah* 18a

#### COMMENTARY ON THE TALMUD

*like b'nei amarna*. Like lambs counted for tithing, which are counted one by one as they pass through a small opening in single file.

*like the ascent of Beit Maron*. This was a steep path, so narrow that two people could not walk next to each other, since the valley was deep on both sides.

*like soldiers in the House of David*. Like soldiers in King David’s army. *Maron* is an expression of lordship and mastery; thus soldiers are counted as they march in single file going out to battle.

—Rabbi Shlomo Yitzchaki, known as Rashi (11th c.)

#### COMMENTARY ON RASHI

The three analogies are wonderful and the message is clear: at the time of judgment (Rosh HaShanah) we stand before our Creator completely alone and solitary—there is no plaintiff or witness, for “God is the Judge, God is the Witness, God is the Litigant who summons us to court.” We have no one else upon whom to transfer the responsibility (for our actions) or to blame for our failings. At the moment we stand before our Creator in judgment, it is as if there is no one else in the world except for us. We alone are responsible for all that we did or did not do.

—Rabbi Shlomo Wolbe (1914–2005)

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**MISHNAH ROSH HASHANAH:** Rosh HaShanah is called *Yom HaDin* (Day of Judgment). The Mishnah (Jewish law code, ca. 200 CE) describes the nature of this judgment.

**RASHI.** The great medieval sage explains that each of the Talmud’s three interpretations of *b'nei maron* suggests the theme of personal accountability before God and individual responsibility for our actions. The interpretation by Resh Lakish (a steep ascent) adds a further dimension: the effort required as each of us struggles to climb upward on a path of personal growth and character improvement.

**GOD IS THE JUDGE . . . SUMMONS US TO COURT.** An allusion to the *Untaneh Tokef* (Let Us Proclaim the Power of this Day) prayer in our Rosh HaShanah morning service, which declares that today all creatures are judged by God for their actions.

**ROSH HASHANAH SPEAKS** to the entire world because Judaism is a global religion. Consider the different calendars of religions. How do different religions mark the calendar of time? For Christianity, this is Anno Domini, the Year of Our Lord. It marks the birth of Jesus as the Son of God.

Muslims begin their calendar differently. They begin the calendar of the world with 622 AD, which dates back to Mohammed's Hajira, his flight from Mecca to Medina. Here history begins. But the Jewish calendar celebrates not the birth of a Jewish savior, not the birth of a Jewish redeemer, not a Jewish event such as the Exodus out of Egypt or the Revelation of the Law at Sinai. Rosh HaShanah celebrates the birth of the universe and the birth of humanity.

Rosh HaShanah doesn't celebrate the birth of any particular religion—God did not create religion. God created the universe and within the universe, humanity. And the singular biblical verse that resonates throughout Judaism and world history is the verse in Genesis: chapter 1, verse 26: God created every human being—man, woman, child—in God's image. Whatever color, whatever race, whatever ethnicity, God created every human being with divine potentiality.

—Rabbi Harold Schulweis (1925–2014), adapted

**A COUPLE OF YEARS AGO**, a neighborhood science teacher asked if I believed that the Genesis account of creation was true. I answered, yes. Great, he said. Would I like to speak to his class about my understanding of creation? This modern-day John Scopes thought he was inviting a modern-day William Jennings Bryan to reenact the classic duel.

However, I told the class that while I believed the Genesis account of creation to be true, I also believed the scientific theory of evolution to be true. My response was greeted by puzzlement on the part of twenty-five eighth graders and disappointment on the part of their teacher. I went on to explain that science is one of humanity's great truth traditions, and religion is another. The two have threatened each other since well before the theories of Charles Darwin were formulated. But they needn't be engaged in such a heated rivalry because their goals are so different.

Science can help us understand how the world was created, but it can't tell us why it was created. And religion has no business telling us how the world was created, but we desperately need it to help us understand why we're here.

Genesis doesn't discuss the survival of the fittest, but, as you well know, Darwin's scientific creation story does. That story's operative

For Study and  
Reflection

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

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

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

—Rabbi Rick Jacobs (b. 1955)

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

—Carl Sagan (1934–1996)

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

—Rabbi Laura Geller (b. 1949)

# בְּשַׁעְרֵי רֹאשׁ הַשָּׁנָה

## B'Shaarei Rosh HaShanah

### At the Threshold of the New Year

#### HINEIH MAH TOV

*Hineih mah tov umah na-im:*

*shevet achim/achayot gam yachad.*

How good and how pleasant —  
Brothers and sisters gathered together!

הִנֵּה מֵה־טוֹב וּמֵה־נְעִים

שֵׁבֶת אַחִים/אַחֵיּוֹת גַּם יַחַד.

#### שִׁירִים

*Shirim*

הַדְּלָקַת גְּרוֹת  
*Hadlakat Nerot*

שַׁעַר תְּפִלָּה  
*Shaar T'filah*

שְׁלוֹם עֲלֵיכֶם  
*Shalom Aleichem*

תְּקִיעַת שׁוֹפָר  
*T'kiat Shofar*

הַנְּבִי  
*Hin'ni*

הַשָּׁנָה הַחֲדָשָׁה  
*HaShanah  
HaChadashah*

#### HASHIVEINU / RETURN AGAIN

*Hashiveinu, Adonai, eilecha*

*v'nashuvah;*

*chadeish yameinu k'kedem.*

Return again, return again, return to the land of your soul.  
Return to who you are, return to what you are, return to where you are  
Born and reborn again.

הַשִּׁיבֵנוּ, יְיָ, אֱלֹהֵינוּ

וּנְשׁוּבָה,

חֲדָשׁ יָמֵינוּ כְּקֵדֶם.

#### HAVAH NASHIRAH

*Havah nashirah*

*Shir hal'luyah!*

Come —  
let us sing,  
let us sing out God's praise together!

הָבֵה נְשִׁירָה

שִׁיר הַלְלוּיָהּ.

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

**HASHIVEINU** הַשִּׁיבֵנוּ, Lamentations 5:21.

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

## Songs

Candlelighting  
 Opening Prayers  
 Shalom Aleichem  
 Sounding of  
 the Shofar  
 Hin'ni  
 Announcement of  
 the New Year

*START FRESH*

Summer's gone. Nights grow cold  
 These are the days of awe — the shofar blows  
 With bread in hand — down to the sea  
 We take time, give thanks  
 And cast our sadness free  
 That we may start fresh  
 That we may come clear  
 That we may know sweetness and peace  
 Throughout the year  
 That we may find love  
 Where we need it most  
 And open our hearts and hands  
 And draw each other close  
 A day to fast and count the ways  
 We've promised and fallen short — we meet each other's gaze  
 Begin again — life won't wait  
 Time turns and we return  
 And walk on through the gates  
 Under the moon — a roof of trees  
 We bring in the harvest — beneath the stars we eat  
 And sing for joy — Make ourselves strong  
 We'll reap what we've sown  
 May it last all year long  
 That we may start fresh  
 That we may come clear  
 That we may know sweetness and peace  
 Throughout the year  
 That we may find love  
 Where we need it most  
 And open our hearts and hands  
 And draw each other close

I LIFT MY EYES

*Shir lamaalot:*

*Esa einai el-heharim:*

*mei-ayin yavo ezri?*

*Ezri mei-im Adonai —*

*oseih shamayim vaaretz.*

*Al-yitein lamot raglecha;*

*al-yanum shom'recha.*

*Hineih: lo-yanum v'lo yishan*

*shomeir Yisrael.*

*Adonai shom'recha;*

*Adonai tzil'cha al-yad y'minecha.*

*Yomam hashemesh lo-yakeka,*

*v'yarei-ach balailah.*

*Adonai yishmorcha mikol-ra —*

*yishmor et-nafshecha.*

*Adonai yishmor-tzeit'cha uvo-echa,*

*mei-atah v'ad-olam.*

*A song for reaching up*

I lift my eyes to the mountains; from where will my help come?

My help comes from the Eternal, maker of heaven and earth.

God will not let your foot give way;

your guardian will not slumber.

See, the guardian of Israel

neither slumbers nor sleeps!

The Eternal is your guardian,

The Eternal is your protection

at your right hand.

By day the sun will not strike you,

nor the moon by night.

The Eternal will guard you from all harm;

God will guard your soul.

The Eternal will guard your going and coming, now and forever.

I LIFT MY EYES אֲשֵׁא עֵינַי, Psalm 121.

שירים

*Shirim*

הדלקת גרות  
*Hadlakat Nerot*

שער תפלה  
*Shaar T'filah*

שלום עליכם  
*Shalom Aleichem*

תקיעת שופר  
*T'kiat Shofar*

הנגי  
*Hin'ni*

השנה החדשה  
*HaShanah*  
*HaChadashah*

שיר למעלות:  
אֲשֵׁא עֵינַי אֶל־הַהָרִים,  
מֵאֵין יבֹא עֲזָרִי.  
עֲזָרִי מֵעַם יי,  
עֲשֵׂה שָׁמַיִם וָאָרֶץ.  
אֲל־יִתֵּן לְמוֹט רַגְלֶךָ  
אֲל־יִבּוֹם שֹׁמְרֶךָ.  
הֲבֵה לֹא־יִבּוֹם וְלֹא יִישָׁן  
שׁוֹמֵר יִשְׂרָאֵל.  
יי שֹׁמְרֶךָ  
יי צִלְךָ עַל־יַד יְמִינֶךָ.  
יּוֹמָם הַשֶּׁמֶשׁ לֹא־יַכְכָּה,  
וַיָּרַח בַּלַּיְלָה.  
יי יִשְׁמְרֶךָ מִכָּל־רֶעַ  
יִשְׁמֹר אֶת־נַפְשֶׁךָ.  
יי יִשְׁמֹר־צֵאתְךָ וּבֹאֶךָ,  
מֵעַתָּה וְעַד־עוֹלָם.



Songs

Candlelighting  
Opening Prayers  
Shalom Aleichem  
Sounding of  
the Shofar  
Hin'ni  
Announcement of  
the New Year

*THE TIME IS NOW*

The time is now.  
We've gathered 'round.  
So bring all your gifts,  
And bring all your burdens with you.  
No need to hide.  
Arms open wide.  
We gather as one.  
To make a *makom kadosh*.  
  
We come to tell.  
We come to hear.  
We come to teach, to learn.  
We come to grow.  
And so we say.

The time is now.  
Sing to the One.  
God's Presence is here,  
*Shechinah*, You will dwell among us.

We'll make this space  
A holy place,  
So separate, so whole.  
Rejoice every soul  
Who enters here.

## Candlelighting: Meditations for Home and Synagogue

*Before candlelighting, read one of the following three selections.*

1. Creation's brightest light, the mystics say,  
was hidden at the dawn of time.  
But on this sacred night, this night of hope and joy,  
a glimmer of that light is here.  
In candles' flame,  
in children's eyes,  
in eyes aglow with wisdom's light.  
It shines in the faces of the ones we love;  
in grateful hearts, in tears of loss.  
It lives in memories of goodness  
and in our own desire to do right;  
to try again, to build anew, to ask forgiveness  
and make peace.  
We enter this New Year  
and look upon the beauty of these lights.  
So may the Days of Awe  
renew the light within us.

2. All the stars are hidden  
and the moon is dark tonight.  
In the wide expanse of heaven,  
north to south —  
not a ray of light.  
Light a bright candle  
in my heart's shadowed tent,  
and through the wide expanse of heaven  
the light will shine.  
Where there is sadness, let us offer love;  
where there is fear, let us reach for hope.  
On this eve of the New Year  
may we bring light to one another.

---

**CREATION'S BRIGHTEST LIGHT.** A midrash teaches that the primordial light, too pure and brilliant for this world, was hidden away for the righteous in the world-to-come (*Genesis Rabbah* 3.6). Yet sparks of that light shine forth in the Torah and in deeds of goodness. As the Book of Proverbs says: "A mitzvah is a candle / And Torah is light" (6:23).

**ALL THE STARS . . . LIGHT WILL SHINE.** By Lea Goldberg (1911–1970).

שירים

*Shirim*

הדלקת נרות

*Hadlakat Nerot*

שער תפלה

*Shaar T'filah*

שלום עליכם

*Shalom Aleichem*

תקיעת שופר

*T'kiat Shofar*

הנני

*Hin'ni*

השנה החדשה

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Songs

## Candlelighting

Opening Prayers

Shalom Aleichem

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

So we are commanded:

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

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

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

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

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

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

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

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

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיֵּינוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ  
לְזִמַּן הַזֶּה.

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

*For Kiddush, turn to page 78.*

*To everything there is a season,  
and a time for every purpose under heaven.*

This is the season of the soul —  
a time to rejoice,  
a time to reflect,  
a time to return . . .

a time to gather round the table with loved ones and friends,  
a time for song and silence, for prayer and confession to open the heart,  
a time to retreat to our sanctuaries within,  
a time to renew the life and spirit of our community . . .

This is the season of attentiveness —  
a time to notice what has unfolded  
and what has not,  
a time to regret,  
a time to forgive,  
a time to remember cherished dreams  
and high ideals erased by reality . . .

This is the season of hope —  
like mist rising at sunset,  
like dew descending at dawn,  
our hopes beautify and nourish everything they touch.  
Our hopes make us partners in creation,  
pursuers of peace,  
people who aspire to a world of justice . . .

This is the season of awe —  
When our eyes behold it, may we feel blessed.  
When we turn toward each other, let us feel strength.  
When we seek the Holy, may we find purpose,  
may we find courage, may we find love.

שירים  
*Shirim*

הדלקת נרות  
*Hadlakat Nerot*

שער תפלה  
*Shaar T'filah*

שלום עליכם  
*Shalom Aleichem*

תקיעת שופר  
*T'kiat Shofar*

הנני  
*Hin'ni*

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*HaShanah  
HaChadashah*

**TO EVERYTHING . . . UNDER HEAVEN**, Ecclesiastes 3:1.

**MIST RISING AT SUNSET.** Inspired by a painting by Sanford Robinson Gifford (1823–1880),

*Mist Rising at Sunset in the Catskills*, ca. 1861.

Songs

Candlelighting

Opening Prayers

Shalom Aleichem

Sounding of  
the Shofar

Hin'ni

Announcement of  
the New Year

**THIS** autumn night  
the shades of darkness  
in the sky  
are signs of earth's turning,  
the fleeting ways of nature.

And we—  
drawn together in this holy house,  
filled with New Year's hope and light—  
turn our hearts toward You  
in prayer,  
in worship,  
seeking life's essence.

In the presence of Your love  
we feel the nearness  
of those who bless our lives  
even in death.  
Precious memories of their love  
restore our strength,  
renew our faith in life's goodness.

We acknowledge with gratitude  
the life You have given us,  
the bounty that sustains us,  
Your comfort  
in sickness and sorrow,  
Your compassion  
in valleys of despair.

God of years, God of eternity,  
bless us now and always.  
Bless our homes and our families.  
Be with us in our dreams  
and in our hopes.  
Be with us  
through these Days of Awe,  
as we search our souls within  
and seek the lasting shelter  
of Your love.

---

**THIS AUTUMN NIGHT.** Inspired by a hymn for the New Year by Rabbi David Einhorn (1809–1879).

## On Shabbat:

## Shalom Aleichem

*Shalom aleichem, malachei hashareit,*

*malachei elyon,*

*mimelech malchei ham'lachim —*

*HaKadosh, baruch hu.*

*Bo-achem l'shalom, malachei hashalom,*

*malachei elyon,*

*mimelech malchei ham'lachim —*

*HaKadosh, baruch hu.*

*Bar'chuni l'shalom, malachei hashalom,*

*malachei elyon,*

*mimelech malchei ham'lachim —*

*HaKadosh, baruch hu.*

*Tzeit-chem l'shalom, malachei hashalom,*

*malachei elyon,*

*mimelech malchei ham'lachim —*

*HaKadosh, baruch hu.*

Peace to you, sacred servants of God, messengers of Majesty most high —  
the Blessed One of holiness.

Come in peace, angels of peace, envoys of Majesty most high —  
the Blessed One of holiness.

Bless us with peace, spirits bearing peace, symbols of Majesty most high —  
the Blessed One of holiness.

Depart in peace, angels of peace, who make known the Majesty most high —  
the Blessed One of holiness.

שְׁלוֹם עֲלֵיכֶם, מְלָאכֵי הַשָּׁרָת,

מְלָאכֵי עֲלִיּוֹן,

מִמְּלָךְ מַלְכֵי הַמְּלָכִים,

הַקָּדוֹשׁ בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם, מְלָאכֵי הַשָּׁלוֹם,

מְלָאכֵי עֲלִיּוֹן,

מִמְּלָךְ מַלְכֵי הַמְּלָכִים,

הַקָּדוֹשׁ בְּרוּךְ הוּא.

בְּרַכּוּנִי לְשָׁלוֹם, מְלָאכֵי הַשָּׁלוֹם,

מְלָאכֵי עֲלִיּוֹן,

מִמְּלָךְ מַלְכֵי הַמְּלָכִים,

הַקָּדוֹשׁ בְּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם, מְלָאכֵי הַשָּׁלוֹם,

מְלָאכֵי עֲלִיּוֹן,

מִמְּלָךְ מַלְכֵי הַמְּלָכִים,

הַקָּדוֹשׁ בְּרוּךְ הוּא.

שִׁירִים

*Shirim*

הַדְּלָקַת נֵרוֹת

*Hadlakat Nerot*

שְׁעַר תְּפִלָּה

*Shaar T'filah*

שְׁלוֹם עֲלֵיכֶם

*Shalom Aleichem*

תְּקִיעַת שׁוֹפָר

*T'kiat Shofar*

הַנְּגִי

*Hin'ni*

הַשָּׁנָה הַחֲדָשָׁה

*HaShanah*

*HaChadashah*

**SHALOM ALEICHEM** שְׁלוֹם עֲלֵיכֶם. Many customs surround this poem of mystical origin, which has welcomed Shabbat since the 17th century. Some sing *Shalom Aleichem* three times, in order to strengthen interest in its theme. Some recite the words without music on Rosh HaShanah, because the Day of Judgment is a time of apprehension. And some have argued against the final stanza, fearing it would encourage the departure of the “angels of peace.” What do the angels represent? They express the highest aspirations of humankind: our wish to do God’s work on earth, to be God’s healing hands in the world.

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

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

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

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

*T'kiah!*                      תִּקְיָעָה!

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

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

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

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

## הנני

**For Individual Reflection**

Here I am,  
one soul within this prayer community.

Like those around me, I bring my own concerns and yearnings  
to this place,  
hoping they will find expression in the time-hallowed words  
of my people and in the traditions cherished by generations  
before me.

May I bring the best of my energies to these Holy Days,  
approaching this spiritual work with open heart and mind,  
sincerity, and sustained focus on the deep questions of  
this season:

Who am I? How shall I live? Where have I fallen short—  
or failed?

This night I take up the challenge of the Days of Awe:  
*cheshbon hanefesh*—a searching examination of my life,  
a moral inventory of my deeds, words, and thoughts.

During the next ten days,  
let me face the truth about myself and listen to Your still,  
small voice.

Taking comfort in Your promise that I am always free to change,  
released from staleness and routine,  
let me know the joy of beginning again.

May I gain strength as I share this task with those around me,  
united by our common purpose:

*tikkun midot* (improving our characters) and *tikkun olam*  
(repairing the world).

I now prepare myself to pray—one soul amidst this holy  
congregation.

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**FOR INDIVIDUAL REFLECTION.** In this personal *Hin'ni*, before the call to worship, we pause to prepare for our true calling during Rosh HaShanah and “the ten days of return (*t’shuvah*)”: soul-searching, self-examination, honest evaluation of our lives. The personal *Hin'ni* encourages us to pursue our own reflections against the backdrop of the prayer leader’s traditional confession.

שירים  
*Shirim*

הדלקת נרות  
*Hadlakat Nerot*

שער תפילה  
*Shaar T'filah*

שלום עליכם  
*Shalom Aleichem*

תקיעת שופר  
*T'kiat Shofar*

הנני  
*Hin'ni*

השנה החדשה  
*HaShanah*  
*HaChadashah*



## הַנְּנִי

Songs

Candlelighting

Opening Prayers

Shalom Aleichem

Sounding of  
the Shofar

Hin'ni

Announcement of  
the New Year

## Hin'ni: Here I Am

FOR THE PRAYER LEADER

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

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

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

הַנְּנִי הָעֲנִי מִמַּעַשׁ,  
וְנִרְעָשׁוּ וְנִרְעָשֶׁת וְנִפְחָדוּ וְנִפְחָדָת  
מִפְּחָד יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.  
בְּאִתִּי לַעֲמֹד וּלְחַנּוּן לְפָנֶיךָ  
עַל עֲמֹךָ יִשְׂרָאֵל אֲשֶׁר שְׁלַחְוָנִי,  
וְאָרְף עַל פִּי שְׂאִינִי כְּדָאֵי וְכִדְאִית  
וְהַגּוֹן וְהַגּוֹנָה לְכָדְךָ.  
עַל כֵּן אֲבַקֶּשְׁךָ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,  
וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,  
אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה,  
יְיָ אֵל רַחוּם וְחַנוּן,  
אֱלֹהִים,  
שְׂדֵי  
אִים וְנוֹרָא:  
הִיָּה נָא מְצַלִּיחַ דְּרַבִּי  
אֲשֶׁר אֲנִי הוֹלְךָ וְהוֹלְכָת  
לַעֲמֹד לְבִקֵּשׁ רַחֲמִים עָלַי  
וְעַל שׁוֹלְחֵי.  
וְנָא אֵל תִּפְשִׁיעַם בְּחַטָּאתַי,  
וְאֵל תַּחֲיִיבֵם בְּעֲוֹנוֹתַי,  
כִּי חוֹטְאֵי חוֹטְאֵת וּפּוֹשְׁעֵי וּפּוֹשְׁעֵת אָנִי.

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

## הנני

שירים  
*Shirim*הדלקת גרות  
*Hadlakat Nerot*שער תפלה  
*Shaar T'filah*שלום עליכם  
*Shalom Aleichem*תקיעת שופר  
*T'kiat Shofar*הנני  
*Hin'ni*השנה החדשה  
*HaShanah  
HaChadashah*

Accept my prayer  
as though it were offered  
by one more worthy of this task:  
a scholar —  
proficient in prayer;  
unblemished in character,  
pleasing in voice.

Let love be our banner;  
let it banish our wrongs.  
May Israel's strife and misfortunes  
be turned into joy,  
renewed life,  
and peace.

Love peace and truth —  
may they prevail among us.  
And may there be no impediment to  
my prayer.

Adonai —  
God of Abraham, Isaac, and Jacob;  
God of Sarah, Rebecca, Rachel,  
and Leah . . .  
great, mighty, awe-inspiring,  
God Most High,  
who said to Moses "I Will Be  
What I Will Be" —  
May it be Your will that my prayer  
reach Your Presence  
for the sake of the righteous and  
blameless,  
the honest and pure of heart,  
for the sake of Your glory.  
You hear Your people's prayer  
with compassion.  
Blessed are You, the One who  
hears prayer.

וְאֵל יִכְלְמוּ בַפְּשָׁעֵי  
וְאֵל אֲבוֹשָׁה בָהֶם.  
וְקִבַּל תְּפִלָּתִי כְתִפְלַת זָקֵן וְרַגְלִיל  
וּפְרָקוּ נְאֻה  
וְקוּלוֹ נְעִים,  
וּמַעֲרֹב בְּדַעַת עִם הַבְּרִיּוֹת.  
וְיִהְיֶה נֶאֱדָגְלוֹ עֲלֶיךָ אֱהָבָה,  
לְכֹל פְּשָׁעִים תִּכְסֶה בְּאֱהָבָה.  
וְכָל צָרוֹת וְרַעוֹת הַפְּדֵ-לִנּוּ  
וּלְכֹל יִשְׂרָאֵל  
לְשִׁשׁוֹן וּלְשִׁמְחָה לְחַיִּים וּלְשָׁלוֹם.  
הָאֵמֶת וְהַשְּׁלוֹם אֶהְבּוּ,  
וְאֵל יְהִי שׁוֹם מִכְשׁוֹל בְּתִפְלָתִי.

יְהִי רְצוֹן מִלְּפָנֶיךָ,  
יְיָ אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק,  
וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רַחֵל  
וְאֱלֹהֵי לֵאָה,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, אֱהִיָּה אֲשֶׁר אֱהִיָּה,  
שֶׁתְּבוֹא תְּפִלָּתִי לְפָנֶיךָ כִּסֵּא כְבוֹדֶךָ,  
בְּעִבּוֹר כָּל הַצְּדִיקִים וְהַחֲסִידִים,  
הַתְּמִימִים וְהַיִּשְׂרָיִם,  
וּבְעִבּוֹר כְּבוֹד שְׁמֶךָ הַגָּדוֹל וְהַנּוֹרָא,  
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל  
בְּרַחֲמִים.  
בְּרוּךְ אַתָּה, שׁוֹמֵעַ תְּפִלָּה.

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

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

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

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

# שִׁמְעַ וּבְרָכוֹתֶיהָ

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

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

— JERUSALEM TALMUD, B'RACHOT 4:4

*Bar'chu et Adonai hamvorach.*

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

Bless the Eternal, the Blessed One.

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

בְּרָכוּ  
Bar'chu

מְעַרְבֵי עָרְבִים  
Maariv Aravim

אַהֲבַת עוֹלָם  
Ahavat Olam

קְרִיאַת שִׁמְעַ  
K'riat Sh'ma

אֵמֶת וְאֵמוּנָה  
Emet ve-Emunah

מִי־כַמֹּחָה  
Mi Chamocha

הַשְּׂבִיבוּנוּ  
Hashkiveinu

וְשַׁמְרוּ  
V'sham'ru

חֲצִי קַדִּישׁ  
Chatzi Kaddish

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

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

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

## Call to Prayer

Creation

Revelation

Sh'ma and Its  
Sections

Redemption

Divine Providence

Keep Shabbat

Reader's Kaddish

**NOW BLESS** the God of all  
who in every way works wonders;  
who exalts our days from birth  
and deals with us in mercy.  
May God give us gladness of heart,  
and may there be peace in our days.

**“KING DAVID SAID** to all the people,  
‘Now bless the Eternal your God!’  
And the whole congregation  
blessed the Eternal,  
God of their mothers and fathers,  
and bowed their heads low.”

In the presence of community,  
in pursuit of the sacred,  
in gratitude and awe,  
we bow before the Infinite.

“The Name of the Eternal I proclaim—  
Give glory to our God!”

**MAY WE RENEW** our words of prayer tonight—  
restore their luster,  
bring them to life.  
Let song and silence and shofar-sounds  
awaken our souls.

---

**NOW BLESS THE GOD OF ALL.** From the Book of Ben Sirach 50:22–23, which was composed in Hebrew ca. 180 BCE by a Jerusalem sage. Not included in the Hebrew Bible, it survived in Greek translation but the Hebrew original was lost. In the 1890s, medieval Hebrew manuscripts of Ben Sirach were discovered in the Cairo Genizah.

**KING DAVID SAID,** I Chronicles 29:20. A biblical source for the custom of bowing—first the prayer leader, then the congregation—during the call to worship.

**THE INFINITE.** A kabbalistic name for God (Hebrew *Ein Sof*).

**THE NAME OF THE ETERNAL,** Deuteronomy 32:3. A midrash derives the call to worship from this verse, reading it as follows: “When I, the prayer leader, proclaim God’s name (saying “Bless the Eternal, the Blessed One”), you, the congregation, should respond by giving glory to our God (saying “Blessed is the Eternal, the Blessed One, now and forever!”) (*Sifrei D’varim* 306).

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

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

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

אֵל חַי וְקַיָּם,  
תָּמִיד יִמְלֹךְ עֲלֵינוּ לְעוֹלָם וָעֶד.

בְּרוּךְ  
Bar'chu  
**מַעֲרִיב עֶרְבִים**  
Maariv Aravim  
אַהֲבַת עוֹלָם  
Ahavat Olam  
קְרִיאַת שְׁמַע  
K'riat Sh'ma  
אֵמֶת וְאֱמוּנָה  
Emet ve-Emunah  
מֵי־חֶמְדָּה  
Mi Chamocha  
הַשְּׂכִיבֵנו  
Hashkiveinu  
וְשִׁמְרוּ  
V'sham'ru  
חֲצִי קַדִּישׁ  
Chatzi Kaddish

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

בְּרוּךְ אַתָּה, יי, הַמַּעֲרִיב עֶרְבִים.

*Baruch atah, Adonai, hamaariv aravim.*

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

Call to Prayer

**Creation**

Revelation

Sh'ma and Its  
Sections

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Divine Providence

Keep Shabbat

Reader's Kaddish

### **BLESS ADONAI**

who spins day into dusk.  
With wisdom watch  
the dawn gates open,  
with understanding let  
time and seasons  
come and go;  
with awe perceive  
the stars in lawful orbit.  
Morning dawns,  
evening darkens;  
darkness and light yielding  
one to the other,  
yet each distinguished  
and unique.  
Marvel at Life!  
Strive to know its ways!  
Seek Wisdom and Truth,  
the gateways  
to Life's mysteries!  
Wondrous indeed  
is the evening twilight.

**THE QUICKENING** of the moon calls us to return  
and we gather, seam-dwellers on the edge of the earth.  
As the sun lowers itself into the sea  
introspection rises.  
A sliver cracks the heart of the firmament,  
the vast blackness an invitation  
to write ourselves anew.

בָּרַךְ אַתָּה, יי, הַמַּעֲרִיב עַרְבִים.

*Baruch atah, Adonai, hamaariv aravim.*

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

Ahavat olam beit Yisrael am'cha ahavta; אהבת עולם בית ישראל עמך אהבת,  
 Torah umitzvot, chukim umishpatim תורה ומצוות, חקים ומשפטים  
 otanu limadta. אותנו למדת.  
 Al kein, Adonai Eloheinu, b'shochbeinu על כן, יי אלהינו, בשכבנו  
 uvkumeinu nasiach b'chukecha; ובקומנו נשיח בחקך,  
 v'nismach b'divrei Toratecha ונשמח בדברי תורתך  
 uvmitzvotecha l'olam va-ed. ובמצותיך לעולם ועד.  
 Ki heim chayeinu v'orech yameinu, כי הם חיינו וארך ימינו,  
 uvahem negeh yomam valailah. ובהם נהגה יומם ולילה.  
 V'ahavat'cha al tasir mimenu l'olamim. ואהבתך אל תסיר ממנו לעולמים.

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

ברוך אתה, יי, אוהב עמו ישראל  
 Baruch atah, Adonai, oheiv amo Yisrael.

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

ברכו  
 Bar'chu

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אהבת עולם  
 Ahavat Olam

קריאת שמע  
 K'riat Sh'ma

אמת ואמונה  
 Emet ve-Emunah

מי־חמכה  
 Mi Chamocha

השכיבנו  
 Hashkiveinu

ושמרו  
 V'sham'ru

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

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



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**SH'MA, YISRAEL**—hear the voice of Channah:

“There is no one holy as the Eternal;  
truly, there is none beside You;  
there is no Rock like our God.”

*Sh'ma, Yisrael*—hear the call of Moses:

“Embrace and carry in your hearts this day:  
in heaven above, on earth below,  
Adonai is God. There is none else.”

*Sh'ma, Yisrael*—hear the words of the mystics:

“There is nothing but God;  
no place and no person is empty of God;  
the whole earth is suffused with God's glory.”

Hear, O Israel:

God's hands are our hands;  
God's work is our work;  
God's voice speaks through us;  
God is One when we are One.

**BLESSED ARE YOU**, Eternal, our God,  
Sovereign of the universe,  
who has sanctified us by commandments  
and commanded us regarding the reading of the *Sh'ma*,  
to declare God's reign with a whole heart,  
to declare God One with a good and willing heart,  
and to worship God with a good and willing spirit.

---

**THERE IS NO ONE HOLY AS**, I Samuel 2:2.

**EMBRACE AND CARRY**, Deuteronomy 4:39.

**THERE IS NOTHING BUT GOD**, A mystical reading of Deuteronomy 4:35.

**NO PLACE AND NO PERSON**, *Tikkunei Zohar*.

**THE WHOLE EARTH**, Isaiah 6:3.

**BLESSED ARE YOU**. This blessing—which was composed in the Land of Israel by the early Middle Ages but then disappeared from Jewish liturgy—was found by Rabbi Solomon Schechter in the late 1890s in the Cairo Genizah. It emphasizes the need to proclaim God's unity with focus, intention, and an open, loving heart.

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

# שמע ישראל יהוה אלהינו יהוה אחד

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

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

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*Bar'chu*

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מִי־כַמּוֹחָה  
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הַשְּׂכִיבֵנו  
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וְשַׁמְרוּ  
*V'sham'ru*

חֲצִי קַדִּישׁ  
*Chatzi Kaddish*

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

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

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מַלְכוּתוֹ לְעוֹלָם וָעֶד.

---

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

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

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

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

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מֵי־חֶמְדָּה

*Mi Chamocha*

הַשְּׂכִיבֵנוּ

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וְשַׁמְרוּ

*V'sham'ru*

חֲצִי קַדִּישׁ

*Chatzi Kaddish*

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

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

UPON YOUR HEART. TEACH THEM FAITHFULLY TO YOUR CHILDREN

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

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

### **BY CHOOSING TO DO MITZVOT**

If, indeed, you obey My commandments, which I instruct you this day—loving Adonai your God and serving God with all your heart and soul—I will grant rain for your land in season, the early rain and the late. And you will gather in your new grain and wine and oil; and I will provide grassland for your cattle. Thus you will eat and be satisfied. Be careful not to be lured away to serve other gods, bowing down to them. For then the anger of Adonai will flare up against you, and God will hold back the skies so that there will be no rain and the ground will not yield its crops; and you will soon perish from the good land that Adonai is giving you.

Therefore place these, My words, upon your heart and upon your very being. Bind them as a sign upon your hand; let them be a symbol before your eyes. Teach them to your children; speak of them in your home and on your way, when you lie down and when you rise up. Inscribe them on the doorposts of your house and on your gates, so that your days and the days of your children may increase upon the land that Adonai swore to give to your ancestors, for as long as the heavens are over the earth.

### **BY WEARING TZITZIT AS A REMINDER OF SACRED OBLIGATION**

Adonai said to Moses: Speak to the people of Israel, and tell them to make for themselves *tzitzit*—fringes—on the corners of their clothing, throughout their generations; and let them place upon the corner-fringe a thread of violet-blue. The fringes will be yours to see and remember all the mitzvot—the sacred obligations—of Adonai. Do them; and do not be misled by the lustful urges of your heart and your eyes.

*Continue on page 30.*

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**IF, INDEED, YOU OBEY**, Deuteronomy 11:13–21, the second section of the *Sh'ma*. One need not read these words as a literal statement about divine reward and punishment. In a world whose survival depends partly on our capacity to value creation and care for it wisely, it is possible to interpret the passage more naturalistically, as a dire prediction of the consequences of human arrogance. If we develop an ecological consciousness, if we treat the earth with respect, if we see ourselves embedded in a great web of life of which God is the ultimate source and sustainer, then the earth will bear fruit for us and the rain will come in its season. But if we forget the sacredness of all things, exploit the earth for short-term profit, and make idols of human comfort and convenience, “the ground will not yield its produce,” and both we and our world may perish.

**THE ETERNAL ONE SAID**, Numbers 15:37–39, the start of the third section of the *Sh'ma*.

*L'maan tizk'ru vaasitem*

*et-kol-mitzvotai,*

*viyitem k'doshim l'Eloheichem.*

*Ani Adonai Eloheichem —*

*asher hotzeiti et-chem mei-eretz*

*Mitzrayim liyot lachem l'Elohim:*

*ani Adonai Eloheichem.*

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

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מֵי־כַמְכָּה

*Mi Chamocha*

הַשְּׂכִיבֵנוּ

*Hashkiveinu*

וְשַׁמְרוּ

*V'sham'ru*

חֲצִי קַדִּישׁ

*Chatzi Kaddish*

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

יי אֱלֹהֵיכֶם אֵמֶת.

*Adonai Eloheichem emet.*

Adonai your God is true.

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

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

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

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

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### *Study Texts on the Third Section of the Sh'ma: Fringes*

**THE TZITZIT** (fringes) on the four corners of the tallit are a mnemonic device intended to heighten our consciousness of the mitzvot, our sacred obligations as Jews. Clothing, which distinguishes human beings from animals, here serves as a reminder not to behave as an animal, acting on the basis of instinctual drives, but to be attentive to the voice of morality and conscience.

The first human beings in the Garden of Eden were drawn to eat the forbidden fruit because “it was good for eating and a delight to the eyes” (Genesis 3:6). The third section of the Sh'ma [in its full traditional form, Numbers 15:37–41] warns against this exclusive reliance on the senses: “Look at [the tzitzit] and recall all the mitzvot of Adonai . . . so that you do not follow your heart and your eyes in your lustful urge.”

The fringed garment thus reminds us that we need not be preoccupied with physical gratification. Human beings are capable of using reason and self-discipline to consciously fashion a life of holiness and ethical responsibility.

—Based on Rabbi Samson Raphael Hirsch (1808–1888)

**THE PURPOSE** of the tzitzit is set out by a series of verbs: “look . . . recall . . . observe” (Numbers 15:39). These three verbs effectively summarize and define the pedagogic technique of the ritual system of the Torah: sight (i.e., the senses) combined with memory (i.e., the intellect) are translated into action (i.e., good deeds). Thus the experience of rituals and the comprehension of their values lead to loftier ethical behavior. . . .

The ultimate goal of seeing the tzitzit, reminding oneself of God's commandments and fulfilling them, is to attain holiness. The nobility to which Israel belongs is not like other power structures characterized by corruption and self-indulgence. Israel is commanded to be “a kingdom of priests and a holy nation” (Exodus 19:6).

—Rabbi Jacob Milgrom (1923–2010)

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**RABBI MOSES ALSHECH** (1508–1593) taught that the fringes will act as a reminder of the mitzvot only when we focus on this idea while putting on the tallit (prayer shawl). If we wrap ourselves in the tallit in a mechanical fashion, without attending to the act's meaning and purpose, the fringes will not function for us as a sign, and will remind us of nothing.

Emet ve-emunah kol zot, v'kayam aleinu,  
 ki hu Adonai Eloheinu — v'ein zulato;  
 vaanachnu Yisrael amo.  
 Hapodeinu miyad m'lachim;  
 malkeinu hago-aleinu mikaf kol haaritzim.  
 Ha-oseh g'dolot ad ein cheiker,  
 v'niflaot ad ein mispar;  
 hasam nafsheinu bachayim,  
 v'lo natan lamot ragleinu.  
 Ha-oseh-lanu nisim b'Pharoh;  
 otot umoftim b'admat b'nei cham.  
 Vayotzei et amo Yisrael mitocham  
 l'cheirut olam.

Truth and faith —

these are fundamental to our existence.  
 God alone is their source,  
 and we are Israel, a people of God.

Our Sovereign saves us from tyranny,  
 redeems us from its violence through countless wonders,  
 from its brutality through great feats beyond measure.

We are Israel, a people of God —  
 the Giver of life, who would not let our feet give way;  
 the Maker of miracles for us against Pharaoh,  
 of signs and portents in the land of Egypt —  
 the One who brought our people Israel from its midst  
 to enduring freedom.

אֱמֶת וְאֱמוּנָה כֹּל זֹאת, וְקַיָּם עֲלֵינוּ,  
 כִּי הוּא יי אֱלֹהֵינוּ וְאֵין זולָתוֹ,  
 וְאִנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.  
 הַפּוֹדֵנוּ מִיַּד מְלָכִים,  
 מַלְכֵנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעֲרִיצִים.  
 הָעוֹשֶׂה גְדוּלוֹת עַד אֵין חֶקֶר,  
 וְנִפְלְאוֹת עַד אֵין מִסְפָּר,  
 הַשֶּׁם נִפְשָׁנוּ בַחַיִּים,  
 וְלֹא נָתַן לַמוֹט רַגְלֵנוּ.  
 הָעוֹשֶׂה לָנוּ נִסִּים בְּפָרֹעַ,  
 אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם.  
 וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם  
 לְחֵירוֹת עוֹלָם.

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 Mi Chamocha

הַשְּׂכִיבֵנוּ  
 Hashkiveinu

וְשַׁמְרוּ  
 V'sham'ru

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

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

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

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

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

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

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

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

---

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

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

*Umalchuto b'ratzon kib'lu aleihem.*

*Mosheh uMiryam uvnei Yisrael l'cha anu*

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

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

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

*"Mi-chamocho ba-eilim, Adonai?*

*Mi kamocho — nedar bakodesh,*

*nora t'hilot, oseih-fele?"*

*Malchut'cha ra-u vanecha,*

*bokei-a yam lifnei Mosheh uMiryam;*

*"Zeh Eili!" anu v'am'ru:*

*"Adonai yimloch l'olam va-ed."*

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

*ug-alo miyad chazak mimenu."*

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

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

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

בָּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.  
*Baruch atah, Adonai, gaal Yisrael.*

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

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

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

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

וְרָאוּ בְנֵי גְבוּרָתוֹ,  
שִׁבְחוּ וְהוֹדוּ לְשֵׁמוֹ.

וּמַלְכוּתוֹ בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם.

מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ

שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

בָּרְכוּ  
*Bar'chu*

מְעִרֵב עָרְבִים  
*Maariv Aravim*

אַהֲבַת עוֹלָם  
*Ahavat Olam*

קְרִיאַת שְׁמַע  
*K'riat Sh'ma*

אֵמֶת וְאֵמוּנָה  
*Emet ve-Emunah*

מִי־כַמֹּכָה  
*Mi Chamocho*

הַשְּׂכִיבֵנו  
*Hashkiveinu*

וְשִׁמְרוּ  
*V'sham'ru*

חֲצִי קַדִּישׁ  
*Chatzi Kaddish*

מִי־כַמֹּכָה בָּאֵלִים, יְיָ,

מִי כַמֹּכָה נֹאדָר בְּקֹדֶשׁ,  
נוֹרָא תְהִלַּת, עֲשֵׂה פִלֵּא.

מַלְכוּתְךָ רָאוּ בְנֵיךָ,  
בוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם,

זֶה אֵלֵינוּ עָנוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

וְנֹאמַר: כִּי פִדֶה יְיָ אֶת־יַעֲקֹב,

וְגָאֵלוּ מִיַּד חֲזַק מִמֶּנּוּ.

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**THERE WERE NO SIGNS**

By walking I found out  
Where I was going.

By intensely hating, how to love.  
By loving, whom and what to love.

By grieving, how to laugh from the belly.

Out of infirmity, I have built strength.  
Out of untruth, truth.

From hypocrisy, I wove directness.

Almost now I know who I am.

Almost I have the boldness to be that man.

Another step

And I shall be where I started from.

**ONE DAY**, a few days after the liberation, I walked through the country past flowering meadows, for miles and miles, toward the market town near the camp. Larks rose to the sky and I could hear their joyous song. There was no one to be seen for miles around; there was nothing but the wide earth and sky and the larks' jubilation and the freedom of space. I stopped, looked around, and up to the sky—and then I went down on my knees. At that moment there was very little I knew of myself or the world—I had but one sentence in mind—always the same: “I called to Adonai from my narrow prison and God answered me in the freedom of space.”

בְּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.

*Baruch atah, Adonai, gaal Yisrael.*

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

**OF ALL THAT IS WORSHIPED** (*facing page*). The twice-a-day recitation of *Mi Chamocha* (celebrating redemption from slavery) originates in words of Deuteronomy: “so that you may remember the day of your departure from the land of Egypt all the days of your life” (16:3). Why twice? The Talmud teaches that the word “all” implies remembering the Exodus in the daytime and also at night. Some see in the initial letters of *Mi Chamocha Ba-eilim Adonai* the name Maccabee, the heroic name associated with Chanukah—thus emphasizing that redemption requires resistance against oppression and evil.

**THERE WERE NO SIGNS.** By Irving Layton (1912–2006).

**ONE DAY.** By concentration camp survivor Viktor Frankl (1905–1997).

**I CALLED TO ADONAI,** Psalm 118:5.

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

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

בָּרְכוּ  
 Bar'chu  
 מְעַרֵב עָרְבִים  
 Maariv Aravim  
 אֲהַבַת עוֹלָם  
 Ahavat Olam  
 קְרִיאַת שְׁמַע  
 K'riat Sh'ma  
 אֵמֶת וְאֵמוּנָה  
 Emet ve-Emunah  
 מֵיֶכְמֶכָה  
 Mi Chamocha  
 הַשְּׁכִיבֵנוּ  
 Hashkiveinu  
 וְשְׁמֹרוּ  
 V'sham'ru  
 חֲצִי קַדִּישׁ  
 Chatzi Kaddish

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

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

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

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

On weekdays, continue on page 40.

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**ROSH HASHANAH IN THE PINES**

Darkness settles, slowly, across the horizon.  
The new year rises before us,  
its fragile moon awaiting our embrace.

Heaven and earth entwine  
in their annual dance of re-creation.  
A fissure appears in the firmament tonight,  
an entranceway into new beginnings.

Out beyond the swales  
the sea expands and contracts,  
keeping time to the thrumming of the universe.

Under this Rosh HaShanah sky  
the path before us is uncertain.  
All we can do is hold each other tight  
as we make our way home.

**SHOMEIR YISRAEL**

*Shomeir Yisrael,*  
*sh'mor sh'eirit Yisrael —*  
*v'al yovad Yisrael,*  
*haomrim "Sh'ma Yisrael."*

שׁוֹמֵר יִשְׂרָאֵל,  
שְׁמֹר שְׂאֵרֵי יִשְׂרָאֵל,  
וְאַל יֹאבֵד יִשְׂרָאֵל,  
הַאֹמְרִים שְׁמַע יִשְׂרָאֵל.

Guardian of Israel, preserve the remnant of Israel;  
Let Israel not perish — we who declare *Sh'ma Yisrael*.

בְּרוּךְ אַתָּה, יי, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ,  
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלַיִם.

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

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

---

**GUARDIAN OF ISRAEL.** Excerpt from a *piyut* (religious poem) first found in a 13th-century manuscript. As in the *Hashkiveinu* prayer (*facing page*), God is here called *Shomeir* (Guardian and Protector). As the Jewish people have been faithful guardians of tradition and loyal to God, the poet asks God to reciprocate.

## On Shabbat:

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

*Beini uvein b'nei Yisrael*

*ot hi l'olam;*

*ki-sheishet yamim asah Adonai*

*et-hashamayim v'et-haaretz,*

*uvayom hash'vi-i shavat vayinafash.*

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

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל  
אוֹת הִיא לְעוֹלָם,

כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי

אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,

וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ.

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

It is a sign forever —

a bond between Me and Israel —

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

בָּרְכוּ

*Bar'chu*

מַעֲרִיב אַרְבִּים

*Maariv Aravim*

אַהֲבַת עוֹלָם

*Ahavat Olam*

קְרִיאַת שְׁמַע

*K'riat Sh'ma*

אֵמֶת וְאֵמוּנָה

*Emet ve-Emunah*

מִי־חַמּוּחַ

*Mi Chamocha*

הַשְּׂכִינֵינוּ

*Hashkiveinu*

וְשָׁמְרוּ

*V'sham'ru*

חֲצִי קַדִּישׁ

*Chatzi Kaddish*

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

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

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

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

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### THE POND IN WINTER

Standing on the snow-covered plain, as if in a pasture amid the hills, I cut my way first through a foot of snow, and then a foot of ice, and open a window under my feet, where, kneeling to drink, I look down into the quiet parlor of the fishes, pervaded by a softened light as through a window of ground glass, with its bright sanded floor the same as in summer; there a perennial waveless serenity reigns as in the amber twilight sky, corresponding to the cool and even temperament of the inhabitants. Heaven is under our feet as well as over our heads.

**I GO AMONG TREES** and sit still.  
All my stirring becomes quiet  
around me like circles on water.  
My tasks lie in their places  
where I left them, asleep like cattle.

Then what is afraid of me comes  
and lives a while in my sight.  
What it fears in me leaves me,  
and the fear of me leaves it.  
It sings, and I hear its song.

Then what I am afraid of comes.  
I live for a while in its sight.  
What I fear in it leaves it,  
and the fear of it leaves me.  
It sings, and I hear its song.

After days of labor,  
mute in my consternations,  
I hear my song at last,  
and I sing it. As we sing,  
the day turns, the trees move.

---

**THE POND IN WINTER.** By Henry D. Thoreau (1817–1862).

**I GO AMONG TREES.** By Wendell Berry (b. 1934).

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

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,  
 בְּעֵלְמָא דִּי בְרָא כְרֵעוּתָהּ.  
 וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ  
 וּבְיוֹמֵינוּ,  
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
 בְּעֵגְלָא וּבְזְמַן קָרִיב.  
 וְאָמְרוּ: אָמֵן.  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
 לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.  
 יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם  
 וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
 שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,  
 לְעֵלְא וּלְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירָתָא,  
 תְּשׁוּבַחְתָּא וְנַחֲמַתָּא דְאָמִירָן בְּעֵלְמָא.  
 וְאָמְרוּ: אָמֵן.

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

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

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

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

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



Call to Prayer

Creation

Revelation

Sh'ma and Its  
Sections

Redemption

Divine Providence

Keep Shabbat

Reader's Kaddish

### PERSONAL PRAYER: KNOW BEFORE WHOM YOU STAND

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

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

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

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

---

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

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

# הַתְּפִלָּה

## HaT'filah · Standing before God

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

— RABBI ABRAHAM JOSHUA HESCHEL

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

אֲדֹנָי, שְׁפָתַי תִּפְתָּח,  
וּפִי יַגִּיד תְּהִלָּתְךָ.

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

כְּוָנָה

Kavanah

אַבוֹת וְאִמּוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

עֲבוֹדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

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

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

## Focusing Prayer

God of All  
Generations

God's Powers

God's Holiness

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

**“ISRAEL, prepare to meet your God!”**

The moment is here—but I am unprepared.

How does one get ready  
to meet what may not exist?

“The pious ones of old would wait an hour before praying,  
to focus their thoughts on the Holy One.”

Technicians of the sacred,  
the Sages had their own proven methods.

“Rava would take off his fine outer cloak,  
clasp his hands over his heart,  
and pray like a servant before his master.”

Said one sage: “Look toward the earth during prayer,  
but direct your heart to heaven.”

I can position my eyes and my hands;  
where is my heart tonight?

“One should pray the Standing Prayer  
only with a sense of reverence and awe.”

“Remove trivial matters from your thoughts;  
approach God with a clean and open mind.”

And the Chasidim teach: “Think not of your own needs and requests.  
Focus on the pain of God, who suffers in this troubled world.”

If you can't find the faith,  
then doubt is your gift.  
And if you can't find the words,  
offer your silence instead.

For so it is written:  
“Silence is praise to You.”

---

**ISRAEL, PREPARE**, Amos 4:12.

**THE PIOUS ONES**, Mishnah *B'rachot* 5:1.

**RAVA WOULD TAKE OFF**, Talmud *Shabbat* 10a.

**LOOK TOWARD THE EARTH**, Talmud *Y'vamot* 105b.

**ONE SHOULD PRAY**, Mishnah *B'rachot* 5:1.

**REMOVE TRIVIAL MATTERS**. A teaching of Rabbi Menachem Mendel Schneerson (1789–1866).

**THINK NOT OF YOUR OWN NEEDS**, attributed to Dov Baer, the Maggid of Mezeritch (d. 1772);  
based on Talmud *B'rachot* 30b and Psalm 91:15.

**SILENCE IS PRAISE**, Psalm 65:2.

*Baruch atah, Adonai,*

*Eloheinu v'Elohei avoteinu v'imoteinu:*

*Elohei Avraham, Elohei Yitzchak,*

*v'Elohei Yaakov;*

*Elohei Sarah, Elohei Rivkah,*

*Elohei Rachel, v'Elohei Leah;*

*haEl hagadol hagibor v'hanora,*

*El elyon,*

*gomeil chasadim tovim, v'koneih hakol —*

*v'zocheir chasdei avot v'imahot,*

*umeivi g'ulah livnei v'neihem,*

*l'maan sh'mo b'ahavah.*

*Zochreinu l'chayim,*

*Melech chafeitz bachayim.*

*V'choveinu b'sefer hachayim,*

*l'maancha, Elohim chayim.*

*Melech ozeir umoshia umagein —*

בְּרוּךְ אַתָּה, יְיָ,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,

וְאֱלֹהֵי יַעֲקֹב,

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,

אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,

אֵל עֲלִיּוֹן,

גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל —

וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת,

וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכַרְנוּ לְחַיִּים,

מֶלֶךְ חַפֵּץ בְּחַיִּים.

וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן —

כְּוָנָה

*Kavanah*

אֲבוֹת וְאִמּוֹת

*Avot v'Imahot*

גְבוּרוֹת

*G'vurot*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

You are the Source of blessing, Adonai, our God

and God of our fathers and mothers:

God of Abraham, God of Isaac, and God of Jacob;

God of Sarah, God of Rebecca, God of Rachel, and God of Leah;

exalted God, dynamic in power, inspiring awe,

God sublime, Creator of all —

yet You offer us kindness,

recall the loving deeds of our fathers and mothers,

and bring redemption to their children's children,

acting in love for the sake of Your name.

**Remember us for life, sovereign God who treasures life.**

**Inscribe us in the Book of Life, for Your sake, God of life.**

Sovereign of salvation, Pillar of protection —

בְּרוּךְ אַתָּה, יְיָ, מִגֵּן אַבְרָהָם וְעֹזֶרֶת שָׂרָה.

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

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

Focusing Prayer

God of All  
Generations

God's Powers

God's Holiness

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

... בָּרַךְ אֶתְּהוָה, יי  
*Baruch atah, Adonai, . . .*

Our God and God of the generations before us—

You are as near to us as the blessing of breath

You are the living memory we carry of mothers and fathers,  
 and the mothers and fathers before them

You are the lasting memory of sages and students,  
 of prophets and priests

Adonai, we know You through our matriarchs and patriarchs—  
 the bearers of wisdom in every generation

We know You as the voice of kindness within us  
 We know You as the constant hope that lives in our hearts

You are the awe we cannot name  
 You are the name we give to all that is worthy  
 of reverence, devotion, and gratitude

You are the sacred presence that protects from within  
 You are the sovereign of our souls who remembers us for life.

#### **INSCRIBE US IN THE BOOK OF LIFE**

For us the Book of Life has been reduced to words of casual welcome, spoken or written on cards, *l'shanah tovah tikateivu* (May you be inscribed for a good year). The Book of Life. I wonder. Is that all it means today? When I hear those words, those words to me have meaning. I do not see a ledger in the skies wherein my fate is written, signed, and sealed. Nor do I see some greeting card, bedecked with gaily colored scenes, where on the bottom line—unvocalized—appear the words *l'shanah tovah tikateivu*. The Book of Life to me is a symbol. It says to me, “You are recorded! What you say is more than words whispered into the wind. What you are is something more than pebbles on a beach. What you do has an effect.”

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**INSCRIBE US.** By Rabbi Maurice Davis (1921–1993).

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

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

*Morid hatal.*

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

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

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

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

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

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

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

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

Faithful and true, worthy of our trust —

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

בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּלִים מֵימֵי.

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

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

כְּוָנָה

*Kavanah*

אָבוֹת וְאִמְהוֹת  
*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

## Focusing Prayer

God of All  
Generations

God's Powers

God's Holiness

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

**LET OTHER PEOPLE** come as streams  
that overflow a valley  
and leave dead bodies, uprooted trees and fields of sand;  
we Jews are as the dew,  
on every blade of grass,  
trodden under foot today  
and here tomorrow morning.

**YOU HAVE SEEN** a bush beside the road  
whose leaves the passing beasts pluck at  
and whose twigs are sometimes broken  
by a wheel, and yet it flourishes,  
because the roots are sound—  
such a heavy wheel is Rome;  
these Romans,  
all the legions of the East  
from Egypt and Syria,  
the islands of the sea and the rivers of Parthia,  
gathered here  
to trample down Jerusalem,  
when they have become a legend  
and Rome a fable,  
that old men will tell of in the city's gate,  
the tellers will be Jews and their speech Hebrew.

בָּרוּךְ אַתָּה, יי, מְחַיֶּה הַכּוֹלֵה־הַמֵּתִים.

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

You are the Source of all blessing, the life force surging within all things.

**IN LIFE AND IN DEATH** מְחַיֶּה מֵתִים (*facing page*). The traditional wording of the *G'vurot* prayer speaks of God as *m'chayeih meitim* (Reviver of the dead), viewing bodily resurrection as the ultimate expression of God's compassion. The One who gives and sustains life does not abandon us, but remains faithful until the End of Days. We might also understand these words to mean that God "revives" the dead by keeping them vibrantly present in our memory, inspiring us to live in a way that honors them.

**YOU . . . CAUSE DEW TO DESCEND** מוֹרִיד הַטֶּל (*facing page*). In a dry desert land, every drop of moisture is precious. In the Bible, dew symbolizes life and abundance; in the *G'vurot* prayer, it conveys God's power to renew and refresh all existence. How striking that a prayer which celebrates God's might focuses on a natural phenomenon that is commonplace, omnipresent, and usually overlooked or taken for granted. Let the modest and gentle symbol of dew remind us, during these Days of Awe, to give thanks for even the smallest manifestations of life, and for God's gift of spiritual renewal.

**LET OTHER PEOPLE . . . THEIR SPEECH HEBREW.** By Charles Reznikoff (1894–1976).

## קְדוּשַׁת הַשֵּׁם

### *K'dushat HaShem*

#### *God's Holiness: Awe, Honor, and Righteousness*

What is the purpose of our prayers? Connection with the past; the expression of hopes for the future; a moment of personal transcendence and clarity; a strong bond with a community that shares our values and sings the melodies we cherish: these are all worthy reasons to pray. But on this holy day, our worship has another dimension. Embedded in Jewish tradition is the idea that the essential purpose of prayer on Rosh HaShanah is the sanctification of God's name.

What does it mean to sanctify God's name? On the simplest level, Jews perform this act by saying *Kadosh atah* (You are holy) in the great prayer called the *K'dushah* (short for *K'dushat HaShem*, the Sanctification of the Name).

During the Days of Awe, three short prayers are added to the *K'dushah*. These passages, each beginning with the Hebrew word *Uvchein* (literally "and so"), describe a world suffused with the holiness of God. What would that look like?

In the first passage, all creation is united by a sense of AWE and reverence for the Divine; in the second, the Jews—a people historically vulnerable and often despised—receive HONOR and respect (*kavod*); and in the third, evil has been vanquished by RIGHTEOUSNESS. Together, these three prayers set forth a vision of a world in which God's presence is felt and experienced everywhere. We sanctify God, therefore, not only verbally, by reciting *Kadosh atah*, but also by realizing that vision through our actions: showing reverence for all creation, giving *kavod* to all people—especially those who are vulnerable and needy—and embodying righteousness in all that we do.

The message of these three passages is reinforced by the compelling climax of the evening *K'dushah*: "The Source of all might is exalted through justice, the God of holiness made holy through righteousness" (Isaiah 5:16). God's holiness is dependent on human beings, who extend the reach of the Divine into dark corners of the world by embracing AWE, showing HONOR, and acting with RIGHTEOUSNESS.

כַּוְנָה

*Kavanah*

אָבוֹת וְאִמּוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִילַת הַלֵּב

*T'filat HaLev*



## קדוש

Focusing Prayer

God of All  
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Thanksgiving

Peace

Prayer of the Heart

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

You are holy. Your name is holy.

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

perceiving all nature as a prayer come alive.

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

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

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

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

קדוש  
 וּבְכֵן תֵּינ כְּבוֹד, יי, לְעַמְּךָ,  
 תְּהִלָּה לִירְאֵיךָ  
 וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ,  
 וּפְתִחוֹן פֶּה לְמַיְחֵלִים לָךְ,  
 שִׂמְחָה לְאַרְצֶךָ,  
 וְשִׂשׂוֹן לְעִירֶךָ,  
 וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדֶּךָ,  
 וְעֲרִיכַת נֵר לְבֵן יִשָׁי מְשִׁיחֶךָ,  
 בְּמַהֲרָה בְיָמֵינוּ.

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

כְּוָנָה

Kavanah

אָבוֹת וְאִמָּהוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

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

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

## קדוש

Focusing Prayer      **How Do We Sense God's Holiness?**  
                                     *Through Righteousness*

God of All  
Generations

God's Powers

God's Holiness

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

*Uvchein tzadikim yiru v'yismachu,  
 visharim yaalozu,  
 vachasidim b'rinah yagilu;  
 v'olatah tikpotz-piha,  
 v'chol harishah kulah k'ashan tichleh,  
 ki taavir memshelet zadon min haaretz.*

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ,  
 וַיִּשְׁרִים יַעֲלֶזוּ,  
 וַחֲסִידִים בְּרִנָּה יִגִּילוּ,  
 וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ,  
 וְכָל הָרִשְׁעָה כְּלֵה כְּעֶשֶׂן תִּכְלֶה,  
 כִּי תַעֲבִיר מִמְשֶׁלֶת זָדוֹן מִן הָאָרֶץ.

And so, in Your holiness,  
 give the righteous the gift of a vision bright with joy:  
 a world where evil has no voice  
 and the rule of malevolence fades like wisps of smoke.  
 Good people everywhere will celebrate  
 the stunning sight of arrogance gone from the earth.

**GIVE THE RIGHTEOUS THE GIFT OF A VISION** צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ. Thematically, this three-part High Holy Day prayer moves from a universal messianic hope (“Give all creation the gift of awe”) to a particular focus on peace and security for the Jewish people (“Give Your people the gift of honor”). It now culminates by envisioning a future in which good people will see the reward of having held fast to their ideals: a world in which righteousness prevails.

**A WORLD WHERE EVIL HAS NO VOICE** וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ. If we can be courageous, one more time than we are fearful; if we can be trusting, one more time than we are anxious; if we can be cooperative, one more time than we are competitive; if we can be forgiving, one more time than we are vindictive; if we can be loving, one more time than we are hateful . . . we will have moved closer to the next breakthrough in our evolution. (Jonas Salk, 1914–1995)

V'timloch — atah, Adonai — l'vadecha al kol  
maasecha,  
b'Har Tziyon, mishkan k'vodecha,  
uviYrushalayim, ir kodshecha —  
kakatuv b'divrei kodshecha:  
"Yimloch Adonai l'olam;  
Elohayich, Tziyon, l'dor vador — hal'lu-Yah!"

וְתִמְלֹךְ, אַתָּה, יְיָ, לְבַדְּךָ עַל כָּל  
מַעֲשֵׂיךָ,  
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,  
וּבִירוּשָׁלַיִם עִיר קֹדְשְׁךָ,  
כַּכְתוּב בְּדִבְרֵי קֹדְשְׁךָ:  
יִמְלֹךְ יְיָ לְעוֹלָם,  
אֱלֹהֶיךָ, צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּ-יָהּ.

כְּוָנָה  
Kavanah  
אֲבוֹת וְאִמְהוֹת  
Avot v'Imahot  
גְּבוּרוֹת  
G'vurot  
קְדוּשַׁת הַשֵּׁם  
K'dushat HaShem  
קְדוּשַׁת הַיּוֹם  
K'dushat HaYom

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

עֲבוֹדָה  
Avodah  
הוֹדָאָה  
Hodaah  
שְׁלוֹם  
Shalom

Kadosh atah, v'nora sh'mecha;  
v'ein elo-ah mibaladecha, kakatuv:  
"Vayigbah Adonai tz'vaot bamishpat;  
v'haEl hakadosh nikdash bitzdakah."

קָדוֹשׁ אַתָּה, וְנוֹרָא שְׁמֶךָ,  
וְאֵין אֱלֹהָ מִבְּלַעֲדֶיךָ, כַּכְתוּב:  
וַיִּגְבְּהַ יְיָ צְבָאוֹת בַּמִּשְׁפָּט,  
וְהָיַל הַקָּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה.

תְּפִלַּת הַלֵּב  
T'filat HaLev

You are holy.  
Your name is Awe.  
There is nothing divine beyond You —  
as the prophet Isaiah taught:  
"The Source of all might is exalted through justice,  
the God of holiness made holy through righteousness."

בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.  
Baruch atah, Adonai, HaMelech hakadosh.  
Blessed are You, Adonai, holy Sovereign.

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

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

Focusing Prayer	<i>Atah v'chartanu mikol haamim;</i>	אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים,
God of All Generations	<i>ahavta otanu, v'ratzita banu.</i>	אַהֲבַת אוֹתָנוּ וְרָצִיתָ בָּנוּ.
God's Powers	<i>V'romamtanu mikol hal'shonot,</i>	וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת,
God's Holiness	<i>v'kidashtanu b'mitzvotcha.</i>	וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ.
The Day's Holiness	<i>V'keiravtanu, Malkeinu, laavodatecha;</i>	וְקִרְבָּתָנוּ, מַלְכֵנוּ, לְעִבּוֹדְתֶךָ,
Our Offering	<i>v'shimcha hagadol v'hakadosh aleinu karata.</i>	וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ.
Thanksgiving	You chose us, with love, to be messengers of mitzvot; and through us You made known Your aspirations.	
Peace	Among all the many peoples, You gave us a pathway to holiness.	
Prayer of the Heart	Among all the great nations, You uplifted us and made Yourself our Sovereign — and so we seek You and serve You and celebrate our nearness to Your presence.  Your great and sacred name has become our calling.	

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**YOU CHOSE US** אַתָּה בְּחַרְתָּנוּ. The chosenness of Israel has always been a mystery. The Torah says: “It is not because you are the most numerous of peoples that Adonai grew attached to you and chose you — indeed, you are the smallest of peoples; but it was because Adonai loved you and kept the oath made to your fathers” (Deuteronomy 7:7–8). The prophet Amos made certain to tell us that [God said,] “To Me, O Israelites, you are just like the Ethiopians” (9:7). At the same time Amos taught, “You alone have I [God] singled out of all the families of the earth,” but the result of that is “That is why I will call you to account for all your iniquities” (3:2). Chosenness confers upon us not privileges but obligations and opportunities to serve God and perform God’s commandments. (Rabbi Reuven Hammer, b. 1933)

Vatiten-lanu, Adonai Eloheinu, b'ahavah et

[Yom haShabbat hazeh v'et]

Yom HaZikaron hazeh:

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

mikra-kodesh,

zeicher litziat Mitzrayim.

In Your love, Eternal our God,

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

a day for the shofar's joyful sound [remembered and cherished in our hearts];

a day of sacred assembly;

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

Eloheinu v'Elohei avoteinu v'imoteinu,

yaaleh v'yavo v'yagia, v'yeira-eh v'yeiratze

v'yishama, v'yipakeid, v'yizacheir

zichroneinu ufikdoneinu —

v'zichron avoteinu v'imoteinu,

v'zichron Y'rushalayim ir kodshecha,

v'zichron kol am'cha beit Yisrael

l'fanecha — lifleitah l'tovah,

l'chein ulchesed ulrachamim,

l'chayim ulshalom,

b'Yom HaZikaron hazeh.

וּתְתַרְנוּ לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת  
[יּוֹם הַשַּׁבָּת הַזֶּה וְאֶת]

יוֹם הַזְכָּרוֹן הַזֶּה,

יוֹם [זְכוֹרוֹן] תְּרוּעָה [בְּאַהֲבָה],

מִקְרָא קֹדֶשׁ,

זְכוֹר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

יַעֲלֶה וַיָּבֵא וַיְגַיַע, וַיִּרְאֶה וַיִּרְצֶה

וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר

זְכוֹרֵנוּ וּפְקֻדוֹתֵנוּ,

וְזְכוֹרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

וְזְכוֹרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשׁךָ,

וְזְכוֹרוֹן כָּל עַמְךָ בֵּית יִשְׂרָאֵל,

לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה,

לְחַן וּלְחַסֵּד וּלְרַחֲמִים,

לְחַיִּים וּלְשָׁלוֹם,

בְּיוֹם הַזְכָּרוֹן הַזֶּה.

כְּנֻה

Kavanah

אֲבוֹת וְאִמּוֹת

Avot v'Imahot

גְבוּרוֹת

G'vurot

קֹדֶשׁת הַשֵּׁם

K'dushat HaShem

קֹדֶשׁת הַיּוֹם

K'dushat HaYom

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שָׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

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

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

---

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

Eloheinu v'Elohei avoteinu v'imoteinu, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

### *m'loch*

*al kol haolam kulo bichvodecha;*  
*v'hinasei al kol haaretz bikarecha.*

God who is ours  
and God of our fathers and mothers:

In Your glory  
*reign*

over the infinite expanse of space and time.

*V'hofa bahadar g'on uzecha,*  
*al kol yoshvei teiveil artzecha.*  
*V'yeida kol pa-ul ki atah f'alto;*  
*v'yavin kol yatzur ki atah y'tzarto.*

In Your grandeur,  
be exalted;  
through Your power,  
show us Your reality.  
Then all who dwell on earth shall understand  
that You are their maker.

*V'yomar kol asher n'shamah b'apo:*  
*"Adonai, Elohei Yisrael, melech;*  
*umalchuto — bakol mashalah."*

Astound us with the beauty of Your presence,  
so that every breath of life shall say:  
"Eternal is the God of Israel;  
all-embracing — God's rule and sovereignty."

מֶלֶךְ  
עַל כָּל הָעוֹלָם כְּלוּ בְּכְבוֹדְךָ,  
וְהִנָּשֵׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ.

וְהוֹפֵעַ בְּהִדָּר גָּאוֹן עֲזָךְ,  
עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרְצְךָ.  
וַיַּדַּע כָּל פֶּעוּל כִּי אַתָּה פְּעַלְתָּו,  
וַיְבִין כָּל יְצוּר כִּי אַתָּה יְצַרְתּוֹ.

וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ:  
יְיָ אֱלֹהֵי יִשְׂרָאֵל, מֶלֶךְ,  
וּמַלְכוּתוֹ בְּכֹל מַשְׁלָה.

כְּנֻה

*Kavanah*

אֲבוֹת וְאִמּוֹת

*Avot v'Imahot*

גְבוּרוֹת

*G'vurot*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוֹדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

**IN YOUR GLORY REIGN** מֶלֶךְ . . . בְּכְבוֹדְךָ. Part of the festival blessing known as *K'dushat HaYom* (Sanctity of the Day), this prayer celebrates the distinctive theme of Rosh HaShanah: the sovereign rule of God. If God is indeed Sovereign, why does the prayer begin with a verb in the imperative tense, asking God to “reign over the infinite expanse of time and space”? Implicit in these words is the desire for God’s rule to become manifest in a world seemingly governed by chance, or dominated by aggressive empires of the day.



Focusing Prayer

God of All  
Generations

God's Powers

God's Holiness

**The Day's Holiness**

Our Offering

Thanksgiving

Peace

Prayer of the Heart

**THIS IS** the Season of God.  
This is the Season of Our Humanity.

And this is the day when one word stands at the very center of Jewish prayer:  
*M'loch*.

Three Hebrew letters: מ ל ך

*Reign* over space and time.

*M'loch*.

*Reign* over the infinite expanse. Show us Your reality.

Help us see our finite place in the cosmos that is our home.

What is God's sovereignty? What is God's rule?

It is the rule of Unity by which we sense coherence in the universe.

It is the Power of relationship,  
relating every image of God to every other image of God  
and to every facet of nature—

sunshine and ocean waves; heartbeats, honey bees, the stuff that stars are  
made of.

It is the Ultimate Power that governs our lives with wisdom, compassion,  
truth, and kindness.

In this Season of God—

May we breathe new life into the ancient name *Melech HaOlam*.

And may the Ruler of the universe breathe new life into each of us.

**THIS IS THE PRAYER** God utters:

“May My mercy conquer My anger.

In all My actions toward My children, may My compassion prevail.”

And this is the prayer I say:

Compassionate One, rule over me today and always.

Let mercy and forgiveness hold sway.

Let the good within me prevail.

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**THIS IS THE PRAYER . . . PREVAIL.** Based on Talmud *B'rachot* 7a.

**COMPASSIONATE ONE.** A traditional name of God (*HaRachaman*), also translated  
“The All-Merciful” or “The Benevolent One.”

*Eloheinu v'Elohei avoteinu v'imoteinu,*  
 [r'tzeih vimnuchateinu,]  
*kad'sheinu b'mitzvotcha;*  
*v'tein chelkeinu b'Toratecha.*  
*Sab'einu mituvecha;*  
*v'sam'cheinu bishuatecha.*  
 [V'hanchileinu, Adonai Eloheinu,  
 b'ahavah uvratzon Shabbat kodshecha;  
 v'yanuchu vah Yisrael,  
 m'kad'shei sh'mecha.]  
*V'taheir libeinu l'ovd'cha be-emet —*  
*ki atah Elohim emet,*  
*udvar'cha emet v'kayam laad.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 [רְצֵה בְּמִנוּחָתֵנוּ,  
 קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ  
 וְתֵן חֶלְקֵנוּ בְּתוֹרַתֶךָ.  
 שַׁבְּעֵנוּ מִטּוֹבֶךָ  
 וְשַׁמְּחֵנוּ בִישׁוּעָתֶךָ.  
 ]וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,  
 בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ,  
 וְיָנוּחוּ בְּהַיְשָׁרָאֵל,  
 מִקִּדְשֵׁי שְׁמֶךָ.]  
 וְטַהַר לִבֵּנוּ לְעִבְדְּךָ בְּאֵמֶת,  
 כִּי אַתָּה אֱלֹהִים אֱמֶת,  
 וְדַבַּרְךָ אֱמֶת וְקַיָּם לְעַד.

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

God who is ours  
 and God of our fathers and mothers:  
 [may our rest on this Shabbat bring You pleasure;]  
 lead us to holiness through Your mitzvot;  
 and may each of us find a portion of Torah that is ours.  
 You bestow such goodness — teach us to be satisfied,  
 and to know the joy of Your salvation.  
 [Let Your holy Shabbat be our heritage, embraced freely and with love;  
 and may all our people bring holiness to Your name by resting on this day.]  
 Help us to serve You truly, with purity of heart —  
 for You are a faithful God, whose truth stands forever.

בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ,  
 מִקִּדְשׁ [הַשְּׁבֶת וְ] יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.  
 Baruch atah, Adonai, melech al kol haaretz,  
 m'kadeish [haShabbat v'] Yisrael v'Yom HaZikaron.

Our praise to You, Eternal One, whose power  
 pervades all the earth: You bring holiness [to Shabbat,]  
 to the people Israel and to this Day of Remembrance.

**TEACH US TO BE SATISFIED** שַׁבְּעֵנוּ מִטּוֹבֶךָ. Rather than a prayer for more material goods, the phrase *sab'einu mituvecha* (literally, “satisfy us with Your goodness”) expresses the wish for a sense of contentment and fullness (*sova*).

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Prayer of the Heart

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

#### **COMING HOME: "A PORTION OF TORAH THAT IS OURS"**

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

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

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

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

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

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

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל.  
 וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן,  
 וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת  
 יִשְׂרָאֵל עַמְּךָ.  
 אֵל קָרוֹב לְכֹל קֹרְאִיו,  
 פְּנֵה אֶל עַבְדֶיךָ וְחֹנֵנוּ.  
 שִׁפְךָ רוּחְךָ עָלֵינוּ,  
 וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן  
 בְּרַחֲמִים.

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

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

בְּרוּךְ אַתָּה, יי, הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

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

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

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

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**PSALM 126***A reaching-up song:*When God returned us to Zion from exile,  
we thought we were dreaming.Then our mouths filled with laughter  
and cheers were on our tongue.

The other nations saw and said:

“Adonai has done great things for them.”

Adonai has done great things for us,  
and we were very glad.Return us again to freedom, Adonai,  
like streams, long dry, to the Negev returning.

Those who sow in tears will reap in joy.

The farmer wants to weep when he buries the precious seed,  
but, singing, he comes back—his arms filled with grain.**BLESSING OF THE PEOPLE**May the hands of our brothers  
and sisters,who cherish the dust of our  
Land,all of them, wherever they  
are—be strong.Do not give up in spirit—in joy  
and in song,come together as one for the  
sake of our People.

תְּחַזְקֵנָּה יְיָ כָּל־אֶחָיו  
 הַמְּחַוְּנִים  
 עֲפֹרֹת אֲרָצוֹ בְּאֶשֶׁר  
 הֵם שָׁם;  
 אֵל יִפֹּל רוּחָכֶם – עַל־יָזִים,  
 מִתְרוֹנְנִים  
 בָּאוּ שְׁכֶם אֶחָד לְעֵזֶרֶת  
 הָעָם!

**BLESSING OF THE PEOPLE.** By Chaim Nachman Bialik (1873–1934). Written in 1894, during the First Aliyah and then set to music, “Blessing of the People” (of which this is an excerpt) refers to the few thousand pioneers whose morale was weakened by the difficult conditions as they struggled to work the Land.

**WHO CHERISH THE DUST.** The custom of Jews’ kissing the earth upon arriving in *Eretz Yisrael* may be rooted in a statement in the Talmud: “Rabbi Abba so loved the Land that he would kiss the cliffs of Acco; . . . Rabbi Chiya bar Gamda would roll in the dust of the Land, as Scripture says: ‘Your servants delight in [Zion’s] stones and cherish her dust’ (Psalm 102:15)” (*K’tubot* 112a–b).

**WHEREVER THEY ARE.** As in one of the Torah readings for Rosh HaShanah (Genesis 21:17), which says that God heard the voice of Ishmael “where he was.”

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

מוֹדִים אֲנַחְנוּ לָךְ,  
 שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד.  
 צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,  
 אַתָּה הוּא לְדוֹר וָדוֹר.  
 בּוֹדֵה לָךְ וּנְסִיפָה תְהִלַּתְךָ:  
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
 וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,  
 וְעַל נְסִיף שֶׁבְּכָל יוֹם עִמָּנוּ,  
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל יֵת,  
 עֶרֶב וּבֹקֵר וְצַהֲרָיִם.  
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,  
 וְהַמְּרַחֵם, כִּי לֹא תָמוּ חַסְדֶּיךָ,  
 מֵעוֹלָם קִיֵּינוּ לָךְ.

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

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

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

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

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

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

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**MY FIFTIETH YEAR** had come and gone,  
I sat, a solitary man,  
In a crowded London shop,  
An open book and empty cup  
On the marble table-top.

While on the shop and street I gazed  
My body of a sudden blazed;  
And twenty minutes more or less  
It seemed, so great my happiness,  
That I was blessed and could bless.

**IN THE NAME** of the daybreak  
and the eyelids of morning  
and the wayfaring moon  
and the night when it departs,

I swear I will not dishonor  
my soul with hatred,  
but offer myself humbly  
as a guardian of nature,  
as a healer of misery,  
as a messenger of wonder,  
as an architect of peace.

In the name of the sun and its mirrors  
and the day that embraces it  
and the cloud veils drawn over it  
and the uttermost night  
and the male and the female  
and the plants bursting with seed  
and the crowning seasons  
of the firefly and the apple,

I will honor all life  
—wherever and in whatever form  
it may dwell—on Earth my home,  
and in the mansions of the stars.

---

**MY FIFTIETH YEAR.** By William Butler Yeats (1865–1939).

**IN THE NAME OF THE DAYBREAK.** By Diane Ackerman (b. 1948).

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

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

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

וְעַל כָּלֶם יִתְבָּרַךְ וַיִּתְרַומַם שְׁמֶךָ,  
מַלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.

וּכְתַב לְחַיִּים טוֹבִים  
כָּל בְּנֵי בְרִיתֶךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,  
וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,  
הָאֵל יְשׁוּעֵתָנוּ וְעֲזָרָתָנוּ סֵלָה.

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

Inscribe Your covenant partners  
for a life of goodness.

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

בָּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֶךָ, וְלֵךְ נְאֻה לְהוֹדוֹת.  
*Baruch atah, Adonai, hatov shimcha, ulcha na-eh l'hodot.*

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

כְּנָה  
*Kavanah*

אֲבוֹת וְאִמָּהוֹת  
*Avot v'Imahot*

גְּבוּרוֹת  
*G'vurot*

קְדוּשַׁת הַשֵּׁם  
*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם  
*K'dushat HaYom*

עֲבוֹדָה  
*Avodah*

הוֹדָאָה  
*Hodaah*

שְׁלוֹם  
*Shalom*

תְּפִילַת הַלֵּב  
*T'filat HaLev*

**INSCRIBE YOUR COVENANT PARTNERS** וּכְתַב. This additional line, inserted in the *Hodaah* (Thanksgiving) prayer during the Days of Awe, introduces a reference to Jewish peoplehood. It encourages us to see ourselves as connected both to God and to Jews everywhere, as we pray that all Israel be granted life and goodness in the new year. The prayer concludes on a note of universalism, evoking the image of all living beings united in gratitude for the gift of life.



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**FAITH**

I want to write about faith,  
 about the way the moon rises  
 over cold snow, night after night,  
 faithful even as it fades from fullness,  
 slowly becoming that last curving and impossible  
 sliver of light before the final darkness.

But I have no faith myself  
 I refuse it even the smallest entry.

Let this then, my small poem,  
 like a new moon, slender and barely open,  
 be the first prayer that opens me to faith.

**AFTER A LONG ILLNESS** I was permitted for the first time to step outdoors. And as I crossed the threshold, sunlight greeted me. So long as I live I shall never forget that moment. . . . And everywhere in the firmament above me, in the great vault between earth and sky, on the pavements, the buildings—the golden glow of sunlight. It touched me, too, with friendship, with warmth, with blessing. . . . And I remembered how often I had been indifferent to the sunlight, how often preoccupied with petty and sometimes mean concerns, I had disregarded it. And I said to myself, How precious is the sunlight, but alas, how careless of it we are.

*Source of blessings—  
 may we open our eyes to the radiance around us;  
 may we open our hearts with gratitude,  
 and our souls with appreciation.*

**FAITH.** By David Whyte (b. 1955).

**AFTER A LONG ILLNESS . . . HOW CARELESS OF IT WE ARE.** Rabbi Milton Steinberg (1903–1950) wrote these words upon leaving the hospital after a lengthy stay. His words reflect our normal propensity to feel intense gratitude for our lives after we have come close to losing life. The *Hodaah* prayer reminds us not to wait for crisis, but to develop within ourselves the capacity to cherish life and its miracles every day.

*Shalom rav al Yisrael am'cha tasim*

*l'olam —*

*ki atah hu melech adon l'chol hashalom;*

*v'tov b'einecha l'vareich et am'cha*

*Yisrael,*

*b'chol eit uvchol shaah, bishlomecha.*

*B'sefer chayim, b'rachah, v'shalom,*

*ufarnasah tovah,*

*nizacheir v'nikateiv l'fanecha,*

*anachnu v'chol am'cha beit Yisrael,*

*l'chayim tovim ulshalom!*

שְׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים  
לְעוֹלָם,

כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם,

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ

יִשְׂרָאֵל,

בְּכָל עֵת וּבְכָל שָׁעָה, בְּשִׁלּוֹמְךָ.

בְּסֵפֶר חַיִּים, בְּרַחֲמֶיךָ, וּשְׁלוֹם,

וּפְרָגְנֶסָה טוֹבָה,

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,

אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וּלְשִׁלּוֹם.

כְּוָנָה

*Kavanah*

אֲבוֹת וְאִמָּהוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוֹדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִילַת הַלֵּב

*T'filat HaLev*

Peace — profound and lasting, all-embracing.

Peace — let this be Your gift to Israel, Your people.

In Your goodness, Author of peace, bless us and all people —

every season, every hour —

with the peace that is Yours to give.

Let us, and the whole family of Israel,

be remembered and inscribed in the Book of Life.

May it be a life of goodness, blessing, and prosperity!

May it be a life of peace!

בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

*Baruch atah, Adonai, oseih hashalom.*

You are the Blessed One, Eternal Source of shalom.

שְׁלוֹם רָב — PROFOUND AND LASTING

Communal prayer: Is it better to ask “Give us peace”  
with cries of woe, or to ask calmly, quietly?

But if we ask calmly, God will think  
we don't really need peace and quiet.

(Yehuda Amichai, 1924–2000)

Focusing Prayer

God of All  
Generations

God's Powers

God's Holiness

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

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

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

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

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

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

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

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

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

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

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

Great is peace, for even heaven needs peace.

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

בָּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשְּׁלוֹם.

*Baruch atah, Adonai, oseh hashalom.*

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

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

Elohai:  
 N'tzor l'shoni meira;  
 usfatai midabeir mirmah.  
 V'limkal'lai nafshi tidom;  
 v'nafshi ke-afar lakol tiyeh.  
 P'tach libi b'Toratecha;  
 uvmitzvotcha tirdof nafshi.  
 V'chol hachoshvim alai raah —  
 m'heirah hafeir atzatam,  
 v'kalkeil machashavtam.  
 Aseih l'maan sh'mecha.  
 Aseih l'maan y'minecha.  
 Aseih l'maan k'dushatecha.  
 Aseih l'maan Toratecha.  
 L'maan yeichal'tzun y'didecha,  
 hoshiah y'mincha vaaneini.

אֱלֹהֵי,  
 נִצֹר לְשׁוֹנֵי מִרְעַי,  
 וּשְׂפָתַי מִדַּבֵּר מִרְמָה.  
 וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם,  
 וְנַפְשִׁי כֶּעָפָר לְכֹל תִּיְהֶיּה.  
 פְּתַח לְבִי בְּתוֹרַתְךָ,  
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.  
 וְכֹל הַחֹשְׁשִׁים עָלַי רָעָה,  
 מְהִרָה הִפֵּר עֲצָתָם,  
 וְקַלְקַל מַחְשָׁבֹתָם.  
 עֲשֵׂה לְמַעַן שְׁמֶךָ.  
 עֲשֵׂה לְמַעַן יְמִינְךָ.  
 עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ.  
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ.  
 לְמַעַן יִחַלְצוּן יְדֵיֶיךָ,  
 הוֹשִׁיעָה יְמִינְךָ וְעַנְבֵּנִי.

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

My God:  
 Keep my tongue from doing harm, and my lips from lies and deceit.  
 Before those who wrong me with words, may silence be my practice.  
 Before all human beings, let humility be my stance.  
 Open my heart to Your Torah, that I may follow its sacred path of duty.  
 Shatter, at once, the malicious plans of those who would do me harm.  
 Act, for the sake of Your name.  
 Act, for the sake of Your shielding hand.  
 Act, for the sake of Your holiness.  
 Act, for the sake of Your Torah.  
 For the sake of those who love You — their rescue and safety —  
 let Your shielding hand be the answer to my prayer.

**MY GOD: KEEP** נִצֹר, אֱלֹהֵי, based on Psalm 34:14.

**KEEP MY TONGUE.** As we began *HaT'filah* with our wish for spiritually focused words of prayer ("Adonai, open my lips"), we now conclude by declaring our wish to use language as an instrument of healing in our interactions with others — to speak positively, honestly, and sensitively, even in difficult conversations.

**FOR THE SAKE OF . . . THEIR RESCUE** לְמַעַן יִחַלְצוּן, Psalm 60:7.

Focusing Prayer

God of All  
Generations

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Prayer of the Heart

### IN THE MIDDLE

of a life that's as complicated as everyone else's,  
struggling for balance, juggling time.  
The mantle clock that was my grandfather's  
has stopped at 9:20; we haven't had time  
to get it repaired. The brass pendulum is still,  
the chimes don't ring. One day I look out the window,  
green summer, the next, the leaves have already fallen,  
and a grey sky lowers the horizon. Our children almost grown,  
our parents gone, it happened so fast. Each day, we must learn  
again how to love, between morning's quick coffee  
and evening's slow return. Steam from a pot of soup rises,  
mixing with the yeasty smell of baking bread. Our bodies  
twine, and the big black dog pushes his great head between;  
his tail a metronome,  $\frac{3}{4}$  time. We'll never get there,  
Time is always ahead of us, running down the beach, urging  
us on faster, faster, but sometimes we take off our watches,  
sometimes we lie in the hammock, caught between the mesh  
of rope and the net of stars, suspended, tangled up  
in love, running out of time.

### I WAS NEVER ABLE TO PRAY

Wheel me down to the shore  
where the lighthouse was abandoned  
and the moon tolls in the rafters.

Let me hear the wind paging through the trees  
and see the stars flaring out, one by one,  
like the forgotten faces of the dead.

I was never able to pray,  
but let me inscribe my name  
in the book of waves

and then stare into the dome  
of a sky that never ends  
and see my voice sail into the night.

---

**IN THE MIDDLE.** By Barbara Crooker (b. 1945).

**I WAS NEVER ABLE TO PRAY.** By Edward Hirsch (b. 1950).

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

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

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

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

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

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

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

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

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

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

## Focusing Prayer

God of All  
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## Prayer of the Heart

. . . אָנִי עָלִיו הַשָּׁלוֹם . . .

I, may I rest in peace—I, who am still living, say,

May I have peace in the rest of my life.

I want peace right now while I'm still alive.

I don't want to wait like that pious man who wished for one leg  
of the golden chair of Paradise, I want a four-legged chair  
right here, a plain wooden chair. I want the rest of my peace now.I have lived out my life in wars of every kind: battles without  
and within, close combat, face-to-face, the faces always  
my own, my lover-face, my enemy-face.Wars with the old weapons—sticks and stones, blunt axe, words,  
dull ripping knife, love and hate,and wars with newfangled weapons—machine gun, missile,  
words, land mines exploding, love and hate.

I don't want to fulfill my parents' prophecy that life is war.

I want peace with all my body and all my soul.

Rest me in peace.

עָלִי הַשָּׁלוֹם.

**BUT, MORE THAN ANYTHING** . . . the Israeli people has proven that it is possible to make peace, that peace opens the door to a better economy and society; that peace is not just a prayer. Peace is first of all in our prayers, but it is also the aspiration of the Jewish people, a genuine aspiration for peace. . . . This is a course which is fraught with difficulties and pain. For Israel, there is no path that is without pain. But the path of peace is preferable to the path of war. I say this to you as one who was a military man, someone who is today Minister of Defense and sees the pain of the families of the IDF soldiers. For them, for our children, in my case for our grandchildren, I want this Government to exhaust every opening, every possibility, to promote and achieve a comprehensive peace.

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I, **MAY I REST IN PEACE**. By Yehuda Amichai (1924–2000).

**BUT, MORE THAN ANYTHING**. By Prime Minister Yitzhak Rabin (1922–1995),  
from his final address (November 4, 1995).

## מי שברך

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

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

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

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

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

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

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

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

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

And let us say: *Amen*.

---

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



## Prayer for Healing

**HEAL US NOW***R'fa-einu, Adonai, v'neirafei;**hoshi-einu v'nivashei-ah.**El karov l'chol korav.**Ach karov lirei-av yisho.*

רְפְּאוּנוּ יְיָ וְגַרְפֵּא,  
 הוֹשִׁיעֵנו וְנִוְשְׁעֵה.  
 אֵל קָרוֹב לְכֹל קָרָאיו.  
 אַךְ קָרוֹב לִירְאָיו יִשְׁעוּ.

We pray for healing of the body  
 we pray for healing of the soul  
 for strength of flesh and mind and spirit  
 we pray to once again be whole.

**REFRAIN***El na r'fa na.*

Oh, please, heal us now.

*R'fuat hanefesh urfuat haguf,**r'fuah sh'leimah.*

Heal us now, heal us now.

רְפוּאת הַנֶּפֶשׁ וְרְפוּאת הַגּוּף  
 רְפוּאה שְׁלֵמָה.

*Hoshia et-amecha**uvareich et-nachalatecha**ureim v'nas'eim ad haolam.**Mi shebeirach avoteinu**Mi shebeirach imoteinu**ana, Adonai, hoshia na.*

הוֹשִׁיעָה אֶת־עַמְּךָ  
 וּבְרַךְ אֶת־נַחֲלַתְךָ  
 וְרַעַם וְנִשְׂאֵם עַד־הָעוֹלָם.  
 מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ  
 מִי שֶׁבֵרַךְ אִמּוֹתֵינוּ  
 אָנָּה יְיָ הוֹשִׁיעָה נָּא.

We pray for healing of our people,  
 we pray for healing of the land  
 and peace for every race and nation  
 every child, every woman, every man.

*More prayers for healing are on pages 244–45.*

# אָבִינוּ מַלְכֵנוּ

אָבִינוּ מַלְכֵנוּ  
Avinu Malkeinu

## Avinu Malkeinu · Almighty and Merciful

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

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

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

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

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

To this vision we offer ourselves anew.

---

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

Almighty and  
Merciful**AVINU MALKEINU: A PRAYER FOR RENEWAL**

We haven't forgotten, *Avinu Malkeinu*,  
 Though we've overthrown kings  
 And we disobey fathers  
 And we have no great liking for absolute power.

Akiva stood before You in a time of drought,  
 and his words went up like a flame on the altar:  
*Avinu Malkeinu*, You alone are our ruler.  
*Avinu Malkeinu*, have compassion for us!  
 He was humble and forgiving, so his prayer was answered.

Tonight we speak again in a time of drought—  
 dry ground beneath us; no water, only rock.  
 Not a hunger for bread or a thirst for water,  
 but hearts that are longing to hear God's voice.  
 For the Sea of Faith is all but gone;  
 The tide's gone out on the empty beach.

The world mocks our hopes and life tests our courage.  
 Why do the wicked live on and prosper?  
 Why are You silent when they prey on the innocent?  
 And if Your dominion is kindness and justice,  
 why is Creation in so much pain?

*Avinu Malkeinu*, sustain our souls.  
 Send rain to our roots; help us find a way to pray.  
 Make us humble and forgiving  
 of ourselves and one another.  
*Avinu Malkeinu*—renew these words.  
 Help us speak them with conviction and believe their truth.

A hundred generations have stood before the ark  
 And they lifted up their voices like flame on the altar  
 And they put their trust in kindness and justice  
 And they gave their strength to make the promise real.  
*Avinu Malkeinu*, we haven't forgotten.  
*Avinu Malkeinu*, bring us back to You.

---

**A PRAYER FOR RENEWAL.** With allusions to a story in Talmud *Taanit* 25b; Amos 8:11; Job 21:7; Habbakuk 1:13; "Dover Beach," by Matthew Arnold (1822–1888); T. S. Eliot's "The Waste Land" (1922); and a line by Gerard Manley Hopkins (1844–1889), respectively.

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

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

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

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

*Avinu Malkeinu, k'ra ro-a g'zar dineinu.*      אֲבִינוּ מִלְכָּנוּ, קַרַע רוֹעַ גְּזַר דִּינֵנוּ.  
*Avinu Malkeinu*, allay the harshness of the decree against us.

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

*Avinu Malkeinu, zochreinu b'zichron tov*      אֲבִינוּ מִלְכָּנוּ, זְכֹרנוּ בְּזִכְרוֹן טוֹב  
*l'fanecha.*      לְפָנֶיךָ.  
*Avinu Malkeinu*, remember our goodness and call it to mind.

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

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

Almighty and  
Merciful

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

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

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

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

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

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

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

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

# סיום הערבית

## *Siyum HaArvit* · Concluding Prayers

### Introduction to Kiddush

Lift this cup for the year that is gone.  
 For mountaintop moments and the taste of joy;  
 celebrations shared, milestones met,  
 all we've mastered and achieved  
 since last we met.  
 For wedding rings, tears, and kisses under the chuppah;  
 new babies, first words, and first steps;  
 for the children who bless our homes and bring life to our community;  
 for *b'nei mitzvah* and confirmands:  
 young teachers of this holy congregation;  
 ours to cherish and guide with love.  
 For beloved wives and husbands, sisters and brothers;  
 for loyal friends who grow more precious with each passing year;  
 for this community, which nourishes us all.  
 For all we've learned, for all we've struggled through,  
 for challenges surmounted and disappointments met with courage.  
 For last moments shared with those we loved and lost;  
 for parents and grandparents whose memories are with us forever.  
 We lift this cup for the year that is gone, for the year that begins.  
 May we meet it in strength, in unity, in hope.  
 We lift life's cup and celebrate survival;  
 so may we sanctify each day that is ours.

קדוש  
*Kiddush*

עלינו  
*Aleinu*

קדיש יתום  
*Kaddish Yatom*

תהלים קכ"א  
*T'hillim 121*

תהלים כ"ז  
*T'hillim 27*

אדון עולם  
*Adon Olam*

אין כאלהינו  
*Ein Keiloheinu*

יגדל  
*Yigdal*

יהי רצון  
*Y'hi Ratzon*

ברכות לשנה  
 החדשה  
*B'rachot LaShanah  
 HaChadashah*

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

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

*On All Days:*

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

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

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

Vatiten-lanu, Adonai Eloheinu, b'ahavah et

[Yom haShabbat hazeh v'et]

Yom HaZikaron hazeh:

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

mikra-kodesh,

zeicher litziat Mitzrayim.

Ki vanu vacharta,

v'otanu kidashta mikol haamim;

udvar'cha emet v'kayam laad.

Baruch atah, Adonai, melech al kol haaretz,

m'kadeish [haShabbat v'] Yisrael

v'Yom HaZikaron.

וּתְתַרְלֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת

[יּוֹם הַשַּׁבָּת הַזֶּה וְאֶת]

יּוֹם הַזִּכְרוֹן הַזֶּה,

יּוֹם [זִכְרוֹן] תְּרוּעָה [בְּאַהֲבָה],

מִקְרָא קֹדֶשׁ,

זִכָּר לִיצִיאַת מִצְרָיִם.

כִּי בָנוּ בְחַרְתָּ,

וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים,

וְדִבַּרְתָּ אֱמֶת וְקִים לְעַד.

בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ,

מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל

וְיּוֹם הַזִּכְרוֹן.

קדוש

Kiddush

עלינו

Aleinu

קדיש יתום

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תהלים קכ"א

T'hillim 121

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אין באלהינו

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Y'hi Ratzon

ברכות לשנה

החדשה

B'rachot LaShanah

HaChadashah

In Your love, Eternal our God,

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

a day for the shofar's joyful sound

[remembered and cherished in our hearts];

a day of sacred assembly;

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

A unique place among nations You have chosen for us —

and Your word is true; it endures forever.

Blessed are You, Eternal Sovereign over all the earth,

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

Baruch atah, Adonai,

Eloheinu melech haolam,

shehecheyanu v'kiy'manu v'higianu

laz'man hazeh.

בְּרוּךְ אַתָּה, יְיָ,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ

לְזַמְנוּ הַזֶּה.

Source of blessing, Eternal our God,

You fill the universe with majestic might —

giving us life, upholding the life within us,

and bringing us to this time.



Sanctification  
Over Wine

Duty to Praise

Mourner's Kaddish

Psalm 121

Psalm 27

Adon Olam

Ein Keiloheinu

Yigdal

Your Presence

Blessings for the  
New Year

### INTRODUCTION TO *ALEINU*: FROM SANCTIFICATION TO ADORATION

No one ever told me the coming of the Messiah  
Could be an inward thing;  
No one ever told me a change of heart  
Might be as quiet as new-fallen snow.  
No one ever told me that redemption  
Was as simple as springtime and as wonderful  
As birds returning after a long winter,  
Rose-breasted grosbeaks singing in the swaying branches  
Of a newly budded tree.

No one ever told me that salvation  
Might be like a fresh spring wind  
Blowing away the dried withered leaves of another year,  
Carrying the scent of flowers, the promise of fruition.

What I found for myself I try to tell you:  
Redemption and salvation are very near,  
And the taste of them is in the world  
That God created and laid before us.

**RABBI ISRAEL SALANTER** once spent the night at a shoemaker's home. Late at night, he saw the man working by the light of a flickering candle. "Look how late it is," the rabbi said. "Your candle is about to go out. Why are you still working?" The shoemaker replied, "As long as the candle is burning, it is still possible to mend."

For weeks afterward, Rabbi Salanter was heard repeating the shoemaker's words to himself: "As long as the candle is burning, it is still possible to mend."

As long as the candle burns—as long as the spark of life still shines—we can mend and heal, seek forgiveness and reconciliation, begin again.

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**NO ONE.** By Ruth Brin (1921–2009).

**RABBI ISRAEL SALANTER**, 1810–1883. Rabbi Salanter founded the Musar movement in Judaism: a way of life devoted to character improvement, ethical refinement, and spiritual growth.

## Aleinu

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

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

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

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

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

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

קדוש

Kiddush

עלינו

Aleinu

קדיש יתום

Kaddish Yatom

תהלים קכ"א

T'hillim 121

תהלים כ"ז

T'hillim 27

אדון עולם

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אין באלהינו

Ein Keiloheinu

יגדל

Yigdal

יהי רצון

Y'hi Ratzon

ברכות לשנה

החדשה

B'rachot LaShanah

HaChadashah

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

EMBRACE וידעתה, Deuteronomy 4:39.

Sanctification  
Over Wine

Duty to Praise

Mourner's Kaddish

Psalm 121

Psalm 27

Adon Olam

Ein Keiloheinu

Yigdal

Your Presence

Blessings for the  
New Year

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

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

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



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

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

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

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

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

קדוש  
Kiddush

עֲלֵינוּ  
Aleinu

קדיש יתום  
Kaddish Yatom

תהלים קכ"א  
T'hillim 121

תהלים כ"ז  
T'hillim 27

אָדוֹן עוֹלָם  
Adon Olam

אֵין כְּאֱלֹהֵינוּ  
Ein Keiloheinu

יְגִדָּל  
Yigdal

יְהִי רָצוֹן  
Y'hi Ratzon

בְּרֻכּוֹת לַשָּׁנָה  
הַחֲדָשָׁה  
B'rachot LaShanah  
HaChadashah

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

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

וְנֵאמַר:  
וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ.  
בְּיוֹם הַהוּא יְהִיָּה יְיָ אֶחָד,  
וּשְׁמוֹ אֶחָד.

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

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

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

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

Sanctification  
Over Wine

Duty to Praise

Mourner's Kaddish

Psalm 121

Psalm 27

Adon Olam

Ein Keiloheinu

Yigdal

Your Presence

Blessings for the  
New Year

**MAY THE TIME** not be distant, our God,  
when all shall turn to You in love,  
when corruption and evil shall give way to integrity and goodness,  
when lies and bigotry shall no longer enslave the mind,  
nor idolatry blind the eye.  
So may all, created in Your image,  
become one in spirit and one in friendship,  
forever united in Your service.  
Then shall Your realm be established on earth,  
and the word of Your prophet fulfilled:  
“Adonai will reign forever and ever.”

*V'ne-emar:*

“*V'hayah Adonai l'melech al-kol-haaretz.*

*Bayom hahu yiyeh Adonai echad,  
ushmo echad.*”

וְנֵאמָר:  
וְהָיָה יי לְמֶלֶךְ עַל-כָּל-הָאָרֶץ.  
בְּיוֹם הַהוּא יִהְיֶה יי אֶחָד,  
וּשְׁמוֹ אֶחָד.

And it has been said: “Adonai shall reign over all the earth.

On that day Adonai shall be one, and God's name shall be one.”

**THE TIME** may be distant  
and the outcome uncertain—  
for how could suffering,  
endemic to the human condition,  
ever come to an end?  
Cessation of desire,  
relinquishing attachment,  
diminished expectations—  
all these might ease the pain of being alive.  
Or decide instead that you'll continue to dream,  
hope, remain fiercely attached to bringing a better day,  
even if the outcome's uncertain  
and the time is very distant.

**THE TIME MAY BE DISTANT.** It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything, I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery and death. I see the world gradually being turned into a wilderness, I hear the ever-approaching thunder, which will destroy us too, I can feel the suffering of millions, and yet, if I look up into the heavens, I think that it will all come right, that this cruelty too will end, and peace and tranquility will return again. In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out. (Anne Frank, 1929–1945)

## Preparing for the Mourner's Kaddish

### A SACRED PILGRIMAGE

Birth is a beginning  
and death a destination.  
But life is a journey:  
from childhood to maturity  
and youth to age;  
from innocence to awareness  
and ignorance to knowing;  
from foolishness to discretion  
and then, perhaps to wisdom;  
from weakness to strength  
or strength to weakness—  
and often, back again.  
From health to sickness  
and back, we pray, to health again;  
from offense to forgiveness,  
from loneliness to love,  
from joy to gratitude,  
from pain to compassion,  
and grief to understanding—  
from fear to faith;  
from defeat to defeat to defeat—  
until, looking backward or ahead  
we see that victory lies  
not at some high place along the way,  
but in having made the journey, stage by stage,  
a sacred pilgrimage.  
Birth is a beginning  
and death a destination.  
But life is a journey,  
a sacred pilgrimage—  
made stage by stage—  
from birth to death  
to life everlasting.

A SACRED PILGRIMAGE. By Rabbi Alvin Fine (1916–1999).

קדוש  
Kiddush

עֲלֵינוּ  
Aleinu

קדיש יתום  
Kaddish Yatom

תהלים קכ"א  
T'hillim 121

תהלים כ"ז  
T'hillim 27

אָדוֹן עוֹלָם  
Adon Olam

אֵין כְּאֵלֵינוּ  
Ein Keiloheinu

יְגִדָּל  
Yigdal

יְהִי רָצוֹן  
Y'hi Ratzon

בְּרָכוֹת לַשָּׁנָה  
הַחֲדָשָׁה  
B'rachot LaShanah  
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Sanctification  
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Blessings for the  
New Year

### LET IT NOT BE SAID

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

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

### LIFE AFTER DEATH

These things I know:

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

---

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

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

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

**EFFORTLESS AFFECTION**

All last requests are granted  
and this is mine: grasp my affection  
in your hand and hold it there,  
gather my affection into your heart  
and store it there, draw my affection  
in simple lines in your mind  
and foster it, further it,  
funnel it into all the coastal  
plains and lowlands where daily life  
and memory flow together.  
Let the river of affection rise  
and overflow, let the grasses  
in the meadow near the river  
bend in the current where my love  
has flooded your land.

**TO EVERYTHING THERE IS A SEASON**

To everything there is a season,  
a time for everything under the sun:  
A time to be born and a time to die  
A time to laugh and a time to cry  
A time to dance and a time to mourn  
A time to seek and a time to let go.  
This is the time we remember  
those who gave meaning to our lives.  
This is the time we remember  
the bonds that tied us together,  
the love that we shared,  
and the memories that remain with us still.

**EFFORTLESS AFFECTION.** By Stephen Ackerman (b. 1956).  
**TO EVERYTHING . . . LET GO,** based on Ecclesiastes 3:1–6.

קדוש  
*Kiddush*

עֲלֵינוּ  
*Aleinu*

קדיש יתום  
*Kaddish Yatom*

תהלים קב"א  
*T'hillim 121*

תהלים כ"ז  
*T'hillim 27*

אָדוֹן עוֹלָם  
*Adon Olam*

אֵין כְּאַלֶּהֵינוּ  
*Ein Keiloheinu*

יְגֹדֵל  
*Yigdal*

יְהִי רָצוֹן  
*Y'hi Ratzon*

בְּרָכוֹת לַשָּׁנָה  
הַחֲדָשָׁה  
*B'rachot LaShanah  
HaChadashah*



Sanctification  
Over Wine

Duty to Praise

**Mourner's Kaddish**

Psalm 121

Psalm 27

Adon Olam

Ein Keiloheinu

Yigdal

Your Presence

Blessings for the  
New Year

### THE LIFE OF ETERNITY

The light of life is a finite flame. Like our sacred candles, life is kindled, it burns, it glows, it is radiant with warmth and beauty. But soon it fades; its substance is consumed, and it is no more.

In light we see; in light we are seen. The flames dance and our lives are full. But as night follows day, the candle of our life burns down and gutters. There is an end to the flames. We see no more and are no more seen. Yet we do not despair, for we are more than a memory slowly fading into the darkness. With our lives we give life. Something of us can never die: we move in the eternal cycle of darkness and death, of light and life.

*Our thoughts turn to loved ones  
whom death has taken from us in recent days,  
and those who died at this season in years past.  
Our hearts open, as well, to the wider circles of loss  
in our community and wherever grief touches  
the human family. . . .*

Zichronam livrachah — זְכוֹרֹתָם לְבִרְכָה  
*May their memories be a blessing in this new year—and always.*

---

**THE GRASSHOPPER** also has a lesson to teach us. All the summer through it sings, until its belly bursts, and death claims it. Though it knows the fate that awaits it, it sings on. (Rabbi Eliyahu HaKohen, d. 1729, from his collection of ethical guidance entitled *Sheivet Musar*)

## Mourner's Kaddish

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

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

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

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

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵיהּ רַבָּא,  
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ.  
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּינוּ  
וּבְיוֹמֵינוּ,  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזַמַּן קָרִיב.  
וְאָמְרוּ: אָמֵן.

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

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

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

קדוש  
Kiddush

עלינו  
Aleinu

קדיש יתום  
Kaddish Yatom

תהלים קכ"א  
T'hillim 121

תהלים כ"ז  
T'hillim 27

אדון עולם  
Adon Olam

אין כאלהינו  
Ein Keiloheinu

יגדל  
Yigdal

יהי רצון  
Y'hi Ratzon

ברכות לשנה  
החדשה  
B'rachot LaShanah  
HaChadashah

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

Sanctification Over Wine	May God's great name come to be magnified and sanctified in the world God brought into being.
Duty to Praise	May God's majestic reign prevail soon in your lives, in your days, and in the life of the whole House of Israel;
<b>Mourner's Kaddish</b>	and let us say: <i>Amen</i> .
Psalm 121	
Psalm 27	May God's great name be blessed to the end of time.
Adon Olam	May God's holy name come to be blessed, acclaimed, and glorified;
Ein Keiloheinu	revered, raised, and beautified; honored and praised.
Yigdal	Blessed is the One who is <b>entirely</b> beyond all the blessings and hymns,
Your Presence	all the praises and words of comfort that we speak in the world;
Blessings for the New Year	and let us say: <i>Amen</i> .
	Let perfect peace abound; let there be abundant life for us and for all Israel. May the One who makes peace in the high heavens make peace for us, all Israel, and all who dwell on earth; and let us say: <i>Amen</i> .

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

---

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

From Psalm 121

*Esa einai el-heharim:*

*mei-ayin yavo ezri?*

*Ezri mei-im Adonai,*

*oseih shamayim vaaretz.*

I lift my eyes to the mountains:  
From where will my help come?  
My help comes from the Eternal,  
Maker of heaven and earth.

אָשָׂא עֵינַי אֶל־הַהָרִים,

מֵאֵין יָבֹא עֲזָרִי.

עֲזָרִי מֵעַם יְיָ

עֲשֵׂה שָׁמַיִם וָאָרֶץ.

קדוש

*Kiddush*

עלינו

*Aleinu*

קדיש יתום

*Kaddish Yatom*

תהלים קכ"א

*T'hillim 121*

תהלים כ"ז

*T'hillim 27*

אדון עולם

*Adon Olam*

אין כאלהינו

*Ein Keiloheinu*

יגדל

*Yigdal*

יהי רצון

*Y'hi Ratzon*

ברכות לשנה

החדשה

*B'rachot LaShanah*

*HaChadashah*

From Psalm 27

*Adonai ori v'yishi — mimi ira?*

*Adonai maoz-chayai — mimi efchad?*

*Achat shaalti mei-eit-Adonai;*

*otah avakeish:*

*shivti b'veit-Adonai kol-y'mei chayai,*

*lachazot b'no-am-Adonai,*

*ulvakeir b'heichalo.*

God is my light and my refuge secure —  
whom shall I fear?  
God is the stronghold of my life —  
of whom should I be afraid?

Just one thing I have asked of God;  
only this do I seek:  
to dwell in God's House all the days of my life,  
to behold divine sweetness and beauty,  
and to gaze in delight at God's Temple.

יְיָ אֹרֵי וַיִּשְׁעֵנִי, מִמִּי אִירָא,

יְיָ מְעוֹז־חַיִּי, מִמִּי אֶפְחָד.

אֶחַת שְׁאַלְתִּי מֵאֵת־יְיָ,

אוֹתָהּ אֶבְקֶשׁ:

שְׁבִתִּי בְּבֵית־יְיָ כָּל־יְמֵי חַיִּי,

לְחַזוֹת בְּנֹעַם־יְיָ,

וּלְבַקֵּר בְּהֵיכָלוֹ.

**GOD IS MY LIGHT** יְיָ אֹרֵי. Psalm 27, traditionally read during the High Holy Day season, centers on the serenity that comes with knowing that God is in our lives. In Jewish tradition, as in other religions, light is associated with the presence of God and with spiritual experience. From the burning bush to the lightning atop Mount Sinai, and from the pillar of fire in the wilderness to the *ner tamid* (eternal light) in the Tabernacle, ancient Israel saw Divinity manifest in the force that overcomes darkness. Even today, many understand spirituality as “enlightenment” or a “flash of illumination” that pierces the darkness of ignorance and despair, bringing comfort and hope.

Sanctification  
Over Wine

Duty to Praise

Mourner's Kaddish

Psalm 121

Psalm 27

Adon Olam

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## *Introduction to Closing Songs*

Jews have resisted systems of doctrine and dogma in favor of action-centered (or mitzvah-centered) ways of organizing religious life. And yet three belief-centered litanies have, counter-intuitively, captured the imagination of Jewish composers and worshipers.

**ADON OLAM** is attributed to the 11th-century Spanish poet and philosopher Rabbi Solomon ibn Gabirol.

**YIGDAL** is attributed to Rabbi Daniel ben Judah of Rome (14th century), who based his work on Rabbi Moses Maimonides' thirteen principles of faith (which appear in the latter's commentary on Mishnah *Sanhedrin*, chapter 10).

**EIN KEILOHEINU** is found in *Seder Rav Amram*, the earliest compilation of the Jewish prayer book (9th century, Babylonia).

Is there more to these hymns than a spiritual “high” produced by their rousing melodies at the climax of a service? After all, some of the beliefs they espouse would not find a consensus in most liberal Jewish congregations, and perhaps not in some traditional quarters either. To put it another way: *Is it important that we believe everything we pray?*

For many people it is; and they may choose not to pray the words of these hymns—although you might hear some of them humming the melodies.

For others, though, there is a greater value than word-for-word belief: namely, the high value we place on a life-long process of learning and spiritual development. In that context, these hymns have transcendent value because they teach us what Jews over time have derived from the idea of monotheism; they teach us that Jewish belief is not a static entity, but evolves and differs from place to place; they teach us that Jewish tradition is a choir of many voices.

Our dialogue with *Adon Olam*, *Yigdal*, and *Ein Keiloheinu* can inspire us to reflect seriously on the question: *What do I believe?*

## Adon Olam

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

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ,  
 בְּטֶרֶם כֹּל יִצְרֵר נִבְרָא.  
 לֵעֵת נִעְשָׂה בְּחֶפְצוֹ כֹּל,  
 אַזִּי מִלְּךְ שְׁמוֹ נִקְרָא.  
 וְאַחֲרֵי כִכְלוֹת הַכֹּל,  
 לְבַדּוֹ יִמְלֹךְ נוֹרָא.  
 וְהוּא הָיָה, וְהוּא הוֹוֶה,  
 וְהוּא יִהְיֶה, בְּתִפְאָרָה.  
 וְהוּא אֶחָד וְאֵין שֵׁנִי,  
 לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.  
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית,  
 וְלוֹ הֵעֵז וְהִמְשָׂרָה.  
 וְהוּא אֵלֵי וְחֵי גְאֵלֵי,  
 וְצוּר חֲבֻלֵי בַּעַת צָרָה.  
 וְהוּא נָסִי וּמְנוֹס לִי,  
 מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.  
 בְּיָדוֹ אֶפְקִיד רוּחִי,  
 בַּעַת אִישׁוֹן וְאַעִירָה.  
 וְעַם רוּחִי גְוִיָּתִי,  
 יְיָ לִי וְלֹא אֵירָא.

קדוש

Kiddush

עלינו

Aleinu

קדיש יתום

Kaddish Yatom

תהלים קכ"א

T'hillim 121

תהלים כ"ז

T'hillim 27

אָדוֹן עוֹלָם

Adon Olam

אין כאלהינו

Ein Keiloheinu

יגדל

Yigdal

יהי רצון

Y'hi Ratzon

ברכות לשנה

החדשה

B'rachot LaShanah

HaChadashah

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

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

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

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

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

Sanctification Over Wine	<b>Ein Keiloheinu</b>	
Duty to Praise	<i>Ein keiloheinu, ein k'Adoneinu,</i>	אֵין כְּאֱלֹהֵינוּ, אֵין כְּאֲדֹנָיֵנוּ,
Mourner's Kaddish	<i>ein k'Malkeinu, ein k'Moshi-einu.</i>	אֵין כְּמַלְכֵנוּ, אֵין כְּמוֹשִׁיעֵנוּ.
Psalm 121	<i>Mi ch'Eloheinu, mi ch'Adoneinu,</i>	מִי כְּאֱלֹהֵינוּ, מִי כְּאֲדֹנָיֵנוּ,
Psalm 27	<i>mi ch'Malkeinu, mi ch'Moshi-einu?</i>	מִי כְּמַלְכֵנוּ, מִי כְּמוֹשִׁיעֵנוּ.
<b>Adon Olam</b>	<i>Nodeh l'Eloheinu, nodeh l'Adoneinu,</i>	נוֹדֶה לְאֱלֹהֵינוּ, נוֹדֶה לְאֲדֹנָיֵנוּ,
<b>Ein Keiloheinu</b>	<i>nodeh l'Malkeinu, nodeh l'Moshi-einu.</i>	נוֹדֶה לְמַלְכֵנוּ, נוֹדֶה לְמוֹשִׁיעֵנוּ.
Yigdal	<i>Baruch Eloheinu, baruch Adoneinu,</i>	בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדֹנָיֵנוּ,
Your Presence	<i>baruch Malkeinu, baruch Moshi-einu.</i>	בְּרוּךְ מַלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.
Blessings for the New Year	<i>Atah hu Eloheinu, atah hu Adoneinu,</i>	אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדֹנָיֵנוּ,
	<i>atah hu Malkeinu, atah hu Moshi-einu.</i>	אַתָּה הוּא מַלְכֵנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

None compares to our God, none to our Eternal.

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

Who compares to our God, who to our Eternal?

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

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

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

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

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

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

You are Sovereign over all. You are our Redeemer.

### Hashiveinu / Return Again

*Hashiveinu, Adonai, eilecha*

*v'nashuvah;*

*chadeish yameinu k'kedem.*

הַשִּׁיבֵנוּ, יְיָ, אֱלֹהֵינוּ

וְנָשׁוּבָה,

חֲדַשׁ יָמֵינוּ כְּקֵדֶם.

Return again, return again, return to the land of your soul.

Return to who you are, return to what you are, return to where you are

Born and reborn again.

**HASHIVEINU** הַשִּׁיבֵנוּ, Lamentations 5:21.

**RETURN AGAIN.** By Rabbi Shlomo Carlebach (1924–1994).

Yigdal

Yigdal Elohim chai v'yishtabach,  
 nimitza v'ein eit el m'tziuto.  
 Echad v'ein yachid k'yichudo,  
 nelam v'gam ein sof l'achduto.  
 Ein lo d'mut haguf v'eino guf,  
 lo naaroch eilav k'dushato.  
 Kadmon l'chol davar asher nivra,  
 rishon v'ein reishit l'reishito.  
 Hino Adon olam l'chol notzar,  
 yoreh g'dulato umalchuto.  
 Shefa n'vuato n'tano, el  
 anshei s'gulato v'tifarto.  
 Lo kam b'Yisrael k'Mosheh od  
 navi umabit et t'munato.  
 Torat emet natan l'amo El,  
 ad yad n'vio ne-eman beito.  
 Lo yachalif haEl, v'lo yamir dato  
 l'olamim l'zulato.  
 Tzofeh v'yodei-a s'tareinu,  
 mabit l'sof davar b'kadmato.  
 Gomeil l'ish chesed k'mifalo,  
 notein l'rasha ra k'rishato.  
 Yishlach l'keitz yamin m'shicheinu,  
 lifdot m'chakei keitz y'shuato.  
 Chayei olam nata b'tocheinu;  
 baruch adei ad shem t'hilato.

יגְדַל אֱלֹהִים חַי וְיִשְׁתַּבַּח,  
 נִמְצָא וְאֵין עֵת אֶל מְצִיאוֹתָיו.  
 אֶחָד וְאֵין יַחִיד כְּיִחֻדּוֹ,  
 בְּעֵלָם וְגַם אֵין סוֹף לְאַחַדוֹתָיו.  
 אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף,  
 לֹא בַעֲרֹךְ אֵלָיו קִדְשָׁתּוֹ.  
 קַדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא,  
 ראשון ואין ראשית לראשיתו.  
 הֵנוּ אֲדוֹן עוֹלָם לְכָל נוֹצֵר,  
 יוֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ.  
 שֹׁפֵעַ נְבוֹאָתוֹ בְּחֵנוּ, אֶל  
 אַנְשֵׁי סְגֻלָּתוֹ וְתִפְאַרְתּוֹ.  
 לֹא קָם בְּיִשְׂרָאֵל כְּמוֹשֶׁה עוֹד  
 נְבִיא וּמַבִּיט אֶת תְּמוֹנָתּוֹ.  
 תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל,  
 עַל יַד נְבִיאָו בְּאֶמֶן בֵּיתוֹ.  
 לֹא יַחְלִיף הָאֵל, וְלֹא יַמִּיר דָּתּוֹ  
 לְעוֹלָמִים לְזוּלָּתּוֹ.  
 צוֹפֵה וְיֹדֵעַ סִתְרֵינוּ,  
 מַבִּיט לְסוֹף דָּבָר בְּקִדְמָתּוֹ.  
 גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעֵלוֹ,  
 נוֹתֵן לְרָשָׁע רַע כְּרִשְׁעָתּוֹ.  
 יִשְׁלַח לְקֶץ יָמֵינוּ מְשִׁיחֵנוּ,  
 לְפָדוֹת מַחְבֵּי קֶץ יְשׁוּעָתּוֹ.  
 חַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ,  
 בְּרוּךְ עַדֵי עַד שֵׁם תְּהִלָּתּוֹ.

קדוש  
 Kiddush

עלינו  
 Aleinu

קדיש יתום  
 Kaddish Yatom

תהלים קכ"א  
 T'hillim 121

תהלים כ"ז  
 T'hillim 27

אדון עולם  
 Adon Olam

אין כאלהינו  
 Ein Keiloheinu

יגדל  
 Yigdal

יהי רצון  
 Y'hi Ratzon

ברכות לשנה  
 החדשה  
 B'rachot LaShanah  
 HaChadashah



Sanctification Over Wine	Great is the Living Source. Praised be the Existence that exists beyond time.
Duty to Praise	One and unique,
Mourner's Kaddish	You are the fathomless Unity — infinite and alone.
Psalm 121	Without body, form, or image,
Psalm 27	You are Holiness immeasurable.
Adon Olam	Before all creation — You!
Ein Keiloheinu	You are the Beginning with no beginning of its own.
<b>Yigdal</b>	Behold! <i>Adon Olam</i> — a sovereignty sublime —
Your Presence	You are the Greatness we see in every facet of creation.
Blessings for the New Year	Wellspring flowing with prophecy, You are the Gift of glory to Your precious ones who treasure their calling.  In Israel's history, none like Moses would arise again; You gave us a prophet who made Your Presence known.  By the hand of Your most faithful prophet You gave the House of Israel a Torah of truth.  Ours is an ageless faith, an eternal law — and You are the Lawgiver whose law will not be supplanted or replaced.  The consequences of our deeds are seen and known by Conscience, Your sacred home within us.  You are the Source of kindness, rewarding acts of compassion; You are the Source of love, condemning wickedness and correcting it.  At the End of Days there will come an era of redemption; for those who await deliverance, a messianic age.  You implanted within us eternal life — our immortal yearnings, our undying hopes. Blessed is Your glorious name from eternity to eternity.

## A Blessing for the New Year

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

a year of Abundance and atonement  
     a year of Blessings bestowed and received

a year of Community and compassion  
     a year of Delight and exultation

a year of Enlightenment  
     a year of Friendship and forgiveness

a year of Going-up in gladness to the Land of Israel  
     a year of Health and healing and humor

a year of Inner strength and well-being  
     a year of Joy and Jewish celebration

a year of Knowledge and learning for its own sake  
     a year of Love — between parents and children, friends  
     and spouses, brothers and sisters

a year of Mitzvot and moments of sweetness  
     a year of Nature protected and enjoyed

a year of Optimism and hope  
     a year of Peace — pursued with perseverance

a year of Quiet and tranquility  
     a year of Rain in its season

a year of Song and spiritual growth  
     a year of Torah study and *tikkun olam*

a year of Understanding and unity  
     a year of Vows fulfilled and violence overcome

a year of Wisdom acquired and shared  
     a year of co-eXistence among the families of the earth

a year of Young and old reaching out to one another  
     a year of Zion aglow with light for us and all the world

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

קדוש  
*Kiddush*

עֲלֵינוּ  
*Aleinu*

קדיש יתום  
*Kaddish Yatom*

תהלים קכ"א  
*T'hillim 121*

תהלים כ"ז  
*T'hillim 27*

אָדוֹן עוֹלָם  
*Adon Olam*

אֵין כְּאַלֵּהֵינוּ  
*Ein Keiloheinu*

יְגִדֵּל  
*Yigdal*

יְהִי רָצוֹן  
*Y'hi Ratzon*

בְּרָכוֹת לַשָּׁנָה  
 הַחֲדָשָׁה  
*B'rachot LaShanah  
 HaChadashah*

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

לְשָׁנָה טוֹבָה תִּכְתְּבוּ – וְתִחַתְּמוּ!

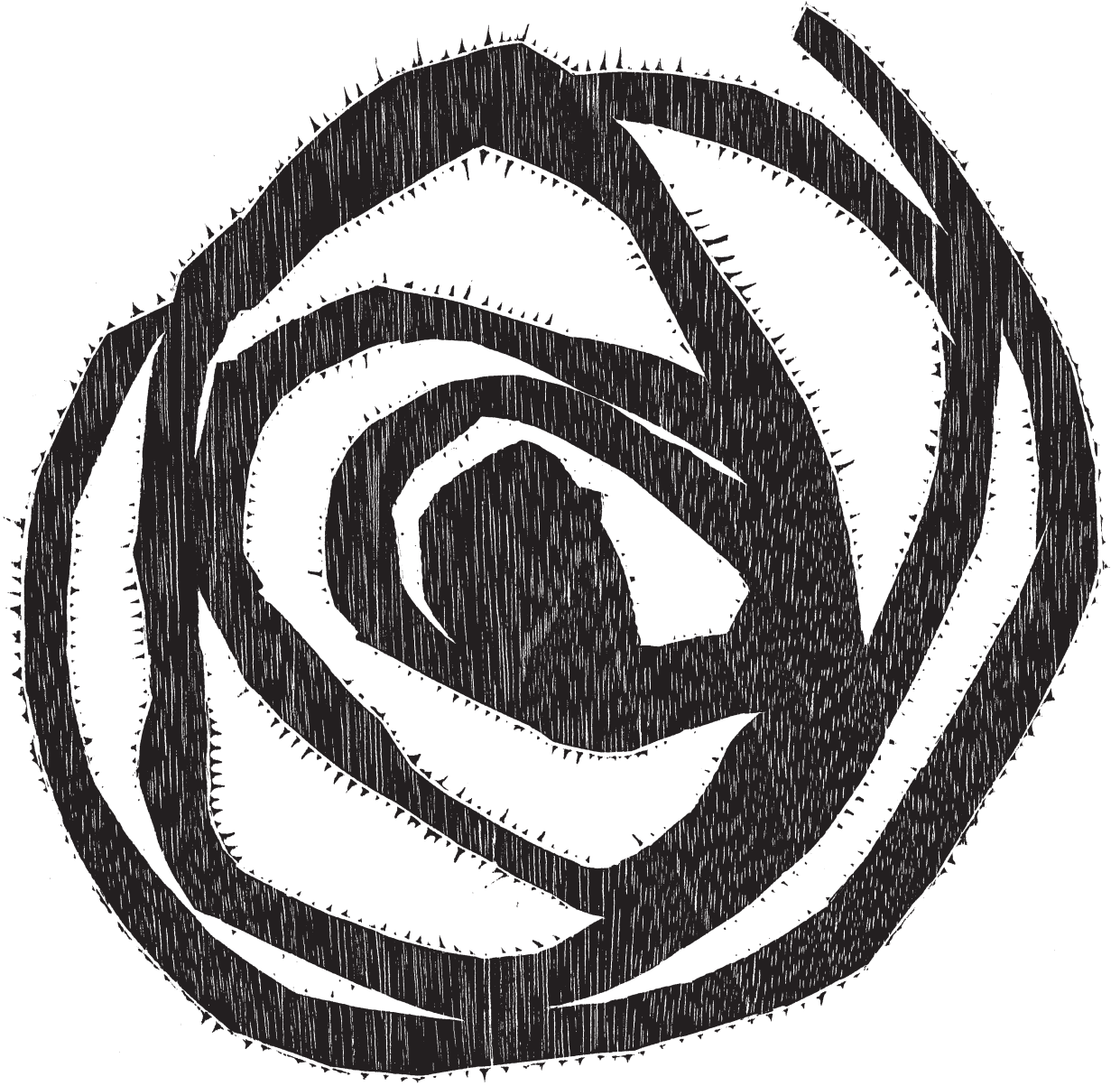
*L'shanah tovah tikateivu — v'teichateimu!*

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

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







# שְׁחֵרִית לְרֵאשִׁתֵּי הַשָּׁנָה

## Rosh HaShanah Morning Service

*Hear the call of the shofar!*

—LITURGY

## *For Study and Reflection*

### **OUR SAGES TEACH:**

On this day, Adam and Eve came into being,  
received commandments, transgressed, and were forgiven.  
The Holy One said to them: “This is a sign for your children.  
As you stood before Me in judgment on this day and went free,  
so shall your children stand before Me in judgment and go free.”

—Midrash *Leviticus Rabbah* 29.1

### **COMMENTARY**

On Rosh HaShanah, the Midrash tells us, the first human beings lived out the entirety of existence. In other words, birth, formation, rebellion, judgment, repentance, and redemption—all of life’s transformational moments—took place on Rosh HaShanah. All of life unfolded and took place on this single day.

Rosh HaShanah symbolizes all of life. Each day has an unlimited potential for good or for evil. Like the first human beings, we are born, we develop, we rebel, we obey, we are judged, and we are forgiven. Each day is an opportunity to create a new universe for ourselves and for others. There is no yesterday and no tomorrow—only *hayom*, only today. What will we do with this day while it is still here?

Most of us do not think of our lives in this way. We live with regrets and hopes. We dream about the future and ruminate about the past. We spend more time looking back at what we missed or worrying about that which has not yet happened. We buy life insurance and never take advantage of the opportunity to live right now. The High Holy Day liturgy reminds us over and over again: *hayom!* Today is the only one that counts.

—Rabbi Mark B. Greenspan (b. 1953), adapted



For Study and  
Reflection

**PHYSICIST NIELS BOHR** said that he came upon the complementarity principle of quantum mechanics when “he thought of the impossibility of considering his son simultaneously in the light of love and in the light of justice, the son just having voluntarily confessed that he had stolen a pipe from a local shop. His brooding set him to thinking about the vases and faces in the trick figure–ground pictures: you can see only one at a time. And then the impossibility of thinking simultaneously about the position and the velocity of a particle occurred to him.”

Niels Bohr found himself incapable of viewing his son’s acts *simultaneously* through the prisms of justice and love. He could be an affectionate father, inclined to forgive, and he could be an objective, fair-minded judge, aware that wrongdoing must have consequences—but he could not be both at the same time. Human beings are inherently limited in their perspective. Yet in calling God *Avinu Malkeinu* (literally, “our father, our king”), we imagine a power in the universe that seamlessly unites infinite love, understanding, and forgiveness with absolute fairness and objective assessment of our virtues and flaws.

On Rosh HaShanah we are called to judge ourselves with love; to love ourselves, and also to face the truth about our shortcomings and grave misdeeds. In our self-scrutiny we strive to emulate the One before whom we stand at this season: the One who cannot be fooled by evasions or excuses; the One to whom we are responsible and accountable; the One who cherishes us for who we are and all we can become.

Thus tradition bids us approach this day with both solemnity and joy, knowing that we will contemplate matters of life and death; and tradition reminds us, as well, that today we celebrate the world’s creation and our own moral rebirth.

**OUR SAGES TEACH:**

At four times during the year, the world is judged: on Passover, in regard to crops; on Shavuot, in regard to the fruit of trees; on Rosh HaShanah, all the inhabitants of the world pass before God like members of a flock. . . . and on Sukkot, they are judged in regard to water [rainfall].

—Mishnah *Rosh HaShanah* 1:2

Rabbi Eliezer says: The world was created in Tishrei [in the fall]. . . .

Rabbi Yehoshua says: The world was created in Nisan [in the spring].

—Talmud *Rosh HaShanah* 10b–11a

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**NIELS BOHR**, 1885–1962. The complementarity principle asserts that objects have complementary properties that are mutually exclusive, yet jointly essential for a complete description of quantum events. This story is told by psychologist Jerome Bruner (b. 1915).

# בְּרִכּוֹת הַשַּׁחַר

## Birchot HaShachar · Morning Blessings

### Tallit

*Bar'chi, nafshi, et-Adonai!*  
*Adonai Elohai, gadalta m'od:*  
*hod v'hadar lavashta;*  
*oteh-or kasalmah;*  
*noteh shamayim kairiah.*

בְּרַכֵּי, נַפְשִׁי, אֶת־יְיָ,  
 יְיָ אֱלֹהֵי, גִדְלַת מְאֹד,  
 הוֹד וְהַדָּר לְבִשְׁתָּ,  
 עֹטֵה־אֹזֶר כְּשֶׁלְמָה,  
 נוֹטֵה שָׁמַיִם כִּי־רִיעָה.

Unnamable God, I summon all my strength to praise:  
 You are fathomless, yet close to me.  
 Clothed in splendor, wrapped in light like a cloak,  
 You stretch out the sky, celestial tent.

*Baruch atah, Adonai,*  
*Eloheinu melech haolam,*  
*asher kid'shanu b'mitzvotav,*  
*v'tzivanu l'hitateif batzitzit.*

בְּרוּךְ אַתָּה, יְיָ,  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,  
 וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִית.

Source of blessings — Eternal, our God, majestic in power:  
 Your mitzvot are paths of holiness;  
 You give us the mitzvah of wrapping ourselves in  
 the fringed tallit.

*For those who do not wear the tallit:*

Source of blessings — Eternal, our God, majestic in power:  
 Your splendor reveals the way to holiness;  
 Your light wraps us in the beauty of this sacred day.

**UNNAMABLE GOD** בְּרַכֵּי, נַפְשִׁי, Psalm 104:1–2. Here the Eternal (*Adonai*) is also called *Elohai* (my God), combining infinite awe with intimate connection. The Psalmist alludes to the first day of creation in poetic terms: light emerged when God put on a radiant garment and then stretched out the heavens like the curtain of a tent above the earth. We reenact this primordial moment when we wrap ourselves in the tallit on the first day of the new year.

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**MEDITATION BEFORE PUTTING ON THE TALLIT**

On this first morning of the New Year,  
I look upon the tallit, mindful of the Torah's teaching:

*Adonai said to Moses: Speak to the Israelite people and instruct them to make themselves fringes on the corners of their garments throughout their generations. Look upon the tzitzit; recall all the mitzvot of God and do them.*

In reverence and love,  
I now prepare to wrap myself in this garment of prayer,  
whose fringes remind me of my sacred obligations.

Enfolded by the tallit,  
I embrace the noble traditions and heritage of the Jewish people.  
May wearing tzitzit attune my eyes and mind to opportunities for goodness;  
may I learn to live thoughtfully, attentively, and with purpose.

As I cover myself with a beautiful tallit in this world,  
so may I weave throughout my days a garment of beautiful deeds.

Through these acts may my soul be clothed in light—  
now and in the time to come.

On this first morning of the New Year,  
I look upon the tallit with memory and hope. . . .

**“YOU ARE . . . WRAPPED IN LIGHT . . .”**

As the Creation story begins with God's command “Let there be light!” so our morning service begins by associating the Divine with light. This verse recalls the first radiance of creation, as well as the miracle of new light every morning. The sunlit heavens are envisioned as God's “garment”—revealing the divine glory while concealing its essence.

As we wrap ourselves in the tallit, we imagine ourselves clothed in God's warm and radiant light. Embraced by the Divine, we bring a sense of peace and serenity into the prayers we share with our community.

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**ADONAI SAID TO MOSES**, Numbers 15:37–39.

**IN REVERENCE AND LOVE.** Adapted from the traditional meditation before putting on the tallit: “I am about to wrap myself in the fringed garment. So may my soul, my 248 limbs, and my 365 sinews [totaling 613] be wrapped in the light of the tzitzit, which signify the 613 mitzvot. Just as I cover myself with the tallit in this world, so may my soul deserve to be clothed with a fine spiritual garment in the world-to-come, in the Garden of Eden.”

Modeh/Modah ani l'fanecha, מוֹדֵה־מוֹדָה אֲנִי לְפָנֶיךָ,  
 Melech chai v'kayam, מֶלֶךְ חַי וְקַיִם,  
 shehechezarta bi nishmati b'chemlah. שְׁהַחֲזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה.  
 Rabah emunatecha. רַבָּה אֱמוּנָתְךָ.

I thank You, living and eternal Power,  
 for returning my soul to me with compassion.  
 Great is Your faithfulness.

Hareini m'kabeil/m'kabelet alai הָרִינִי מִקַּבֵּל־מִקַּבֵּלֶת עָלַי  
 mitzvat haborei: מִצְוַת הַבּוֹרָא:  
 "V'ahavta l'rei-acha kamocho." וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ.

Here I am, ready to take upon myself  
 the sacred charge of my Creator:  
 "Love your neighbor as yourself."

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**I THANK YOU** מוֹדֵה־מוֹדָה אֲנִי. The first words that we speak in the morning offer gratitude for the gift of a new day of life. *T'shuvah* (return), which is the special theme of Rosh HaShanah, emerges in the words of this opening prayer; it gives thanks for the return of our soul — the restoration of consciousness after sleep — so that we may begin the new day refreshed and renewed.

**THE 16TH-CENTURY LAW CODE** known as the *Shulchan Aruch* (The Prepared Table) begins as follows: "Gather your strength each morning; arise like a lion to serve your Creator. And be sure to awaken early, in time to witness the dawn" (*Orach Chayim* 1.1). Our Sages realized that the challenges of life can be overwhelming, giving rise to lethargy. The discipline of a religious life calls us to summon energy, courage, and enthusiasm to meet each new day.

**HERE I AM** הָרִינִי. This *kavanah* (focusing meditation) before the morning service was introduced by the kabbalist Rabbi Isaac Luria (1534–1572) of Safed. We prepare to enter the prayer community by affirming our highest obligation, as Jews and as human beings: to treat others with love. Rabbi Akiva (ca. 40–ca. 137) called this mitzvah "the greatest principle in the Torah" (*Sifra, K'doshim* 4.12).

**LOVE YOUR NEIGHBOR** וְאַהֲבַת לְרֵעֶךָ, Leviticus 19:18.

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Autumn light in maple leaves  
 Bluest sky, new-washed dawn  
 Chorus of birds, southward-bound  
 Deepest red chrysanthemums  
 Earth's first rains, smoky breeze  
 Fresh-picked apples, honey sweet  
 Golden morning and the world reborn.

Here we gather, to greet the year  
 Invitation to improve our lives  
 Joyful season and judgment day  
 Know this truth: we are free to change.  
 Let the shofar summon us home  
 Make this moment our return to You  
 Now in celebration join  
 Open us to the gifts of life.

**I HAVE** awakened again  
 and I give thanks.  
 Before me: the blessing of this day—  
 a feast of choices and possibilities.  
 And the breath within me says:  
 Great is Your faithfulness.  
 You offer me another chance.  
 You offer me life.  
 This day I am created  
 to create this day.

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**THIS DAY I AM CREATED.** The Talmud (*Rosh HaShanah* 27a) declares that the world was created on Rosh HaShanah; a midrash (*Leviticus Rabbah* 29.1) teaches that Rosh HaShanah marks the creation of human beings. Tradition views this as the season of creative energy and new beginnings—a time for growth and self-transformation.

*Mah-tovu ohalecha, Yaakov;*  
*mishk'notecha, Yisrael!*  
*Vaani b'rov chasd'cha avo veitecha;*  
*eshtachaveh el-heichal-kodsh'cha*  
*b'yiratecha.*

*Adonai, ahavti m'on beitecha;*  
*umkom mishkan k'vodecha.*  
*Vaani eshtachaveh v'echraah;*  
*evr'chah lifnei-Adonai osi.*  
*Vaani t'filati-l'cha, Adonai, eit ratzon.*  
*Elohim, b'rov-chasdecha,*  
*aneini be-emet yishecha.*

מֵה־טֹבוֹ אֱהַלְיָךְ, יַעֲקֹב,  
 מִשְׁכַּנְתֶּיךָ, יִשְׂרָאֵל.  
 וְאֲנִי בְרַב חַסְדֶּךָ אָבוֹא בֵּיתְךָ,  
 אֲשַׁתְּחֶה אֶל־הַיְכָל־קֹדֶשְׁךָ  
 בִּירְאֲתֶךָ.  
 יְיָ, אֲהַבְתִּי מֵעוֹן בֵּיתְךָ,  
 וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.  
 וְאֲנִי אֲשַׁתְּחֶה וְאֶכְרַע,  
 אֶבְרַךְ לִפְנֵי־יְיָ עֲשֵׂי.  
 וְאֲנִי תְפַלְתִּי־לְךָ, יְיָ, עַת רְצוֹן.  
 אֱלֹהִים בְּרַב־חַסְדֶּךָ,  
 עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

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

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

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

**YOUR KINDNESS** יְיָ, אֲהַבְתִּי, Psalm 26:8.

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

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

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**MAH TOVU**—how good they are, these tents of Jacob;  
how beautiful, the homes where Israel dwells.

And blessed are all who have a home,  
when so many yearn for shelter and for care;

And blessed are we who share this house  
which shelters us, where we belong:

This house of Torah, this house of love,  
of sacred assembly and communal strength.

In small and humble rooms, in splendid sanctuaries,  
today our people greet the turning of the year.

We stand with all of them this morning, grateful we're alive  
to meet this day, first dawning of the year.

For all of us, no matter where we've traveled,  
come back to celebrate the season of return.

Give praise to this morning; give thanks for our gathering;  
give ear to the ancient call that brings us home.

Our hearts rise up in hope; our spirits reach for new beginnings;  
our voices, too, lift up a melody that celebrates today:

How good they are, these tents of Jacob;  
how beautiful, the homes where Israel dwells.

**HERE IN THIS PLACE** of prayer and song—  
hear the call that stirs the soul.

All may enter; let none stand apart.

Sisters and brothers—  
how beautiful  
and how good!

## Blessings for Study

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

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

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

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

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

ברוך אתה, יי, המלמד תורה לעמו ישראל.

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

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

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

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

ברוך אתה, יי, בותן התורה.

*Baruch atah, Adonai, notein haTorah.*

Blessed are You, Adonai, Giver of Torah.

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## Study: Bible

**IN THE SEVENTH MONTH**, on the first day of the month, you shall observe complete rest—a sacred occasion commemorated with loud blasts (*zichron t'ruah*). You shall not work at your occupations; and you shall bring an offering by fire to Adonai.

—Leviticus 23:24–25

### COMMENTARY

Why is the Jewish New Year celebrated on the first day of the seventh month? The Bible contains two calendar systems: one in which the year begins in the fall (in the month of Tishrei), and one in which the year begins in the spring (the month of Nisan). Eventually, tradition settled on a hybrid: the year begins on the first day of Tishrei, but the months are counted starting with Nisan.

**WHEN THE SEVENTH MONTH ARRIVED** and the Israelites were settled in their towns, the whole people gathered as one body in the broad open space in front of the Water Gate. And they asked Ezra the scribe to bring the scroll of the Teaching of Moses. . . . And they read from the scroll—from the Teaching of God—interpreting it and making sense of it, so that they understood the reading. . . . Then Nehemiah the governor, and Ezra the priest and scribe, and the Levites—who were teaching the people—said to the whole people: “This day is holy to the Eternal your God. Neither mourn nor weep”—for the whole people did weep when they heard the words of the Teaching. Then he said to them: “Go, eat and drink things that are sweet and delicious, and send portions to those who have nothing prepared, since this day is holy to our Eternal One. And do not be sad, for your rejoicing in the Eternal is the source of your strength.”

—from Nehemiah chapter 8

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**NEITHER MOURN NOR WEEP.** On the first day of the seventh month (the festival later known as Rosh HaShanah), Ezra read aloud the Torah of Moses, reenacting the Sinai revelation for the community that had returned to Jerusalem from exile in Babylonia (5th century BCE). Nehemiah and Ezra taught the people that their recommitment to Torah should bring joy and celebration, rather than fear and dismay (as at the Sinai revelation, Exodus 19:16). The Jewish New Year still retains this distinctive blend of joy and solemnity, celebrating our recommitment to a meaningful life.

*Study: from the Mishnah*

הַתּוֹקֵעַ לְתוֹךְ הַבּוֹר אוֹ לְתוֹךְ הַדָּוָת אוֹ לְתוֹךְ הַפֶּטָס: אִם  
 קוֹל שׁוֹפָר שָׁמַע, יֵצֵא. וְאִם קוֹל הַבָּרָה שָׁמַע, לֹא יֵצֵא. וְכֵן מִי  
 שֶׁהָיָה עוֹבֵר אַחֲרֵי בֵּית הַכְּנֶסֶת, אוֹ שֶׁהָיָה בֵּיתוֹ סָמוּךְ לְבֵּית  
 הַכְּנֶסֶת, וְשָׁמַע קוֹל שׁוֹפָר אוֹ קוֹל מְגִלָּה: אִם כּוֹן לְבוֹ, יֵצֵא.  
 וְאִם לֹא, לֹא יֵצֵא. אֲפֵי עַל פִּי שֶׁזָּה שָׁמַע וְזָה שָׁמַע, זֶה כּוֹן לְבוֹ  
 וְזֶה לֹא כּוֹן לְבוֹ.

If someone sounds a shofar in a well or in a cellar or in a large cask, and we hear the sound of the shofar—we have fulfilled our obligation. But if we hear only the sound of the echo, we have not done our duty.

So, too, if we pass behind a synagogue, or if our house is next to a synagogue, and we hear the sound of the shofar, or the reading of the *M'gillah*: If we concentrate our minds on it, we have fulfilled our obligation; but, if not, we have not fulfilled our obligation. Even though we may hear the sound in both instances, in the first instance we have concentrated our minds and in the second instance we have not.

—Rosh HaShanah 3:7

**COMMENTARY**

Why does the first part of the mishnah concern itself with the unlikely possibility that one might hear the shofar from the depths of a well or cellar or from inside a cask? It is because an echo provides only an *indirect experience* of the original sound—muffled, distorted, less audible. The mitzvah requires immediacy: sound passing directly from instrument to ear with no intermediary, such as the stone wall of the cellar. To hear the message of the shofar, we need to be fully present and focused. The shofar's sound cannot penetrate an indifferent ear, or a closed mind or heart.

אֵלּוֹ דְּבָרִים שְׂאִין לָהֶם שְׁעוֹר:  
 הַפֶּאֶה וְהַבְּכוֹרִים וְהָרְאִיוֹן וְגַמְלֵיּוֹת חֲסָדִים וְתַלְמוּד תּוֹרָה.

There is no limit to the fulfillment of these mitzvot: leaving the corners of your fields for the needy; giving to God the first fruits of your harvest; gathering with the community for festivals; acting with kindness and loyalty.

And striving for knowledge of Torah.

—Pei-ah 1:1

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**Study: Gemara**

אֱלוֹ דְּבָרִים שְׂאָדָם אוֹכֵל פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה,  
וְהַקֶּרֶן קַיֶּמֶת לוֹ לְעוֹלָם הַבָּא.  
וְאֵלוֹ הֵן:  
כְּבוֹד אָב וְאָם,  
וּגְמִילוֹת חֶסֶדִים,  
וְהַשְׁכָּמַת בֵּית הַמְדָרֶשׁ שְׁחֵרִית וְעֵרְבִית,  
וְהַכְנָסַת אוֹרְחִים,  
וּבְקוּר חוֹלִים,  
וְהַכְנָסַת כְּלֵה,  
וּלְוִיַת הַמֵּת,  
וְעִיוֹן תְּפִלָּה,  
וְהַבְּאֵת שְׁלוֹם בֵּין אָדָם לְחֵבְרוֹ.  
וְתִלְמוּד תּוֹרָה כְּנֶגֶד כָּלֵם.

Some mitzvot sustain us not only in this world, but also in the world-to-come. They are: honoring our parents; acting with kindness and loyalty; eagerly pursuing Jewish learning at all times; welcoming guests; visiting the sick; rejoicing with couples under the chuppah; caring for the dead and mourners; delving deeply into prayer; making peace among human beings. And the study of Torah—this is the cornerstone.

—Based on Talmud *Shabbat* 127a

**SOME MITZVOT SUSTAIN US.** The Sages describe the benefit of these crucial mitzvot using an economic metaphor: they generate “interest” in this life, but the principal does not decrease “in the world-to-come.” Some believe the latter phrase refers to life after death—that is, we experience the reward of doing these mitzvot while we live, but our reward in the afterlife remains undiminished. Others believe the “world-to-come” refers to this life: we (and those we help) receive reward from doing these mitzvot not only now, but in the future as well. Their value is infinite, and their impact long-lasting.

**THE STUDY OF TORAH.** Talmud *Kiddushin* 40b presents a debate between Rabbis Tarfon and Akiva about which is greater: study or action. The Sages there rule that study is greater, because it leads to action. Paradoxically, this suggests that action is the primary value—study is important only because it promotes virtuous deeds. Thus, in Talmud *Shabbat* 127a, Torah study is treated as the cornerstone of these primary mitzvot, since learning is the foundation of a righteous life.

אָמַר רַבִּי כְּרוּסְפֵדַאי, אָמַר רַבִּי יוֹחָנָן:  
שְׁלֹשָׁה סְפָרִים נִפְתָּחִין בְּרֹאשׁ הַשָּׁנָה,  
אֶחָד שֶׁל רְשָׁעִים גְּמוּרִין,  
וְאֶחָד שֶׁל צְדִיקִים גְּמוּרִין,  
וְאֶחָד שֶׁל בֵּינוּבָיִים.

צְדִיקִים גְּמוּרִין – נִכְתָּבִין וְנִחְתָּמִין לְאֵלֶּתֶר לְחַיִּים.  
רְשָׁעִים גְּמוּרִין – נִכְתָּבִין וְנִחְתָּמִין לְאֵלֶּתֶר לְמִיתָה.  
בֵּינוּבָיִים – תְּלוּיִין וְעוֹמְדִין מִרֹאשׁ הַשָּׁנָה וְעַד יוֹם הַכַּפּוּרִים.  
זָכוּ – נִכְתָּבִין לְחַיִּים,  
לֹא זָכוּ – נִכְתָּבִין לְמִיתָה.

Rabbi Kruspedai said in the name of Rabbi Yochanan:

Three books are opened on Rosh HaShanah—  
one for those who are thoroughly evil;  
one for those who are perfectly righteous;  
and one for those somewhere in between.

Those who are righteous are inscribed and sealed instantly for life.

Those who are evil are inscribed and sealed instantly for death.

Those who are somewhere in between are held in abeyance  
between Rosh HaShanah and Yom Kippur.

If they are found worthy, they are inscribed in the Book of Life.

If they are not found worthy, they are inscribed in the Book of Death.

—Talmud Rosh HaShanah 16b

#### COMMENTARY

This is a troubling passage, to medieval as well as modern commentators. Its view seems to be challenged by the Book of Job, in which righteous people suffer and die. So also the statement of Rabbi Yannai in the Mishnah (*Avot* 4:15) suggests that the apparent injustice of the world is beyond human comprehension: “Why the guilty prosper or the innocent suffer is not within our grasp.” Rabbi Saul Levi Morteira, a 17th-century sage, wrote: “Experience shows that many wicked people live long lives in their evil, and many righteous people are cut down in the midst of their days.” While Rabbi Kruspedai’s words should not be taken literally, the image of “three open books” conveys the special urgency of the period between Rosh HaShanah and Yom Kippur as a time for serious moral introspection and *t’shuvah*.

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**Study: Middle Ages**

לְפִיכֶךָ צָרִיךְ כָּל אָדָם שְׂיִרְאָה עֲצֻמוֹ כֹּל הַשָּׁנָה כְּלֵה כְּאֵלוֹ  
 חֲצִיּוֹ זָכָאֵי וְחֲצִיּוֹ חַיִּב. וְכֵן כֹּל הָעוֹלָם: חֲצִיּוֹ זָכָאֵי וְחֲצִיּוֹ  
 חַיִּב. חֲטָא חֲטָא אֶחָד – הָרִי הַכְרִיעַ אֶת עֲצֻמוֹ וְאֶת כָּל  
 הָעוֹלָם כָּלוּ לְכַף חוּבָה, וְגַרְם לוֹ הִשְׁחָתָה. עָשָׂה מִצְוָה  
 אַחַת – הָרִי הַכְרִיעַ אֶת עֲצֻמוֹ וְאֶת כָּל הָעוֹלָם כָּלוּ לְכַף  
 זְכוּת, וְגַרְם לוֹ וְלָהֶם תְּשׁוּעָה וְהַצְלָה, שְׁנֵאמַר: “וְצַדִּיק  
 יִסּוּד עוֹלָם,” זֶה שְׁצַדֵּק – הַכְרִיעַ אֶת כָּל הָעוֹלָם לְזְכוּת  
 וְהַצִּילוֹ, וּמִפְּנֵי עֲבִיבֵי זֶה נִהְגוּ כָּל בֵּית יִשְׂרָאֵל לְהַרְבּוֹת  
 בְּצַדָּקָה וּבְמַעֲשֵׂים טוֹבִים וְלַעֲסֹק בְּמִצְוֹת מֵרֵאשִׁי הַשָּׁנָה  
 וְעַד יוֹם הַכְּפוּרִים יוֹתֵר מִכָּל הַשָּׁנָה.

All year we should see ourselves as though we are equally balanced between merit and guilt; and similarly, we should see the entire world as equally balanced between merit and guilt. One moral failure can tip the scales for us and for the whole world toward the side of culpability, leading to destruction. But doing one mitzvah can tip the scales for us and for the whole world toward the side of merit, leading to redemption and deliverance for ourselves and for others. So the Book of Proverbs teaches: *A righteous person is the foundation of the world* (10:25). That is, a person who has done what is right has tipped the balance for the entire world toward merit and saved it. And because of this, it is Jewish practice to give *tzedakah* generously, to increase acts of goodness, and to focus on performing mitzvot from Rosh HaShanah to Yom Kippur more so than during the rest of the year.

—Maimonides, *Mishneh Torah*, Laws of Repentance 3.4

**ALL YEAR WE SHOULD SEE OURSELVES.** Maimonides (1135–1204) draws on a statement in the Talmud (*Kiddushin* 40a–b): “The Rabbis taught: One should always see oneself as half-guilty and half-innocent. If you observe one mitzvah, fortunate are you! You have tipped the scales to innocent. But if you commit one sin, woe to you! You have tipped the scales to guilty.” Both the Talmudic passage and the teaching of Maimonides suggest that a healthy self-perception requires honest acknowledgment of both our worthy and unworthy deeds; both hold that individual actions can have a transformative effect on the larger society. Maimonides reminds us that moral reflection and self-evaluation should happen throughout the year, not just during the Days of Awe; but he notes that it is customary to focus on self-improvement with special intensity during this season.

## Study: Modern Era

I **WANT** to make a confession, to give an accounting to myself, and to God. In other words, to measure my life and actions against the lofty ideals I've set for myself. To compare that which should have been with that which was. . . .

—Hana Senesh (1921–1944), diary entry of October 11, 1940

**BEFORE I GO** to the market, I like to make lists. I look in the cupboards, see what is missing, in short supply, or might add some delight to our family's life. Once in the market, I find my list helps me to avoid overlooking anything and being distracted by attractions on every side.

In Elul, the month preceding Rosh HaShanah, I do the same thing. I take out my pocket calendar, look through every day of the waning year, and reflect on each day's events—where did I fall short, what was missing in my actions, on what good qualities was I running low? What new actions would add some holiness to my life?

I bring the list to *S'lichot*, and to services on Rosh HaShanah and Yom Kippur, and compare its items to the specific sins in *Al Cheit*. I remember the circumstances of each *cheit*, each mark I missed; each *avon*, each time I twisted the path God set before me; each *pesha*, each time I outwardly rebelled against what I knew was right. I think, too, about having composed my solitary list of sins by myself, when the *Al Cheit* phrase says, “the sin which we have sinned before You.” It is an important reminder that I am part of a company of list-checkers; the ruefulness and shame I feel are shared by others. We all stand *I'fanecha*, “before You.” We can face God with this list. God does not turn away, and we do not have to either.

—Rabbi Richard N. Levy (b. 1937)

**AL CHEIT.** The public confession of wrongdoing, recited at the *S'lichot* (forgiveness) service on the Saturday night preceding Rosh HaShanah, and multiple times on Yom Kippur.

**CHEIT, AVON, PESHA.** Three biblical terms for wrongdoing, each connoting a different type of misdeed. The Talmud (*Yoma* 36b) identifies these as follows: a *cheit* is an error—a wrong act committed unintentionally or inadvertently; an *avon* is a deliberate misdeed; a *pesha* is an act whose purpose is to defy God and flout divine teaching. Rabbi Levy defines the terms somewhat differently here, drawing on the meaning of the Hebrew root of each word: *cheit* (from the verb “to miss the mark”), *avon* (from the verb “to twist”), *pesha* (“to rebel”).

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**“EVERYONE MUST HAVE** two pockets. In the right pocket, one should place the words: ‘For my sake was the world created’ (Mishnah *Sanhedrin* 4:5). And in the left: ‘I am but dust and ashes’ (Genesis 18:27).”

—attributed to Rabbi Simcha Bunim (1767–1827) of Przysucha

#### COMMENTARY

This saying depicts two contradictory visions of the Creation: According to one, the individual is the crown of Creation; according to the other, humanity is “dust and ashes.” Many people believe that Rabbi Simcha draws a continuum between the two visions, and calls on us to strike a balance between the two extremes: “Reach into the proper pocket when needed.”

But we might take Rabbi Simcha’s words as a warning: Both statements caution us against equally dangerous attitudes. Both are indicators of an incomplete self, and are laced with a narcissistic thread. An “it’s-all-about-me” stance often reflects a sense of worthlessness. Instead of reaching into either pocket, instead of pampering one’s ego or denying it, we are challenged to use the ego carefully. . . .

What other warnings should we keep in our pockets during the season of *t’shuvah*?

—Rabbi Dalia Marx (b. 1966)

**WHY DOES** Rosh HaShanah precede Yom Kippur? No sooner do we mark the New Year than we begin repenting for our sins. Surely the logical sequence would be the reverse: we should repent and then usher in the New Year with a clean slate.

Rosh HaShanah is a day we celebrate the world. We appreciate the beauty, the wonder, and the miraculousness of life. That appreciation is critical; for only when we understand how splendid yet fragile is God’s world can we begin to repent for having damaged or neglected it. All *tikkun*, all reparation, begins in appreciation. We heal relationships because we understand their value. We seek to restore the imbalances in the natural world because its native pageantry dazzles our eyes. Yom Kippur is the outcome of our Rosh HaShanah vision: surrounded by possibility, we need to heal what we have hurt, or nurture the untended patches of God’s garden. Seeing the cracks in creation, we acknowledge our obligation to fill them. First comes gratitude, then regret, then restoration.

—Rabbi David Wolpe (b. 1958)

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

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה,  
וּבָרָא בּוֹ נְקָבִים נְקָבִים,  
חַלּוּלִים חַלּוּלִים.  
גָּלוּי וַיָּדוּעַ לִפְנֵי כִסֵּא כְבוֹדְךָ  
שָׂאֵם יִפְתַּח אֶחָד מֵהֶם,  
אוֹ יִסְתֵּם אֶחָד מֵהֶם,  
אֵי אֶפְשָׁר לְהִתְקַיֵּם  
וְלַעֲמֹד לִפְנֵיךָ.

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Elohai, N'shamah

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Nisim Sheb'chol Yom

גּוֹמֵל חֲסָדִים טוֹבִים

Gomeil Chasadim

Tovim

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

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

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

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

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



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**SAID RABBI LEVI YITZCHAK OF BERDITCHEV:**

In every action, we must regard our own body as the Holy of Holies, a part of the Supreme Power on earth—that is, as a manifestation of the Divine. Whenever we lift our hands to do a deed, let us consider them to be God’s instruments.

**YOU HAVE** taught us:

*Guard yourselves well; take good care of your lives.*

Your word calls to us:

Do no harm to yourself! Do not weaken or exhaust yourself!

In gratitude for the gift of our bodies,  
we pray for a year of renewed health and replenished strength.

May caring for our bodies become our daily practice.

May we be attentive to our need for proper food, sleep, and exercise.

Let no injury come to others through our acts or failure to act;  
but let our mitzvah be this:

to build a just society in which care is a birthright  
and the blessing of health the responsibility of all.

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

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

We praise You, Holy One,

for wondrous acts of creation and healing.

**RABBI LEVI YITZCHAK.** A Chasidic master (1740–1809).

**GUARD YOURSELVES . . . YOUR LIVES,** Deuteronomy 4:15.

**YOUR WORD CALLS . . . WEAKEN OR EXHAUST YOURSELF.** Adapted from Rabbi Samson Raphael Hirsch (1808–1888).

**THE BLESSING OF HEALTH.** Wrote Moses Maimonides, Spanish-born rabbi and physician (1135–1204): “To walk in the ways of God, it is a person’s duty to avoid whatever is injurious to the body and to cultivate habits conducive to health and vigor.”

Elohai, n'shamah shenatata bi —

t'horah hi.

Atah v'ratah,

atah y'tzartah,

atah n'fachtah bi,

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

V'atah atid lit'lah mimeni,

ulhachazirah bi le-atid lavo.

Kol z'man shehan'shamah v'kirbi,

modeh/modah ani l'fanecha,

Adonai Elohai v'Elohei avotai v'imotai,

Ribon kol hamaasim,

Adon kol han'shamot.

אֱלֹהֵי, נְשָׁמָה שֶׁנָּתַתָּ בִּי  
טְהוֹרָה הִיא.

אַתָּה בְּרֵאתָהּ,

אַתָּה יִצַרְתָּהּ,

אַתָּה נִפְחַתָּהּ בִּי,

וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי.

וְאַתָּה עֹתִיד לְטֹלָה מִמֶּנִּי,

וּלְהַחְזִירָהּ בִּי לְעֵתִיד לְבוֹא.

כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי,

מוֹדֶה\מוֹדָה אֲנִי לְפָנֶיךָ,

יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,

רִבּוֹן כָּל הַמַּעֲשִׂים,

אֲדוֹן כָּל הַנְּשָׁמוֹת.

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Gomeil Chasadim

Tovim

Pure, my God, is the soul You gave me.

You formed it. You shaped it. You breathed it into me.

You keep it safe within me.

Someday, when this soul returns to You,

I will find a place in eternity.

But as long as spirit breathes within me,

I place before You my thanks,

Eternal my God and God of my ancestors,

Creator of all creation, Sovereign of all souls.

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

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

We give You praise, Adonai: all life is in Your hand;

and in Your care, the soul of every human being.

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

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Blessings for Study

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Our Bodies

**Our Souls**

Everyday Miracles

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**TO AWAKE** from sleep each morning  
 recalls Your mystifying promise  
 that death is not the end,  
 but when this world awakens to the messianic dawn  
 souls and bodies will somehow join together once again  
 in one grand reunion of the human race.  
 When I awoke this morning  
 it was as though that mystery was rehearsed  
 for as I gradually emerged from sleep  
 my soul became aware of my body once again  
 in a small but wondrous reunion of my own humanity.

**PRECIOUS ABOVE** all is the soul within me.  
 A spark of childhood innocence:  
 curious, hopeful, loving, and good.  
 Whatever I've done, wherever I've gone wrong,  
 however I've been hurt—  
 I know its light still shines.

May I return and reconnect  
 with the part of me that belongs to You—  
 my divine core: eternal, incorruptible.

בְּרוּךְ אַתָּה, יי, אֱשֶׁר בִּידוֹ נִפְּשׁ כָּל חַי, וְרוּחַ כָּל בֶּשֶׂר אִישׁ.

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

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

**TO AWAKE.** By Rabbi Richard N. Levy (b. 1937).

**THE PART OF ME THAT BELONGS TO YOU.** The Torah (Genesis 2:7) describes the human soul as originating in God, when God breathed “the breath of life” (*nishmat chayim*) into the first human being. Thus, all human beings share in the divine essence and carry the Divine within them.

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

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

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

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הָרֵינִי  
Hareini

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אֱלֹהֵי נְשָׁמָה  
Elohai, N'shamah

נְסִים שֶׁבְּכֹל יוֹם  
Nisim Sheb'chol Yom

גּוֹמֵל חַסְדִּים טוֹבִים  
Gomeil Chasadim  
Tovim

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

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

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

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

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

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

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

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

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

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

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

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

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

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**WE PRAISE YOU**, Adonai our God, ruler of all time and space . . .

We call You *pokei-ach ivrim*, the Opener of blind eyes.  
 Help us to see Your world in a new light.

We call You *malbish arumim*, the Dresser of those without clothing.  
 Help us to put on the garments of health and life.

We call You *matir asurim*, the Freer of captives.  
 Help us to break free of the bonds that keep us locked within ourselves.

We call You *zokeif k'fufim*, the Straightener of bent backs.  
 Help us to find the power to stand upright and proud.

We call You *hameichin mitzadei gaver*, the Steadiness in our steps.  
 Help us to understand our journey ever more clearly.

We call You *hanotein laya-eif ko-ach*, the Source of strength for the weary.  
 Help us to be strong, and to be a source of strength for those we love.

#### **FOR THOSE WHO CANNOT RISE**

It is written in our blessings: “Your great power lifts up the fallen.”  
 But what of those who cannot stand up?

The Hebrew letter *vav* appears in the word *zokeif* (lifts up).  
*Vav* is also a connection-word, meaning “and”:  
 it signifies the link between heaven and earth, between human and divine.

Those who stand up straight align themselves with heaven,  
 signifying their aspiration to stretch upward  
 and fulfill their highest potential.

Yet the letter *vav* appears also in the word *k'fufim* (the fallen; the bent).  
 Those whose bodies cannot rise possess the same divine essence, the same  
 potential.

Despite their physical limitations, they can rise within—  
 in their hearts and in their minds.

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**WE PRAISE YOU.** By Rabbi Larry Bach (b. 1968).

**FOR THOSE WHO CANNOT RISE.** Inspired by a teaching of Rabbi Abraham Isaac Kook  
 (1865–1935).

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
she-asah-li kol tzorki.*

You are the Source of blessings, Adonai;  
Your great power has made all I need.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂה לִי כָּל צָרְכִי.

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*Baruch atah, Adonai,  
Eloheinu melech haolam,  
hameichin mitzadei-gaver.*

You are the Source of blessings, Adonai;  
Your great power gives firmness to our steps.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמַּכִּין מִצְעָדֵי־גִבּוֹר.

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
malbish arumim.*

You are the Source of blessings, Adonai;  
Your great power clothes the naked.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
מַלְבִּישׁ עֲרֻמִּים.

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
hanotein laya-eif ko-ach.*

You are the Source of blessings, Adonai;  
Your great power gives strength to the weary.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַבוֹתֵן לַיָּעַף כֹּחַ.

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
hamaavir sheinah mei-einai,  
utnumah mei-afapai.*

You are the Source of blessings, Adonai;  
Your great power removes sleep from my eyes,  
slumber from my eyelids.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמַּעֲבִיר שֵׁנָה מֵעֵינַי,  
וּתְנוּמָה מֵעַפְעָפִי.

**HAS MADE ALL I NEED** שֶׁעָשָׂה לִי כָּל צָרְכִי. Why is this blessing written in the first-person singular? Rabbi Moshe Berger teaches that each of us should say these words in the firm conviction that God has given us all the resources we need, if only we use them properly. But this blessing applies only to ourselves; we should never assume that others do not need our help.

**GIVES STRENGTH TO THE WEARY** רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם, Isaiah 40:29.

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**WHY!** Who makes much of a miracle?

As to me, I know of nothing else but miracles.

Whether I walk the streets of Manhattan,

Or dart my sight over the roofs of houses toward the sky,

Or wade with naked feet along the beach, just in the edge of the water,

Or stand under trees in the woods,

Or talk by day with any one I love—

or sleep in the bed at night with any one I love,

Or sit at the table at dinner with my mother,

Or look at strangers opposite me riding in the car,

Or watch honey-bees busy around the hive, of an August forenoon,

Or animals feeding in the fields,

Or birds—or the wonderfulness of insects in the air,

Or the wonderfulness of the sun-down—or of stars shining so quiet and bright,

Or the exquisite, delicate, thin curve of the new-moon in May. . . .

These, with the rest, one and all, are to me miracles. . . .

To me, every hour of the light and dark is a miracle,

Every inch of space is a miracle. . . .

Every spear of grass—the frames, limbs, organs, of men and women,

and all that concerns them,

All these to me are unspeakably perfect miracles.

**STATISTICALLY**, the probability of any one of us being here is so small that you'd think the mere fact of existing would keep us all in a contented dazzlement of surprise. We are alive against the stupendous odds of genetics, infinitely outnumbered by all the alternates who might, except for luck, be in our places.

Even more astounding is our statistical improbability in physical terms. The normal, predictable state of matter throughout the universe is randomness, a relaxed sort of equilibrium, with atoms and their particles scattered around in an amorphous muddle. We, in brilliant contrast, are completely organized structures, squirming with information at every covalent bond. . . .

Add to this the biological improbability that makes each member of our own species unique. Each of us is a self-contained, free-standing individual, labeled by specific protein configurations at the surfaces of cells, identifiable by whorls of fingertip skin, maybe even by special medleys of fragrance. You'd think we'd never stop dancing.

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**WHY! WHO MAKES MUCH OF A MIRACLE.** By Walt Whitman (1819–1892).

**STATISTICALLY.** By Lewis Thomas (1913–1993).

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
she-asani b'tzelem Elohim.*

You are the Source of blessings, Adonai;  
Your great power made me in the image of God.

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
she-asani ben/bat chorin.*

You are the Source of blessings, Adonai;  
Your great power endowed me with human freedom.

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
she-asani Yisrael.*

You are the Source of blessings, Adonai;  
Your great power has made me Yisrael.

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
ozeir Yisrael bigvurah.*

You are the Source of blessings, Adonai;  
Your great power gives strength to Yisrael.

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
oteir Yisrael b'tifarah.*

You are the Source of blessings, Adonai;  
Your great power crowns Yisrael with glory.

בְּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂנִי בְצַלְמֵךְ אֱלֹהִים.

בְּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂנִי בְנוֹבֵת חֹרִין.

בְּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂנִי יִשְׂרָאֵל.

בְּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה.

בְּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

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**IMAGE OF GOD** יְצַלְמֵ אֱלֹהִים. The 12th-century sage Maimonides asserts the impossibility of assigning any physical characteristics to God; hence this phrase must refer to some non-corporeal quality possessed by human beings. For Maimonides, this was the intellect; for Rav Tzadok Hakohen of Lublin (d. 1900), the phrase “image of God” refers to free will and the human capacity for decision-making. Noting that *Elohim* (“God”) may also be translated “judge,” Rabbi David Silverberg (b. 1972) writes: “Perhaps the relevance of this equation between man and magistrate lies in the human ability and responsibility to both discern and decide between right and wrong, and our freedom to act according to our own judgment.”



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**BLESSED ARE THE WORKS** of your hands, O Holy One:

Blessed are hands that have touched life.

Blessed are hands that have nurtured a child.

Blessed are hands that have embraced with love and friendship.

Blessed are hands that have planted new seeds.

Blessed are hands that have harvested ripe fields.

Blessed are hands that have cleaned, washed, mopped, and scrubbed.

Blessed are hands that have held pain.

Blessed are hands that have become knotty with age.

Blessed are hands that are wrinkled and scarred from doing justice.

Blessed are hands that hold the promise of the future.

Blessed are the works of your hands, O Holy One.

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

יְהִי רָצוֹן מִלְּפָנֶיךָ,

יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי

אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ . . .

May it be Your will, Adonai, our God and God of our ancestors, that we discipline ourselves in Torah and devote ourselves to mitzvot. Help us to keep far from sin, to master temptation, and to avoid falling under its spell. May our darker passions not rule us, nor evil companions lead us astray. Rather, strengthen in us the voice of conscience; prompt us to deeds of goodness, and bend our every impulse to Your service. Today and every day, let us be gracious, loving, and compassionate in Your eyes and in the eyes of all humanity.

בְּרוּךְ אַתָּה, יְיָ, גּוֹמֵל חַסְדִּים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

*Baruch atah, Adonai, gomeil chasadim tovim l'amo Yisrael.*

Blessed are You, Adonai, whose love for the people Israel  
is revealed in acts of goodness.

## פְּסוּקֵי דְזִמְרָא

## P'sukei d'Zimra · Songs of Praise

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

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם.  
 בָּרוּךְ הוּא.  
 בָּרוּךְ עוֹשֶׂה וְרֵאשִׁית,  
 בָּרוּךְ אוֹמֵר וְעוֹשֶׂה,  
 בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,  
 בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,  
 בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,  
 בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו.  
 בָּרוּךְ חַי לְעַד, וְקַיָּם לְנֶצַח.  
 בָּרוּךְ פּוֹדֵה וּמְצִיל. בָּרוּךְ שְׁמוֹ.  
 בְּשִׁבְחוֹת וּבִזְמִירוֹת,  
 נְגַדְלֶךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ,  
 וְנִזְכִּיר שִׁמְךָ וְנִמְלִיכְךָ,  
 מַלְכֵנוּ אֱלֹהֵינוּ.  
 יָחִיד, חַי הָעוֹלָמִים,  
 מֶלֶךְ מְשֻׁבָּח וּמְפֹאָר,  
 עַדֵי עַד שְׁמוֹ הַגָּדוֹל.

בָּרוּךְ שֶׁאָמַר  
 Baruch she-Amar

תְּהִלִּים קכ"א  
 T'hilim 121

תְּהִלִּים כ"ז  
 T'hilim 27

אַשְׁרֵי  
 Ashrei

כָּל הַנְּשָׁמָה  
 Kol HaN'shamah

שׁוֹפָר-קוֹל הַקְּהֵלָה  
 Shofar—  
 Kol HaK'hilah

הַמֶּלֶךְ  
 HaMelech

יִשְׁתַּבַּח  
 Yishtabach

חֲצִי קָדִישׁ  
 Chatzi Kaddish

Blessed is the One who spoke the world into being. Praised is God.

Praised — the One who is ever creating.

Praised — the One who creates with a word.

Praised — the One whose vision is made real.

Praised — the One who loves the earth.

Praised — the One who loves earth's creatures.

Praised — the One whose worshipers know goodness.

Praised — the One whose life and being last forever.

Praised — the One who rescues and sets free. Blessed is Your name.

Our sovereign, we praise You with songs of celebration.

Your Oneness is the life of the cosmos.

בָּרוּךְ אַתָּה, יי, מֶלֶךְ מְהֻלָּל בְּתִשְׁבָּחוֹת.

Baruch atah, Adonai, melech m'hulal batishbachot.

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

## Power of Words

## From Psalm 121

Psalm 121

*Esa einai el-heharim:*

אֶשָּׂא עֵינַי אֶל־הַהָרִים,

Psalm 27

*mei-ayin yavo ezri?*

מֵאֵינן יָבֹא עֲזָרִי.

Psalm 145

*Ezri mei-im Adonai,*

עֲזָרִי מֵעַם יי

Psalm 150

*oseih shamayim vaaretz.*

עֲשֵׂה שָׁמַיִם וָאָרֶץ.

Shofar—The Voice  
of Community

I lift my eyes to the mountains:  
From where will my help come?  
My help comes from the Eternal,  
Maker of heaven and earth.

Majesty

Delighting in Song

Reader's Kaddish

## From Psalm 27

*Adonai ori v'yishi — mimi ira?*

יי אֹרֵי וַיִּשְׁעַנִּי, מִמִּי אִירָא,

*Adonai maoz-chayai — mimi efchad?*

יי מְעוֹז־חַיִּי, מִמִּי אֶפְחָד.

*Achat shaalti mei-eit-Adonai;*

אַחַת שָׁאַלְתִּי מֵאֵת־יי,

*otah avakeish:*

אוֹתָהּ אֶבְקֶשׁ:

*shivti b'veit-Adonai kol-y'mei chayai,*

שִׁבְתִּי בְּבַיִת־יי כָּל־יְמֵי חַיִּי,

*lachazot b'no-am-Adonai,*

לְחַזוֹת בְּנֹעַם־יי,

*ulvakeir b'heichalo.*

וּלְבַקֵּר בְּהֵיכָלוֹ.

God is my light and my refuge secure —  
whom shall I fear?  
God is the stronghold of my life —  
of whom should I be afraid?

Just one thing I have asked of God;  
only this do I seek:  
to dwell in God's House all the days of my life,  
to behold divine sweetness and beauty,  
and to gaze in delight at God's Temple.

---

**GOD IS MY LIGHT** יי אֹרֵי, Psalm 27:1, 4. Traditionally, this psalm is read every day of the month preceding Rosh HaShanah, and throughout the High Holy Day season. According to Rabbi Samson Raphael Hirsch (1808–1888), the Psalmist does not actually wish to spend his entire life in the Temple; even the priests were not constantly in the House of God. Rather, the Psalmist expresses a yearning to carry the Temple within him — a sense of security and inner peace that accompanies him wherever he goes. Reading this psalm during the Days of Awe can evoke our own desire for the serenity of strong faith in tumultuous times.

## Ashrei — Happy Are Those

*Ashrei yosh'vei veitecha,*

*od y'hal'lucha selah.*

*Ashrei haam shekacha lo,*

*ashrei haam she-Adonai elohav.*

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

Happy the people for whom it is so;

happy the people whose God is Adonai.

*T'hilah l'David.*

*Aromimcha, Elohai HaMelech;*

*vaavar'cha shimcha l'olam va-ed.*

*B'chol-yom avar'cheka;*

*vaahal'lah shimcha l'olam va-ed.*

*Gadol Adonai umhulal m'od;*

*v'ligdulato ein cheiker.*

*Dor l'dor y'shabach maasecha;*

*ugvurotecha yagidu.*

*Hadar k'vod hodecha;*

*v'divrei nifl'otecha asichah.*

*Ve-ezuz nor'otecha yomeiru;*

*ugdulat'cha asap'renah.*

*Zeicher rav-tuv'cha yabiu;*

*v'tzidkat'cha y'raneinu.*

*Chanun v'rachum Adonai;*

*erech apayim ugdol-chased.*

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

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

בְּרוּךְ שֵׁאֲמַר

*Baruch she-Amar*

תְּהִלִּים קכ"א

*T'hilim 121*

תְּהִלִּים כ"ז

*T'hilim 27*

אֲשֵׁרֵי

*Ashrei*

כֹּל הַנְּשֵׁמָה

*Kol HaN'shamah*

שוֹפָר-קוֹל הַקְּהֵלָה

*Shofar—*

*Kol HaK'hilah*

הַמֶּלֶךְ

*HaMelech*

יִשְׁתַּבַּח

*Yishtabach*

חֲצִי קַדִּישׁ

*Chatzi Kaddish*

**HAPPY THE PEOPLE** אֲשֵׁרֵי הָעַם, Psalm 144:15.

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

Power of Words	<i>Tov-Adonai lakol;</i>	טוֹבֵיִי לְכֹל, וְרַחֲמֵי עַל־כָּל־מַעֲשָׂיו.
Psalm 121	<i>v'rachamav al-kol-maasav.</i>	יְוֹדוּךָ יי כָּל־מַעֲשֵׂיךָ, וְחִסְדֵיךָ יְבָרְכֶנָּה.
Psalm 27	<i>Yoducha Adonai kol-maasecha;</i>	כְּבוֹד מַלְכוּתְךָ יֵאֱמְרוּ, וְגִבּוֹרֹתְךָ יִדְבְּרוּ.
Psalm 145	<i>vachasidecha y'var'chucha.</i>	לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרֹתֶיךָ, וְכְבוֹד הַדָּר מַלְכוּתֶךָ.
Psalm 150	<i>K'vod malchut'cha yomeiru;</i>	מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמְשַׁלְתְּךָ בְּכָל־דָּוָר וְדָר.
Shofar—The Voice of Community	<i>ugvurat'cha y'dabeiru.</i>	סוּמְךָ יי לְכָל־הַנְּפִלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
Majesty	<i>L'hodia livnei haadam g'vurotav, uchvod hadar malchuto.</i>	עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתֹךָ.
Delighting in Song	<i>Malchut'cha malchut kol-olamim, umemshalt'cha b'chol-dor vador.</i>	פּוֹתַח אֶת־יְדֹתְךָ, וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן.
Reader's Kaddish	<i>Someich Adonai l'chol-hanof'lim, v'zokeif l'chol-hak'fufim.</i>	צַדִּיק יי בְּכָל־דָּרְכֶיךָ, וְחִסִּיד בְּכָל־מַעֲשָׂיו.
	<i>Einei-chol eilecha y'sabeiru;</i>	קָרוֹב יי לְכָל־קְרָאִיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בַּאֲמֶת.
	<i>v'atah notein lahem et-ochlam b'ito.</i>	רִצּוֹן־יִרְאִיו יַעֲשֶׂה, וְאַתָּה־שׁוֹעֲתָם יִשְׁמַע וְיִוְשִׁיעֵם.
	<i>Potei-ach et-yadecha; umasbia l'chol-chai ratzon.</i>	שׁוֹמֵר יי אֶת־כָּל־אֲהָבָיו, וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד.
	<i>Tzadik Adonai b'chol-d'rachav, v'chasid b'chol-maasav.</i>	תְּהַלֵּת יי יִדְבַר־פִּי, וְיִבְרַךְ כָּל־בֶּשֶׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד.
	<i>Karov Adonai l'chol-kor'av — l'chol asher yikra-uhu ve-emet.</i>	וְאֲנַחְנוּ נִבְרַךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם, הַלְלוּ־יְהוָה.
	<i>R'tzon-y'rei-av yaaseh;</i>	
	<i>v'et-shavatam yishma v'yoshi-eim.</i>	
	<i>Shomeir Adonai et-kol-ohavav; v'et kol-har'sha-im yashmid.</i>	
	<i>T'hilat Adonai y'daber-pi;</i>	
	<i>vivareich kol-basar shem kodsho l'olam va-ed.</i>	
	<i>Vaanachnu n'vareich Yah mei-atah v'ad-olam, hal'lu-Yah!</i>	

*David's Song of Praise*

Let me exalt You, my sovereign God, and bless Your name through all time and space.

Every day I shall bless You; Your name I shall praise forever.

Great is the Eternal, most worthy of praise; God's greatness cannot be fathomed.

Let each generation laud Your works to the next one, and tell the tale of Your powers.

The glory of Your radiant splendor — of Your wondrous deeds I shall speak.

The might of Your awesome acts they shall utter and I shall proclaim Your grandeur.

Their words flow, recalling Your goodness; they joyously sing of Your bounty.

Gracious and loving is the Eternal; patient and abundant in kindness. God's goodness is all-embracing, with mercy for all of God's creatures.

God, all Your works shall extol You; Your faithful ones shall bless You. They shall speak of Your glorious reign, and Your powerful acts recount — making known to all people Your might, the magnificence of God's rule. Your dominion is for all time; Your rule is for all generations.

The Eternal sustains all who stumble, and lifts up the bent and lowly. All eyes look to You with hope, and You give them their food in its season.

Opening Your hand, You fulfill the desires of all living things.

In every way God is just, and compassionate in every act.

To those who call, God is near — close to all who seek God in truth. Responsive to those who are reverent, God hears their cry and will save them;

protecting those who love God, destroying those who are wicked.

My mouth shall sing God's praises; and may God's holy name be acclaimed by all flesh.

And we shall bless the Eternal, from this time and forever,  
Halleluyah!

בָּרוּךְ שְׂאֵמַר  
*Baruch she-Amar*

תְּהִלִּים קכ"א  
*T'hillim 121*

תְּהִלִּים כ"ז  
*T'hillim 27*

אֲשֵׁרִי  
*Ashrei*

כֹּל הַנְּשָׂמָה  
*Kol HaN'shamah*

שׁוֹפָר-קוֹל הַקְּהֵלָה  
*Shofar—  
Kol HaK'hilah*

הַמֶּלֶךְ  
*HaMelech*

יִשְׁתַּבַּח  
*Yishtabach*

חֲצִי קַדִּישׁ  
*Chatzi Kaddish*

**OPENING YOUR HAND** פּוֹתְחֵי יָדָיִם. When saying this verse, it is customary in some communities for worshipers to open their own hands, sometimes lifting their palms as if to receive the flow of divine blessings. This physical act can remind us to open our hands and hearts to the needs of others, for it is through us that God nourishes all creatures.

**AND WE** וְנִבְרַחְנוּ, Psalm 115:18.

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

Halleluyah!

Praise God in our holy Temple;

give praise in the heavens, God's fortress.

Praise God for deeds of great power;

give praise for the depths of God's grandeur.

Praise God with the blast of the shofar;

give praise with the harp and the lyre.

Praise God with drumbeat and dancing;

give praise with the strings and the flute.

Praise God with the crash of cymbals,

and praise with the clash of resounding cymbals!

With every quiet breath, let everything that breathes

praise God — Halleluyah!

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

# שוֹפָר

## Shofar — The Voice of Community

*Belonging to Israel is in itself a spiritual act.*

— RABBI ABRAHAM JOSHUA HESCHEL

Blessed are we, blessed our gathering,  
as we open our hearts to the voice of the shofar.

Happy are we  
who hear its call to return —  
the sacred trumpet of *t'shuvah*.

Blessed are we  
held close by an ancient sound  
that echoes *l'dor vador* —  
from generation to generation.

Happy are we,  
rising to the joyful cry of a new year.

Blessed are we  
who hear in these blasts of sound the voice of community.

Happy are we  
who know its embrace,  
its season of celebration,  
its quest for connection and purpose.

Holy is this gift of community,  
blessed the act of belonging.

בְּרוּךְ שֶׁ-אָמַר  
*Baruch she-Amar*

תְּהִלִּים קכ"א  
*T'hillim 121*

תְּהִלִּים כ"ז  
*T'hillim 27*

אֲשֵׁרֵי  
*Ashrei*

כֹּל הַנְּשָׁמָה  
*Kol HaN'shamah*

שׁוֹפָר-קוֹל הַקְּהֵלָה  
*Shofar—  
Kol HaK'hilah*

הַמֶּלֶךְ  
*HaMelech*

יִשְׁתַּבַּח  
*Yishtabach*

חֲצִי קַדִּישׁ  
*Chatzi Kaddish*

RABBI ABRAHAM JOSHUA HESCHEL, 1907–1972.

**THE VOICE OF COMMUNITY.** Jewish tradition associates three overarching themes with the shofar: Sovereignty (*Malchuyot*), Remembrance (*Zichronot*), and Hope (*Shofarot*). The theme of Community (*K'hilah*) is added to our shofar ritual because, for many, holiness and spiritual connection are felt most deeply through the powerful presence of the community during the Days of Awe.

The idea that, for Jews, holiness is found in the gathered community is suggested by Leviticus 22:32, where God says, “I will be sanctified in the midst of the Israelite people” (*nikdashiti b'toch b'nei Yisrael*). An individual is free to pray at any time, but tradition prescribes that certain prayers that are especially evocative of God's holiness (such as the *K'dushah* and *Kaddish*) may be recited only in the presence of a minyan, a quorum of ten.



Power of Words	<i>Sh'ma, Yisrael:</i>	שְׁמַע, יִשְׂרָאֵל:
Psalm 121	<i>hak'dushah shofaat bakol,</i>	הַקְדֻשָּׁה שׁוֹפְעַת בְּכֹל,
Psalm 27	<i>alfei r'vavah paneha,</i>	אַלְפֵי רִבְבָה פָּנֶיךָ,
Psalm 145	<i>m'lo olam sh'chinatah.</i>	מְלֵא עוֹלָם שְׁכִינָתְךָ.
Psalm 150	<i>Hakol echad.</i>	הַכֹּל אֶחָד.
<b>Shofar—The Voice of Community</b>	Hear, O Israel —	
Majesty	The divine abounds everywhere and dwells in everything.	
Delighting in Song	Its faces are infinite, Its source suffuses all.	
Reader's Kaddish	The many are One.	

*The shofar is sounded. (For those who wish to recite the blessings, see page 206.)*

תְּקִיעָה  
שְׁבָרִים-תְּרוּעָה  
תְּקִיעָה

*T'kiah*

*Sh'varim-T'ruah*

*T'kiah*

Blessed is the soul-reaching sound of the shofar;  
it proclaims the purpose of this day.

Blessed is community —  
source of joy, solace, and strength to every living soul.

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**HEAR, O ISRAEL** שְׁמַע, יִשְׂרָאֵל. Adapted from Deuteronomy 6:4 by Marcia Falk (b. 1946).

**THE SHOFAR IS SOUNDED.** This is a “taste” of the *shofar*, in anticipation of the three traditional sets of prayers that accompany the sound of the ram’s horn — the oldest ritual of Rosh HaShanah: *Malchuyot* (The Voice of Sovereignty: page 199); *Zichronot* (The Voice of Remembrance: page 262); *Shofarot* (The Voice of Hope: page 278). In *Mishkan HaNefesh*, each section is offered separately, at a different moment in the service, in order to highlight and give voice to its distinctive theme. The three sections may be combined, according to *minhag hamakom* (local custom).

*HaEl b'taatzumot uzecha,  
hagadol bichvod sh'mecha,  
hagibor lanetzach,  
v'hanora b'norotecha —*

Holy One, infinite Your power,  
radiant Your glory,  
unbounded Your might,  
awe-inspiring Your works —

### **HaMelech**

*yosheiv al kisei ram v'nisa,*

MAJESTIC GOD, today enthroned beyond time and space —

*Shochein ad, marom v'kadosh sh'mo.  
V'chatuv: "Ran'nu tzadikim b'Adonai!  
Laisharim navah t'hilah."*

Eternally present,  
Your name is hallowed on high.  
And the Psalmist sang:  
"Rejoice in Adonai, you righteous!  
Let the upright adorn You with praise."

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ,  
הַגָּדוֹל בְּכִבּוֹד שְׁמֶךָ,  
הַגִּבּוֹר לְנֶצַח,  
וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ,

הַמֶּלֶךְ  
יוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא,

בְּרוּךְ שְׁאֵמֵר  
*Baruch she-Amar*

תְּהִלִּים קב"א  
*T'hillim 121*

תְּהִלִּים כ"ז  
*T'hillim 27*

אֲשֵׁרֵי  
*Ashrei*

כֹּל הַנְּשָׁמָה  
*Kol HaN'shamah*

שׁוֹפָר-קוֹל הַקְּהֵלָה  
*Shofar—  
Kol HaK'hilah*

הַמֶּלֶךְ  
*HaMelech*

יִשְׁתַּבַּח  
*Yishtabach*

חֲצִי קַדִּישׁ  
*Chatzi Kaddish*

**MAJESTIC GOD, TODAY ENTHRONED** הַמֶּלֶךְ יוֹשֵׁב עַל כִּסֵּא. Throughout the year, this prayer describes God as *HaMelech hayosheiv* — literally, “the Sovereign who sits [on a throne].” On Rosh HaShanah and Yom Kippur, the wording changes to a dramatic proclamation: *HaMelech yosheiv* — literally, “the Sovereign is sitting [on a throne].” This small and often unnoticed change evokes the immediacy of God’s presence on the Days of Awe. These words announce: “Court is now in session”; on this day, we are summoned before the Sovereign of the universe who sits in judgment of our deeds. Like all human images of God, this one cannot be taken as literal description. Yet it conveys the sense we share with our ancestors that we are accountable for our actions, responsible to a Power beyond ourselves.

**REJOICE IN ADONAI, YOU RIGHTEOUS** רְנְנוּ צַדִּיקִים בְּי, Psalm 33:1.

Power of Words

Psalm 121

Psalm 27

Psalm 145

Psalm 150

Shofar—The Voice  
of Community

**Majesty**

Delighting in Song

Reader's Kaddish

**BELOVED FRIEND**

who calls us to conscience,  
reminds us of our own strength,  
invites us to grow,  
empowers us to act.  
Cosmic mysteries are Yours,  
but the earth is ours  
to tend and heal as best we can.  
Beloved Partner in creation,  
we join our strength with Yours  
to make You real and true.

**MY LORD** is not a shepherd  
and I am not His sheep.  
No monarch greedy for my praise  
is worthy of my prayers.  
Oneness that exploded into cosmos,  
spun the double helix  
over eons of evolution,  
made all things beautiful in their time,  
gave me intellect and initiative  
to envision Oneness:  
a single chain of life  
a single human family  
and myself one part—  
responsible and responsive,  
member of a people  
who dreamed of Oneness,  
worked and suffered for its sake,  
and still lives in service to that Unity:  
This I honor. This I hold sacred.

---

**COSMIC MYSTERIES . . . EARTH IS OURS.** Based on Psalm 115:16.  
**MADE ALL THINGS BEAUTIFUL IN THEIR TIME,** Ecclesiastes 3:11.

*B'fi y'sharim titromam;*  
*uvdivrei tzadikim titbarach;*  
*uvilshon chasidim titkadash;*  
*uvkerev k'doshim tit-halal.*

*Uvmak-halot riv'vot am'cha,*  
*beit Yisrael,*  
*b'rinah yitpaar shimcha, Malkeinu,*  
*b'chol dor vador.*

By the mouths of the upright You are raised up;  
 in the words of the righteous You are blessed;  
 on the tongues of the pious You are sanctified;  
 in the midst of the holy You are praised.  
 Your people by the thousands sing to glorify Your name.  
 In all generations we give voice to Your sovereignty.

*Yishtabach shimcha laad, Malkeinu.*

Our sovereign God, source of holiness and greatness —  
 may Your name be praised forever in this world and beyond.  
 Eternal One, God of our mothers and our fathers,  
 Your strength, sanctity, glory, and dominion  
 are deserving of song, praise, poetry, hymn, sacred chant,  
 and blessings of thankfulness for all time and eternity.

בָּרוּךְ אַתָּה, יי, אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת,  
 אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל הַיְעוֹלָמִים.

*Baruch atah, Adonai, El melech gadol batishbachot, El hahodaot,*  
*adon haniflaot, habocheir b'shrei zimrah, melech, El chei haolamim.*

Blessed are You, Adonai, Sovereign of praise, Source of the impulse  
 to give thanks, Crown of wonders — who desires a world  
 filled with song and a universe of life.

**BY THE MOUTHS OF THE UPRIGHT** בְּפִי יִשְׂרָיִם. This prayer lists four categories of people: *y'sharim*, *tzadikim*, *chasidim*, and *k'doshim* — the upright, the righteous, the pious, and the holy. When these four words are aligned as above, their initial letters spell the name Isaac (*Yitzhak*), possibly an allusion to the prayer's composer. Some also see this as an allusion to the biblical patriarch, whose righteousness and holiness were manifest when he let himself be bound as an offering to God. An internal acrostic reveals the name Rebecca (*Rivkah*), a matriarch known for her compassion and generosity.

בְּפִי יִשְׂרָיִם תִּתְרוֹמַם,  
 וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ,  
 וּבְלִשׁוֹן חֲסִידִים תִּתְקַדַּשׁ,  
 וּבִקְרֵב קְדוּשִׁים תִּתְהַלַּל.  
 וּבְמִקְהֵלוֹת רַבּוֹת עֲמֹד,  
 בֵּית יִשְׂרָאֵל,  
 בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ, מִלְּכָנוּ,  
 בְּכָל דּוֹר וָדוֹר.

בָּרוּךְ שְׂאֵמֶר  
*Baruch she-Amar*

תְּהִלִּים קב"א  
*T'hillim 121*

תְּהִלִּים כ"ז  
*T'hillim 27*

אַשְׁרֵי  
*Ashrei*

כֹּל הַנְּשָׁמָה  
*Kol HaN'shamah*

שׁוֹפָר-קוֹל הַקְּהֵלָה  
*Shofar—  
 Kol HaK'hilah*

הַמֶּלֶךְ  
*HaMelech*

יִשְׁתַּבַּח  
*Yishtabach*

חֲצִי קַדִּישׁ  
*Chatzi Kaddish*

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

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

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

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

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

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

# שִׁמַּע וּבְרִכּוֹתֶיהָ

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

בְּרָכוּ  
*Bar'chu*

יוֹצֵר אוֹר  
*Yotzeir Or*

אַהֲבַה רַבָּה  
*Ahavah Rabbah*

קְרִיאַת שְׁמַע  
*K'riat Sh'ma*

אֵמֶת וַיִּצְיֵב  
*Emet v'Yatziv*

מִי־כַמּוֹחָה  
*Mi Chamocha*

*Bar'chu et Adonai hamvorach.*

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ.

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

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Bless the Eternal, the Blessed One.

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

*Baruch atah, Adonai,*

*Eloheinu melech haolam,*

*yotzeir or uvorei choshech;*

*oseh shalom uvorei et hakol.*

בְּרוּךְ אַתָּה, יְיָ,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

יוֹצֵר אוֹר וּבוֹרֵא הַשֶּׁשׁ,

עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכּוֹל.

*Or olam b'otzar chayim.*

אוֹר עוֹלָם בְּאוֹצַר חַיִּים,

*Orot mei-ofel amar: "Vayehi."*

אוֹרוֹת מֵאֶפֶל אֲמַר: וַיְהִי.

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

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

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

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

## Call to Prayer

## Creation

Revelation

Sh'ma and Its  
Sections

Redemption

**CREATION'S GLORY**

Praise the Eternal, sun and moon;  
 let all bright stars give praise to God!  
 Praise the Eternal, vault of heaven;  
 let the waters above give praise to God!  
 For the Infinite called them into being,  
 founded them, and fixed their bounds.  
 Praise the Eternal, all earth's creatures;  
 monsters of the depths, give praise to God!  
 Fire and hail, snow and smoke-cloud,  
 storm-wind that fulfills God's word;  
 Mountains and hills, fruit trees and cedars,  
 animals and cattle, creeping things and soaring birds;  
 Earthly rulers and all nations,  
 princes and judges of every land;  
 Young men and maidens,  
 elders and children;  
 Let them praise God's name  
 for God's name is exalted!

**ILLUMINATE** the welders in shipyards with the brilliance of  
 their torches.

Let the crane operator lift up his arm for joy.

Let elevators creak and speak, ascending and descending in  
 awe.

Let the mercy of the flower's direction beckon in the eye.

Let the straight flower bespeak its purpose in straightness—  
 to seek the light.

Let the crooked flower bespeak its purpose in crookedness—  
 to seek the light.

Let the crookedness and straightness bespeak the light.

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**CREATION'S GLORY.** From Psalm 148.

**ILLUMINATE THE WELDERS.** Allen Ginsberg (1926–1997), from “Psalm III.” The full poem begins with a call: “To God—to illuminate all men. Beginning with Skid Road.” As the *Yotzeir Or* prayer celebrates the gift of light, the poet notes the drive of all living things to seek the light. He summons our attention to those we often choose not to see.

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

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

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

*mal'ah haaretz kinyanecha!  
Titbarach, Adonai Eloheinu,*

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

הַמְאִיר לְאֶרֶץ וְלְדָרִים עֲלֶיהָ  
בְּרַחֲמִים,  
וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם תָּמִיד  
מִעֲשֵׂה בְּרֵאשִׁית.  
מָה רַבּוּ מַעֲשֵׂיךָ, יְיָ —  
כָּלֶם בְּחֹכְמָה עָשִׂיתָ,  
מְלֵאָה הָאֶרֶץ קִינְיָנְךָ.  
תִּתְבָּרַךְ, יְיָ אֱלֹהֵינוּ,  
עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ,  
וְעַל מְאֹרֵי אוֹר שֶׁעָשִׂיתָ  
יִפְאָרוּךְ סֵלָה.

בְּרַחוּ  
Bar'chu

יוֹצֵר אוֹר  
Yotzeir Or

אֲהַבָּה רַבָּה  
Ahavah Rabbah

קְרִיאַת שְׁמַע  
K'riat Sh'ma

אֱמֶת וַיִּצְיֵב  
Emet v'Yatziv

מִי־כַמּוֹחַ  
Mi Chamocha

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

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

אוֹר חָדָשׁ עַל צִיּוֹן תִּאִיר,  
וְנִזְכֶּה כְּלָנוּ מִהֶרָה לְאוֹרוֹ.

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

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

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

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



Call to Prayer

Creation

Revelation

Sh'ma and Its  
Sections

Redemption

**HELLO**, sun in my face.  
Hello, you who make the morning  
and spread it over the fields  
and into the faces of the tulips  
and the nodding morning glories,  
and into the windows of, even, the  
miserable and the crotchety—

best preacher that ever was,  
dear star, that just happens  
to be where you are in the universe  
to keep us from ever-darkness,  
to ease us with warm touching,  
to hold us in the great hands of light—  
good morning, good morning, good morning.

Watch, now, how I start the day  
in happiness, in kindness.

**THE MORNING WIND** forever blows,  
the poem of creation is uninterrupted;  
but few are the ears  
that hear it.

בָּרַךְ אֶתְּךָ יְיָ, יוֹצֵר הַמְּאוֹרוֹת.

*Baruch atah, Adonai, yotzeir ham'orot.*

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

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**HELLO, SUN.** By Mary Oliver (b. 1935), “Why I Wake Early.”

**THE MORNING WIND.** By Henry David Thoreau (1817–1872).

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

*Baavur avoteinu v'imoteinu*

*shebat'chu v'cha*

*vat'lam'deim chukei chayim,*

*kein t'choneinu utlam'deinu.*

*Avinu, haAv harachaman:*

*hamracheim, racheim aleinu;*

*v'tein b'libeinu l'havin ulhaskil,*

*lishmoa, lilmud ul'lameid,*

*lishmor v'laasot ulkayeim et kol divrei*

*talmud Toratecha b'ahavah.*

*V'ha-eir eineinu b'Toratecha;*

*v'dabeik libeinu b'mitzvatecha.*

*V'yacheid l'vaveinu l'ahavah ulyirah*

*et sh'mecha.*

*V'lo neivosh v'lo nikaleim;*

*v'lo nikasheil l'olam va-ed.*

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

בְּעִבּוּר אָבוֹתֵינוּ וְאִמּוֹתֵינוּ

שֶׁבַטְחוּ בָךְ,

וַתְּלַמְּדֵם חֻקֵי חַיִּים,

כִּן תַּחַנְּנוּ וַתְּלַמְּדֵנוּ.

אָבִינוּ, הָאֵב הַרַחֲמָן,

הַמְּרַחֵם, רַחֵם עָלֵינוּ,

וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל,

לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד,

לְשִׁמֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי

תְּלִמוּד תּוֹרַתְךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,

וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ.

וְיַחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה

אֶת שְׁמֶךָ.

וְלֹא נִבּוֹשׁ וְלֹא נִכָּלֵם,

וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד.

בָּרְכוּ

*Bar'chu*

יוֹצֵר אוֹר

*Yotzeir Or*

אֶהַבָּה רַבָּה

*Ahavah Rabbah*

קְרִיאַת שְׁמַע

*K'riat Sh'ma*

אֱמֶת וַיִּצְיֵב

*Emet v'Yatziv*

מִי־כַמְכָּה

*Mi Chamocha*

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

Call to Prayer

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**I AM THE BLOSSOM** pressed in a book,  
found again after two hundred years . . .

I am the maker, the lover, and the keeper . . .

When the young girl who starves  
sits down to a table  
she will sit beside me . . .

I am food on the prisoner's plate . . .

I am water rushing to the wellhead,  
filling the pitcher until it spills . . .

I am the patient gardener  
of the dry and weedy garden . . .

I am the stone step,  
the latch, and the working hinge . . .

I am the heart contracted by joy . . .  
the longest hair, white  
before the rest . . .

I am there in the basket of fruit  
presented to the widow . . .

I am the musk rose opening  
unattended, the fern on the boggy summit . . .

I am the one whose love  
overcomes you, already with you  
when you think to call my name . . .

**ALL LIFE** springs from a single fountainhead.  
Listen, Israel!  
Know the Oneness at the heart of multiplicity.  
With love and reverence,  
bear witness to *M'kor HaChayim*.

---

**I AM THE BLOSSOM.** By Jane Kenyon (1947–1995).  
**M'KOR HACHAYIM.** “Fountain of Life” or “Wellspring of Life.”

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

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

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

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

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

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

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

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

*ברכו  
Bar'chu*

*יוצר אור  
Yotzeir Or*

*אהבה רבה  
Ahavah Rabbah*

*קריאת שמע  
K'riat Sh'ma*

*אמת ויציב  
Emet v'Yatziv*

*מי־כמכה  
Mi Chamocha*

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

Call to Prayer

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Redemption

*Vahavi-einu l'shalom**mei-arba kanfot haaretz.*

Bring us in peace from the four corners of the earth;  
lead us with upright pride to the land that is ours.

וְהִבֵּיאֵנוּ לְשָׁלוֹם  
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ.

**MIGRATING BIRDS**

That same spring morning  
the sky sprouted wings.  
And in its wandering westward  
the breathing sky spoke  
the Traveler's Prayer:  
"O God,  
bring us safely  
across the ocean  
across the deep waters,  
and in autumn return us  
to this little country  
which has heard all our songs."

אוֹתוֹ בִּקְרָא אָבִיב  
צִמְחוּ לְשָׁמַיִם כְּנָפִים.  
וּבְנוֹדָם מֵעֲרָבָה  
אָמְרוּ הַשָּׁמַיִם הַחַיִּים  
אֶת תְּפִלַּת הַדֹּרֵדֹרֵי:  
"אֱלֹהֵינוּ,  
הִבֵּיאֵנוּ בְּשָׁלוֹם  
אֶל מֵעַבְרָ לַיָּם  
אֶל מֵעַבְרָ לַתְּהוֹם,  
וּלְעֵת סִתּוֹ הַחֲזִירְנוּ  
אֶל הָאָרֶץ הַקְּטָנָה הַזֹּאת,  
שֶׁשָּׁמְעָה אֶת שִׁירֵינוּ."

בְּרוּךְ אַתָּה, יְיָ, כִּי אַתָּה הוּא מְקוֹר הַבְּרָכָה,  
הִבֵּיאֵנוּ בְּשָׁלוֹם לְאֶרֶץ יִשְׂרָאֵל.

*Baruch atah, Adonai, ki atah hu m'kor hab'rachah,  
havi-einu v'shalom l'Eretz Yisrael.*

Our praise to You, Adonai:  
You are the Source of blessings—  
may You bring us to the Land of Israel in peace.

**MIGRATING BIRDS.** The poet Lea Goldberg (1911–1970), who made *aliyah* from Germany to Tel Aviv in 1935, here evokes the image of a sky full of migrating birds. The sight suggests to her the ingathering of Jews to the Land of Israel. In comparing the Jewish journey to the Land with the phenomenon of bird migration, the poet conveys the idea that our movement back to the Land of Israel is natural and instinctual. Like birds tracing their ancestral pathways across the sky, we Jews are drawn by a powerful yearning to return to our own place, the place where we began—"this little country / which has heard all our songs."

בָּרְכוּ  
Bar'chu

יוֹצֵר אוֹר  
Yotzeir Or

אַהֲבַת רַבָּה  
Ahavah Rabbah

קְרִיאַת שְׁמַע  
K'riat Sh'ma

אֱמֶת וַיִּצְיֵב  
Emet v'Yatziv

מִי־כַמּוֹחַ  
Mi Chamocha

# שמע ישראל יהוה אלהינו יהוה אחד

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

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

---

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

Call to Prayer

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בְּרוּךְ שֵׁם כְבוֹד  
מַלְכוּתוֹ לְעוֹלָם וָעֶד.

---

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

*V'ahavta et Adonai Elohecha —*

*b'chol-l'vav'cha,*

*uvchol-nafsh'cha,*

*uvchol-m'odecha.*

*V'hayu had'varim ha-eileh*

*asher anochi m'tzav'cha hayom*

*al l'vavecha.*

*V'shinantam l'vanecha v'dibarta bam*

*b'shivt'cha b'veitecha,*

*uvlecht'cha vaderech,*

*uvshochb'cha, uvkumecha.*

*Ukshartam l'ot al-yadecha;*

*v'hayu l'totafot bein einecha;*

*uchtavtam al-m'uzot beitecha*

*uvisharecha.*

וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ  
בְּכָל-לְבָבְךָ  
וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֻדְךָ:  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם  
עַל-לְבָבְךָ:  
וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם  
בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלֶכְתְּךָ בַּדֶּרֶךְ  
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:  
וְקָשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ  
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:  
וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ  
וּבְשַׁעְרֶיךָ:

בְּרָכוּ

*Bar'chu*

יוֹצֵר אוֹר

*Yotzeir Or*

אֵהָבָה רַבָּה

*Ahavah Rabbah*

קְרִיאַת שְׁמַע

*K'riat Sh'ma*

אֱמֶת וַיִּצְיֵב

*Emet v'Yatziv*

מִי־כַמּוֹחַ

*Mi Chamocha*

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

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

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

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



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

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

יי אֱלֹהֵיכֶם אֱמֶת.  
*Adonai Eloheichem emet.*  
Adonai your God is true.

*Continue on page 160.*

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**L'MAAN TIZK'RU** לְמַעַן תִּזְכְּרוּ, Numbers 15:40–41. Doing mitzvot, fulfilling sacred obligations that encompass all areas of human activity, is the Jewish way of living a holy life.

**BE HOLY TO YOUR GOD** וְהִיִּיתֶם קְדוֹשִׁים. The Torah does not say we are inherently a holy people. It says, *k'doshim tiyu* (you shall be holy; Leviticus 19:2). Holiness requires work. It is not in our nature, but in our conduct. It is a path, a process, a staircase to climb. The 19th-century Chasidic author of *S'fat Emet* points out that the Torah says of *k'dushah*, holiness, that it must happen *hayom umachar* (today and tomorrow). Today and tomorrow forever, he says, because holiness is not a state but a never-ending process, a constant yearning and striving to do better. (Rachel Anisfeld, b. 1971)

*V'hayah im-shamoa tishm'u el-mitzvotai*

*asher anochi m'tzaveh et-chem hayom —*

*l'ahavah et-Adonai Eloheichem,*

*ulovdo b'chol-l'vavchem*

*uvchol nafsh'chem —*

*v'natati m'tar-artz'chem b'ito,*

*yoreh umalkosh.*

*V'asafta d'ganecha*

*v'tiresh'cha v'yitz-harecha;*

*v'natati eisev b'sad'cha livhemtecha.*

*V'achalta v'savata.*

*Hisham'ru lachem, pen yifteh l'vavchem,*

*v'sartem vaavadtem elohim acheirim*

*v'hishtachavitem lahem.*

*V'charah af Adonai bachem —*

*v'atzar et-hashamayim,*

*v'lo yiyeh matar,*

*v'haadamah lo titein et-y'vulah;*

*v'avadtem m'heirah*

*mei-al haaretz hatovah*

*asher Adonai notein lachem.*

וְהָיָה אִם-שָׁמַעַתְּ מִצְוֹתַי

אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם

לְאַהֲבָה אֶת־יְיָ אֱלֹהֵיכֶם

וּלְעֲבֹדוֹ בְּכָל־לִבְבְּכֶם

וּבְכָל־נַפְשְׁכֶם:

וְנָתַתִּי מִטַּר־אֲרָצְכֶם בְּעֵתוֹ

יֹרֵה וּמִלְקוֹשׁ

וְאִסַּפְתָּ דְגַנְךָ

וּתִירְשֶׁהָ וַיִּצְהַרְךָ:

וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ

וְאָכַלְתָּ וּשְׂבַעְתָּ:

הַשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם

וּסְרַתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים

וְהִשְׁתַּחֲוִיתֶם לָהֶם:

וַחֲרָה אַף־יְיָ בְּכֶם

וְעָצַר אֶת־הַשָּׁמַיִם

וְלֹא־יִהְיֶה מָטָר

וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ

וְאָבַדְתֶּם מִהָרָה

מֵעַל הָאָרֶץ הַטֹּבָה

אֲשֶׁר יְיָ נָתַן לָכֶם:

If, indeed, you obey My commandments, which I instruct you this day—loving Adonai your God and serving God with all your heart and soul—I will grant rain for your land in season, the early rain and the late. And you will gather in your new grain and wine and oil; and I will provide grassland for your cattle. Thus you will eat and be satisfied. Be careful not to be lured away to serve other gods, bowing down to them. For then the anger of Adonai will flare up against you, and God will hold back the skies so that there will be no rain and the ground will not yield its crops; and you will soon perish from the good land that Adonai is giving you.

בָּרְכוּ

*Bar'chu*

יוֹצֵר אוֹר

*Yotzeir Or*

אֲהַבָה רַבָּה

*Ahavah Rabbah*

קְרִיאַת שְׁמַע

*K'riat Sh'ma*

אֱמֶת וַיִּצְיֵב

*Emet v'Yatziv*

מִי־כַמּוֹחַ

*Mi Chamocha*

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### MEDITATION ON THE SH'MA

Israel,  
your covenant with God  
is made of choices:  
holiness or profanity,  
life or its destruction;  
you can never keep from choosing.

If you set yourself to love God  
with everything you have,  
to obey God  
with your entire heart,  
God's gifts will be yours:  
a vital earth,  
its seas  
and continents moving slowly in their  
own way;  
the rain and sun and snow and clouds  
forming and changing, each in their  
own way.

If God's unity is always before you,  
all these will nourish and delight  
even longer than your days.  
The hills, the rain forests, the ice floes  
and the deserts,  
the infinity of life  
that nests and grows here on earth  
with us—  
every living thing will bless you,  
will welcome you as neighbor.

What you produce  
will multiply in goodness,  
and you will not lack for what you need.

But if you forget God  
and choose instead  
to fashion gods of your own;  
if they spring up everywhere for you  
in your endless thirst for something  
undiscovered,  
you may lose everything you have:  
your family and your sustenance,  
your reason for being and your place  
of burial.

This blue-green earth, so beautiful,  
so solitary,  
is as fragile as you are  
and as precious.

Beware lest in giving way to excess  
you risk too much.  
Remember this and take it to heart.  
Teach it to those who come after you.  
Place it in their hands,  
plant it in their minds.  
Meditate on these things  
at home and on the road,  
awake and asleep,  
in the beginning and at the end.  
Try to find them  
in every place we call our home.

V'samtem et-d'varai eileh al-  
l'avchem v'al-nafsh'chem.

Ukshartem otam l'ot al-yedchem;  
v'hayu l'totafot bein eineichem.

V'limadtem otam et-b'neichem  
l'dabeir bam —

b'shivt'cha b'veitecha,

uvlecht'cha vaderech,

uvshochb'cha uvkumecha.

Uchtavtam al-m'zuzot beitecha  
uvisharecha,

l'maan yirbu y'meichem vimeiv v'neichem

al haadamah asher nishba Adonai

laavoteichem lateit lahem,

kimei hashamayim al-haaretz.

וּשְׁמַתֶּם אֶת־דְּבָרַי אֱלֹהֵי עַל־  
לְבַבְכֶם וְעַל־נַפְשֵׁיכֶם  
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם  
וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם:  
וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם  
לְדַבֵּר בָּם  
בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלֶכְתְּךָ בַּדֶּרֶךְ  
וּבְשֹׁכְבְךָ וּבְקוּמְךָ:  
וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ  
וּבְשַׁעְרֶיךָ:  
לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם  
עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יי  
לְאֲבוֹתֵיכֶם לֵאמֹר לְהֵם  
כִּי־יָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

Therefore place these, My words, upon your heart and upon your very being. Bind them as a sign upon your hand; let them be a symbol before your eyes. Teach them to your children; speak of them in your home and on your way, when you lie down and when you rise up. Inscribe them on the doorposts of your house and on your gates, so that your days and the days of your children may increase upon the land that Adonai swore to give to your ancestors, for as long as the heavens are over the earth.

**THEREFORE PLACE** וּשְׁמַתֶּם, Deuteronomy 11:18–21.

**THAT YOUR DAYS AND THE DAYS OF YOUR CHILDREN MAY INCREASE UPON THE LAND**

לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָדָמָה. What human action could result in the destruction of the rains, the onset of crop failure and famine? Abuse of the eco-system upon which our very lives depend. Today in the light of our awareness of the human abuse of the environment, we recognize that often this reward and punishment rest in our own hands. (Rabbi David A. Teutsch, b. 1950)

בָּרְכוּ  
Bar'chu

יוֹצֵר אוֹר  
Yotzeir Or

אֲהָבָה רַבָּה  
Ahavah Rabbah

קְרִיאַת שְׁמַע  
K'riat Sh'ma

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

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

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

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

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

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

---

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

Vayomer Adonai el-Mosheh leimor:

Dabeir el-b'nei Yisrael

v'amarta aleihem —

v'asu lahem tzitzit al-kanfei

vigdeihem l'dorotam;

v'nat'nu al-tzitzit hakanaf

p'til t'cheilet.

V'hayah lachem l'tzitzit,

uritem oto,

uzchartem et-kol-mitzvot Adonai.

Vaasitem otam;

v'lo-taturu acharei l'avchem

v'acharei eineichem

asher-atem zonim achareihem.

L'maan tizk'ru vaasitem

et-kol-mitzvotai,

viyitem k'doshim l'Eloheichem.

Ani Adonai Eloheichem —

asher hotzeiti et-chem mei-eretz

Mitzrayim liyot lachem l'Elohim:

ani Adonai Eloheichem.

וַיֹּאמֶר יי אֱלֹהֵי מֹשֶׁה לְאָמֹר:  
דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל  
וְאָמַרְתָּ אֲלֵיהֶם  
וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי  
בְּגְדֵיהֶם לְדֹרוֹתָם  
וּנְתַנּוּ עַל־צִיצִית הַכַּנֹּף  
פֶּתִיל תְּכֵלֶת:  
וְהָיָה לָכֶם לְצִיצִית  
וּרְאִיתֶם אֹתוֹ  
וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יי  
וַעֲשִׂיתֶם אֹתָם  
וְלֹא־תִתּוּרוּ אַחֲרַי לְבַבְכֶם  
וְאַחֲרַי עֵינֵיכֶם  
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:  
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם  
אֶת־כָּל־מִצְוֹתַי  
וְהֵייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם:  
אֲנִי יי אֱלֹהֵיכֶם  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
מִצְרַיִם לְהִיוֹת לָכֶם לְאֱלֹהִים  
אֲנִי יי אֱלֹהֵיכֶם:

Adonai said to Moses: Speak to the people of Israel, and tell them to make for themselves *tzitzit*—fringes—on the corners of their clothing, throughout their generations; and let them place upon the corner-fringe a thread of violet-blue. The fringes will be yours to see and remember all the mitzvot—the sacred obligations—of Adonai. Do them; and do not be misled by the lustful urges of your heart and your eyes. Be mindful of all My mitzvot, and do them; thus you will become holy to your God. I, Adonai, am your God, who brought you out of Egypt to be your God—I, Adonai your God.

Adonai Eloheichem emet. יי אֱלֹהֵיכֶם אֱמֶת.

Adonai your God is true.

בָּרְכוּ

Bar'chu

יוֹצֵר אוֹר

Yotzeir Or

אֲהַבָה רַבָּה

Ahavah Rabbah

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**I TRY TO WALK** the road of Judaism. Embedded in that road there are many jewels. One is marked “Sabbath” and one “Civil Rights” and one “Kashrut” and one “Honor Your Parents” and one “Study of Torah” and one “You Shall be Holy.” There are at least 613 of them and they are of different shapes and sizes and weights. Some are light and easy for me to pick up, and I pick them up. Some are too deeply embedded for me, so far at least, though I get a little stronger by trying to extricate the jewels as I walk the street. Some, perhaps, I shall never be able to pick up. I believe that God expects me to keep on walking Judaism Street and to carry away whatever I can of its commandments. I do not believe that God expects me to lift what I cannot, nor may I condemn my fellow Jew who may not be able to pick up even as much as I can.

**ALL ISRAEL** wore the cord of blue—  
color of the sea, of the cloudless sky  
and the Throne of Glory—  
clothed in royal violet, like the High Priest of old.  
Each one appointed to serve—  
people of priests, nation striving to be holy.  
All Israel, wrapped in white,  
summoned to a high calling—  
Look upon these tzitzit and lift up your lives.

---

**I TRY TO WALK.** By Rabbi Arnold Jacob Wolf (1924–2008).

**COLOR OF THE SEA . . . GLORY.** Based on Talmud *M'nachot* 43b.

**LIKE THE HIGH PRIEST.** Exodus 28:37 describes a blue-violet (*t'cheilet*) cord to be worn by the High Priest; it holds a golden plaque reading “Holy to Adonai.” The law commanding all Israelites to attach a similar cord to their fringed garment expresses the egalitarian nature of holiness in ancient Israel; all members of the community are obligated and empowered to be holy, so that Israel becomes “a kingdom of priests, a holy nation” (Exodus 19:6). The requirement of the blue cord was suspended by the time of the Mishnah (ca. 200 CE; Mishnah *M'nachot* 4:1), because, as Maimonides wrote in the late 12th century, the expensive blue dye called *t'cheilet* was no longer available.

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

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

*L'dor vador hu kayam,*

*ushmo kayam;*

*v'chiso nachon,*

*umalchuto ve-emunato laad kayamet.*

*Udvarav chayim v'kayamim;*

*ne-emanim v'nechemadim laad*

*ul-olmei olamim.*

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

בְּרָכוּ  
*Bar'chu*

יוֹצֵר אוֹר  
*Yotzeir Or*

אֱהָבָה רַבָּה  
*Ahavah Rabbah*

קְרִיאַת שְׁמַע  
*K'riat Sh'ma*

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

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



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**THE BEGINNING** of Your word is truth.

If You exist at all, I know You can't abide hypocrisy.

And most of all You don't want prayers that lie;

You'd rather get an honest fight than strings of empty platitudes.

So I can't pretend or hide in pious phrases

given to me by the past.

It's hard to speak my own imperfect truth.

In fact, the more I say, the less I seem to know—

and the farther away I get from You, whatever You might be.

I've heard that what You really want is not more words;

You want the heart.

That might be more than I can give,

but I can try.

**THE ISRAELITES WALKED** into the Reed Sea. One foot at a time.

(What were they thinking about as the water rose up their legs chilling their hearts advancing toward their open mouths?)

We continue to walk here, now. One foot at a time. (On our better days, forward.)

Alone I cannot reach the far shore without drowning.

Somehow I don't go under. The person to my right holds me up. Something I cannot see holds him up.

Blessed is the Source of Help so often unexpected. I step forward.

The sea is vast.

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**THE BEGINNING . . . IS TRUTH**, Psalm 119:160.

**WHAT YOU REALLY WANT IS . . . THE HEART**. Based on Talmud *Sanhedrin* 106b.

**THE ISRAELITES WALKED**. By Mark Nazimova (b. 1960), adapted.

*MiMitzrayim g'altanu, Adonai Eloheinu;*

*umibeit avadim p'ditanu.*

*Al zot shib'chu ahuvim*

*v'rom'mu El;*

*v'nat'nu y'didim z'mirot,*

*shirot v'tishbachot,*

*b'rachot v'hodaot*

*l'melech El chai v'kayam —*

*ram v'nisa, gadol v'nora,*

*mashpil gei-im, umagbiah sh'falim,*

*motzi asirim, ufodeh anavim,*

*v'ozeir dalim.*

*V'oneh l'amo b'eit shav'am eilav.*

*T'hilot l'El elyon —*

*baruch hu umvorach.*

*Mosheh uMiryam uvnei Yisrael*

*l'cha anu shirah b'simchah rabah,*

*v'am'ru chulam. . .*

From Egypt You redeemed us, Adonai our God;

and from the slave-house You set us free.

For this, the people who felt Your love exalted You;

and the ones whom You found precious

sang hymns of praise, blessing, and thanks

to the living God who reigns forever —

high and exalted, inspiring wonder,

who humbles the proud and raises the lowly,

who frees the captive, redeems the oppressed,

and sustains the poor.

God responds to the cry of our people — their prayer in time of need.

Sing praise to God Most High, most blessed source of blessing,

as Moses, Miriam, and all Israel sang this joyous song to You. . .

מִמִּצְרַיִם גָּאֲלָתָנוּ, יְיָ אֱלֹהֵינוּ,

וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.

עַל זֹאת שִׁבְחוּ אֱהוּבִים

וְרוֹמְמוּ אֶל,

וְנִתְּנוּ יְדִידִים זְמִירוֹת,

שִׁירוֹת וְתִשְׁבָּחוֹת,

בְּרָכוֹת וְהוֹדָאוֹת

לַמֶּלֶךְ אֵל חַי וְקַיִם.

רַם וְנִשְׂא, גָּדוֹל וְנוֹרָא,

מִשְׁפִּיל גְּאִים, וּמַגְבִּיָּה שְׁפָלִים,

מוֹצִיא אֲסִירִים, וּפּוֹדֵה עֲנָוִים,

וְעוֹזֵר דָּלִים,

וְעוֹנֶה לְעַמּוֹ בְּעֵת שׁוֹעֵם אֱלֹיוּ.

תְּהִלּוֹת לְאֵל עֲלִיוֹן,

בְּרוּךְ הוּא וּמְבָרָךְ.

מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל

לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,

וְאָמְרוּ כָלֵם:

בְּרָכוּ

*Bar'chu*

יוֹצֵר אוֹר

*Yotzeir Or*

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קְרִיאַת שְׁמַע

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אֱמֶת וַיִּצְיֵב

*Emet v'Yatziv*

מִי־כַמְכָּה

*Mi Chamocha*

**HUMBLES THE PROUD . . . SUSTAINS THE POOR** מִשְׁפִּיל גְּאִים . . . וְעוֹזֵר דָּלִים How does

God perform these redemptive acts? A midrash (Sifra *K'doshim* 195:1.2–3) suggests one answer:

Redemption occurs when human beings are inspired to model themselves on the Divine and engage in holy work. “Said Abba Saul: The king has a retinue. What should it do? Imitate the king.”

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**WHERE DOES ISRAEL** get the courage—the chutzpah—to go on believing in redemption in a world that knows mass hunger, political exile, and war? How can Jews testify to hope and human value when they have been continuously persecuted, hated, expelled, destroyed? Out of the memories of the Exodus!

**THE VOICE** that redeems us  
comes from within.

Said Rabbi Eleazar HaModai:  
Consider the courage of Israel.  
When Moses said to the people in Egypt,  
“Arise and go forth,”  
they did not ask,  
“How can we go into the wilderness  
with no sustenance for the way?”  
They had faith and went forward.

The voice that lifts up the lowly,  
upholds the exhausted,  
and tells us to put one foot in front of the other—  
sometimes it comes from within.

**REMEMBER** the stories of slavery  
and you will never stop working for freedom.  
Remember their fear at the edge of the Sea,  
and self-doubt will never defeat you.  
Remember when desperation turned to celebration,  
and you will never let go of hope.  
Remember the words of the Baal Shem Tov:  
“Forgetfulness leads to exile;  
remembrance is the secret of redemption.”

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**WHERE DOES ISRAEL.** By Rabbi Irving Greenberg (b. 1933).

**SAID RABBI ELEAZAR . . . WENT FORWARD.** Based on Midrash *Tanchuma Buber, B'shalach* 16.

**BAAL SHEM TOV.** Rabbi Israel ben Eliezer (1698–1760), the founder of Chasidism, is called “Master of the Good Name” because of his gift for reaching the Divine (i.e., the Good Name). Visitors read his words as they exit the Yad Vashem Holocaust memorial in Jerusalem.

“Mi-chamocha ba-eilim, Adonai?

Mi kamocho — nedar bakodesh,

nora t'hilot, oseih-fele?”

Shirah chadashah shib'chu g'ulim

l'shimcha al s'fat hayam.

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

“Adonai yimloch l'olam va-ed.”

Tzur Yisrael, kumah b'ezrat Yisrael.

Ufdeih chinumecha Y'hudah v'Yisrael.

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

k'dosh Yisrael.

מִי־כַמֹּכָה בְּאֵלִים, יי,

מִי כַמֹּכָה נֶאֱדָר בְּקֹדֶשׁ,

נוֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא.

שִׁירָה חֲדָשָׁה שְׂבַחוּ גְאוּלִים

לְשִׁמְךָ עַל שִׁפְת הַיָּם,

יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ, וְאָמְרוּ:

יְי יִמְלֹךְ לְעֹלָם וָעֵד.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל.

וּפְדֵה כְּנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.

גְּאֻלְנוּ, יְי צְבָאוֹת שְׁמוֹ,

קְדוֹשׁ יִשְׂרָאֵל.

בְּרַחוּ

Bar'chu

יוֹצֵר אוֹר

Yotzeir Or

אַהֲבָה רַבָּה

Ahavah Rabbah

קְרִיאַת שְׁמַע

K'riat Sh'ma

אֱמֶת וְיִצִיב

Emet v'Yatziv

מִי־כַמֹּכָה

Mi Chamocha

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

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

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

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

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

בְּרוּךְ אַתָּה, יְי, גְּאֹל יִשְׂרָאֵל.

Baruch atah, Adonai, gaal Yisrael.

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

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

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

Call to Prayer

Creation

Revelation

Sh'ma and Its  
Sections

Redemption

**THEY WENT FORTH** from Egypt on a single night  
but next time the miracle will be different.

Once two Sages were walking very early in the valley  
and they saw the light of the morning star.

Said one to the other,

“This is how the redemption will be.

The dawn breaks with a single ray of light  
and bit by bit the sky is illumined,  
until morning comes and the darkness is gone.

So the redemption will occur little by little,  
growing steadily and gradually  
until the world is full of light.”

Do not wait for a miracle  
or the sudden transformation of the world.

Bring the day closer, step by step,  
with every act of courage, of kindness,  
of healing and repair.

Do not be discouraged by the darkness.

Lift up every spark you can  
and watch the horizon  
for the coming of dawn.

Look closely!

It has already begun.

#### HISTORY

The past has been  
A mint of blood and sorrow—  
That must not be  
True of tomorrow.

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**ONCE TWO SAGES WERE WALKING.** Based on a passage in the Jerusalem Talmud (*B'rachot* 1:1).  
**WATCH THE HORIZON / FOR THE COMING OF DAWN.** An allusion to Psalm 130:6, “I am more  
eager for God / than watchers for the morning.”

**HISTORY.** By Langston Hughes (1902–1967).

# הַתְּפִלָּה

## HaT'filah · Standing before God

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

— RABBI MORRIS ADLER

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

— RABBI NACHMAN OF BRESLOV

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

אֲדֹנָי, שְׁפִתַי תִּפְתָּח,  
וּפִי יַגִּיד תְּהִלָּתֶךָ.

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

כְּוָנָה

*Kavanah*

אַבוֹת וְאִמּוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּנְתָנָה תְּקוּף

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

RABBI MORRIS ADLER, 1906–1966.

RABBI NACHMAN OF BRESLOV, 1772–1810.

ADONAI, OPEN MY LIPS אֲדֹנָי, שְׁפִתַי תִּפְתָּח, Psalm 51:17. Another psalm (73:26) calls God “Rock of my heart” (*tzur l'vavi*). From that verse, our Sages derived the teaching that God dwells within each person’s heart. Therefore, in now asking that God “open my lips,” we pray for focus and concentration on the Divine — rather than lips that recite words by rote, while the heart wanders elsewhere.

## Focusing Prayer

- God of All Generations
- God's Powers
- The Power of This Day
- God's Holiness
- The Day's Holiness
- Shofar: Sovereignty
- Our Offering
- Thanksgiving
- Peace
- Prayer of the Heart

**HOW DO WE BEGIN TO PRAY?**

It is in order to feel ourselves in God's presence, I believe, that we take three steps forward [at the beginning of the *Amidah*, also called the *T'filah*].

I think of them as a spiritual Copernican revolution. During most of my waking hours I see myself at the center of existence. This is a healthy and existentially necessary perspective. As Hillel is reputed to have said, "If I am not for myself, then who will be?"

When I pray, however, I am called upon to view myself in a radically different way. I am not the fixed point around which all else revolves. I am merely one of God's satellites, launched in order to fulfill a mission that I must strive to become aware of through study and prayer. I am but a temporary manifestation of God's eternal reality.

The three steps, like the camera that zooms in, move me out of my self-centeredness and into connectedness with a reality that includes and transcends my own. Not only is God's presence now felt, it is also clear that my own presence, my own reality, is inextricably linked to God's.

The three steps and the transformation of consciousness they trigger are important not only because they put my relationship to God into proper perspective, they also transform the very nature of my prayer. I may have approached prayer as a consumer, seeing my prayers as an opportunity to ask what God has done for me lately and to present my list of requests. The three steps help me reconfigure myself as a servant of God, for whom the essential question is not "How can I get what I want?" but rather "What is it that God wants of me?" The three steps transform the *Amidah* into a meditation on God's will and an attempt to unite with that will.

—Rabbi Eliezer Diamond (b. 1952)

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**THREE STEPS FORWARD.** Rabbi Eleazar of Worms (1176–1238) connects this custom with three places in the Bible where the phrase "he approached" (Hebrew: *vayigash*) introduces an act of supplication before God. In the first, Abraham "draws near" to God to intercede for the people of Sodom (Genesis 18:23); in the second, Judah approaches Joseph to plead on behalf of Benjamin (Genesis 44:18); in the third, the prophet Elijah prays that God become manifest to save the people from idolatrous error (1 Kings 18:36). In these three stories, our biblical forebears "approach" God in order to protect their fellow human beings. As we take our three steps forward, we might imagine ourselves following in their footsteps.

*Baruch atah, Adonai,*

*Eloheinu v'Elohei avoteinu v'imoteinu:*

*Elohei Avraham, Elohei Yitzchak,*

*v'Elohei Yaakov;*

*Elohei Sarah, Elohei Rivkah,*

*Elohei Rachel, v'Elohei Leah;*

*haEl hagadol hagibor v'hanora,*

*El elyon,*

*gomeil chasadim tovim, v'koneih hakol —*

*v'zocheir chasdei avot v'imahot,*

*umeivi g'ulah livnei v'neihem,*

*l'maan sh'mo b'ahavah.*

*Zochreinu l'chayim,*

*Melech chafeitz bachayim.*

*V'chotveinu b'sefer hachayim,*

*l'maancha, Elohim chayim.*

*Melech ozeir umoshia umagein —*

בְּרוּךְ אַתָּה, יי,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,

וְאֱלֹהֵי יַעֲקֹב,

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,

אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,

אֵל עֶלְיוֹן,

גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל —

וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת,

וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם,

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכַרְנוּ לְחַיִּים,

מֶלֶךְ חַפֵּץ בְּחַיִּים.

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן —

כְּוִנָּה

*Kavanah*

אֲבוֹת וְאִמּוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּנְתִנָּה תְּקוּף

*Untaneh Tokef*

קְדֻשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדֻשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

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

**Remember us for life, sovereign God who treasures life.**

**Inscribe us in the Book of Life, for Your sake, God of life.**

Sovereign of salvation, Pillar of protection —

בְּרוּךְ אַתָּה, יי, מִגֵּן אַבְרָהָם וְעֹזֵר שָׂרָה.

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

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

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



Focusing Prayer

God of All  
Generations

God's Powers

The Power of  
This Day

God's Holiness

The Day's Holiness

Shofar: Sovereignty

Our Offering

Thanksgiving

Peace

Prayer of the Heart

**IMAGINE** a beautiful mountain spring:  
 pure and clear, full of freshness and power,  
 it descends from the highest peaks,  
 flowing down to water the floor of the valley.  
 So it is with the souls of those who came before us.  
 The beauty of their lives still flows down to their descendants;  
 renewing our will, restoring our faith;  
 giving us the power to act as they did;  
 inspiring us to reach higher,  
 to grow in strength, in courage, in generosity.  
 And so we are taught:  
 "Each of us is obligated to say:  
 When will my deeds reach the level of the deeds of my ancestors?"  
 Let us cherish what we've learned from beloved family, friends, and teachers.  
 Their memory comes to us as an inheritance,  
 an ever-flowing stream of goodness and blessing:  
 let us drink deep, and remember.

**REMEMBER US,***Melech*—

crown of creation,  
 lover of life . . .  
 remember us  
 when You fill  
 the cup of life;  
 and for Your sake,  
 Author of life,  
 make us characters on Your page —  
 names that live  
 for Your sake  
 between the covers  
 of Your book.

בְּרוּךְ אַתָּה, יי, מִגֵּן אַבְרָהָם וְעֵזְרַת שָׂרָה.

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

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

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

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

Morid hatal.

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

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

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

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

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

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

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

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

Faithful and true, worthy of our trust —

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

ברוך אתה, יי, מחיה הכלהימים.

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

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

כְּנָה

*Kavanah*

אבות ואמהות  
*Avot v'Imahot*

גְבוּרוֹת  
*G'vurot*

וּנְתָנָה תְקוּף  
*Untaneh Tokef*

קְדֻשַׁת הַשֵּׁם  
*K'dushat HaShem*

קְדֻשַׁת הַיּוֹם  
*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת  
*Shofar: Malchuyot*

עֲבוּדָה  
*Avodah*

הוֹדָאָה  
*Hodaah*

שְׁלוֹם  
*Shalom*

תְּפִלַּת הַלֵּב  
*T'filat HaLev*

Focusing Prayer

God of All  
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**God's Powers**

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The Day's Holiness

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Prayer of the Heart

**YOU HAVE MADE** everything wondrous after its kind  
the x molecule hooks the y molecule

mountains rise with utmost gravity  
snow upon their shoulders

a congress of crows circulates through the maize  
whose sheen brightens through a breezeless morning

the ribbed leaf a spot of scarlet floats  
on the shivering creek

each single thing so excellent in form and action  
whether by chance by excitement by intention

you draw along a dappled path the wren  
to her nest, the fledglings cry, the lions flow

rhythmically toward the antelope, the butterfly  
flicks yellow wings, the galaxies

propagate light in boundless curves  
past what exists as matter, as dust

You have done enough, engineer  
how dare we ask you for justice

בָּרַךְ אַתָּה, יי, מְחַיֵּה הַכֹּל הַמְּתִים.

*Baruch atah, Adonai, m'chayeh kol/hameitim.*

You are the Source of blessing,  
the Power that gives and renews all life.

## Study Texts for Untaneh Tokef

**THE FANTASY** of the Book of Life and God's judgment is memorable, but the extraordinary aspect of the prayer is its emotional impress: *Any of us might die of anything, any time. When? Now or later? With or without warning? Who by stroke and who by cancer, who by famine and who by plague, who by collision and who by explosion? We are grass, glass, shadow, cloud, Adam.*

Certainly it is imaginary; how else but through imagination do you talk about death in the community where you spend your life—with the people you know, the people you do business with, the people who help you, love you, employ you, exasperate you? Indirection and fable are forms of delicacy; they create an atmosphere in which painful subjects can be raised without speaking of specific deaths that have wounded the people you know. The *Untaneh Tokef* was written in a time when fear and sorrow were closer to the surface of public life than they are now, but in private life we still know that security is a thin veneer. God suspends the earth over the void, says a *piyut* in the Yom Kippur *Shacharit Amidah*; the *Untaneh Tokef* shows us the thread on which it hangs.

—Catherine Madsen (b. 1952)

**WHY DO I**, for one, want to hear all of *Untaneh Tokef*, not only the comforting parts? An answer comes from the octogenarian violinist Olga Blum, founder of Barge Music in Brooklyn. Olga was once asked by the mayor of New York: “Olga, why don’t you put the barge on pilings so that when a large boat passes and causes a wake, the barge won’t rock any more and the piano won’t ever roll across the stage during a performance (as it once did)?” Olga replied: “I will never put the barge up on pilings because all beauty, all art, is in some way a wrestling with impermanence and death.” *Untaneh Tokef* is an artistic wrestling with impermanence and death, with deeds and their consequences, with power and powerlessness, with fear and reassurance, with mistakes and second chances.

—Rabbi Margaret Moers Wenig (b. 1957)

כַּוְנָה

*Kavanah*

אָבוֹת וְאִמָּהוֹת

*Avot v’Imahot*

גְּבוּרוֹת

*G’vurot*

וּנְתַנֵּה תִקְוָה

*Untaneh Tokef*

קְדֻשַׁת הַשֵּׁם

*K’dushat HaShem*

קְדֻשַׁת הַיּוֹם

*K’dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T’filat HaLev*

Focusing Prayer

God of All  
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Prayer of the Heart

**OUR ACTIONS** help us live in such a way that when we suffer life's darkest deprivations, we will always have ways of coping with them. Our actions may not change the ultimate outcome one iota, but they alter our attitude, bolster our ability to withstand challenges, help us handle unavoidable misfortunes better, and see life's value amid chaos and dismay.

—Rabbi Aaron Panken (b. 1964)

**IN OUR EVERYDAY LIVES**, we live with an illusion of control. We guard our health by eating well, exercising, and getting regular checkups. We get ahead professionally by working hard and building effective relationships. At the liturgical moment of *Untaneh Tokef*, we are forced to admit how profoundly our lives can be altered by random occurrences over which we have no control. A brain hemorrhage or heart attack can come out of nowhere. A drunk driver can cripple or kill. A parent can have to bury a child. An organization's sudden economic reversals can unexpectedly result in layoffs or firings. A healthy pregnancy can end with a stillbirth. A competent person can be unable to find work. A trusted marriage can collapse. In my heart of hearts I know that I have as little control as any other sheep in the flock. At the moment of *Untaneh Tokef* I know for a certainty that my life hangs in the balance. When these High Holy Days end, I may be lulled back into my false sense of security, the cocoon of my routine. But today I feel my exposure, sense the danger inherent in life, re-encounter my mortality. My end is dust.

I cannot control the unexpected blows that will affect my family, my job, my health. But I can control how I live with them. *T'shuvah* (cultivating a spiritual life and returning to Torah), *t'filah* (cultivating gratitude and connecting with transcendent values), and *tzedakah* (cultivating generosity and pursuing justice) will mitigate the bad in the decree. *T'shuvah*, *t'filah*, and *tzedakah* will not stop stock-market crashes, lung cancer, or the other blows that come our way, but they can radically transform how we are affected by those blows.

—Rabbi David A. Teutsch, adapted (b. 1950)

*Uvchein ulcha taaleh k'dushah,  
ki atah Eloheinu Melech.*

And so, let these words  
of sanctity ascend to You —  
for You are our God and Sovereign.

*Untaneh-tokef k'dushat hayom —  
ki hu nora v'ayom.  
Uvo tinasei malchutecha,  
v'yikon b'chesed kisecha;  
v'teisheiv alav be-emet.*

Let us proclaim the power of this day —  
a day whose holiness awakens deepest awe  
and inspires highest praise for Your dominion,  
for Your throne is a throne of love;  
Your reign is a reign of truth.

*Emet ki atah hu dayan,  
umochiach v'yodei-a va-eid,  
v'choteiv v'choteim, v'sofeir umoneh,  
v'tizkor kol hanishkachot.  
V'tiftach et sefer hazichronot,  
umei-eilav yikarei —  
v'chotam yad kol adam bo.*

In truth,  
You are judge and plaintiff, counselor and witness.  
You inscribe and seal. You record and recount.  
You remember all that we have forgotten.  
And when You open the Book of Memories,  
it speaks for itself —  
for every human hand leaves its mark,  
an imprint like no other.

וּבְכֵן וּלְךָ תַעֲלֶה קְדוּשָׁה,  
כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ.

כְּנָה  
Kavanah

אֲבוֹת וְאִמְהוֹת  
Avot v'Imahot

גְּבוּרוֹת  
G'vurot

וּנְתִנֵּה תִקְוָה  
Untaneh Tokef

קְדוּשַׁת הַשֶּׁמַּיִם  
K'dushat HaShem

קְדוּשַׁת הַיּוֹם  
K'dushat HaYom

שׁוֹפָר: מַלְכוּיוֹת  
Shofar: Malchuyot

עֲבוּדָה  
Avodah

הוֹדָאָה  
Hodaah

שְׁלוֹם  
Shalom

תְּפִלַּת הַלֵּב  
T'filat HaLev

וּנְתִנֵּה תִקְוָה קְדוּשַׁת הַיּוֹם —  
כִּי הוּא נוֹרָא וְאִיִּם.  
וּבוֹ תִנְשֵׂא מַלְכוּתְךָ,  
וַיִּכּוֹן בְּחֶסֶד בְּסֵאֶף,  
וַתִּשֵּׁב עָלָיו בְּאֵמֶת.

אֵמֶת כִּי אַתָּה הוּא דַיָּן,  
וּמוֹכִיחַ וַיִּזְדַּע וַעֲד,  
וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֵה,  
וַתִּזְכֹּר כָּל הַנִּשְׁכָּחוֹת.  
וַתִּפְתַּח אֶת סֵפֶר הַזִּכְרוֹנוֹת,  
וּמֵאֵלָיו יִקְרָא —  
וְחוֹתֵם יָד כָּל אָדָם בּוֹ.

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**UNTANEH TOKEF . . .**

Let us embrace the day and its holiness,  
for this day is a throne of goodness and power.

*When the people of Israel do God's will,  
they strengthen God's power on high.*

*But when the people of Israel fail to do God's will,  
they weaken—if one might say it—  
God's great power on high.*

So let this day recall Your power—and ours.

Let it remind us of our promises kept and broken,  
as we remind You of Yours.

Let this day be a throne of forgiveness—  
for today we are the accountants of our souls,  
the navigators of our hearts,  
seeking wholeness and new direction.

And we seek You—through signs of Your presence—  
in the arc of sacred history . . .

*I make this covenant . . . not with you alone,  
but with those who are standing here with us this day . . .  
and with those who are not.*

God of ages past and future, God of this day:  
as You were with our mothers and fathers,  
be with us as well.

---

**PRAYER** is not something we do to God, but something we do to ourselves. Prayer connects us to the spiritual dimension of life. And through that spiritual connection, we can change ourselves. In other words, prayer is a way to change us. And when we change for the better, it is as if God answered “yes.” (Rabbi Michael Gold, b. 1950)

**WHEN THE PEOPLE**, Midrash *Pesikta d'Rav Kahana* 166a.

**I MAKE THIS COVENANT**, Deuteronomy 29:13–14.

Uvshofar gadol yitaka.  
 V'kol d'mamah dakah yishama.  
 Umalachim yeichafeizun,  
 v'chil uradah yocheizun,  
 v'yomru: "Hineih yom hadin"—  
 lifkod al tz'va marom badin;  
 ki lo yizku v'einecha badin.  
 V'chol ba-ei olam yaavrun l'fanecha  
 kivnei maron.  
 K'vakarat ro-ei edro,  
 maavir tzono tachat shivto,  
 kein taavir v'tispor v'timneh,  
 v'tifkod nefesh kol chai.  
 V'tachtoch kitzbah l'chol b'riyah;  
 v'tichtov et g'zar dinam.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע.  
 וְקוֹל דְּמַמָּה דַקָּה יִשְׁמַע.  
 וּמְלַאכִים יַחְפְּזוּן,  
 וְחֵיל וְרַעְדָּה יֵאֱחָזוּן,  
 וַיֹּאמְרוּ: הִנֵּה יוֹם הַדֵּין —  
 לִפְקֹד עַל צְבָא מְרוֹם בַּדֵּין,  
 כִּי לֹא יִזְכּוּ בְעֵינֶיךָ בַּדֵּין.  
 וְכָל בְּאֵי עוֹלָם יַעֲבְרוּן לִפְנֵיךָ  
 כְּבְנֵי מְרוֹן.  
 כְּבִקְרַת רוּעָה עֶדְרוֹ,  
 מֵעֵבִיר צֵאנוּ תַחַת שִׁבְטוֹ,  
 כִּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה,  
 וְתִפְקֹד נַפְשׁ כּוֹל חַי.  
 וְתַחְתּוֹךָ קִצְבָה לְכָל בְּרִיָּה,  
 וְתַכְתֹּב אֶת גְּזַר דֵּינָם.

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

And so a great shofar will cry — *t'kiah*.  
 A still small voice will be heard.  
 Angels, in a whirl of fear and trembling, will say:  
 “Behold the day of judgment” —  
 for they too are judged;  
 in Your eyes even they are not blameless.

All who come into the world pass before You  
 like sheep before their shepherd.  
 As a shepherd considers the flock,  
 when it passes beneath the staff,  
 You count and consider every life.  
 You set bounds; You decide destiny;  
 You inscribe judgments.

**A GREAT SHOFAR WILL CRY** וּבְשׁוֹפָר גָּדוֹל יִתְקַע. Here the scene expands from the human experience of Rosh HaShanah to a cosmic drama. The poet imagines the angels, too, anxiously awaiting God's judgment, as all created beings live under divinely decreed limits. Yet God is imagined as a shepherd — an image conveying care, concern, and protectiveness.



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**LISTEN!** A still, small voice within us . . .

Hear now! A sudden gust of the shofar.

They ask:

What are we? And what is the significance of our being in the world?

*"You are My witnesses," says Adonai, "and I am God."*

Which is to say:

When you are My witnesses, I am God.

And when you are not My witnesses,

I am—as it were—not God.

*Adonai is your protection at your right hand.*

Rabbi Levi Yitzchak of Berditchev taught:

The verse says: "Adonai is your *tzeil* (shadow) at your right hand"—  
as the shadow follows the person, so it is with the Divine.**COMMENTARY**

Just as the shadow of a person does whatever that person does, so, too, does the divine do what we do. Divinity is the shadow of human action. If we save a human life, so too does God; if we decide to end a human life, God does also. At some level, the utterly transcendent divinity is right at hand, for the divinity we hope to worship is a shadow of ourselves, our best parts and our worst. If you want to see God save the innocent, *you* need to get off the couch and save the innocent. If you want to see God feed the hungry, *you* need to feed the hungry. If you want to see God stand by while the innocent suffer, all you need to do is stand by and do nothing *yourself*.

---

**YOU ARE MY WITNESSES**, Isaiah 43:12.

**WHICH IS TO SAY**, Midrash *Sifrei D'varim* 346 (144a).

**ADONAI IS YOUR PROTECTION**, Psalm 121:5. The Hebrew word translated "protection" (*tzeil*) literally means "shadow," representing shade or shelter from the hot sun.

**RABBI LEVI YITZCHAK**, 1740–1809. This teaching is from *K'dushat Levi, parashat Naso*.

**COMMENTARY**. By Rabbi Brent Chaim Spodek (b. 1975) and Ruth Messinger (b. 1940).

*B'Rosh HaShanah yikateivun;*  
*uvYom Tzom Kippur yeichateimun:*

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

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן,  
וּבְיוֹם צוֹם כִּפּוּר יִיחַתְמוּן:

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

כְּנָה

*Kavanah*

אָבוֹת וְאִמּוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּנְתִנֵּה תְקוּף

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

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

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

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**ON ROSH HASHANAH**, we plunge like swimmers into a sea of words.  
On Yom Kippur, the sea rises, then crests—and we emerge,  
sealed by the wax, warmed by the fire, of braided candle.

The New Year is like a trailhead—opening wide before us;  
the Day of Fasting—narrow, breathless, so quick to close.

We contemplate a new year, and this we know:

Some of us will live and some of us will die.

Some will die young and some very old.

Some by water and some by fire.

Some by sword and some by beast.

Some by hunger and some by thirst.

Some by plague and some by earthquake.

Some by stoning and some by strangling.

Some of us will feel at ease; some will be restless.

Some will have peace of mind; some will have strife.

Some will be tranquil; some will be tormented.

Some will be raised high; some will be brought low.

Some will have riches; some will be impoverished.

Even so—

the way we act,

the way we speak,

the way we meet God's image in ourselves and in others—

these things have great power to make our lives matter.

Therefore,

let us make whole the broken shards,

green and thick the withering grass.

Let the wind fill us with urgency for life.

Let dreams give birth to justice and goodness.

God of holiness, God of hope,

let us glimpse Your truth, as we attach our hope to Yours.

---

**DEATH, SICKNESS, IMPOVERISHMENT**, tragic as they may be, are not identical with evil. They do bear a potential for truly evil consequences. They can poison, embitter, fill us with self-pity. . . . If penitence, prayer, and charity cannot change the external reality, if they cannot arrest the malignant cancer, they can indeed ensure that the evil potential in that reality will not become actual and enduring, but will pass.

(Rabbi Marc Saperstein, b. 1944)

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

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

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

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

וּתְשׁוּבָה, וּתְפִלָּה, וּצְדָקָה  
מַעֲבִירִין אֶת רֹעַ הַגְּזֵירָה.

כִּי כְשֶׁמֶד בְּךָ תִּהְלָתֶךָ:  
קָשָׁה לְכַעַס וְנוֹחַ לְרַצּוֹת.  
כִּי לֹא תַחְפֹּץ בְּמוֹת הַמֵּית,  
כִּי אִם בְּשׁוּבוֹ מִדַּרְכּוֹ וְחַיָּה.  
וְעַד יוֹם מוֹתוֹ תַּחֲכֶה לוֹ,  
אִם יָשׁוּב, מִיַּד תִּקַּבְּלוֹ.  
אֱמֶת כִּי אַתָּה הוּא יוֹצֵרָם,  
וְיֹדְעֵ יצָרָם,  
כִּי הֵם בְּשָׂר וָדָם.

כְּנוּה  
Kavanah

אָבוֹת וְאִמָּהוֹת  
Avot v'Imahot

גְּבוּרוֹת  
G'vurot

וּנְתַנֵּה תּוֹקֵף  
Untaneh Tokef

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K'dushat HaShem

קְדוּשַׁת הַיּוֹם  
K'dushat HaYom

שׁוֹפָר: מַלְכוּיּוֹת  
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Avodah

הוֹדָאָה  
Hodaah

שְׁלוֹם  
Shalom

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

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**LIMITED**

I am riding on a limited express, one of the crack trains of the nation.  
Hurling across the prairie into blue haze and dark air go fifteen all-steel  
coaches holding a thousand people.  
(All the coaches shall be scrap and rust and all the men and women  
laughing in the diners and sleepers shall pass to ashes.)  
I ask a man in the smoker where he is going and he answers: "Omaha."

**I SPEAK THESE WORDS**, but I don't believe them

*The LORD God formed man from the dust of the earth.*

Clearly, there's no scientific foundation

*You know how we are formed;*

*You remember that we are dust.*

and human beings are the gloriously complex product

*Remember that we are dust*

of evolution from single-celled organisms

*Remember that we are dust*

And as for our end . . . well, no need to dwell on that right now

*By the sweat of your brow*

*shall you get bread to eat,*

*until you return to the ground—*

So much to do and so many ways to keep busy

*For from it were you taken.*

*For dust you are,*

*and to dust you shall return.*

For what would it mean if it were true after all?

---

**LIMITED.** These lines by Carl Sandburg (1878–1967) evoke the last images of *Untaneh Tokef* (next page): "We who are mortal—our origin is dust, and so is our end. . . . But for You, ever-living Sovereign, time has no limits." The poet reports that a typical passenger on a "limited express" sees no further than his immediate destination; the prayer would have us feel the urgency of attaching ourselves to the Infinite and Eternal One — the mystery and meaning beyond the transience of this mortal journey.

**THE LORD GOD FORMED**, Genesis 2:7.

**YOU KNOW HOW**, Psalm 103:14.

**REMEMBER THAT WE ARE DUST.** A line from *Avinu Malkeinu*.

**BY THE SWEAT . . . YOU SHALL RETURN**, Genesis 3:19.

*Adam — y'sodo mei-afar, v'sofo le-afar.*  
*B'nafsho yavi lachmo —*  
*mashul kacheres hanishbar,*  
*k'chatzir yaveish, uchtzitz noveil,*  
*k'tzeil oveir, uch-anan kaleh,*  
*uchruach noshavet, uchavak porei-ach,*  
*v'chachalom ya-uf.*

אָדָם יְסוּדוֹ מֵעָפָר, וְסוֹפוֹ לְעָפָר.  
 בְּנַפְשׁוֹ יָבִיא לַחֲמוֹ —  
 מִשׁוֹל כְּחֶרֶס הַנִּשְׁבֵּר,  
 כְּחֶצִיר יֵבֶשׁ, וְכֶצִּיץ נוֹבֵל,  
 כְּצֵל עוֹבֵר, וְכַעֲנַן כֹּלֵה,  
 וְכָרוּחַ נוֹשֶׁבֶת, וְכָאֶבֶק פּוֹרֵחַ,  
 וְכַחֲלוֹם יַעוּף.

כְּנָה

Kavanah

אֲבוֹת וְאִמָּהוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

וּנְתָנָה תּוֹקֵף

Untaneh Tokef

קְדֻשַׁת הַשֵּׁם

K'dushat HaShem

קְדֻשַׁת הַיּוֹם

K'dushat HaYom

שׁוֹפָר: מַלְכוּיּוֹת

Shofar: Malchuyot

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

We who are mortal — our origin is dust, and so is our end.  
 We wear out our lives to get our bread —  
 like broken vessels, like withered grass,  
 like a flower that must fade,  
 a shadow moving on, a cloud passing by,  
 mere dust on the wind, a dream that flies away.

*V'atah hu melech,*  
*El chai v'kayam.*  
*Ein kitzbah lishnotecha,*  
*v'ein keitz l'orech yamecha,*  
*v'ein l'sha-eir mark'vot k'vodecha —*  
*v'ein l'fareish eilom sh'mecha.*  
*Shimcha na-eh l'cha,*  
*v'atah na-eh lishmecha.*  
*Ushmeinu karata vishmecha.*

וְאַתָּה הוּא מֶלֶךְ,  
 אֵל חַי וְקַיָּם.  
 אֵין קִצְבָה לְשִׁנוֹתֶיךָ,  
 וְאֵין קֵץ לְאֶרֶץ יְמֶיךָ,  
 וְאֵין לְשַׁעַר מַרְכָּבוֹת כְּבוֹדֶךָ —  
 וְאֵין לְפָרֶשׁ עֵילוֹם שְׁמֶךָ.  
 שְׁמֶךָ נֶאֱהָ לְךָ,  
 וְאַתָּה נֶאֱהָ לְשְׁמֶךָ.  
 וּשְׁמֵנוּ קָרָאתָ בְּשְׁמֶךָ.

But for You, ever-living Sovereign, time has no limits.  
 Your presence, unbounded by days and years, is everywhere —  
 a glorious mystery none can decipher.  
 Your name is worthy of You, and You are worthy of Your name.  
 And our name You have linked with Yours.

**OUR NAME YOU HAVE LINKED WITH YOURS** וּשְׁמֵנוּ קָרָאתָ בְּשְׁמֶךָ. Rabbi Simeon ben Lakish said in the name of Rabbi Yannai: The Holy One's great name is joined with Israel [i.e., the name "Israel" contains God's name El]. This may be compared to a king who had a small key to a treasure chest. He said to himself: "If I leave the key without identification, it may be lost. So I will attach a chain to it; and if it should be lost, the chain will identify it." So, too, the Holy One said: "If I leave Israel without identification, they may be lost among the nations. So I shall join My great name to them and they will remain alive." (Jerusalem Talmud *Taanit* 2:6)

Focusing Prayer

God of All  
Generations

God's Powers

The Power of  
This Day

God's Holiness

The Day's Holiness

Shofar: Sovereignty

Our Offering

Thanksgiving

Peace

Prayer of the Heart

## קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem**God's Holiness: Awe, Honor, and Righteousness*

What is the purpose of our prayers? Connection with the past; the expression of hopes for the future; a moment of personal transcendence and clarity; a strong bond with a community that shares our values and sings the melodies we cherish: these are all worthy reasons to pray. But on this holy day, our worship has another dimension. Embedded in Jewish tradition is the idea that the essential purpose of prayer on Rosh HaShanah is the sanctification of God's name.

What does it mean to sanctify God's name? On the simplest level, Jews perform this act by saying "*Kadosh, kadosh, kadosh* (Holy, holy, holy)"—the signature phrase (Isaiah 6:3) of the great prayer called the *K'dushah* (short for *K'dushat HaShem*, the Sanctification of the Name).

During the Days of Awe, three short prayers are added to the *K'dushah*. We can think of these three passages as amplifications of the threefold repetition of the word *kadosh*, telling us what each *kadosh* represents. These passages, each beginning with the Hebrew word *uvchein* (literally "and so"), describe a world suffused with the holiness of God. What would that look like?

In the first passage, all creation is united by a sense of AWE and reverence for the Divine; in the second, the Jews—a people historically vulnerable and often despised—receive HONOR and respect (*kavod*); and in the third, evil has been vanquished by RIGHTEOUSNESS. Together, these three prayers set forth a vision of a world in which God's presence is felt and experienced everywhere. We sanctify God, therefore, not only verbally, by reciting *Kadosh, kadosh, kadosh*, but also by realizing that vision through our actions: showing reverence for all creation, giving *kavod* to all people—especially those who are vulnerable and in need—and embodying righteousness in all that we do.

Our recitation of the *K'dushah* on Rosh HaShanah is enhanced by concentrating, each time we say *kadosh*, on a different way of bringing God's holiness into the world: through AWE; through HONOR; through RIGHTEOUSNESS.

*N'kadeish et shimcha baolam,*

*k'shem shemakdishim oto*

*bishmei marom;*

*kakatuv al yad n'vi-echa:*

*V'kara zeh el-zeh v'amar:*

*"Kadosh, kadosh, kadosh Adonai tz'vaot,*

*m'lo chol-haaretz k'vodo."*

*Adir adireinu, Adonai adoneinu —*

*mah-adir shimcha b'chol haaretz.*

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

*Echad hu eloheinu, hu avinu,*

*hu malkeinu, hu moshi-einu —*

*v'hu yashmi-einu b'rachamav*

*l'einei kol chai:*

*"Ani Adonai Eloheichem."*

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,

כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ

בְּשָׁמַי מְרוֹם,

כְּכַתוּב עַל יַד נְבִיאֶיךָ:

וְקָרָא זֶה אֶל־זֶה וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת,

מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִירָנוּ —

מַה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ.

בְּרוּךְ כְּבוֹד־יְיָ מִמְקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,

הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ —

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו

לְעֵינֵי כָל חַי:

אֲנִי יְיָ אֱלֹהֵיכֶם.

כְּנֻה

*Kavanah*

אָבוֹת וְאִמְהוֹת

*Avot v'Imahot*

גְבוּרוֹת

*G'vurot*

וּנְתִנָּה תְקוּף

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

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

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

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

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

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

HOLY קָדוֹשׁ, Isaiah 6:3.

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

BLESSED בְּרוּךְ, Ezekiel 3:12.

I AM אֲנִי, Numbers 15:41.



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

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

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

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

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

*Uvchein tein pachd'cha, Adonai Eloheinu,  
al kol maasecha;  
v'eimat'cha al kol mah shebarata.  
V'yira-ucha kol hamaasim;  
v'yishtachavu l'fanecha kol hab'ruim.  
V'yei-asu chulam agudah echat,  
laasot r'tzoncha b'leivav shaleim —  
k'mo sheyadanu, Adonai Eloheinu,  
shehasholtan l'fanecha,  
oz b'yad'cha, ugvurah biminecha,  
v'shimcha nora al kol mah shebarata.*

And so, in Your holiness,  
give all creation the gift of awe.  
Turn our fear to reverence;  
let us be witnesses of wonder —  
perceiving all nature as a prayer come alive.  
We bow to the sovereignty of Your strength,  
the primacy of Your power.  
We yearn for connection with all that lives,  
doing Your will with wholeness of heart.  
Awe-inspiring is Your creation,  
all-encompassing Your transcendent name.

## קדוש

וּבְכֵן תִּן פְּחָדְךָ, יי אֱלֹהֵינוּ,  
עַל כָּל מַעֲשֶׂיךָ,  
וְאֵימַתְךָ עַל כָּל מַה שֶּׁבָרָאת.  
וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים,  
וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים.  
וַיַּעֲשׂוּ כָל־אֶגְדָּה אֶחָת,  
לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם,  
כְּמוֹ שֶׁיָּדַעְנוּ, יי אֱלֹהֵינוּ,  
שֶׁהַשְּׁלֵטֹן לְפָנֶיךָ,  
עַד בְּיָדְךָ, וּגְבוּרָה בִּימִינְךָ,  
וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָרָאת.

כְּנָה

Kavanah

אָבוֹת וְאִמָּהוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

וּנְתָנָה תְּקוּף

Untaneh Tokef

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

שׁוֹפָר: מַלְכוּיּוֹת

Shofar: Malchuyot

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

**AND SO, IN YOUR HOLINESS** וּבְכֵן. This prayer is the first in a three-part series, each beginning with the word *Uvchein* (And so). Each part explores a way in which God's holiness manifests itself in our lives.

**THE GIFT OF AWE** וְאֵימַתְךָ. The ability to respond with awe and wonder to the natural world is surely one gift of the religious life. Traditional Jewish blessings seek to inculcate an attitude of astonishment, gratitude for existence itself, and a sense of kinship with all being. Rabbi Abraham Joshua Heschel (1907–1972) teaches that the absence of awe leads, in the end, to immoral behavior: “The surest way to suppress our ability to understand the meaning of God and the importance of worship is to take things for granted. Indifference to the sublime wonder of living is the root of sin.”

Focusing Prayer

God of All  
Generations

God's Powers

The Power of  
This Day

God's Holiness

The Day's Holiness

Shofar: Sovereignty

Our Offering

Thanksgiving

Peace

Prayer of the Heart

**HOLY IS** the dignity that is human;  
sacred the mystery we call divine.

Holy is the sacrifice made for those we love;  
precious the pains they take for us.

Sublime the glory of the heavens above us;  
sacred the beauty that glows within us.

Noble is the mind in search of meaning.  
The heart is happy that finds its way.

Awesome is the power that rules our being;  
holy the kinship that makes us one.

### PRAYER

Last night I looked at the stars;  
The baby in my arms.  
And as I looked at the stars  
Wheeling the planet round,  
I knew I could not rest:  
I felt as one addressed.

It brought me close to prayer  
That such a thing could be.  
You know, we think of prayer  
As that which must be said:  
What had I to say last night  
To the stars' abstract light?

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**HOLY IS.** By Rabbi Chaim Stern (1930–2001).

**THE GLORY OF THE HEAVENS.** Two things fill the mind with ever new and increasing admiration and awe, the more often and steadily we reflect upon them: the starry heavens above me, and the moral law within me. (Immanuel Kant, 1724–1804)

**LAST NIGHT.** By Norman Finkelstein (b. 1954).

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

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

וּבְכֵן תֵּן כְּבוֹד, יי, לְעַמְּךָ,  
 תְּהִלָּה לִירְאֵיךָ  
 וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ,  
 וּפְתִיחוֹן פֶּה לַמַּיְחָלִים לָךְ,  
 שִׂמְחָה לְאַרְצֶךָ  
 וְשִׂשׂוֹן לְעֵינֶיךָ,  
 וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדֶּךָ,  
 וְעֲרִיכַת נֵר לְבֵן יִשָּׁי מְשִׁיחֶךָ,  
 בְּמַהֲרָה בְּיָמֵינוּ.

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

קדוש

כְּוָנָה

*Kavanah*

אָבוֹת וְאִמָּהוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּנְתִנָּה תְקוּף

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

**AND SO, IN YOUR HOLINESS** וּבְכֵן. This prayer is the second in a three-part series, each beginning with the word *Uvchein* (And so). Moving from the universal to the particular, it envisions a future in which the Jewish people finds recognition and security, their long and faithful allegiance to God at last rewarded.

**THE GIFT OF HONOR** כְּבוֹד. In the Bible, *kavod* is a term associated with God, apparently describing a kind of luminescence, the visible glory of the Divine. Human beings, charged with caring for the rest of Creation, share in God's *kavod*. The Psalmist declares: "You have crowned them with glory and majesty" (Psalm 8:6). Later, rabbinic thought devotes much attention to protecting *kavod* — human dignity, the honor and respect that all people deserve. This prayer expresses a poignant hope that the Jews, a people often vulnerable and despised, will receive *kavod*, and that the Land of Israel will also enjoy renewed light, joy, and peace.

Focusing Prayer

God of All  
Generations

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**God's Holiness**

The Day's Holiness

Shofar: Sovereignty

Our Offering

Thanksgiving

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Prayer of the Heart

### HONOR FOR ISRAEL: THE DREAM OF *KAVOD*

So we imagined ourselves—  
vineyard of God; a thriving olive tree,  
fair and verdant, laden with fruit.

While the world despised or ignored us,  
our Sages gave us a dream:  
as a vineyard is guarded and lovingly tended,  
so, through our wanderings, God has cared for our people.  
As olives yield their oil only when pressed,  
so the people of Israel shows its greatness when oppressed.  
Other liquids mix with one another—olive oil does not;  
so Israel stands apart, a people dwelling alone.

The nations demeaned us and cast us away;  
we took shelter in stories of honor and love.  
They called us the vanquished, rejected by God;  
but we knew ourselves blessed and cherished by You.

We carry our own truth through all of our journeys:  
our dream of *kavod*—a place of respect among the nations;  
life and strength for our people;  
light and peace for our Holy Land.

### THE RIGHT TO BE DIFFERENT

By its mere existence, Judaism is a never-silent protest against the assumption of the multitude that force is superior to truth. . . . Just because it was always a minority, Judaism has become a standard of measurement of the law of morality. How the Jewish community has been treated by the nations among which it has lived is always a measure of the extent to which right and justice have prevailed; for the measure of justice is always its application to the few. It requires religious courage to belong to a minority such as Judaism always has been and always will be; for many days will come and go before the messianic time arrives.

**VINEYARD OF GOD.** Based on Isaiah 5:7.

**OLIVE TREE . . . FRUIT.** Based on Jeremiah 11:16.

**AS A VINEYARD IS GUARDED . . . ISRAEL STANDS APART.** Based on Midrash *Exodus Rabbah* 36.1.

**A PEOPLE DWELLING ALONE,** Numbers 23:9.

**BY ITS MERE EXISTENCE.** By Rabbi Leo Baeck (1873–1956).

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

*Uvchein tzadikim yiru v'yismachu,  
visharim yaalozu,  
vachasidim b'rinah yagilu;  
v'olatah tikpotz-piha,  
v'chol harishah kulah k'ashan tichleh,  
ki taavir memshelet zaton min haaretz.*

And so, in Your holiness,  
give the righteous the gift of a vision bright with joy:  
a world where evil has no voice  
and the rule of malevolence fades like wisps of smoke.  
Good people everywhere will celebrate  
the stunning sight of arrogance gone from the earth.

## קדוש

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ,  
וַיִּשְׂרִים יַעֲלֹזוּ,  
וַחֲסִידִים בְּרִינָה יַגִּילוּ,  
וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ,  
וְכָל הָרִשָּׁעָה כָּלָה כְּעָשָׁן תִּכְלֶה,  
כִּי תַעֲבִיר מִמְשַׁלֵּת זָטוֹן מִן הָאָרֶץ.

כְּוָנָה

*Kavanah*

אָבוֹת וְאִמָּהוֹת

*Avot v'Imahot*

גְּבוּרֹת

*G'vurot*

וּנְתִנָּה תְּקוּף

*Untaneh Tokef*

קְדֻשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדֻשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

**AND SO, IN YOUR HOLINESS** וּבְכֵן. This prayer, last in the three-part series, each beginning with *Uvchein* (And so), completes the sequence: from universal (“Give all Creation the gift of awe”), to particular focus on the Jewish people (“Give Your people the gift of honor”), to specific focus on the righteous, with the hope that they will someday live in a world in which evil has been vanquished. Together, the three prayers create a vision of the holy world for which we strive.

Focusing Prayer

God of All  
Generations

God's Powers

The Power of  
This Day

God's Holiness

The Day's Holiness

Shofar: Sovereignty

Our Offering

Thanksgiving

Peace

Prayer of the Heart

**PSALM 15**

God, who is able to live for You, and enjoy Your holy presence?  
 She who lives uprightly, works for justice, and speaks the truth;  
 she who does not revile others, or do evil to a friend, or harass her neighbor;  
 she who keeps company with others who love and revere God,  
 but avoids intimacy with those who ignore or forsake Her;  
 she who keeps her promises and lives with integrity;  
 she who lends money generously, without expecting interest,  
 and will not condemn the innocent.

She who lives this way will never be shaken.

**PSALM 1**

Blessed are the man and the woman  
 who have grown beyond their greed  
 and have put an end to their hatred  
 and no longer nourish illusions.  
 But they delight in the way things are  
 and keep their hearts open, day and night.  
 They are like trees planted near flowing rivers,  
 which bear fruit when they are ready.  
 Their leaves will not fall or wither.  
 Everything they do will succeed.

**SHAMMAI SAID:** Say little and do much.

“Let me fetch you a morsel of bread,” said Abraham to his guests (Genesis 18:5)—but instead he gave them a sumptuous meal. Rabbi Eleazar said: This teaches that righteous people promise little and deliver much, while the wicked promise much and deliver nothing.

---

**GOD, WHO IS ABLE.** This version of Psalm 15 uses a feminine pronoun for God, and the feminine pronoun “she” with reference to human beings, rather than using the male gender to represent all people. Feminist theologian Judith Plaskow sees this sort of inclusiveness in our language for God as a matter of justice—“not simply justice as a political goal but because the pursuit of justice itself opens up a new vision of God.” What new visions are awakened in us by the use of these different, perhaps jarringly different, pronouns in reference to God and humanity? It seems appropriate to reflect on this idea when reading a psalm based on the theme of justice.

**SHAMMAI SAID,** *Pirkei Avot* 1:15.

**RABBI ELEAZAR SAID,** Talmud *Bava M'tzia* 87a.

*V'timloch — atah, Adonai — l'vadecha al kol  
maasecha,  
b'Har Tziyon, mishkan k'vodecha,  
uviYrushalayim, ir kodshecha —  
kakatuv b'divrei kodshecha:  
"Yimloch Adonai l'olam;  
Elohayich, Tziyon, l'dor vador — hal'lu-Yah!"*

וְתִמְלֹךְ, אַתָּה, יְיָ, לְבִדְךָ עַל כָּל  
מַעֲשֵׂיךָ,  
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,  
וּבִירוּשָׁלַיִם עִיר קֹדְשְׁךָ,  
כְּכַתוּב בְּדִבְרֵי קֹדְשְׁךָ:  
יִמְלֹךְ יְיָ לְעוֹלָם,  
אֱלֹהֶיךָ, צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּ-יָיָהּ.

כְּנֻחָה  
Kavanah  
אֲבוֹת וְאִמָּהוֹת  
Avot v'Imahot  
גְּבוּרוֹת  
G'vurot  
וּנְתֻנָה תְּקוּף  
Untaneh Tokef  
קְדוּשַׁת הַשֵּׁם  
K'dushat HaShem  
קְדוּשַׁת הַיּוֹם  
K'dushat HaYom  
שׁוֹפָר: מַלְכוּיוֹת  
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עֲבוּדָה  
Avodah  
הוֹדָאָה  
Hodaah  
שְׁלוֹם  
Shalom  
תְּפִלַּת הַלֵּב  
T'filat HaLev

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

*Kadosh atah, v'nora sh'mecha;  
v'ein elo-ah mibaladecha, kakatuv:  
"Vayigbah Adonai tz'vaot bamishpat;  
v'haEl hakadosh nikdash bitzdakah."*

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

You are holy.  
Your name is Awe.  
There is nothing divine beyond You —  
as the prophet Isaiah taught:  
“The Source of all might is exalted through justice,  
the God of holiness made holy through righteousness.”

בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.  
*Baruch atah, Adonai, haMelech hakadosh.*  
Blessed are You, Adonai, holy Sovereign.

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

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

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



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## God's Holiness

The Day's Holiness

Shofar: Sovereignty

Our Offering

Thanksgiving

Peace

Prayer of the Heart

**“THE SOURCE OF ALL MIGHT IS EXALTED THROUGH JUSTICE . . .”**

Hear the words of the Eternal!

“What need have I of all your sacrifices?” says Adonai.

“I am sated with the burnt offerings of rams,

the suet of fatlings,

the blood of bulls;

in lambs and he-goats

I take no delight.

They have become a burden to Me—

I cannot endure them.

And when you lift up your hands,

I will turn My eyes away from you;

though you pray at length,

I will not listen.

Your hands are stained with crime—

wash yourselves clean!

Put your evil doings

away from My sight.

Cease to do evil;

learn to do good.

Devote yourselves to justice;

defend the oppressed.

Uphold the rights of the orphan;

plead the cause of the widow.

And let justice roll down like waters,

righteousness, like a mighty stream.”

בְּרוּךְ הָאֵל הַקְּדוֹשׁ שֶׁנִּקְדָּשׁ בְּצַדִּיקָה.

*Baruch haEl hakadosh shenikdash bitzdakah.*Source of blessing, Holy God: we exalt You  
through our righteous deeds.

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**HEAR THE WORD . . . CAUSE OF THE WIDOW**, Isaiah 1:10a, 11, 14b–17.  
**AND LET JUSTICE . . . MIGHTY STREAM**, Amos 5:24.

Atah v'chartanu mikol haamim;  
ahavta otanu, v'ratzita banu.

V'romamtanu mikol hal'shonot,  
v'kidashtanu b'mitzvoticha.

V'keiravtanu, Malkein, laavodatecha;

v'shimcha hagadol v'hakadosh aleinu karata.

אתה בחרתנו מכל העמים,  
אהבת אותנו ורצית בנו.  
ורוממתנו מכל הלשונות,  
וקדשתנו במצותיך.  
וקרבתנו, מלפניו, לעבודתך,  
ושמך הגדול והקדוש עלינו קראת.

כְּנָה

Kavanah

אבות ואמהות  
Avot v'Imahot

גבורות

G'vurot

ונתנה תקף

Untaneh Tokef

קדשת השם

K'dushat HaShem

קדשת היום

K'dushat HaYom

שוֹפָר: מַלְכוּיוֹת

Shofar: Malchuyot

עבודה

Avodah

הודאה

Hodaah

שלום

Shalom

תפלת הלב

T'filat HaLev

You chose us, with love, to be messengers of mitzvot;  
and through us You made known Your aspirations.

Among all the many peoples,  
You gave us a pathway to holiness.

Among all the great nations,  
You uplifted us and made Yourself our Sovereign —  
and so we seek You and serve You  
and celebrate our nearness to Your presence.

Your great and sacred name has become our calling.

Vatiten-lanu, Adonai Eloheinu, b'ahavah et  
[Yom haShabbat hazeh v'et]

Yom HaZikaron hazeh:

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

mikra-kodesh,

zeicher litziat Mitzrayim.

ותתן לנו, יי אלהינו, באהבה את  
[יום השבת הזה ואת]

יום הזכרון הזה,

יום [זכרון] תרועה [באהבה],

מקרא קדש,

זכר ליציאת מצרים.

In Your love, Eternal our God,

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

a day for the shofar's joyful sound [remembered and cherished in our hearts];

a day of sacred assembly;

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

**YOU CHOSE US, WITH LOVE** אתה בחרתנו ... אהבת אותנו . . . *asher bachar-banu mikol haamim* (who has chosen us from all people). The Reform Movement has historically subscribed to the belief that Israel is a chosen people — not in the sense of being better than other peoples, but in the sense that we are chosen for a specific mission, to be a witness to the reality and oneness of God. But “chosenness” need not imply exclusivity: to say that the people Israel has been chosen to bear witness to the reality and teachings of God does not deny that God may well have chosen other peoples for other sorts of missions in the world.

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**WHY AM I DIFFERENT** from all others?

I cried in my loneliness,

And a thousand children's voices piped,

Why are we different from all other people?

But there are no two stones alike

In all the universe of pebbles.

No two leaves on any tree are just the same,

Nor animals, nor birds, nor people.

Difference is the mark of the hand of the Creator

And evolution is God's handiwork.

Each of us is meant to be ourselves

And each people to be great in its own way.

We are different in a universe of differences

Swimming in the moving waters of history.

We Jews want to be a warm current in an icy river,

We want to create a climate for living things.

Let us have courage to be thankful for our differences,

Let us pray for strength to accept our obligations.

**THIS PEOPLE'S** true history

is a history of encounters with God.

It has this history for its own sake

and for the sake of humanity.

It bears it and is borne by it.

Every people is a question

which God addresses to humanity;

and every people, from its own place,

with its special talents and possibilities,

must answer for its own sake

and for the sake of humanity.

**WHY AM I DIFFERENT.** By Ruth Brin (1921–2009).

**THIS PEOPLE'S TRUE HISTORY.** By Rabbi Leo Baeck (1873–1956). While imprisoned in the Theresienstadt concentration camp, Rabbi Baeck continued to teach and offer spiritual support; he also began a book titled *This People Israel: The Meaning of Jewish Existence*, where these words appear.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 יַעֲלֶה וַיָּבֹא וַיָּגִיעַ, וַיִּרְאֶה וַיִּרְצֶה  
 וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר  
 זְכוֹרָנוּ וּפְקוּדוֹתֵנוּ,  
 וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,  
 וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל,  
 לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה,  
 לְחַן וּלְחֶסֶד וּלְרַחֲמִים,  
 לְחַיִּים וּלְשָׁלוֹם,  
 בְּיוֹם הַזְּכוֹרֹן הַזֶּה.

כַּוָּנָה  
 Kavanah  
 אֲבוֹת וְאִמּוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 וּבְתֵנָה תִּקְרָא  
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 קְדוּשַׁת הַשֵּׁם  
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 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

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

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

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

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**“REMEMBERED . . . FOR LIFE . . .”**

Now we will count to twelve  
and we will all keep still.  
For once on the face of the earth,  
let's not speak in any language;  
let's stop for one second,  
and not move our arms so much.  
It would be an exotic moment  
without rush, without engines;  
we would all be together  
in a sudden strangeness.  
Fisherman in the cold sea  
would not harm whales  
and the man gathering salt  
would look at his hurt hands.  
Those who prepare green wars,  
wars with gas, wars with fire,  
victories with no survivors,  
would put on clean clothes  
and walk about with their brothers  
in the shade, doing nothing.  
What I want should not be confused  
with total inactivity.  
Life is what it is about;  
I want no truck with death.  
If we were not so single-minded  
about keeping our lives moving,  
and for once could do nothing,  
perhaps a huge silence  
might interrupt this sadness  
of never understanding ourselves  
and of threatening ourselves with death.  
Perhaps the earth can teach us  
as when everything seems dead  
and later proves to be alive.  
Now I'll count up to twelve  
and you keep quiet and I will go.

---

**REMEMBERED . . . FOR LIFE.** By Pablo Neruda (1904–1973).

Eloheinu v'Elohei avoteinu v'imoteinu, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

## *m'loch*

*al kol haolam kulo bichvodecha;*  
*v'hinasei al kol haaretz bikarecha.*

God who is ours  
and God of our fathers and mothers:

In Your glory  
*reign*

over the infinite expanse of space and time.

*V'hofa bahadar g'on uzecha,*  
*al kol yoshvei teiveil artzecha.*  
*V'yeida kol pa-ul ki atah f'alto;*  
*v'yavin kol yatzur ki atah y'tzarto.*

In Your grandeur,  
be exalted;  
through Your power,  
show us Your reality.  
Then all who dwell on earth shall understand  
that You are their maker.

*V'yomar kol asher n'shamah b'apo:*  
*"Adonai, Elohei Yisrael, melech;*  
*umalchuto — bakol mashalah."*

Astound us with the beauty of Your presence,  
so that every breath of life shall say:  
"Eternal is the God of Israel;  
all-embracing — God's rule and sovereignty."

מֶלֶךְ  
עַל כָּל הָעוֹלָם כְּלוּ בְּכַבּוֹדְךָ,  
וְהִנָּשֵׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ.

וְהוֹפֵעַ בְּהִדָּר גָּאוֹן עֲזָךְ,  
עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרְצְךָ.  
וַיַּדַּע כָּל פֶּעֻל כִּי אַתָּה פִּעֲלֵתוֹ,  
וַיְבִין כָּל יְצוּר כִּי אַתָּה יְצַרְתּוֹ.

וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ:  
יְיָ אֱלֹהֵי יִשְׂרָאֵל, מֶלֶךְ,  
וּמַלְכוּתוֹ בְּכֹל מַשְׁלָה.

כְּנָה

*Kavanah*

אֲבוֹת וְאִמּוֹת

*Avot v'Imahot*

גְבוּרוֹת

*G'vurot*

וּנְתִנָּה תְקוּף

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

**IN YOUR GLORY REIGN OVER THE INFINITE EXPANSE** מֶלֶךְ עַל כָּל הָעוֹלָם כְּלוּ בְּכַבּוֹדְךָ. This special prayer included in the Rosh HaShanah *T'filah* is attributed to the sage Rav (3rd century). It articulates a central theme of this day: *Malchuyot* — the celebration of God's sovereignty over all Creation, and the hope that in time all people will be united in God's service.

Focusing Prayer

God of All  
Generations

God's Powers

The Power of  
This Day

God's Holiness

The Day's Holiness

Shofar: Sovereignty

Our Offering

Thanksgiving

Peace

Prayer of the Heart

שופר

## שופר: מלכויות

*Shofar: Malchuyot**The Voice of Sovereignty*

According to Rabbah, the Holy One said: “On Rosh HaShanah, recite before Me words of *Malchuyot* (sovereignty), *Zichronot* (remembrance), and *Shofarot*. ‘Sovereignty’—so that you may acknowledge Me as ruler over you; ‘remembrance’—so that remembrances of you may rise up favorably before Me. And how shall all of this be accomplished? Through the sounds of the shofar.”

—Talmud *Rosh HaShanah* 34b

Like musical preludes, three traditional motifs announce the highest “peak” of Rosh HaShanah, the calls of the shofar—the ancient sounds that we call *t’kiah*, *sh’varim*, *t’ruah*, and *t’kiah g’dolah*.

The first motif is *Malchuyot* (sovereignty). Here, on the first day of the year, we encounter the challenges of the *Aleinu* prayer: to reflect on our unique identity as Jews; to meditate on what it means to praise God as the All-Sovereign, the Monarch of all; and to bow in reverence and submission to the Creator of all.

Passages from Torah, Psalms, and Prophets encourage us to consider the ways that God’s power is expressed in our lives, as well as on the role of the human spirit in the fulfillment of Zechariah’s prophecy: “On that day, God shall be one; and God’s name shall be one” (14:9).

Wondering what it means to say “on that day,” Henry Slonimsky wrote: “Maybe God and perfection are at the end and not at the beginning. . . . For how can God be called one—that is, real, if humankind is rent asunder in misery and poverty and hate and war? When humankind has achieved its own reality and unity, it will thereby have achieved God’s reality and unity. Till then God is merely an idea, an ideal: the world’s history consists in making that ideal real. In simple religious earnestness it can be said that God does not exist. Till now God merely subsists in the vision of a few great people’s hearts, and exists only in part, and is slowly being translated into reality.”

**ALEINU.** *Aleinu* became a concluding prayer for daily and Shabbat worship in the 12th century, but it had been composed nine hundred years earlier as a *piyut* (liturgical poem) for Rosh HaShanah. It is attributed to Abba Aricha, the Babylonian sage better known as Rav (the Master; 3rd century), on the basis of a Talmudic reference to the *Aleinu* as *t’kiata d’vei Rav* (shofar composition of the School of Rav; Jerusalem Talmud *Rosh HaShanah* 57a). In Daniel 2:37, we learn that the Persian sovereign was called “king of kings”; this may have led to the *Aleinu*’s assertion that God is *melech malchei ham’lachim* (the Sovereign of the kings of kings).

**HENRY SLONIMSKY**, 1884–1970.

# שוֹפָר

כְּנָה

Kavanah

אָבוֹת וְאִמְהוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

וּנְתָנָה תְּקוּף

Untaneh Tokef

קְדֻשַׁת הַשֵּׁם

K'dushat HaShem

קְדֻשַׁת הַיּוֹם

K'dushat HaYom

שׁוֹפָר: מַלְכוּיּוֹת

Shofar: Malchuyot

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִילַת הַלֵּב

T'filat HaLev

## Malchuyot: Accepting Your Sovereignty

We are stiff-necked and stubborn;  
teach us to bend before You.

Convinced we're right,  
entrenched in our own perspective,  
we resist Your call to repent.

Convinced we're self-sufficient,  
entrenched in the illusion of control,  
we resist Your call to humility.

Convinced we can have it all,  
entrenched in the dream of mastering the world,  
we resist Your call to wake up.

Today You summon us  
out of our arrogance,  
out of rigidity, fantasy,  
shallowness, self-deception.

Teach us to bend our knees,  
to bow our heads before the Mystery;  
to realize our frailty and our finitude.

Teach us to make You *melech* —  
sovereign in our life;  
to align ourselves with Your goodness and truth.

We would not bow before Pharaoh.  
We would not bow before the Persian lord.  
We would not submit to any power on earth  
or give ourselves to any material thing.  
But we, the Jewish people — stiff-necked, stubborn to the end —  
today we bow before You.

**TEACH US TO BEND.** Inspired by a teaching of Rabbi Menachem Mendel of Kotzk (1787–1859): “Bend! Dare to bend. The curvature of the shofar is *kafuf* (bent); it is bent to teach us to bend our stubbornness and our pride.”

**PERSIAN LORD.** An allusion to Mordechai's refusal to bow before Haman (Esther 3:2).



# שוֹפָר

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The Day's Holiness

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Peace

Prayer of the Heart

*V'ye-etayu chol l'ovdecha*

*vivar'chu shem k'vodecha*

*v'yagidu va-iyim tzidkecha*

*v'yidr'shucha amim lo y'da-ucha*

*vihal'lucha kol afsei aretz*

*v'yomru tamid, "Yigdal Adonai." ...*

May all be moved to serve You —  
praise Your presence, bless Your name.

Your splendor and Your justice  
sea and land shall then proclaim.

Let us seek Your face at sunrise;  
in the darkness teach Your ways.

May Your power and uniqueness  
be the essence of our days.

When we speak about Your glory,  
when we praise You for Your might —  
those who hear will feel Your presence,  
turn from darkness to the light.

Let seacoasts burst exultant,  
hills embrace You with joyful sounds.  
When all people sing together,  
the world shall see Your sovereign crown.

וַיֵּאָתֵיּוּ כָל לְעַבְדֶּיךָ  
וַיְבָרְכוּ שֵׁם כְּבוֹדֶיךָ  
וַיְגִידוּ בְּאֵיִם צְדִקְתֶּךָ  
וַיְדַרְשׁוּךָ עַמִּים לֹא יִדְעוּךָ  
וַיְהַלְלוּךָ כָּל אֶפְסֵי אֶרֶץ  
וַיֹּמְרוּ תָמִיד יִגְדַּל יי' ...

**MAY ALL BE MOVED.** A contemporary version of a Hebrew poem of unknown authorship, which may date back to the 7th century CE. An alphabetical acrostic appears in the third letter of the first word in each line. Its joyous vision of a world united under God's dominion echoes the theme of *Malchuyot* (Sovereignty).

# שוֹפָר

כֹּנָה  
Kavanah

אבות ואמהות  
Avot v'Imahot

גבורות  
G'vurot

ונתנה תקף  
Untaneh Tokef

קדשת השם  
K'dushat HaShem

קדשת היום  
K'dushat HaYom

שופר: מלכויות  
Shofar: Malchuyot

עבודה  
Avodah

הודאה  
Hodaah

שלום  
Shalom

תפלת הלב  
T'filat HaLev

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

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

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,  
שֶׁלֹא שָׁם חֲלַקְנוּ כֵּהֵם,  
וְגִרְלָנוּ כְּכֹל הַמּוֹנֵם.  
וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים  
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,  
הַקָּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ,  
וּמוֹשֵׁב יָקָר בְּשָׁמַיִם מִמַּעַל,  
וְשֹׁכֵן עֵזוֹ בְּגִבְהֵי מְרוֹמִים.  
הוּא אֱלֹהֵינוּ, אֵין עוֹד.  
אֵמֶת מַלְכָּנוּ אֵפֶס זֹלָתוֹ,  
כְּכָתוּב בְּתוֹרָתוֹ:

וַיְדַעַת הַיּוֹם וְהִשְׁבַּתְתָּ אֶל־לִבְבְּךָ,  
כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל  
וְעַל־הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

Ours is the duty to praise the All-Sovereign, to honor the Artist of Creation, who made us unique in the human family, with a destiny all our own. For this we bend our knees and bow with gratitude before the Sovereign Almighty — Monarch of All — the Wellspring of holiness and blessing, who spread out the sky and fashioned the land, who dwells in beauty far beyond sight, whose powerful presence is the loftiest height. You are our God; there is none else. We take as true Your sovereignty; there is no other — as Torah teaches: “Embrace and carry in your heart this day: In heaven above, on earth below, the Eternal is God. There is no other.”

SPREAD OUT . . . THE LAND אֶרֶץ . . . בּוֹטָה, Isaiah 51:13; Zechariah 12:1.

EMBRACE וַיְדַעַת, Deuteronomy 4:39.



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## God's Power — and Ours

Awake, you sleepers, from your sleep!  
Rouse yourselves from your slumber!

Awake, like Israel at the sea, to the joyful song of Miriam and Moses:

*Sing to the Eternal, for God has surged in triumph.  
The Eternal shall reign forever and ever!*

Awake, like Israel at Sinai, to the dignity of being God's partners:

*You shall be for Me a holy nation, a sovereign community of priests.*

Examine your deeds, and return to God.

Remember your Creator — you who are caught up in the daily routine,  
losing sight of eternal truth;  
you who waste your years in vain pursuits that neither profit nor save.

Hear the rousing call to repentance:

*With trumpets and the blast of shofar,  
raise a shout before the Eternal, the Sovereign.*

Hear and know the truth of a Higher Power:

*God is sovereign, robed in majesty.  
God is clothed with strength —  
so the world stands firm and cannot be shaken.*

---

**GOD'S POWER — AND OURS.** This reading, which centers on the theme of *Malchuyot* (God's sovereignty), sets forth a model of power shared between divine and human authorities. It juxtaposes Rabbi Moses Maimonides' famous interpretation of the shofar's call ("Awake . . . Examine . . . Look . . .," *Mishneh Torah, Hilchot T'shuvah* 3.4) with various verses from the Bible (in italics), including Exodus 15:21; 15:18; 19:6; Psalm 93:1; 98:6; 99:4; I Kings 19:11–12; Isaiah 52:1; Zechariah 14:9; and Deuteronomy 6:4.

**SURGED IN TRIUMPH**, Exodus 15:21. As commentator Robert Alter (b. 1935) points out, the Hebrew word *gaah* means "to triumph" yet also describes the sea's rising tide, as the Israelite slaves crossed into freedom.

**YOU SHALL BE FOR ME**, Exodus 19:6. To be a holy nation, a "kingdom of priests," is to attain the dignity of a sovereign people working in partnership with a sovereign God. As we read in Deuteronomy 30:12, the Torah "is not in heaven"; rather, we give God's word its significance by working to realize it in the world.

# שופר

כַּוְנָה

*Kavanah*

אֲבוֹת וְאִמְהוֹת

*Avot v'Imahot*

גְבוּרוֹת

*G'vurot*

וּנְתִנָּה תִקְוָה

*Untaneh Tokef*

קְדֻשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדֻשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

Return to God by pursuing justice and right:

*Majestic One who loves justice,  
You who established equity,  
You worked righteous judgment for Jacob.*

Look to your souls; improve your ways and your deeds.  
Let each of you abandon your evil ways, forsake your unworthy schemes.

Arise and see the glory of all being; open yourselves to the light of God:

*Awake, awake, O Zion!  
Clothe yourself in splendor;  
put on your robes of majesty.*

Listen well: in silence and stillness is the voice of God:

*There was a great and mighty wind, splitting mountains  
and shattering rocks . . .  
but the Eternal was not in the wind.  
After the wind — an earthquake; but the Eternal was not in  
the earthquake.  
After the earthquake — fire; but the Eternal was not in the fire.  
And after the fire — a soft murmuring sound.*

Through worthy deeds,  
bring near the day of unity and goodness — a glimpse of perfection:

*Adonai shall reign over all the earth!  
On that day, God shall be one; and God's name shall be one.  
Listen, Israel: Adonai is our God, Adonai is One!*

---

**LISTEN, ISRAEL**, Deuteronomy 6:4. Mishnah *B'rachot* 2:2 teaches that when we proclaim *Sh'ma Yisrael*, we take upon ourselves “the yoke of the sovereignty of heaven” and we acknowledge a power higher than ourselves, aligning ourselves with that power. These words are thus a fitting conclusion to the *Malchuyot* passage of Bible verses centered on God's sovereignty. In focusing on the mitzvah of “listening,” these final words prepare us for the sound of the shofar.



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## Kavanot: Focusing Meditations for the Sounding of the Shofar

1

*Ribono Shel Olam* — Power of All  
have compassion on the souls of Israel.  
Open their hearts to do *t'shuvah* before You;  
open their souls for the sake of returning to You.

2

Dwell on each sound of the shofar; contemplate its meaning.

*T'kiah* —

One whole note

*Sh'varim-T'ruah* —

Three broken notes; nine staccato notes

*T'kiah* —

One whole note

My return to the right path has the power to make me whole again.

*T'kiah* —

Once I was whole.

*Sh'varim-T'ruah* —

In the wear and tear of living, I became broken and shattered.

*T'kiah* —

My *t'shuvah* has the power to make me whole again.

3

Blessed are hearts that respond to the majestic music of the shofar.  
Blessed is the gift of life, the power of renewal that brings us to this day.

---

**KAVANOT.** (1) By Rabbi Moses of Kobrin (1784–1858); (2) Based on a teaching by Rabbi Isaiah Horowitz (ca. 1565–1630).

# שופר

Baruch atah, Adonai,  
Eloheinu melech haolam,  
asher kid'shanu b'mitzvotav,  
v'tzivanu lishmoa kol shofar.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,  
וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

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

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיָּנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ  
לְזִמְן הַזֶּה.

Source of blessing, Eternal our God,  
You fill the universe with majestic might —  
summoning us to hear the sound of the shofar.

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

*The shofar is sounded.*

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּקִיעָה  
תְּקִיעָה תְּרוּעָה תְּקִיעָה

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

T'kiah Sh'varim T'kiah

T'kiah T'ruah T'kiah

כְּוָנָה  
Kavanah

אָבוֹת וְאִמָּהוֹת  
Avot v'Imahot

גְּבוּרוֹת  
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וּנְתָנָה תְּקוּף  
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קְדֻשַׁת הַשֵּׁם  
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קְדֻשַׁת הַיּוֹם  
K'dushat HaYom

שׁוֹפָר: מַלְכוּיּוֹת  
Shofar: Malchuyot

עֲבוּדָה  
Avodah

הוֹדָאָה  
Hodaah

שְׁלוֹם  
Shalom

תְּפִלַּת הַלֵּב  
T'filat HaLev

**HEAR THE SOUND OF THE SHOFAR** לְשִׁמּוֹעַ קוֹל שׁוֹפָר. The sages of the Talmud (*Rosh HaShanah* 33b–34a), in defining the length and order of the shofar sounds, agree that they resemble different sorts of weeping: a melancholy sigh of three wavering blasts called *Sh'varim* (Broken); and short piercing cries of nine staccato notes called *T'ruah* (Shout). Also included is a longer blast, *T'kiah*, a call of alarm or joy. Thus, the combination of sounds conveys the double mood of Rosh HaShanah: both solemn trepidation and festive celebration.

# שוֹפָר

<p>Focusing Prayer</p> <p>God of All Generations</p> <p>God's Powers</p> <p>The Power of This Day</p> <p>God's Holiness</p> <p><b>The Day's Holiness</b></p> <p><b>Shofar: Sovereignty</b></p> <p>Our Offering</p> <p>Thanksgiving</p> <p>Peace</p> <p>Prayer of the Heart</p>	<p><i>Hayom harat olam,</i> <i>hayom yaamid bamishpat kol y'tzurei</i> <i>olamim —</i> <i>im k'vanim, im kaavadim.</i> <i>Im k'vanim:</i> <i>rachameinu k'racheim av al banim.</i> <i>V'im kaavadim:</i> <i>eineinu l'cha t'luyot,</i> <i>ad shet'choneinu v'totzi ka-or</i> <i>mishpateinu,</i> <i>ayom kadosh.</i></p>	<p>הַיּוֹם הָרַת עוֹלָם, הַיּוֹם יַעֲמִיד בַּמִּשְׁפָּט כָּל יְצוּרֵי עוֹלָמִים, אִם כְּבָנִים אִם פְּעֻבָּדִים. אִם כְּבָנִים, רַחֲמֵנוּ כְּרַחֵם אָב עַל בָּנִים. וְאִם פְּעֻבָּדִים, עֵינֵינוּ לְךָ תְּלוּיֹת, עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ, אִים קְדוֹשׁ.</p>
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Today the world is born anew. This day, the whole of creation stands before You to be judged. As we are Your children, love us in the way of mothers and fathers. As we are Yours in service, guide us by the light of Your justice, grace, and holiness.

<p><i>Areshet s'fateinu ye-erav l'fanecha,</i> <i>El ram v'nisa —</i> <i>meivin umaazin, mabit umakshiv</i> <i>l'kol t'kiateinu.</i> <i>Utkabeil b'rachamim uvratzon seder</i> <i>malchuyoteinu.</i></p>	<p>אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רָם וְנִשָּׂא, מֵבִין וּמְאֲזִין, מֵבִיט וּמְקַשֵּׁב לְקוֹל תְּקִיעֹתֵנוּ. וְתִקְבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר מַלְכוּיֹתֵינוּ.</p>
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Let the wishes of our lips — our heart's desire — be pleasing before You, God Most High. You are knowing and attentive, watchful and aware when we call out: *T'kiah!* Lovingly, favorably receive our prayers of *Malchuyot!*

**TODAY THE WORLD IS BORN ANEW** הַיּוֹם הָרַת עוֹלָם. Rosh HaShanah celebrates the creation of the universe, and also of human beings, blessed with the potential for continuous self-creation and self-improvement. Rabbi Hayyim Herman Kieval (1920–1991) writes: “Rosh HaShanah carries the momentous message that the human personality, the ‘crown of creation,’ possesses limitless capacities for renewal.” Thus the Sages teach that on Rosh HaShanah, God says to us: “My children, I look upon you as if today I had created a new creature” (Midrash *Leviticus Rabbah* 29.1).

Eloheinu v'Elohei avoteinu v'imoteinu,  
 [r'tzeih vimnuchateinu,]  
 kad'sheinu b'mitzvatecha;  
 v'tein chelkeinu b'Toratecha.  
 Sab'einu mituvecha;  
 v'sam'cheinu bishuatecha.  
 [V'hanchileinu, Adonai Eloheinu,  
 b'ahavah uvratzon Shabbat kodshecha;  
 v'yanuchu vah Yisrael,  
 m'kad'shei sh'mecha.]  
 V'taheir libeinu l'ovd'cha be-emet —  
 ki atah Elohim emet,  
 udvar'cha emet v'kayam laad.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 [רְצֵה בְּמִנוּחַתֵּנוּ]  
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
 וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ.  
 שְׂבַעְנוּ מִטוֹבְךָ  
 וְשַׂמְחֵנוּ בִישׁוּעַתְךָ.  
 וְהַחֲחִילֵנוּ, יְיָ אֱלֹהֵינוּ,  
 בְּאַהֲבָה וּבְרָצוֹן שְׁבֵת קִדְּשֶׁךָ,  
 וְיָנוּחוּ בְּהַ שְׂמֵךְ יִשְׂרָאֵל,  
 מִקִּדְּשֵׁי שְׁמֶךָ.]  
 וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת,  
 כִּי אַתָּה אֱלֹהִים אֱמֶת,  
 וְדַבַּרְךָ אֱמֶת וְקַיָּם לְעַד.

כְּנָה  
 Kavanah  
 אֲבוֹת וְאִמּוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 וּנְתִיבָה תְּקוּף  
 Untaneh Tokef  
 קִדְּשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קִדְּשַׁת הַיּוֹם  
 K'dushat HaYom  
 שׁוֹפָר: מַלְכוּיּוֹת  
 Shofar: Malchuyot  
 עֲבוּדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

God who is ours  
 and God of our fathers and mothers:  
 [may our rest on this Shabbat bring You pleasure;]  
 lead us to holiness through Your mitzvot;  
 and may each of us find a portion of Torah that is ours.  
 You bestow such goodness — teach us to be satisfied,  
 and to know the joy of Your salvation.  
 [Let Your holy Shabbat be our heritage, embraced freely and with love;  
 and may all our people bring holiness to Your name by resting on this day.]  
 Help us to serve You truly, with purity of heart —  
 for You are a faithful God, whose truth stands forever.

בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ,  
 מִקִּדְּשׁ [הַשְּׁבֵת וְ] יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

Baruch atah, Adonai, melech al kol haaretz,  
 m'kadeish [haShabbat v'] Yisrael v'Yom HaZikaron.

Our praise to You, Eternal One, whose power  
 pervades all the earth: You bring holiness [to Shabbat,]  
 to the people Israel and to this Day of Remembrance.

TEACH US TO BE SATISFIED שְׂבַעְנוּ מִטוֹבְךָ. Two statements in the Midrash emphasize the insatiability of human appetites. “Rabbi Aibu taught: None of us leaves this world with even half our desires fulfilled.” And: “One who has 100 coins wants 200” (Ecclesiastes Rabbah 34).



Focusing Prayer	<i>R'tzeih, Adonai Eloheinu, b'am'cha Yisrael.</i>	רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל.
God of All Generations	<i>Utfilatam b'ahavah t'kabeil b'ratzon,</i>	וּתְפַלְתֵּם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן,
God's Powers	<i>ut·hi l'ratzon tamid avodat</i>	וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת
The Power of This Day	<i>Yisrael amecha.</i>	יִשְׂרָאֵל עַמְּךָ.
God's Holiness	<i>El karov l'chol korav,</i>	אֵל קָרוֹב לְכֹל קְרָאִי,
The Day's Holiness	<i>p'neih el avadecha v'choneinu.</i>	פְּנֵיהָ אֵל עֲבָדֶיךָ וְחַבְּבֵנוּ.
Shofar: Sovereignty	<i>Sh'foch ruchacha aleinu,</i>	שְׁפֹךְ רוּחְךָ עָלֵינוּ,
Our Offering	<i>v'techezenah eineinu b'shuvcha l'Tziyon</i>	וְתַחְזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
Thanksgiving	<i>b'rachamim.</i>	בְּרַחֲמִים.
Peace	Eternal, our God, Your people Israel yearns for Your favor.	
Prayer of the Heart	Receive their prayer with loving acceptance,	
	and may You always desire Your people's worship.	
	Divine One, close to all who call upon You,	
	bring Your grace and presence near to those who serve You.	
	Pour forth Your spirit on us,	
	and may our eyes see Your merciful return to Zion.	

בָּרוּךְ אַתָּה, יי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

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

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

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

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

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

מוֹדִים אֲנַחְנוּ לָךְ,  
 שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד.  
 צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,  
 אַתָּה הוּא לְדוֹר וָדוֹר.  
 נוֹדֵה לְךָ וְנִסְפֵר תְּהִלַּתְךָ:  
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
 וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ,  
 וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ,  
 וְעַל גְּפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל יֵת,  
 עָרֵב וּבָקֵר וְצִהָרִים.  
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,  
 וְהַמְּרַחֵם, כִּי לֹא תָמוּ חַסְדֶּיךָ,  
 מֵעוֹלָם קִיֵּינוּ לָךְ.

כְּנָה  
 Kavanah  
 אֲבוֹת וְאִמּוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
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 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

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

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

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

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

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

Focusing Prayer

God of All  
Generations

God's Powers

The Power of  
This Day

God's Holiness

The Day's Holiness

Shofar: Sovereignty

Our Offering

**Thanksgiving**

Peace

Prayer of the Heart

**TO OUR SAGES** who toiled —

To the one who chopped wood; to the one who raised cattle

To the storekeeper, the cobbler, and the one who sold salt

To the one who brewed beer and the one who filled casks of wine

To the tailor; to the teacher; to the dealer in cotton

To the one who scrubbed clothing; to the keeper of vines

To the merchant of silk; to the one who plowed fields

To the builder of houses; to the doctors and scribes

To the blacksmith; to the tanner; to the digger of graves

Let us give thanks for a tradition that sanctifies work.

Let us honor those who toil and sustain the world

in noble and humble ways.

We acknowledge those whose labor goes unnoticed.

We praise the strength of their hands,

and the dedication of their hearts.

*GOD IS bringing you into a good land,  
a land with streams and springs and fountains  
that flow from valleys and mountains. (Deuteronomy 8:7)*

The Seer of Lublin taught:

As water flows forth in streams and wellsprings,

so does God's goodness—an ever-flowing fountain of compassion.

Know this, and you will feel the kindness of God

not only on the mountain peaks of life, but also in the valleys.

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**TO OUR SAGES.** Rabban Gamliel said: "Torah study is good together with an occupation" (*Pirkei Avot* 2:2). Among the many Talmudic rabbis whose occupations are mentioned here are the two whose debates shaped and defined Rabbinic Judaism: Hillel and Shammai.

**SEER OF LUBLIN.** The Chasidic rabbi Yaakov Yitzchak Horowitz (ca. 1745–1815).

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

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

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

וְעַל כָּל־מַלְכּוּתְךָ וְיִתְרוֹמַם שְׁמֶךָ,  
מִלְכָּנוּ, תָּמִיד לְעוֹלָם וָעֶד.

וּכְתַב לְחַיִּים טוֹבִים  
כָּל בְּנֵי בְרִיתְךָ.

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

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

Inscribe Your covenant partners  
for a life of goodness.

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

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

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

כְּנָה  
*Kavanah*

אָבוֹת וְאִמָּהוֹת  
*Avot v'Imahot*

גְּבוּרוֹת  
*G'vurot*

וּבְתִנָּה תִקְוָה  
*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם  
*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם  
*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת  
*Shofar: Malchuyot*

עֲבוּדָה  
*Avodah*

הוֹדָאָה  
*Hodaah*

שְׁלוֹם  
*Shalom*

תְּפִלַּת הַלֵּב  
*T'filat HaLev*

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

Focusing Prayer

God of All  
Generations

God's Powers

The Power of  
This Day

God's Holiness

The Day's Holiness

Shofar: Sovereignty

Our Offering

**Thanksgiving**

Peace

Prayer of the Heart

**GIVER OF LIFE** and all good gifts:  
Grant us also wisdom to use only what we need;  
Courage to trust your bounty;  
Imagination to preserve our resources;  
Determination to deny frivolous excess;  
And inspiration to sustain through temptation.

### **DUSTING**

Thank you for these tiny  
particles of ocean salt,  
pearl-necklace viruses,  
winged protozoans:  
for the infinite,  
intricate shapes  
of submicroscopic  
living things.

For algae spores  
and fungus spores,  
bonded by vital  
mutual genetic cooperation,  
spreading their  
inseparable lives  
from equator to pole.

My hand, my arm,  
make sweeping circles.  
Dust climbs the ladder of light.  
For this infernal, endless chore,  
for these eternal seeds of rain:  
Thank you. For dust.

בָּרַךְ אֱתָהּ, יי, הַטּוֹב שִׁמְחָה, וְלֵךְ נֶאֱחָה לְהוֹדוֹת.

*Baruch atah, Adonai, hatov shimcha, ulcha na-eh l'hodot.*

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

**GIVER OF LIFE.** By Patricia Winters.

**DUSTING.** By Marilyn Nelson (b. 1946).

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

haamurah mipi kohanim —  
am k'doshecha — kaamur:

“Y'varech-cha Adonai v'yishm'recha.”

Kein y'hi ratzon.

“Ya-eir Adonai panav eilecha vichuneka.”

Kein y'hi ratzon.

“Yisa Adonai panav eilecha

v'yaseim l'cha shalom.”

Kein y'hi ratzon.

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

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

May it be so.

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

May it be so.

May you see God's favor and goodness;

and may you partake of God's peace.

May it be so.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת  
הַכְּתוּבָה בַּתּוֹרָה,  
הָאֲמוּרָה מִפִּי כֹהֲנִים  
עִם קְדוּשָׁתָּהּ בְּאָמוּר:  
יְבָרְכֶךָ יְיָ וַיְשִׁמְרֶךָ.  
כֵּן יְהִי רָצוֹן.  
יֵאָר יְיָ פָּנָיו אֵלֶיךָ וַיְחַנֶּכֶךָ.  
כֵּן יְהִי רָצוֹן.  
יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ  
וַיִּשֶׂם לְךָ שְׁלוֹם.  
כֵּן יְהִי רָצוֹן.

כְּנָה

Kavanah

אֲבוֹת וְאִמּוֹת  
Avot v'Imahot

גְּבוּרוֹת

G'vurot

וּנְתִנָּה תּוֹקֵף

Untaneh Tokef

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

שׁוֹפָר: מַלְכוּיּוֹת

Shofar: Malchuyot

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

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

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

Focusing Prayer

God of All  
Generations

God's Powers

The Power of  
This Day

God's Holiness

The Day's Holiness

Shofar: Sovereignty

Our Offering

Thanksgiving

**Peace**

Prayer of the Heart

**“AND MAY YOU PARTAKE OF GOD’S PEACE”**

To think the same way, to share the same opinions—  
this is not peace.

Unity is not uniformity.

True peace comes through the expression of differences;  
many perspectives, each offering a partial view of the truth.

*Shalom* means wholeness.

Only when we open ourselves to understand all sides of an issue  
will we attain peace.

And so it is written: *Torah scholars increase peace in the world.*

Through their disagreements, truth will emerge and we will find *shalom*.

**DON’T STOP** after beating the swords  
into ploughshares, don’t stop! Go on beating  
and making musical instruments out of them.

Whoever wants to make war again  
will have to turn them into ploughshares first.

**SOMETIME**

Sometime there will be  
a great love  
like the love of rain  
erasing frontiers,  
growing in all the ears  
of corn of the Middle East.

Sometime, long before  
the End of Days, we shall  
beat into peace  
all words of hate and war.

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**AND MAY YOU PARTAKE OF GOD’S PEACE.** Based on the teaching of Rabbi Abraham Isaac Kook (1865–1935).

**SO IT IS WRITTEN,** Talmud *B’rachat* 64a.

**DON’T STOP.** By Yehuda Amichai (1924–2000), “An Appendix to the Vision of Peace.”

**SOMETIME.** By Yehudit Kafri (b. 1936).

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

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

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

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

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

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

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

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

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

כְּנָה

*Kavanah*

אֲבוֹת וְאִמָּהוֹת  
*Avot v'Imahot*

גְבוּרוֹת

*G'vurot*

וּנְתִנָּה תְקוּף

*Untaneh Tokef*

קְדֻשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדֻשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

*Baruch atah, Adonai, oseih hashalom.*

You are the Blessed One, Eternal Source of shalom.



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**THE MEDIEVAL NOTION** of the earth put man at the center of everything. The nuclear notion of the earth put him nowhere—beyond the range of reason even—lost in absurdity and war. This latest notion may have other consequences. Formed as it was in the minds of heroic voyagers who were also men, it may remake our image of mankind. No longer that preposterous figure at the center, no longer that degraded and degrading victim off at the margins of reality and blind with blood, man may at last become himself.

To see the earth as it truly is, small and blue and beautiful in that eternal silence where it floats, is to see ourselves as riders on the earth together, brothers on that bright loveliness in the eternal cold—brothers who know now they are truly brothers.

**LET THE PURSUIT** of peace and justice be our highest good; and may all people make peace their responsibility.

Let Torah be a light that guides our lives  
toward empathy and understanding,  
toward generosity of heart.

Let peace be our passion—chief among our prayers—  
every season of the year, every hour of the day.

בְּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשְּׁלוֹם.

*Baruch atah, Adonai, oseh hashalom.*

You are the Blessed One, Eternal Source of shalom.

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**THE MEDIEVAL NOTION OF THE EARTH.** By Archibald Macleish (1892–1982).

**SMALL AND BLUE AND BEAUTIFUL.** Macleish's meditation on co-existence was inspired by the photograph "Earthrise"—taken by Apollo 8 astronaut William Anders in 1968 during the first human voyage around the moon. The image, which became an icon of the Space Age, shows the earth rising over the moon in astonishing detail. Macleish gives voice (albeit in the gendered language of an earlier era) to a new human self-awareness made possible by 20th-century technology: a felt unity based on seeing ourselves from a new perspective. Macleish's hopeful vision found similar expression some millennia before space travel: *Hineih mah-tov umah-na-im shevet achim gam-yachad* (How good and how pleasant: brothers and sisters dwelling together; Psalm 133:1).

Elohai:  
 N'tzor l'shoni meira;  
 usfatai midabeir mirmah.  
 V'limkal'lai nafshi tidom;  
 v'nafshi ke-afar lakol tiyeh.  
 P'tach libi b'Toratecha;  
 uvmitzvotcha tirdof nafshi.  
 V'chol hachoshvim alai raah —  
 m'heirah hafeir atzatom,  
 v'kalkeil machashavtam.  
 Aseih l'maan sh'mecha.  
 Aseih l'maan y'minecha.  
 Aseih l'maan k'dushatecha.  
 Aseih l'maan Toratecha.  
 L'maan yeichal'tzun y'didecha,  
 hoshiah y'mincha vaaneini.

אֱלֹהֵי,  
 נִצֹר לְשׁוֹנֵי מִרְעַ,  
 וּשְׂפָתַי מִדַּבֵּר מִרְמָה.  
 וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם,  
 וְנַפְשִׁי כִּפְעַר לְכֹל תִּיְהֶה.  
 פְּתַח לִבִּי בְּתוֹרַתְךָ,  
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.  
 וְכֹל הַחֹשְׁבִים עָלַי רָעָה,  
 מְהִרָה הִפֵּר עֲצָתָם,  
 וְקַלְקַל מַחְשַׁבְתָּם.  
 עֲשֵׂה לְמַעַן שְׁמֶיךָ.  
 עֲשֵׂה לְמַעַן יְמִינְךָ.  
 עֲשֵׂה לְמַעַן קְדֻשַׁתְךָ.  
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ.  
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ,  
 הוֹשִׁיעָה יְמִינְךָ וְעַבְדִּי.

כְּנָה  
 Kavanah  
 אָבוֹת וְאִמְהוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 וּנְתִנָּה תְּקוּף  
 Untaneh Tokef  
 קְדֻשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קְדֻשַׁת הַיּוֹם  
 K'dushat HaYom  
 שׁוֹפָר: מַלְכוּיוֹת  
 Shofar: Malchuyot  
 עֲבוּדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

My God:

Keep my tongue from doing harm, and my lips from lies and deceit.  
 Before those who wrong me with words, may silence be my practice.  
 Before all human beings, let humility be my stance.  
 Open my heart to Your Torah, that I may follow its sacred path of duty.  
 Shatter, at once, the malicious plans of those who would do me harm.  
 Act, for the sake of Your name.  
 Act, for the sake of Your shielding hand.  
 Act, for the sake of Your holiness.  
 Act, for the sake of Your Torah.  
 For the sake of those who love You — their rescue and safety —  
 let Your shielding hand be the answer to my prayer.

**MY GOD: KEEP** אֱלֹהֵי נִצֹר, based on Psalm 34:14.

**KEEP MY TONGUE FROM DOING HARM** נִצֹר לְשׁוֹנֵי מִרְעַ. This prayer asks us to sit in silence and reflect on the hardest questions of all: When have I gossiped? Why did I gossip? And, about whom? Did I share confidential information, despite my promise not to? Did I pass along information that only my position or relationship or circumstances made available to me? Did I share innuendo, hearsay, or perhaps my own jealous ruminations because, by doing so, in some way, I feel better about me? (Rabbi Scott Hausman-Weiss, b. 1969)

**FOR THE SAKE OF THOSE WHO LOVE YOU** יְדִידֶיךָ ... לְמַעַן, Psalm 60:7.

## Focusing Prayer

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## Prayer of the Heart

**A PERSON OF SPIRIT** may begin a prayer  
in awe and trembling,  
saying within:

“Who am I, a creature made of earth,  
to stand before the Almighty in prayer?”

Such a person speaks only a partial truth—  
and does not yet know the higher truth:  
the truth that all things,  
even the material world,  
are filled with God's presence.

Indeed, that person cannot speak the words of prayer—  
better to remain silent before God.

Thus Scripture says:

*God is in heaven and you are upon the earth;  
do not rush to speak, and let your words be few.*

This is the meaning of the verse:

As long as you believe that God is only in heaven  
and does not fill the earth—  
*let your words be few.*

Only when you come to know  
that you too contain God's Presence—  
only then can you begin to pray.

**THREE THINGS** remind me of You,  
the heavens  
who are a witness to Your name  
the earth  
which expands my thought  
and is the thing on which I stand  
and the musing of my heart  
when I look within.

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**A PERSON OF SPIRIT.** Adapted from Rabbi David Shlomo of Tulczyn (19th c.).

**GOD IS IN HEAVEN,** Ecclesiastes 5:1.

**THREE THINGS.** By Carl Rakosi (1903–2004).

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

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

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

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

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

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

כְּוָנָה

*Kavanah*

אֲבוֹת וְאִמְהוֹת  
*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּנְתִנָּה תְּקוּף

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

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

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## *Verses and Questions for Reflection*

*Choose one or more.*

*Hear the sound of the shofar!*

*You who are caught up in the daily routine,*

*losing sight of eternal truth;*

*you who waste your years in vain pursuits that neither profit nor save.*

In what ways do my heart, mind, and soul need to be awakened by the shofar?

What truly matters to me? What makes me feel that my life is significant?

Am I too often wasting my most precious possession—the minutes, the hours,  
the days of my life?

*You are everything that we praise You for:*

*slow to anger, quick to forgive.*

Have I been *slow to anger*? *Quick to forgive*? What would my loved ones say?

Does anger interfere with my relationships?

Am I impatient at home? Am I intolerant with colleagues and friends?

*Avinu Malkeinu, may we taste anew the sweetness of each day.*

*Renew for us a year of goodness.*

Where do I find moments of sweetness and beauty?

As a new year begins, where will I devote my best energies?

How can I bring more goodness to the lives of others?

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**YOU WHO ARE CAUGHT UP . . . PROFIT NOR SAVE.** Words of Maimonides (1135–1204), from the *Malchuyot* section of the shofar service.

**YOU ARE EVERYTHING . . . QUICK TO FORGIVE.** From the *Untaneh Tokef* prayer.

**RENEW FOR US.** From the *Avinu Malkeinu* prayer.

# אָבִינוּ מַלְכֵנוּ

אָבִינוּ מַלְכֵנוּ  
*Avinu Malkeinu*

## *Avinu Malkeinu* · Almighty and Merciful

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

Compassionate Mother  
Omnipotent Lord  
Comforting presence  
Fathomless mystery  
*Avinu*  
*Malkeinu*

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

Embracing  
Confounding  
Accepting our frailty  
Decreeing our end  
*Avinu*  
*Malkeinu*

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

## Avinu Malkeinu

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

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

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

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

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

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

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

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

*The Divine That Is Present Within and Among Us**Avinu Malkeinu* —

We stand in awe; we draw close in love.

*Avinu Malkeinu* —

The Power that passes through us and pervades all things.

*Avinu Malkeinu* —

The Divine that is present within and among us.

*Avinu Malkeinu, sh'ma koleinu.* אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

We speak this sacred truth aloud.

*Avinu Malkeinu, chatanu l'fanecha.* אָבִינוּ מַלְכֵנוּ, חָטָאנוּ לְפָנֶיךָ.

We stand as one, accountable for our sins.

*Avinu Malkeinu, chamol aleinu* אָבִינוּ מַלְכֵנוּ, חָמַל עָלֵינוּ*v'al olaleinu v'tapeinu.* וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ.

We yearn for true compassion—for our children most of all.

*Avinu Malkeinu, kaleih dever v'cherev* אָבִינוּ מַלְכֵנוּ, כֹּלֵה דֵבַר וְחֶרֶב*v'raav mei-aleinu.* וְרָעַב מֵעָלֵינוּ.

May we resist the ravages of illness, fear, and despair.

**THE DIVINE THAT IS PRESENT WITHIN AND AMONG US.** This version of the traditional prayer reflects the kabbalistic notion that God is not an entity “out there,” separate and distinct from us. Rather, all things, including human beings, exist within God and are manifestations of the Divine. As Rabbi Isaac of Homel (early 19th century) taught: “There is nothing but God alone and . . . all is God.” This ancient and yet radical view offers us a less hierarchical sense of the *Avinu Malkeinu* prayer, in which we are not “praying to” anything, but acknowledging the greater reality of which we are a part.

**RESIST THE RAVAGES OF ILLNESS, FEAR, AND DESPAIR.** Asked by an interviewer what I thought of an experiment that seemed to show that praying for people in hospitals made no difference, I told her, “God’s job is not to make sick people healthy. That’s the doctor’s job. God’s job is to make sick people brave.” (Rabbi Harold Kushner, b. 1935)



## Avinu Malkeinu

*Avinu Malkeinu, kaleih kol tzar  
umastin mei-aleinu.*

Let us summon courage to withstand our enemies.

אָבִינוּ מַלְכֵנוּ, כְּלֵה כָּל צָר  
וּמַשְׁטִין מֵעֲלֵינוּ.

*Avinu Malkeinu, kotveinu b'sefer  
chayim tovim.*

Let the goodness of this gift of life be engraved upon our hearts.

אָבִינוּ מַלְכֵנוּ, כֹּתְבֵנוּ בְּסֵפֶר  
חַיִּים טוֹבִים.

*Avinu Malkeinu, chadeish aleinu  
shanah tovah.*

May we taste anew the sweetness of each day.

אָבִינוּ מַלְכֵנוּ, חֲדֵשׁ עָלֵינוּ  
שָׁנָה טוֹבָה.

*Avinu Malkeinu, malei yadeinu  
mibirchotecha.*

Let us wake up to the blessings already in our grasp.

אָבִינוּ מַלְכֵנוּ, מְלֵא יָדֵינוּ  
מִבְּרִכּוֹתֶיךָ.

*Avinu Malkeinu, choneinu vaaneinu;  
ki ein banu maasim.*

*Aseih imanu tz'dakah vachessed,  
v'hoshi-einu.*

However small our deeds, let us see their power to heal. May we save  
lives through compassion, generosity, and justice.

אָבִינוּ מַלְכֵנוּ, חֲנֹנוּ וְעֲנֵנוּ,  
כִּי אֵין בָּנוּ מַעֲשִׂים.  
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד,  
וְהוֹשִׁיעֵנוּ.

**MAY WE SAVE LIVES.** All traditional Jewish prayer, including Reform, speaks of “God’s power to save.” But this version of *Avinu Malkeinu* sees it differently: human action is a manifestation of God’s power. In other words, as the embodiment of God’s qualities (compassion, generosity, justice), it is we human beings who have the power to save lives. This is a compelling assertion to make when the inevitable question is raised in the wake of tragedy: Where was God?

# קריאת התורה

## *K'riat HaTorah* · Reading of the Torah

### Bringing the Torah into Our Midst

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

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

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

הוצאת התורה  
*Hotzaat HaTorah*

שְׁלֵשׁ עֶשְׂרֵי מִדּוֹת  
*Sh'losh-esreih Midot*

הַקֶּפֶה  
*Hakafah*

בְּרִכוֹת הַתּוֹרָה  
*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*

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

קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*

מִי שֶׁבֵרַךְ לְרַפּוּאָה  
*Mishebeirach  
 Lirfuah*

הַגְּבִיחָה וְגִלְגִּילָה  
*Hagbahah Uglilah*

בְּרַכַּת שְׁלִפְנֵי  
 הַהַפְטָרָה  
*B'rachah Shelifnei  
 HaHaftarah*

קְרִיאַת הַהַפְטָרָה  
*K'riat HaHaftarah*

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

שׁוֹפָר: זִכְרוֹנוֹת  
*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
 Torah*

שׁוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*

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

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

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

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

**INCOMPARABLE** אֵין־כְּמוֹךָ, Psalm 86:8.

**YOU GUIDE** מַלְכוּתְךָ, Psalm 145:13.

**BESTOW STRENGTH** יְיָ עֹז, Psalm 29:11.

**LET GOODNESS** הֵיטִיבָה, Psalm 51:20.

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

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

*Sh'ma, Yisrael:  
Adonai Eloheinu, Adonai echad!*

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

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

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

*Gad'lu l'Adonai iti;  
unrom'mah sh'mo yachdav.*

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

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

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

יְיָ אֱלֹהֵינוּ, אֵל רַחוּם וְחַנוּן,  
אֶרְךָ אַפַּיִם, וְרַב־חֶסֶד וְאֱמֶת.  
בִּצְרֵךְ חֶסֶד לְאֲלֵפִים,  
בְּשֵׂא עוֹן וּפְשָׁע וְחַטָּאָה, וְנִקְיָה.

שְׁמַע יִשְׂרָאֵל,  
יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ,  
קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

גְּדְלוּ לַיְיָ אֱתֵי,  
וּבְרוּמָמָה שְׁמוֹ יַחְדָּו.

לְךָ, יְיָ, הַגְּדֻלָּה וְהַגְּבוּרָה  
וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד,  
כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ.  
לְךָ, יְיָ, הַמַּמְלָכָה  
וְהַמִּתְנַשֵּׂא, לְכֹל לְרֹאשׁ.

הוצאת התורה  
*Hotzaat HaTorah*  
שלש עשרה מדות  
*Sh'losh-esreih Midot*  
הקפה  
*Hakafah*

ברכות התורה  
*Birchot HaTorah*  
ברכת הגומל  
*Birkat HaGomeil*  
מי שברך לעולים  
לתורה  
*Mi Shebeirach L'olim  
LaTorah*

קריאת התורה  
*K'riat HaTorah*  
מי שברך לרפואה  
*Mishebeirach  
Lirfuah*  
הגבהה וגלילה  
*Hagbahah Uglilah*

ברכה שלפני  
ההפטרה  
*B'rachah Shelifnei  
HaHaftarah*

קריאת ההפטרה  
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ברכה שאחרי  
ההפטרה  
*B'rachah  
She-acharei  
HaHaftarah*

שופר: זכרונות  
*Shofar: Zichronot*

תפלות הקהלה  
*T'filot HaK'hilah*

הכנסת ספר תורה  
*Hachnasat Sefer  
Torah*

שופר: שופרות  
*Shofar: Shofarot*

<b>Hakafah Selections</b>		
Welcoming the Torah	<i>Rom'mu Adonai Eloheinu,</i> <i>v'hishtachavu lahadom raglav —</i> <i>kadosh hu.</i>	רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּ לַהֲדוֹם רַגְלֵינוּ, קָדוֹשׁ הוּא.
God's Thirteen Attributes	<i>Rom'mu Adonai Eloheinu,</i> <i>v'hishtachavu l'har kodsho —</i>	רוֹמְמוּ יי אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּ לְהַר קֹדֶשׁוֹ,
The Torah in Our Midst	<i>ki-kadosh Adonai Eloheinu.</i>	כִּי־קָדוֹשׁ יי אֱלֹהֵינוּ.
Torah Blessings	Exalt Adonai our God — bow to God's sovereignty; bow toward God's holy mountain, for Adonai our God is holy.	
Thanksgiving Blessing		
Blessing for the Aliyah		
Torah Reading		
Prayer for Healing	<i>Al sh'loshah d'varim haolam omeid:</i>	עַל שְׁלוֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:
Raising the Torah	<i>al haTorah,</i>	עַל הַתּוֹרָה,
Blessing before Haftarah	<i>v'al haavodah,</i>	וְעַל הָעֲבוֹדָה,
Haftarah	<i>v'al g'milut chasadim.</i>	וְעַל גְּמִילוּת חֲסָדִים.
Blessing after Haftarah	Upon three things the world stands: study of Torah, worship of God, and acts of human kindness.	
Shofar: Remembrance	<i>Yisrael v'Oraita v'Kudsha, b'rich hu,</i>	יִשְׂרָאֵל וְאוֹרֵי־תֵא וְקוֹדֶשׁ אֱבִירָךְ הוּא
Community Blessings	<i>chad hu!</i>	חַד הוּא.
Returning Torah to Ark	<i>Torah orah — hal'luyah!</i>	תּוֹרָה אוֹרָה, הַלְלוּיָהּ.
Shofar: Hope	Israel, Torah, and our blessed, holy God are one and unique! Torah is light — All sing God's praise!	

*Torah readings begin on page 238. Alternative readings are on pages 328–33.*

**ADONAI, ADONAI** יי יי (*facing page*), Exodus 34:6–7.

**SH'MA** שְׁמַע (*facing page*), Deuteronomy 6:4.

**EXALT THE ETERNAL . . . ABOVE ALL** שֶׁלֹּכְל לְרֵאשׁ לִי . . . לְכַל לְרֵאשׁ לִי (*facing page*). We might expect that the biblical verses chanted when the Torah is taken from the ark (Psalm 34:4) and carried through the congregation (I Chronicles 29:11) would praise the Torah. Instead, their subject is God's greatness “above all.” In choosing these verses, the Sages wanted to remind us to direct our worship only toward God, rather than making an idol of the scroll itself.

**EXALT ADONAI** יי רֹמְמוּ, Psalm 99:5, 9.

**UPON THREE THINGS** עַל שְׁלוֹשָׁה דְּבָרִים, Mishnah *Avot* 1:2.

## Blessing Before the Torah Reading

*Bar'chu et Adonai hamvorach.*

בְּרַכּוּ אֶת יְיָ הַמְּבַרְךָ.

*Congregation responds:*

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

בָּרוּךְ יְיָ הַמְּבַרְךָ לְעוֹלָם וָעֶד.

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

בָּרוּךְ יְיָ הַמְּבַרְךָ לְעוֹלָם וָעֶד.

*Baruch atah, Adonai,*

בָּרוּךְ אַתָּה, יְיָ,

*Eloheinu melech haolam,*

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

*asher bachar-banu mikol haamim*

אֲשֶׁר בָּחַר-בָּנוּ מִכָּל הָעַמִּים

*v'natan-lanu et torato.*

וְנָתַן-לָנוּ אֶת תּוֹרָתוֹ.

Bless the Eternal, the Blessed One.

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

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

Blessed are You, Eternal, our God, supreme Power of the universe,  
who embraced us and gave us this Teaching,

having chosen us to embody Torah among the peoples of the earth.

בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

*Baruch atah, Adonai, notein haTorah.*

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

## Blessing After the Torah Reading

*Baruch atah, Adonai,*

בָּרוּךְ אַתָּה, יְיָ,

*Eloheinu melech haolam,*

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

*asher natan-lanu Torat emet,*

אֲשֶׁר נָתַן-לָנוּ תּוֹרַת אֱמֶת,

*v'chayei olam nata b'tocheinu.*

וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.

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

בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

*Baruch atah, Adonai, notein haTorah.*

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

הוצאת התורה

*Hotzaat HaTorah*

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת

*Sh'losh-esreih Midot*

הַקָּפָה

*Hakafah*

בְּרִכּוֹת הַתּוֹרָה

*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל

*Birkat HaGomeil*

מִי שְׁבָרַךְ לְעוֹלָיִם

לְתוֹרָה

*Mi Shebeirach L'olim*

*LaTorah*

קְרִיאַת הַתּוֹרָה

*K'riat HaTorah*

מִי שְׁבָרַךְ לְרַפּוּאָה

*Mishebeirach*

*Lirfuah*

הַגְּבֵהָה וּגְלִילָה

*Hagbahah Uglilah*

בְּרַכַּה שְׁלִפְנֵי

הַהַפְטָרָה

*B'rachah Shelifnei*

*HaHaftarah*

קְרִיאַת הַהַפְטָרָה

*K'riat HaHaftarah*

בְּרַכַּה שְׂאֲחָרַי

הַהַפְטָרָה

*B'rachah*

*She-acharei*

*HaHaftarah*

שׁוֹפָר: זִכְרוֹנוֹת

*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה

*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה

*Hachnasat Sefer*

*Torah*

שׁוֹפָר: שׁוֹפָרוֹת

*Shofar: Shofarot*

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

### BLESSING BEFORE THE TORAH READING

Source of blessing,  
Your presence fills creation.  
You have enlightened our path  
with the wisdom of Torah,  
giving it to the Jewish people  
as their particular treasure.  
We give You praise, Merciful One,  
who gives this Torah to the Jewish people.

### BLESSING AFTER THE TORAH READING

Source of blessing,  
Your presence fills creation.  
This Torah is a teaching of truth,  
and from it comes enduring life  
for those who embrace it.  
We give You praise, Merciful One,  
who gives this Torah to the Jewish people,  
for the sake of all humanity.

---

**BLESSING BEFORE AND AFTER THE TORAH READING.** In some congregations, people who are not Jewish come to the *bimah* to accompany their Jewish partner, or as part of a group honor. The blessings above may be appropriate on such occasions.

**WHO GIVES THIS TORAH.** The Rabbinic sages viewed Torah as a special gift bestowed on the Jewish people, but emphasized that all people are welcome to partake of the gift and acquire learning. A 3rd-century midrash teaches: "Torah is likened to three things: to the desert, to fire, and to water. This teaches us that just as these three things are free to all who come into the world, so also are the words of Torah free and available to all who come into the world" (*M'chilta d'Rabbi Yishmael, Bachodesh 20:2*).

## Preparing for Birkat HaGomeil — At a Time of Profound Thanks

A teaching of our Sages:  
in the presence of the sacred scroll,  
we give thanks for the blessings in our lives.

Rav Judah said in the name of Rav:  
“Who should offer thanksgiving?  
Those who have completed an arduous voyage,  
those who have recovered from an illness or injury,  
and prisoners who have been set free.”

In the midst of the congregation,  
we honor those who have come through  
times of challenge, difficulty, or danger.

Today we celebrate their survival.  
Together we give thanks:  
for the resilience of the body,  
for the strength of the human spirit;  
for the precious gift of life,  
experienced with new intensity  
when life has been at risk.

---

**RAV JUDAH SAID.** Adapted from a passage in the Talmud (*B'rachot* 54b), which is the basis for the blessing known as *Birkat HaGomeil* — a public declaration of thanks recited by those who have survived dangerous experiences. While the Talmud lists specific classes of people who should recite the blessing, anyone who has gone through major surgery, a frightening airplane landing, or any difficult or traumatic experience may recite it. We might also include among “prisoners who have been set free” those who have worked to overcome an addiction or have escaped an abusive relationship.

הוצאת התורה  
*Hotzaat HaTorah*

שֶׁלֶשׁ נְשָׂרָה מִדּוֹת  
*Sh'losh-esreih Midot*

הַקֶּפֶה  
*Hakafah*

בְּרִכוֹת הַתּוֹרָה  
*Birchot HaTorah*

בְּרִכַּת הַגּוֹמֵל  
*Birkat HaGomeil*

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

קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*

מִי שֶׁבָּרַךְ לְרַפּוּאָה  
*Mishebeirach  
Lirfuah*

הַגְּבָהָה וּגְלִילָה  
*Hagbahah Uglilah*

בְּרַחַה שֶׁלִּפְנֵי  
הַהַפְּטָרָה  
*B'rachah Shelifnei  
HaHaftarah*

קְרִיאַת הַהַפְּטָרָה  
*K'riat HaHaftarah*

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

שׁוֹפָר: זִכְרוֹנוֹת  
*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

שׁוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*



## Birkat HaGomeil — Sharing Thankfulness

Welcoming the  
Torah

God's Thirteen  
Attributes

The Torah in Our  
Midst

Torah Blessings

Thanksgiving  
Blessing

Blessing for the  
Aliyah

Torah Reading

Prayer for Healing

Raising the Torah

Blessing before  
Haftarah

Haftarah

Blessing after  
Haftarah

Shofar:  
Remembrance

Community  
Blessings

Returning Torah  
to Ark

Shofar: Hope

*Individual prays:*

*Baruch atah, Adonai,*

*Eloheinu melech haolam,*

*hagomeil l'chayavim tovot,*

*sheg'malani kol tov.*

Blessed are You, our God Eternal; Your majesty fills the universe —  
through Your generosity I have experienced Your goodness.

*Congregation responds (for a man):*

*Amen.*

*Mi sheg'mal'cha kol tov,*

*hu yigmolcha kol tov selah.*

*(for a woman)*

*Amen.*

*Mi sheg'maleich kol tov,*

*hu yigmaleich kol tov selah.*

*(for both, or for men)*

*Amen.*

*Mi sheg'molchem kol tov,*

*hu yigmolchem kol tov selah.*

*(for women)*

*Amen.*

*Mi sheg'molchen kol tov,*

*hu yigmolchen kol tov selah.*

*Amen.*

May the Source of goodness bring you goodness at all times.

בָּרוּךְ אַתָּה, יי,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

הַגּוֹמֵל לְחַיָּבִים טוֹבוֹת,

שֶׁגַּמְלָנִי כֹּל טוֹב.

אָמֵן.

מִי שֶׁגַּמְלָךְ כֹּל טוֹב,

הוּא יִגְמְלָךְ כֹּל טוֹב סְלָה.

אָמֵן.

מִי שֶׁגַּמְלֶיךָ כֹּל טוֹב,

הוּא יִגְמְלֶיךָ כֹּל טוֹב סְלָה.

אָמֵן.

מִי שֶׁגַּמְלֶכֶם כֹּל טוֹב,

הוּא יִגְמְלֶכֶם כֹּל טוֹב סְלָה.

אָמֵן.

מִי שֶׁגַּמְלֶכֶן כֹּל טוֹב,

הוּא יִגְמְלֶכֶן כֹּל טוֹב סְלָה.

## Blessing for Those Called to the Torah

*Mi shebeirach avoteinu v'imoteinu*

*Avraham, Yitzchak, v'Yaakov,*

*Sarah, Rivkah, Rachel, v'Leah,*

*hu y'vareich et*

— *ben* — *baavur she-alah hayom /*

— *bat* — *baavur she-al'tah hayom /*

— *mibeit* — *baavur she-alu hayom /*

*kol hak'ruim asher alu hayom*

*lichvod haMakom v'lichvod haTorah*

[*v'lichvod haShabbat*]

*v'lichvod Yom HaZikaron.*

*HaKadosh, baruch hu,*

*yishm'reihu/yishm'reha/yishm'reim*

*v'yatzileihu/v'yatzileha/v'yatzileim*

*mikol tzarah v'tzukah, umikol nega umachalah,*

*v'yishlach b'rachah v'hatzlachah*

*b'chol maaseih yadav/yadeha/y'deihem,*

*v'yicht'veihu/v'yicht'veha/v'yicht'veihem*

*v'yicht'meihu/v'yicht'meha/v'yicht'meim*

*l'chayim tovim b'Yom HaZikaron hazeh*

*im kol Yisrael. V'nomar: Amen.*

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֲבֹרָהֶם יִצְחָק וְיַעֲקֹב,

שָׂרָה, רִבְקָה, רָחֵל וְלֵאָה,

הוּא יְבָרֵךְ אֶת

— בֶּן — בְּעִבּוֹר שְׁעָלָה הַיּוֹם \

— בַּת — בְּעִבּוֹר שְׁעָלְתָּה הַיּוֹם \

— מִבֵּית — בְּעִבּוֹר שְׁעָלוּ הַיּוֹם \

כָּל הַקְרוּאִים אֲשֶׁר עָלוּ הַיּוֹם

לְכָבוֹד הַמָּקוֹם וְלְכָבוֹד הַתּוֹרָה

[וְלְכָבוֹד הַשַּׁבָּת]

וְלְכָבוֹד יוֹם הַזִּכְרוֹן.

הַקְדוֹשׁ בְּרוּךְ הוּא

יִשְׁמְרֵהוּ וְיִשְׁמְרֵהוּ וְיִשְׁמְרֵם

וְיִצִּילֵהוּ וְיִצִּילֵהוּ וְיִצִּילֵם

מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחְלָה,

וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה

בְּכָל מַעֲשֵׂה יָדָיו וְיִדְּיָהּ וְיִדְּיָהֶם,

וְיַכְתִּיבֵהוּ וְיַכְתִּיבֵהוּ וְיַכְתִּיבֵיהֶם

וְיַחְתִּמֵהוּ וְיַחְתִּמֵהוּ וְיַחְתִּמֵם

לְחַיִּים טוֹבִים בְּיוֹם הַזִּכְרוֹן הַזֶּה

עִם כָּל יִשְׂרָאֵל. וְנֹאמַר: אָמֵן.

הוצאת התורה

*Hotzaat HaTorah*

שְׁלֹשׁ עֶשְׂרֵה מִדּוֹת

*Sh'losh-esreih Midot*

הַקֶּפֶה

*Hakafah*

בְּרֻכּוֹת הַתּוֹרָה

*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל

*Birkat HaGomeil*

מִי שֶׁבֵרַךְ לְעוֹלָם

הַתּוֹרָה

*Mi Shebeirach L'olim*

*LaTorah*

קְרִיאַת הַתּוֹרָה

*K'riat HaTorah*

מִי שֶׁבֵרַךְ לְרַפּוּאָה

*Mishebeirach*

*Lirfuah*

הַגְּבִיחַ וְגִלְיָה

*Hagbahah Uglilah*

בְּרַכַּת שְׁלֹפְנֵי

הַהַפְטָרָה

*B'rachah Shelifnei*

*HaHaftarah*

קְרִיאַת הַהַפְטָרָה

*K'riat HaHaftarah*

בְּרַכַּת שְׂאֲחָרֵי

הַהַפְטָרָה

*B'rachah*

*She-acharei*

*HaHaftarah*

שׁוֹפָר: זְכוֹרוֹנוֹת

*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה

*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה

*Hachnasat Sefer*

*Torah*

שׁוֹפָר: שׁוֹפָרוֹת

*Shofar: Shofarot*

May the One who brought blessings to Abraham and Sarah;

to Isaac and Rebecca;

to Jacob, Rachel, and Leah,

bring blessings to \_\_\_\_\_, who rise(s) today

to honor God, Torah, [[this day of Shabbat.](#)]

and the Day of Remembrance —

the blessing of safety and protection in time of trouble,

the blessing of comfort and healing in time of illness,

the blessing of success and fulfillment in all endeavors.

On this Day of Remembrance,

inscribe and seal him/her/them and all Israel for a life of goodness.

And together we say: *Amen.*

Welcoming the Torah	<b>Blessing for Those Celebrating a Joyous Event in Their Lives</b>
God's Thirteen Attributes	May the One who creates joy and fulfillment bless those who rise on this festive day in celebration of a <i>simchah</i> in their lives.
The Torah in Our Midst	May they remain grateful always, aware of their blessings,
Torah Blessings	alive to the wonder that has touched their souls.
Thanksgiving Blessing	Let them be messengers of delight, bringing warm smiles and the glow of happiness to all they encounter.
<b>Blessing for the Aliyah</b>	And may the love and good fortune they have known inspire them to share with others.
Torah Reading	Our hearts rejoice with our friends today — we join with them and their families; and together we say:
Prayer for Healing	<i>Give thanks to the Eternal, for God is good. God's love endures forever.</i>
Raising the Torah	
Blessing before Haftarah	
Haftarah	
Blessing after Haftarah	<b>Blessing for Those Who Have Brought Honor to Our Community and Our People</b>
Shofar: Remembrance	May the Creator of conscience, who implants within us the desire to do good, bless you who rise today to receive our gratitude and praise.
Community Blessings	May you take joy in your achievements, find meaning in a life of service, and may you go from strength to strength.
Returning Torah to Ark	We pray that all your endeavors will prosper, and that your deeds will inspire others, bringing honor to our community and our people.
Shofar: Hope	We join with your friends and family in celebration of your good works, and together we say: <i>Kol hakavod</i> — all honor to you! For you honor us through your deeds.

---

**CREATES JOY AND FULFILLMENT.** Inspired by the Seven Benedictions for a wedding.  
**GIVE THANKS,** Psalm 118:29.

## Introduction to the Torah Readings for Rosh HaShanah

The Torah readings chosen by our Sages for Rosh HaShanah highlight central themes of the Days of Awe. These are, first of all, stories about moral choices—individuals confronted with difficult decisions, competing loyalties, and conflicts of interest. Genesis 21, the traditional reading for the first day of Rosh HaShanah, centers on the troubled relationship of Sarah, Hagar, and Abraham. Genesis 22, the traditional reading for the second day, presents the story of *Akeidat Yitzchak* (The Binding of Isaac), in which God asks Abraham to offer his beloved son on Mount Moriah.

Rather than moral exemplars, the Torah presents flawed human beings wrestling with intense emotions: love and fear; anger and jealousy; fervent faith and profound self-doubt. Their struggles remind us of our own complex family dynamics and personal dilemmas. In this season of self-reflection, we are drawn into stories that demonstrate the challenges of discerning God's voice and choosing the right path.

Both stories center on a dramatic moment in which the characters' eyes are opened to reveal a new direction for their lives. Hagar sees a well in the wilderness; Abraham sees a ram caught in the thicket. This change in perception, this instant of renewed vision, holds the promise that we, too, might discover new possibilities and resources for our lives as we contemplate the year ahead.

Most of all, these are stories that affirm life. In Genesis 21, young Ishmael comes close to death; Isaac is imperiled in Genesis 22, and with him the future of the Jewish people. In the end, both sons of Abraham are saved; both receive the divine promise that their line will endure—a message that recalls our own fervent prayers to be “inscribed for life” and renewed for a good year.

Genesis 1, offered as an alternative reading for Rosh HaShanah, recalls the Rabbinic view of the New Year as the anniversary of creation, and of human beings in particular. This story, too, affirms the value of life in this world, with its repeated refrain of *ki tov* (God saw that it was good) reminding us to protect nature and orient our lives toward goodness. Genesis 18, another alternative reading, shows us Abraham challenging the Judge of the whole earth to do justice—a story of compassionate engagement with the fate of the world for this *Yom HaDin* (Day of Judgment).

*The alternative Torah readings “At the Beginning” (Genesis 1:1–2:3) and “Shall Not the Judge of the Whole Earth Do Justice?” (Genesis 18:16–33) are on pages 328–33.*

הוצאת התורה

*Hotzaat HaTorah*

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת

*Sh'losh-esreih Midot*

הַקַּפָּה

*Hakafah*

בְּרִכוֹת הַתּוֹרָה

*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל

*Birkat HaGomeil*

מִי שֶׁבָּרַךְ לְעוֹלָיִם

לְתוֹרָה

*Mi Shebeirach L'olim*

*LaTorah*

קְרִיאַת הַתּוֹרָה

*K'riat HaTorah*

מִי שֶׁבָּרַךְ לְרַפּוּאָה

*Mishebeirach*

*Lirfuah*

הַגְּבֵיחַ וּגְלִילָה

*Hagbahah Uglilah*

בְּרַכַּת שֶׁלֶפְנֵי

הַהַפְּטָרָה

*B'rachah Shelifnei*

*HaHaftarah*

קְרִיאַת הַהַפְּטָרָה

*K'riat HaHaftarah*

בְּרַכַּת שְׂאֲחָרֵי

הַהַפְּטָרָה

*B'rachah*

*She-acharei*

*HaHaftarah*

שׁוֹפָר: זְכֵרוֹנוֹת

*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה

*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה

*Hachnasat Sefer*

*Torah*

שׁוֹפָר: שׁוֹפָרוֹת

*Shofar: Shofarot*

Welcoming the  
Torah

God's Thirteen  
Attributes

The Torah in Our  
Midst

Torah Blessings

Thanksgiving  
Blessing

Blessing for the  
Aliyah

**Torah Reading**

Prayer for Healing

Raising the Torah

Blessing before  
Haftarah

Haftarah

Blessing after  
Haftarah

Shofar:  
Remembrance

Community  
Blessings

Returning Torah  
to Ark

Shofar: Hope

## Commentary on the Torah Readings (Genesis 21 and 22)

**ABRAHAM EPITOMIZES** the human capacity for self-transcendence, for knowing that it is not his needs and wants that are preeminent, but God's. Chasidic thought calls this *m'sirat nefesh*, the "surrendering of one's self." *M'sirat nefesh* has to do with a willingness to give up the things that you hold dear to bring about something better. It encompasses the ordinary self-sacrifice that parents practice for the sake of their children, as well as the extraordinary courage that Israeli soldiers demonstrate for the sake of their comrades.

Many of us want our Judaism comfortable and familiar. The notion that Judaism might make demands on us, might call us to *m'sirat nefesh*, is off-putting. In fact, much in Judaism is opposed to our lifestyle and culture. The *Akeidah* reminds us that the Torah of Abraham disputes the torah of complacency, ease, and self-satisfaction.

This, then, is the power of the *Akeidah* and, for me, the reason for its association with Rosh HaShanah. Just as Rosh HaShanah summons us to engage in *cheshbon hanefesh*, "self-examination," the *Akeidah* summons us to engage in *m'sirat nefesh*, to relinquish cherished parts of ourselves in order to serve God.

—Rabbi Alan Henkin (b. 1950)

**IN CONTRAST TO** pagan traditions, in which gods cannot control their own fates and are enslaved by their physical needs, the God of Israel is liberated from such concerns and focuses instead on the moral growth of humanity, God's offspring and loving partners. Hence our Torah is consumed with the ever-urgent questions of how to establish moral relationships with God and with other human beings. The accounts of Genesis 21 and 22, the traditional scriptural readings for Rosh HaShanah, bring these issues into sharp contrast and, most particularly, the dilemma of perceiving our relationship with God as conflicting with our relationship with the people we love.

Avraham's all-consuming desire to do God's will at the expense of the welfare of those he loves most (Sarah, Hagar, Yishmael, Yitzchak) points to areas for moral growth and development in all of us. When we see God as wholly other and divorced from the immediate world of our relationships with human beings, we fail to recognize the God within us and the divine spark within others. God becomes splintered and deformed, and our moral lives do as well.

—Rabbi Amy Scheinerman (b. 1957)

## Through Isaac Your Seed Shall Go Forth (Genesis 21)

And Adonai remembered Sarah, as promised; and that which had been spoken Adonai fulfilled for Sarah. <sup>2</sup> And Sarah conceived and bore a son to Abraham, in his old age, at the appointed time that God had told him. <sup>3</sup> And Abraham called his son, the one born to him, whom Sarah bore to him, by the name Isaac (*Yitzchak*, “He-Will-Laugh”). <sup>4</sup> And Abraham circumcised Isaac, his son, at the age of eight days, as God had commanded him. <sup>5</sup> And Abraham’s age was one hundred years when Isaac, his son, was born to him. <sup>6</sup> And Sarah said:

“God has brought me laughter.  
All who hear will laugh on my account.”

<sup>7</sup> And she said:

“Who would have told Abraham,  
‘Sarah will nurse children’?  
And yet I have given him a son in his  
old age!”

<sup>8</sup> And the boy grew and he was weaned; and Abraham prepared a great feast on the day of Isaac’s weaning.

<sup>9</sup> Now Sarah saw the Egyptian Hagar’s son—the one she bore to Abraham—laughing. <sup>10</sup> And she said to Abraham: “Expel this servant-woman and her son, for the son of this servant-woman will not share the inheritance with my son, not with Isaac.” <sup>11</sup> In Abraham’s eyes this seemed wrong, for it concerned his son.

<sup>12</sup> And God said to Abraham: “Do not

וַיִּהְיוּ פָקֵד אֶת־שָׂרָה כַּאֲשֶׁר  
אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר  
דִּבְּרָ: <sup>2</sup> וַתֵּהָרֵ וַתֵּלֵד שָׂרָה  
לְאַבְרָהָם בֶּן לְזָקְנָיו לְמוֹעֵד  
אֲשֶׁר־דִּבְּרָ אֱלֹהִים: <sup>3</sup> וַיִּקְרָא  
אַבְרָהָם אֶת־שֵׁם־בְּנוֹ הַנּוֹלָד  
לּוֹ אִשָּׁר־יִלְדָה־לוֹ שָׂרָה יִצְחָק:  
<sup>4</sup> וַיִּמַּל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ  
בֶּן־שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֱתוֹ  
אֱלֹהִים: <sup>5</sup> וְאַבְרָהָם בֶּן־מֵאָה  
שָׁנָה בְּהוֹלֵד לוֹ אֵת יִצְחָק בְּנוֹ:  
<sup>6</sup> וַתֹּאמֶר שָׂרָה

צָחֵק עָשָׂה לִי אֱלֹהִים  
כְּל־הַשְׁמֵעַ יִצְחָק־לִי:

<sup>7</sup> וַתֹּאמֶר

מִי מִלֵּל לְאַבְרָהָם  
הֲיִנְיָקָה בְּנִים שָׂרָה  
כִּי־יִלְדָתִי בֶן לְזָקְנָיו:  
<sup>8</sup> וַיִּגְדַּל הַיֵּלֵד וַיִּגְמַל וַיַּעַשׂ  
אַבְרָהָם מִשְׁתֵּה גָדוֹל בַּיּוֹם  
הַגְּמִל אֶת־יִצְחָק:

<sup>9</sup> וַתֵּרָא שָׂרָה אֶת־בְּנֵי־הַגֵּר

הַמִּצְרַיִת אֲשֶׁר־יִלְדָה לְאַבְרָהָם  
מִצְחָק: <sup>10</sup> וַתֹּאמֶר לְאַבְרָהָם גֵּרֶשׁ  
הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא  
יִירָשׁ בֶּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי  
עַם־יִצְחָק: <sup>11</sup> וַיִּרַע הַדָּבָר מְאֹד  
בְּעֵינֵי אַבְרָהָם עַל אוֹדֵת בְּנוֹ:  
<sup>12</sup> וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם

הוצאת התורה  
Hotzaat HaTorah

שלוש עשרה מדות  
Sh'losh-esreih Midot

הקפה  
Hakafah

ברכות התורה  
Birchot HaTorah

ברכת הגומל  
Birkat HaGomeil

מי שברך לעולים  
לתורה  
Mi Shebeirach L'olim  
LaTorah

קריאת התורה  
K'riat HaTorah

מי שברך לרפואה  
Mischebeirach  
Lirfuah

הגבהה וגלילה  
Hagbahah Uglilah

ברכה שלפני  
ההפטרה  
B'rachah Shelifnei  
HaHaftarah

קריאת ההפטרה  
K'riat HaHaftarah

ברכה שאחרי  
ההפטרה  
B'rachah  
She-acharei  
HaHaftarah

שופר: זכרונות  
Shofar: Zichronot

תפלות הקהלה  
T'filot HaK'hilah

הכנסת ספר תורה  
Hachnasat Sefer  
Torah

שופר: שופרות  
Shofar: Shofarot

1. AND ADONAI REMEMBERED וַיִּהְיוּ פָקֵד. May also be translated “took note of” or “visited.”

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

see this as a wrong act against the boy and your servant-woman. Whatever Sarah tells you, listen to her voice—for, through Isaac, your seed shall go forth.

13 I will make the servant-woman's son a nation, as well, for he is your seed.”

14 So Abraham awoke early in the morning, and took bread and a skin of water to give to Hagar—placed them on her shoulder along with the boy, and sent her off. And she walked and she wandered in the wilderness of B'er Sheva. 15 And when the water-skin was empty, she cast the boy under one of the bushes, 16 and went and sat down at a distance—as far as the shot of a bow—for she said: “Let me not see the child die.” And she sat at a distance, and raised her voice, and cried.

17 And God heard the boy's voice. And a messenger of God called out to Hagar from the heavens, and said to her: “What troubles you, Hagar? Do not be afraid, for God has heard the boy's voice where he is.

18 “Stand up. Lift the boy, and hold strongly onto him with your hand—  
 for I will make of him a great nation.”

19 And God opened her eyes, and she saw a well of water. And she went and she filled the water-skin and gave the boy a drink. 20 And God was with the boy as he grew. He made his home in the wilderness and became a shooter of the bow. 21 He lived in the wilderness of Paran, and his mother acquired for him a wife from the land of Egypt.

אֱלֹהֵי יִרְעָה בְּעֵינָיֶךָ עַל־הַנְּעִר וְעַל־  
 אִמְתֶּךָ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה  
 שְׁמַע בְּקוֹלָהּ כִּי בִיצְחָק יִקְרָא לְךָ  
 זָרַע: 13 וְגַם אֶת־בְּרֵהָאִמָּה לְגוֹי  
 אֲשִׁימְנוּ כִּי זָרְעֶךָ הוּא:

14 וַיִּשְׁכֵם אַבְרָהָם | בַּבֹּקֶר  
 וַיִּקַּח־לֶחֶם וְחָמַת מַיִם וַיִּתֵּן אֶל־  
 הָגָר שֵׁם עַל־שִׁכְמָהּ וְאֶת־הַיֶּלֶד  
 וַיִּשְׁלַחַהּ וַתֵּלֶךְ וַתִּתַּע בְּמִדְבַּר בְּאֵר  
 שֶׁבַע: 15 וַיִּכְלוּ הַמַּיִם מִן־הַחֲמַת  
 וַתִּשְׁלַךְ אֶת־הַיֶּלֶד תַּחַת אֶחָד  
 הַשִּׁיחִים: 16 וַתֵּלֶךְ וַתָּשֵׁב לָהּ מִמִּדְּ  
 הַרְחֵק כַּמֶּטְחָיו קֶשֶׁת כִּי אָמְרָה  
 אֶל־אֶרְאָה בְּמוֹת הַיֶּלֶד וַתָּשֵׁב  
 מִמִּדְּבַר וַתִּשָּׂא אֶת־קוֹלָהּ וַתִּבְדֶּה:  
 17 וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל  
 הַנְּעִר וַיִּקְרָא מֵלְאֵךְ אֱלֹהִים |  
 אֶל־הָגָר מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ  
 מַה־לְּךָ הָגָר אֶל־תִּירָאִי כִּי־שָׁמַע  
 אֱלֹהִים אֶל־קוֹל הַנְּעִר בְּאֶשֶׁר  
 הוּא־שָׁם:

18 קוּמִי שְׂאִי אֶת־הַנְּעִר  
 וְהַחֲזִיקִי אֶת־יָדְךָ בּוֹ  
 כִּי־לְגוֹי גָּדוֹל אֲשִׁימְנוּ:

19 וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ  
 וַתִּרְאֶה בְּאֵר מַיִם וַתֵּלֶךְ וַתִּמְלֵא  
 אֶת־הַחֲמַת מַיִם וַתִּשְׁקֵן אֶת־  
 הַנְּעִר: 20 וַיְהִי אֱלֹהִים אֶת־הַנְּעִר  
 וַיִּגְדֵּל וַיִּשָּׁב בְּמִדְבַּר וַיְהִי רֹבֵה  
 קֶשֶׁת: 21 וַיֵּשֶׁב בְּמִדְבַּר פָּאָרָן  
 וַתִּקַּח־לוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ  
 מִצְרַיִם:



*The Binding of Isaac (Genesis 22)*

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

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

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

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

<sup>9</sup> And they came to the place that God had said to him; and there

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

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

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

<sup>7</sup> וַיֹּאמֶר יְצַחֲק אֶל־אַבְרָהָם אָבִיו  
וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנְנִי בְנִי  
וַיֹּאמֶר הֲבֵה הָאֵשׁ וְהַעֲצִים וְאֵיִה  
הַשֶּׁה לְעֹלָה: <sup>8</sup> וַיֹּאמֶר אַבְרָהָם  
אֱלֹהִים יִרְאֵה־לוֹ הַשֶּׁה לְעֹלָה בְנִי  
וַיִּלְכוּ שְׁנֵיהֶם יַחְדָּו:

<sup>9</sup> וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־  
לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם

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



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

## Commentary on the Torah (Genesis 22:20–24)

“MILCAH TOO HAS GIVEN BIRTH . . .”

Genesis 22 concludes with the announcement of children born to Abraham’s brother Nahor and his wife Milcah—as well as the birth of a granddaughter, Rebecca. Tradition links these seemingly genealogical details to the existential situation at the heart of the Binding of Isaac. Life has triumphed over death—a message wholly in consonance with “the birthday of the world.” Abraham, assured by God’s messenger that his line will go on, must now consider his son’s future. Hence in chapter 24 he will seek to provide a bride for Isaac—and remarkably, she will turn out to be the very Rebecca whose birth is recorded here!

Isaac, too, is changed by his frightening experience on Mount Moriah. A midrash suggests that he, like Abraham, was inspired to “choose life.” Forced to confront the possibility of his own death, Isaac takes stock of his life and decides to make a change. It is time to move forward—time for him to marry and create his own family.

This productive, creative response to personal tragedy can inspire all of us. Rabbi Chaim Steinmetz writes: “The New Year is not merely a fresh beginning, a time to forget the past year’s curses and crises. Rather, it is a time to reflect on how to use past crises to teach us the lessons of future renewal. Rabbi Yehuda Leib Alter of Gur compares all suffering to birth pangs; within the very suffering lies the possibility of rebirth and renewal.”

**THE SUN** also rises and the sun sets (Ecclesiastes 1:5). Rabbi Abba bar Kahana said, “Don’t we know that the sun rises and the sun sets? Rather, the meaning is that before the Holy Blessed One causes the sun of one righteous person to set, God causes the sun of another to rise. On the day that Rabbi Akiva died, Rabbi Judah the Prince was born . . . and when God allowed Sarah’s sun to set, Rebecca’s sun had already risen.”

—Midrash Genesis Rabbah 58.2

### COMMENTARY

Linking the death of Sarah and the birth of Rebecca, the midrash likens both women to the sun: they, like all the righteous, illumined the world with the warmth and radiance of their goodness. Tradition teaches that the birth of a precious new soul can console us for the loss of a loved one.

RABBI CHAIM STEINMETZ, b. 1964.

RABBI YEHUDA LEIB ALTER OF GUR, known as the Sefat Emet (1847–1905).

RABBI AKIVA. Second-century sage (ca. 40–137 CE).

RABBI JUDAH THE PRINCE. Third-century sage, who redacted the Mishnah in its final form.

הוצאת התורה

Hotzaat HaTorah

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת

Sh'losh-esreih Midot

הַקָּפָה

Hakafah

בְּרִכּוֹת הַתּוֹרָה

Birchot HaTorah

בְּרַכַּת הַגּוֹמֵל

Birkat HaGomeil

מִי שֶׁבָּרַךְ לְעוֹלָם

הַתּוֹרָה

Mi Shebeirach L'olim

LaTorah

קְרִיאַת הַתּוֹרָה

K'riat HaTorah

מִי שֶׁבָּרַךְ לְרִפּוּאָה

Mishebeirach

Lirfuah

הַגְּבֵהָה וּגְלִילָה

Hagbahah Uglilah

בְּרַכַּה שְׁלִפְנֵי

הַהֶפְטָרָה

B'rachah Shelifnei

HaHaftarah

קְרִיאַת הַהֶפְטָרָה

K'riat HaHaftarah

בְּרַכַּה שְׂאֲחָרֵי

הַהֶפְטָרָה

B'rachah

She-acharei

HaHaftarah

שׁוֹפָר: זְכֵרוֹנוֹת

Shofar: Zichronot

תְּפִלוֹת הַקְּהֵלָה

T'filot HaK'hilah

הַכְּנַסַּת סֵפֶר תּוֹרָה

Hachnasat Sefer

Torah

שׁוֹפָר: שׁוֹפָרוֹת

Shofar: Shofarot

Welcoming the  
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**Torah Reading**

Prayer for Healing

Raising the Torah

Blessing before  
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Haftarah

Blessing after  
Haftarah

Shofar:  
Remembrance

Community  
Blessings

Returning Torah  
to Ark

Shofar: Hope

*The following verses may conclude the Akeidah.*

## *The Birth of Rebecca (Genesis 22:20–24)*

20 And so it was that, after these events, Abraham was told: Here, Milcah too has given birth to sons—to your brother Nahor: 21 Uz the firstborn, and Buz, his brother, and Kemuel the father of Aram; 22 and Chesed and Hazo and Pildash and Jidlaph and Bethuel— 23 and Bethuel fathered Rebecca. These eight Milcah bore to Nahor, Abraham's brother. 24 And his concubine—her name was Reumah—also gave birth to [sons]: Tebah and Gaham and Tahash—and [a daughter,] Maacah.

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה 20  
וַיִּגַּד לְאַבְרָהָם לֵאמֹר הִנֵּה יִלְדָה  
מִלְכָּה גַם־הִוא בָּנִים לְנַחֹר  
אֶחָיד: 21 אֶת־עֹוִץ בְּכָרוֹ וְאֶת־בְּוֹז  
אֶחָיו וְאֶת־קִמּוֹאֵל אָבִי אָרָם:  
22 וְאֶת־כְּשֵׁד וְאֶת־חָזוֹ וְאֶת־פִּלְדָּשׁ  
וְאֶת־יִדְלָף וְאֶת־בְּתוּאֵל: 23 וּבְתוּאֵל  
יָלַד אֶת־רִבְקָה שְׂמִנָּה אֱלֹהֵי יִלְדָה  
מִלְכָּה לְנַחֹר אֶחָי אַבְרָהָם:  
24 וּפִילְגֶשׁוּ וּשְׂמָה רְאוּמָה וְתַלְדַּ  
גַּם־הִוא אֶת־טֶבַח וְאֶת־גָּחַם וְאֶת־  
תַּחַשׁ וְאֶת־מַעֲכָה:

20. **ABRAHAM WAS TOLD** וַיִּגַּד לְאַבְרָהָם. The following verses report on the birth of children and a granddaughter to Abraham's brother Nahor. A midrash (*Genesis Rabbah* 57.1) reports that Abraham learned this news through divine inspiration while standing at the altar on Mount Moriah, at the same time he received the command, "Do not lay your hand on the boy" (verse 12). Thus, his attention is immediately drawn from the threatened death of his son Isaac to the continuity of his family line.

23. **AND BETHUEL FATHERED REBECCA** וּבְתוּאֵל יָלַד אֶת־רִבְקָה. The 11th-century commentator Rashi, basing himself on Midrash *Genesis Rabbah* (57.1, 3), remarks, "All these genealogies were written only for the sake of this verse." That is, the essential message of the five concluding verses of Genesis 22 is that Rebecca, Isaac's future mate, has been born. God's plan is thus foreshadowed for the reader, though the biblical characters remain unaware: Isaac's future bride has already come into the world.

A story of imminent death and imperiled survival ends on a note of renewal and hope. Isaac has been saved; he will go on to marry and have children with Rebecca; Abraham and Sarah's line will endure. As Rabbi Lawrence Hoffman (b. 1942) writes, Isaac's role in the Rosh HaShanah Torah readings is to stand for "the externally necessary 'next generation.'" Rebecca's inclusion points the way to the future promised by God in Genesis 22: "I will multiply your seed like stars in the sky and like sand by the sea."

Prayer for Healing

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

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ  
 אַבְרָהָם יִצְחָק וְיַעֲקֹב,  
 שָׂרָה רִבְקָה רָחֵל וְלֵאָה,  
 הוּא יְבָרֵךְ וְיַרְפֵּא  
 אֶת הַחֹלִים: \_\_\_\_\_.  
 הַקָּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים  
 עֲלֵיהֶם,  
 לְהַחֲלִימָם וּלְרַפְּאֵתָם,  
 לְהַחֲזִיקָם וּלְהַחַיֵּתָם,  
 וְיִשְׁלַח לָהֶם מִהֵרָה רְפוּאָה  
 שְׁלֵמָה,  
 בְּתוֹךְ שְׂאֵר הַחֹלִים,  
 רְפוּאֵת הַנֶּפֶשׁ,  
 וְרְפוּאֵת הַגּוּף,  
 הַשְׂתָּא בְּעֵגְלָא וּבְזִמְן קָרִיב.  
 וְנֹאמַר: אָמֵן.

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

הוֹצֵאת הַתּוֹרָה  
*Hotzaat HaTorah*  
 שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת  
*Sh'losh-esreih Midot*  
 הַקָּפָה  
*Hakafah*  
 בְּרִכּוֹת הַתּוֹרָה  
*Birchot HaTorah*  
 בְּרִכַּת הַגּוֹמֵל  
*Birkat HaGomeil*  
 מִי שֶׁבֵרַךְ לְעוֹלָיִם  
 לַתּוֹרָה  
*Mi Shebeirach L'olim*  
*LaTorah*  
 קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*  
 מִי שֶׁבֵרַךְ לְרְפוּאָה  
*Mishebeirach*  
*Lirfuah*  
 הַגְּבִיחַ וְגִלְיָה  
*Hagbahah Uglilah*  
 בְּרַכָּה שְׁלֹפְנֵי  
 הַהֶפְטָרָה  
*B'rachah Shelifnei*  
*HaHaftarah*  
 קְרִיאַת הַהֶפְטָרָה  
*K'riat HaHaftarah*  
 בְּרַכָּה שְׂאֲחָרֵי  
 הַהֶפְטָרָה  
*B'rachah*  
*She-acharei*  
*HaHaftarah*  
 שׁוֹפָר: זִכְרוֹנוֹת  
*Shofar: Zichronot*  
 תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*  
 הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer*  
*Torah*  
 שׁוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*

Welcoming the  
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Blessings

Returning Torah  
to Ark

Shofar: Hope

### HEAR OUR PRAYER

מִי שְׁפָרַךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וְיַעֲקֹב,  
מִי שְׁפָרַךְ אֲמוֹתֵינוּ שָׂרָה רִבְקָה לֵאָה וְרָחֵל . . .

*Mi shebeirach avoteinu—Avraham, Yitzchak, v'Yaakov*

*Mi shebeirach imoteinu—Sarah, Rivkah, Leah, v'Rachel*

May the One who blessed our Mothers

May the One who blessed our Fathers

Hear our prayer and bless us as well.

Bless us with the power of Your healing.

Bless us with the power of Your hope.

May our hearts be filled with understanding

And strengthened by the power of Your love!

Bless us with the vision for tomorrow.

Help us to reach out to those in pain.

May the warmth of friendship ease our sorrow,

Give us courage, give us faith, show us the way!

### MI SHEBEIRACH

מִי שְׁפָרַךְ אֲבוֹתֵינוּ  
מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ,

*Mi shebeirach avoteinu*

*M'kor hab'rachah l'imoteinu —*

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.

מִי שְׁפָרַךְ אֲמוֹתֵינוּ  
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ,

*Mi shebeirach imoteinu*

*M'kor hab'rachah laavoteinu —*

bless those in need of healing with *r'fuah sh'leimah*,

the renewal of body, the renewal of spirit,

and let us say, Amen.

*An additional prayer for healing is on page 73.*

**HEAR OUR PRAYER.** Lyrics by Cantor Lisa L. Levine (b. 1959).

**MI SHEBEIRACH.** Lyrics by Debbie Friedman (1951–2011) and Rabbi Drorah Setel (b. 1956).

## Raising the Torah

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

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

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

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

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

וזאת התורה אשר־שם מֹשֶׁה  
לְפָנֵי בְנֵי יִשְׂרָאֵל –  
עַל־פִּי יְיָ בְיַד־מֹשֶׁה.

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

הוצאת התורה  
*Hotzaat HaTorah*

שְׁלוֹשׁ עֶשְׂרֵי מִדּוֹת  
*Sh'losh-esreih Midot*

הַקָּפָה  
*Hakafah*

בְּרִכוֹת הַתּוֹרָה  
*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*

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

קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*

מִי שֶׁבֵרַךְ לְרִפּוּאָה  
*Mishebeirach  
Lirfuah*

הַגְּבָהָה וּגְלִילָה  
*Hagbahah Uglilah*

בְּרַכַּת שֶׁלִפְנֵי  
הַהֶפְטָרָה  
*B'rachah Shelifnei  
HaHaftarah*

קְרִיאַת הַהֶפְטָרָה  
*K'riat HaHaftarah*

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

שׁוֹפָר: זְכֵרוֹנוֹת  
*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

שׁוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*

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

Welcoming the Torah	<b>Blessing Before the Haftarah</b>	
God's Thirteen Attributes	<i>Baruch atah, Adonai, Eloheinu melech haolam, asher bachar binvi-im tovim, v'ratzah v'divreiheh hane-emarim be-emet.</i>	ברוך אתה, יי, אלהינו מלך העולם, אשר בחר בנביאים טובים, ורצה בדבריהם הנאמרים באמת.
The Torah in Our Midst		
Torah Blessings		
Thanksgiving Blessing	Blessed are You, our God Eternal, supreme Power of the universe, who called forth noble prophets to speak the truth.	
Blessing for the Aliyah		
Torah Reading	ברוך אתה, יי, הבוחר בתורה, ובמשה עבדו, ובישראל עמו, ובנביאי האמת וצדק.	
Prayer for Healing	<i>Baruch atah, Adonai, habocheir baTorah, uvMosheh avdo, uvYisrael amo, uvinvi-ei ha-emet vatzedek.</i>	
<b>Raising the Torah</b>	Blessed are You, God of eternity, who delights in the Torah; in Moses, God's servant; in Israel, God's people; and in prophets of truth and right.	
Blessing before Haftarah		
Haftarah		
Blessing after Haftarah		
Shofar: Remembrance	<i>The alternative haftarah readings "Depart in Joy, Be Led Home in Peace" (Isaiah 55:6–13) and "The Source of Your Strength" (Nehemiah 8:1–10) are on pages 334–39.</i>	
Community Blessings		
Returning Torah to Ark		
Shofar: Hope		

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

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

## Commentary on the Haftarah (1 Samuel 1:1–2:10)

**HAYOM** *harat olam* (Today the world is born anew). These words, recited after the shofar is sounded, underscore a central theme of Rosh HaShanah: creation, and the renewal of all life. The traditional Torah reading for the first day of Rosh HaShanah accentuates this message; Genesis 21 tells of the end of Sarah's barrenness and the birth of Isaac. So, too, the haftarah chosen by our Sages for the first day of Rosh HaShanah recounts the story of a barren woman whose prayers are answered by the birth of a child. Channah, a woman of deep piety and spiritual grace (her name means "grace"), presents a model of heartfelt prayer and integrity that contrasts sharply with the behavior of Eli, the High Priest. Channah cries out to God in "bitterness of spirit" (*marat nefesh*), and she is given life. Like her, we come together on Rosh HaShanah to seek renewed life and hope, to pray that we might transcend our pain and transform our lives.

**ON ROSH HASHANAH**, the Day of Remembrance (*Yom HaZikaron*), God remembered Sarah, answering her prayer for a child; on this day Rachel was remembered, and on this day so also was Channah remembered.

—Talmud *Rosh HaShanah* 11a

**Now** Channah was praying in her heart; only her lips moved, but her voice could not be heard. . . .

—1 Samuel 1:13

### COMMENTARY

Rabbi Hamnuna said:

How many important laws we can learn from these verses relating to Channah!

*Now Channah, she spoke in her heart*—From this we learn that one who prays must direct the heart [i.e., pray with focused intention].

*Only her lips moved*—from this we learn that one who prays must pronounce the words distinctly with the lips.

*But her voice could not be heard*—from this we learn that it is forbidden to raise one's voice [too loudly] during the *T'filah*.

—Talmud *B'rachot* 31a

**OF ALL THE** petitions, prayers, and psalms in the Bible, mostly uttered by men, it is the woman's heartfelt plea to God that was singled out by our Sages as a model and prototype of all prayers to come.

—Nehama Aschkenasy (b. 1940)

הוצאת התורה

*Hotzaat HaTorah*

שְׁלוֹשׁ עֶשְׂרֵי מִדּוֹת

*Sh'losh-esreih Midot*

הַקָּפָה

*Hakafah*

בְּרִכּוֹת הַתּוֹרָה

*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל

*Birkat HaGomeil*

מִי שֶׁבָּרַךְ לְעוֹלָמִים

לְתוֹרָה

*Mi Shebeirach L'olim*

*LaTorah*

קְרִיאַת הַתּוֹרָה

*K'riat HaTorah*

מִי שֶׁבָּרַךְ לְרַפּוּאָה

*Mishebeirach*

*Lirfuah*

הַגְּבֵהָהּ וּגְלִילָהּ

*Hagbahah Uglilah*

בְּרַכַּת שֶׁלְפָנָי

הַהַפְטָרָה

*B'rachah Shelifnei*

*HaHaftarah*

קְרִיאַת הַהַפְטָרָה

*K'riat HaHaftarah*

בְּרַכַּת שְׂאֵחָרַי

הַהַפְטָרָה

*B'rachah*

*She-acharei*

*HaHaftarah*

שׁוֹפָר: זְכֵרֹנוֹת

*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה

*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה

*Hachnasat Sefer*

*Torah*

שׁוֹפָר: שׁוֹפָרוֹת

*Shofar: Shofarot*



Welcoming the  
Torah

God's Thirteen  
Attributes

The Torah in Our  
Midst

Torah Blessings

Thanksgiving  
Blessing

Blessing for the  
Aliyah

Torah Reading

Prayer for Healing

Raising the Torah

Blessing before  
Haftarah

**Haftarah**

Blessing after  
Haftarah

Shofar:  
Remembrance

Community  
Blessings

Returning Torah  
to Ark

Shofar: Hope

**FROM “SONGS OF CHANNAH”**

My son. My son.

Before I formed you in my belly I knew you  
And before you would go forth from my womb  
I called to the wind.

In the prison of your flesh I conceived words,  
Tones, words, voiceless echoes,  
Pictures before they were hues—

My womb became fruit.  
In vain now this memory is mumbled,  
perhaps—

By the silent terror in the eyes of your high  
forehead.

My son, my son,  
From my body I have given you flesh and  
blood,

Arteries and skin,  
From my root you went forth to bear fruit  
Soaring shoots of words—

The voice that moves around the Temple will  
call out Samuel, Samuel  
And on the threshold of my humble lips the  
words will die.

בְּנִי בְּנִי

בְּטֶרֶם אֶצְרָךְ בְּבֶטֶן יִדְעֵתִיךְ  
וּבְטֶרֶם תֵּצֵא מִרְחֹם  
קָרָאתִי אֶל הַרוּחַ.

מְלִים בְּכֹלָא בְּשִׁרְךָ הָרִיתִי,  
צְלִילִים, מְלִים, הַדִּים בְּלִי קוֹל,  
תְּמוּנוֹת בְּטֶרֶם הָיִיתָ גְּוָנִים –  
לְפָרִי הִיָּה רַחֲמֵי.

לְשׂוֹא עֵכָשׁוּ הַזְּכֵרוֹן הַזֶּה  
מִמְלַמֵּל, אוֹלִי,

מִבְּעֵתֶת הַשְּׁקֵט שְׂבִיעֵיבִי  
מִצְחָךְ הָרָם.

בְּנִי בְּנִי

מְגוּפֵי בָךְ נִתְתִּי בֶּשֶׁר וְדָם,  
עוֹרָקִים וְעוֹר,

מִשְׁרָשֵׁי יִצְאֵת וְתַפְרָה  
נִצְרִי מְלִים פּוֹרְחוֹת –

הַקּוֹל הַמְּסוּבֵב אֶת הַהִיכָל  
יִקְרָא שְׂמוֹאֵל שְׂמוֹאֵל  
וְעַל דָּל שְׁפָתַי יָמוּתוּ הַמְּלִים.

**SONGS OF CHANNAH.** By Giora Leshem (1940–2011).

**I KNEW YOU.** Alluding to Jeremiah 1:5, the poet suggests that Samuel was “singled out,” and that we are meant to hear something like the following in Channah’s words to her son: “Samuel, even before I conceived you, I knew your destiny; before you were born, I had a premonition of your future.” Indeed, Samuel would be the founding prophet of ancient Israel; he anointed Saul as the nation’s first king and guided the transition of the monarchy from Saul to David.

**SOARING SHOOTS OF WORDS.** The word *porchot* (soaring) recalls the story, recounted in Talmud *Avodah Zarah* 18a, of the death of Rabbi Hanina ben Teradion, executed by the Romans in the 2nd century CE for defying their ban on teaching Torah. The executioners wrapped him in a Torah scroll, placed bundles of branches around him, and set the branches on fire. As the flames mounted around him, his students cried, “Rabbi, what do you see?” He replied, “The parchment is burning—but the letters are soaring on high (*otiyot porchot baavir*.)” That is, the Torah scroll may be destroyed, but the spirit of these sacred words is indestructible.

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

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

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

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

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

of Heaven's Hosts, if you will truly see Your servant's affliction and remember me, and not forget Your servant, and give your servant a son, I will give him to the Eternal all the days of his life, and no razor shall be lifted to his head." <sup>12</sup> And, as her praying before the Eternal intensified, Eli watched her mouth. <sup>13</sup> And Channah—she was speaking only in her heart. Though her lips were moving, her voice could not be heard. So Eli thought she was drunk. <sup>14</sup> And Eli said to her:

“How long will you persist in drunkenness? Put away your wine—get rid of it.”

<sup>15</sup> And Channah answered, and said: “No, my lord. A woman of sorrow am I. I drank neither wine nor spirits, but poured out my soul before the Eternal. <sup>16</sup> Do not take your servant for a worthless woman. All this time I have spoken from the depth of my anger, from the greatness of my grievance.”

<sup>17</sup> Then Eli answered and said: “Go in peace, and may the God of Israel grant the request you have made.” <sup>18</sup> And she said: “May your servant find grace in your sight.” And the woman went on her way; and she ate, and her face was no longer as it had been. <sup>19</sup> And they awoke early in the morning and worshiped before the Eternal; and they went home, returning to Ramah. And Elkanah knew Channah his wife, and the Eternal remembered her. <sup>20</sup> And so it was that, at the turn of the year, Channah conceived, and then gave birth to a son. And she called him Samuel because “I requested him from the Eternal.”

תִּרְאֶה | בְּעֵינַי אֲמַתְךָ וְזָכַרְתָּנִי  
 וְלֹא־תִשְׁכַּח אֶת־אֲמַתְךָ וְנִתְּתָה  
 לְאֲמַתְךָ זָרַע אֲנָשִׁים וְנִתְּתִיו  
 לַיהוָה כְּלַיְמֵי חַיָּיו וּמוֹרָה  
 לֹא־יֵעָלֶה עַל־רֹאשׁוֹ: <sup>12</sup> וְהָיָה כִּי  
 הִרְבֵּתָה לְהִתְפַּלֵּל לִפְנֵי יְהוָה  
 וְעָלִי שָׁמַר אֶת־פִּיהָ: <sup>13</sup> וְחָנָּה  
 הִיא מְדַבֶּרֶת עַל־לִבָּהּ רֶק  
 שִׁפְתֶיהָ נִעֲוֹת וְקוֹלָהּ לֹא יִשְׁמָע  
 וַיַּחְשְׁבֶהָ עָלָי לְשֹׁכְרָה: <sup>14</sup> וַיֹּאמֶר  
 אֵלֶיהָ עָלִי  
 עַד־מָתַי תִּשְׁתַּכְּרִין הַסִּירִי אֶת־  
 יַיְנְךָ מֵעַלְיָךְ:  
<sup>15</sup> וַתַּעַן חַנָּה וַתֹּאמֶר לֹא אֲדֹנָי  
 אֲשֶׁה קִשְׁת־רוּחַ אֲנֹכִי וַיֵּין וּשְׁכָר  
 לֹא שָׁתִיתִי וְאֶשְׁפָּךְ אֶת־נַפְשִׁי  
 לִפְנֵי יְהוָה: <sup>16</sup> אַל־תִּתֵּן אֶת־  
 אֲמַתְךָ לִפְנֵי בַת־בְּלִיעַל כִּי־מְרֹב  
 שִׁיחִי וְכַעֲסִי דִבְרַתִּי עַד־הֵנָּה:  
<sup>17</sup> וַיַּעַן עָלָי וַיֹּאמֶר לְכִי לְשָׁלוֹם  
 וְאֱלֹהֵי יִשְׂרָאֵל יִתֵּן אֶת־שְׁלֹתְךָ  
 אֲשֶׁר שָׁאַלְתָּ מֵעַמּוֹ: <sup>18</sup> וַתֹּאמֶר  
 תִּמְצָא שְׁפָחֲתְךָ חֵן בְּעֵינַיִךְ  
 וַתִּלְךְ הָאִשָּׁה לְדָרְכָהּ וַתֹּאכַל  
 וּפְנִיָהּ לֹא־הָיוּ־לָהּ עוֹד:  
<sup>19</sup> וַיִּשְׁכְּמוּ בַבֶּקֶר וַיִּשְׁתַּחֲוּוּ לִפְנֵי  
 יְהוָה וַיָּשֻׁבוּ וַיָּבֹאוּ אֶל־בֵּיתָם  
 הִרְמִתָּה וַיִּדַע אֶלְקָנָה אֶת־  
 חַנָּה אִשְׁתּוֹ וַיִּזְכְּרָהּ יְהוָה:  
<sup>20</sup> וַיְהִי לְתַקְפּוֹת הַיָּמִים וַתֵּהָרֵם  
 חַנָּה וַתִּלְדַּךְ בֶּן וַתִּקְרָא אֶת־שְׁמוֹ  
 שְׁמוּאֵל כִּי מִיהוָה שְׁאַלְתִּיו:

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

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

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

וַיַּעַל הָאִישׁ אֶלְקָנָה וְכָל־בֵּיתוֹ  
 לַזֶּבֶחַ לַיהוָה אֶת־זִבְחַת הַיָּמִים  
 וְאֶת־בְּדָדָרוֹ: 22 וְחַנָּה לֹא עָלְתָה  
 כִּי־אָמְרָה לְאִישָׁהּ עַד יִגְמַל  
 הַנְּעָר וְהִבֵּאתִיו וְנִרְאָהּ אֶת־פְּנֵי  
 יְהוָה וְיָשֵׁב שָׁם עַד־עוֹלָם:  
 23 וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁהּ עֲשִׂי  
 הַטּוֹב בְּעֵינֶיךָ שְׁבִי עַד־גְּמֻלְךָ  
 אֲתוֹ אֵדָךְ יְקָם יְהוָה אֶת־דְּבָרְךָ  
 וְתֵשֵׁב הָאִשָּׁה וְתִינַק אֶת־בְּנָהּ  
 עַד־גְּמֻלָּהּ אֲתוֹ:

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

וְתִתְּפַלֵּל חַנָּה וַתֹּאמֶר  
 2:1 עֲלֵץ לִבִּי בַיהוָה  
 רָמָה קַרְנֵי בַיהוָה  
 רָחַב פִּי עַל־אֹיְבָי  
 כִּי שָׂמַחְתִּי בִישׁוּעֶתְךָ:  
 2 אֵין־קָדוֹשׁ כַּיְהוָה  
 כִּי אֵין בְּלִתָּהּ

הוצאת התורה  
*Hotzaat HaTorah*

שלוש עשרה מדות  
*Sh'losh-esreih Midot*

הקפה  
*Hakafah*

ברכות התורה  
*Birchot HaTorah*

ברכת הגומל  
*Birkat HaGomeil*

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

קריאת התורה  
*K'riat HaTorah*

מי שברך לרפואה  
*Mishebeirach  
 Lirfuah*

הגבהה וגלילה  
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ברכה שלפני  
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קריאת ההפטרה  
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ברכה שאחרי  
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שופר: זכרונות  
*Shofar: Zichronot*

תפלות הקהלה  
*T'filot HaK'hilah*

הכנסת ספר תורה  
*Hachnasat Sefer  
 Torah*

שופר: שופרות  
*Shofar: Shofarot*

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

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

## Commentary on the Haftarah (Jeremiah 31:2–20)

**THE TRADITIONAL HAFTARAH** for the second day of Rosh HaShanah focuses on *t'shuvah* in many dimensions: penitence and remorse, physical and spiritual return. Our Sages chose words of the prophet Jeremiah, who lived toward the end of the seventh century BCE, a period of intense political turmoil. Caught between the empires of Egypt and Babylonia, the people of the Southern Kingdom of Judah were painfully aware of the destruction of the Northern Kingdom of Israel by Assyria a century before, when ten Israelite tribes were conquered and dispersed. Addressing a people fearing for their future, Jeremiah begins by assuring them of God's enduring concern for them: "Thus said the Eternal: . . . With an everlasting love I have loved you (*ahavat olam ahavtich*)."

The prophet offers a joyful vision of the return of the Northern exiles and a re-united Jewish nation, in which Judah and Israel—symbolized by the figures of Jacob and Ephraim—will celebrate together at "the summit of Zion" (Jerusalem). In this imagined future, the rupture between the Northern and Southern kingdoms will be healed, and a repentant Ephraim will return to God. In a poignant image, Rachel, matriarch of the Jewish nation, weeps at the loss of her exiled children; but she receives this comforting reassurance: "There is hope for your future—declares the Eternal—Your children shall return to their land." The prophet ends by emphasizing that God's love and forgiveness are infinite—powerful words of affirmation for all who seek to do *t'shuvah*. Jeremiah's vision of national reconciliation evokes our own hopes for personal and communal healing.

**EPHRAIM** — *my precious child* . . .

—Jeremiah 31:20

### COMMENTARY

On Rosh HaShanah, the Day of Remembrance, we read God's words about Ephraim (symbolizing the exiled tribes of the Northern Kingdom of Israel) because they evoke God's remembrance and mercy, as in the phrases "My mind turned toward him in remembrance (*zachor ezk'renu*)" and "I will take him back with compassion and love (*racheim arachamenu*)."

—Rashi (11th century)

הוצאת התורה

*Hotzaat HaTorah*

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת

*Sh'losh-esreih Midot*

הַקָּפָה

*Hakafah*

בְּרִכּוֹת הַתּוֹרָה

*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל

*Birkat HaGomeil*

מִי שֶׁבָּרַךְ לְעוֹלָם

לְתוֹרָה

*Mi Shebeirach L'olim*

*LaTorah*

קְרִיאַת הַתּוֹרָה

*K'riat HaTorah*

מִי שֶׁבָּרַךְ לְרַפּוּאָה

*Mishebeirach*

*Lirfuah*

הַגְּבֵיחַ וְגִלְיָה

*Hagbahah Uglilah*

בְּרַכַּת שְׁלִפְנֵי

הַהַפְטָרָה

*B'rachah Shelifnei*

*HaHaftarah*

קְרִיאַת הַהַפְטָרָה

*K'riat HaHaftarah*

בְּרַכַּת שְׂאֲחָרַי

הַהַפְטָרָה

*B'rachah*

*She-acharei*

*HaHaftarah*

שׁוֹפָר: זִכְרוֹנוֹת

*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה

*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה

*Hachnasat Sefer*

*Torah*

שׁוֹפָר: שׁוֹפָרוֹת

*Shofar: Shofarot*



Welcoming the Torah	<i>And There Is Hope for Your Future (Jeremiah 31:2–20)</i>	
God's Thirteen Attributes	2 Thus said the Eternal: A people—survivors of the sword— gained grace in the wilderness.	כֹּה אָמַר יְהוָה מִצָּא חַן בַּמִּדְבָּר עַם שְׂרִידֵי חָרָב הֶלֶדָּה לְהַרְגִיעוּ יִשְׂרָאֵל:
The Torah in Our Midst	Long ago, when Israel was on its journey home,	מִרְחוֹק יְהוָה נִרְאָה לִי וְאֶהְבֵּת עוֹלָם אֶהְבֵּתֶיךָ עַל־כֵּן מִשְׁכַּתֶּיךָ חֹסֵד:
Torah Blessings	3 the Eternal appeared and said: With an everlasting love I have loved you; indeed, with a love that is faithful, I draw you near.	עוֹד אֲבַנְךָ וְנִבְנִית בְּתוֹלַת יִשְׂרָאֵל עוֹד תִּעַדִּי תִפְיֶךָ וְיָצֵאת בְּמַחֹל מִשְׁחָקִים:
Thanksgiving Blessing	4 Once more, I will build you up— Young Maiden Israel, you will be made anew.	עוֹד תִּטְעֵי כְרָמִים בְּהָרֵי שְׁמֶרוֹן נִטְעוּ נְטִעִים וְחַלְלוּ:
Blessing for the Aliyah	5 Once again, you will plant vines on Samaria's hills; and the planters will live to enjoy them.	כִּי יִשְׁׁוּם קָרְאוּ נְצָרִים בְּהַר אֶפְרַיִם קוֹמוּ וּבַעֲלֵה צִיּוֹן אֶל־יְהוָה אֱלֹהֵינוּ:
Torah Reading	6 For a day is coming when watchmen will announce in the hills of Ephraim— <i>Arise, and let us go up to Zion, to the Eternal our God!</i>	7 כִּי־כֹה   אָמַר יְהוָה רָגוּ לִיעֲקֹב שְׂמֵחָה וְצִהְלוּ בְּרֵאשׁ הַגּוֹיִם הַשְׁמִיעוּ הֶלְלוּ וְאָמְרוּ הוֹשֵׁעַ יְהוָה אֶת־עַמּוֹךָ אֶת שְׂאֲרֵית יִשְׂרָאֵל:
Prayer for Healing	7 For thus said the Eternal: Cry out in joy for Jacob! Cry out in praise over the pinnacle of the nations!	8 הַנְּבִי מִבֵּיא אוֹתָם מֵאֶרֶץ צָפוֹן וּקְבָצְתֵימִּי מִיַּרְכַּת־אֲרָץ בָּם עוֹר וּפֶסֶח הָרָה וְיִלְדַת יַחֲדוּ
Raising the Torah	8 I am here to bring them back from the land of the north, to gather them from the ends of the earth— the blind and the lame among them, women who are pregnant along with birthing mothers:	
Blessing before Haftarah		
Haftarah		
Blessing after Haftarah		
Shofar: Remembrance		
Community Blessings		
Returning Torah to Ark		
Shofar: Hope		

2. **GAINED GRACE IN THE WILDERNESS** מִצָּא חַן בַּמִּדְבָּר. Although many do not consider the idea of “grace” to be Jewish, the word *chein* denotes something quite similar to the Christian concept of God’s unlimited, unconditional, and all-inclusive love — as the prophet explains.

they shall return here: a great community.  
 9 With weeping, they will come;  
 with compassion, I will guide them;  
 I will bring them on a smooth path to brooks  
 of water;  
 they will not falter—  
 for I have become like a father to Israel,  
 and Ephraim is My firstborn.

10 Nations, hear the word of the Eternal;  
 declare it in the distant islands.

And say:

*The One who scattered Israel will gather  
 them in,  
 and guard them as a shepherd the flock.*

11 For the Eternal has redeemed Jacob  
 and saved him from hands stronger than  
 his own.

12 Happy their song when they reach the  
 summit of Zion  
 and bask in the glow of divine generosity—  
 grain, wine, oil, sheep, and cattle—  
 they will be like a well-watered garden  
 through and through,  
 never again to languish.

13 Then maidens will dance with delight;  
 the young and their elders together.  
 Their grief I will turn into bliss.

I will comfort them and gladden them in  
 their time of sorrow.

14 The priests will have their fill of fatness  
 and My people—My bountiful goodness.  
 —declares the Eternal.

15 Thus said the Eternal:  
 A voice is heard in Ramah—  
 wailing, bitter weeping—  
 Rachel weeping for her children,

קָהַל גְּדוֹל יָשׁוּבוּ הֵנָּה:  
 9 בְּבִכְי יָבֹאוּ

וּבְתַחֲנוּנִים אֲוִבִילִם  
 אֲוִלִיכֶם אֶל־נַחְלֵי מַיִם  
 בְּדֶרֶךְ יִשְׂרָאֵל לֹא יִפְשְׁלוּ בָּהּ  
 כִּי־הָיִיתִי לְיִשְׂרָאֵל לְאָב  
 וְאֶפְרַיִם בְּכֹרִי הוּא:

10 שְׁמַעְנוּ דְבַר־יְהוָה גּוֹלִים  
 וְהַגִּידוּ בְּאֵיִם מִמְרַחֵק  
 וְאָמְרוּ

מִזְרָה יִשְׂרָאֵל יִקְבְּצֵנוּ  
 וְשָׁמְרוּ כְרֵעָה עֲדָרוֹ:

11 כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב  
 וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ:

12 וּבָאוּ וְרִנְנוּ בְּמְרוֹם־צִיּוֹן  
 וּנְהָרוּ אֶל־טוֹב יְהוָה

עַל־דָּגָן וְעַל־תִּירֵשׁ וְעַל־יִצְהָר  
 וְעַל־בְּנֵי־צֹאן וּבָקָר

וְהִיְתָה בְּפֶשֶׁם כְּגַן רוֹהַ  
 וְלֹא־יוֹסִיפוּ לְדַאֲבָה עוֹד:

13 אַז תִּשְׂמַח בְּתוֹלָה בְּמַחֲוֹל  
 וּבַחֲרִים וְזִקְנִים יַחְדָּו

וְהִפְכֹתִי אֶבְלָם לְשִׂשׂוֹן  
 וּנְחֻמָּתִים

וְשִׂמְחָתִים מִיגוֹבָם:

14 וְרוֹיְתִי נִפְשׁ הַכֹּהֲנִים דֹּשָׁן  
 וְעַמִּי אֶת־טוֹבֵי יִשְׂבֵעוּ

בְּאֵם־יְהוָה:

15 כֹּה | אָמַר יְהוָה

קוֹל בְּרָמָה גִּשְׁמַעַל

נְהִל בְּכִי תִמְרוּרִים

רַחֵל מִבְּכָה עַל־בְּנֵיהָ

הוצאת התורה  
 Hotzaat HaTorah

שלוש עשרה מדות  
 Sh'losh-esreih Midot

הקפה  
 Hakafah

ברכות התורה  
 Birkhot HaTorah

ברכת הגומל  
 Birkat HaGomeil

מי שברך לעולים  
 לתורה  
 Mi Shebeirach L'olim  
 LaTorah

קריאת התורה  
 K'riat HaTorah

מי שברך לרפואה  
 Mischebeirach  
 Lirfuah

הגבהה וגלילה  
 Hagbahah Uglilah

ברכה שלפני  
 ההפטרה  
 B'rachah Shelifnei  
 HaHaftarah

קריאת ההפטרה  
 K'riat HaHaftarah

ברכה שאחרי  
 ההפטרה  
 B'rachah  
 She-acharei  
 HaHaftarah

שופר: זכרונות  
 Shofar: Zichronot

תפלות הקהלה  
 T'flot HaK'hilah

הכנסת ספר תורה  
 Hachnasat Sefer  
 Torah

שופר: שופרות  
 Shofar: Shofarot



Welcoming the Torah	refusing to be comforted for her children, for they are gone.	מֵאַנְהָ לְהַנְחֵם עַל־בְּנֶיהָ כִּי אֵינָבוּ:
God's Thirteen Attributes	16 Thus said the Eternal: Keep your voice from weeping, and your eyes from tears, for your labor shall have its reward	כֹּה   אָמַר יְהוָה מִבְּעֵי קוֹלְךָ מִבְּכִי וְעֵינֶיךָ מִדְּמָעָה כִּי יֵשׁ שְׂכָר לְפַעֲלֶתְךָ
The Torah in Our Midst	—declares the Eternal— They shall return from the enemy's land.	נְאֻם־יְהוָה וְשָׁבוּ מֵאֶרֶץ אוֹיֵב: וַיִּשְׁתַּקְּוּהָ לְאַחֲרֵיתֶךָ
Torah Blessings	17 And there is hope for your future —declares the Eternal— Your children shall return to their land.	נְאֻם־יְהוָה וְשָׁבוּ בָנִים לְגְבוּלָם: 18 שְׁמוֹעַ שְׁמַעְתִּי אֶפְרַיִם מִתְנוּדָד יִסְרַתְגִּלִּי וְאוֹסֵר כַּעֲגֹל לֹא לְמַד הַשִּׁיבֵנִי וְאַשׁוּבָה כִּי אַתָּה יְהוָה אֱלֹהֵי: 19 כִּי־אַחֲרֵי שׁוּבִי גַחְמֹתַי וְאַחֲרֵי הַזְדַּעֲי סַפְקֹתַי עַל־יָרֵךְ בְּשֵׁתִי וְגַם־נִכְלַמְתִּי כִּי נִשְׂאֹתִי חֲרַפַּת נְעוּרָי: 20 הִבֵּן יִקִּיר לִי אֶפְרַיִם אִם יֵלֵד שְׁעֵשְׂעִים כִּי־מֵדֵי דָבָרִי בּוֹ זָכַר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן הָמוּ מֵעַל לֹו רַחֵם אֲרַחֲמֶנּוּ
Thanksgiving Blessing	17 And there is hope for your future —declares the Eternal— Your children shall return to their land.	
Blessing for the Aliyah	18 How I hear Ephraim lamenting: <i>You have disciplined me; like a wild calf, I have been disciplined. Help me return—and I will return. For You are my Eternal God.</i>	
Torah Reading	19 Now that I have turned back, <i>I am filled with sorrow. Now that I am made aware, I strike my thigh in remorse. Ashamed and humiliated, I carry the disgrace of my early life.</i>	
Prayer for Healing	20 Truly, Ephraim is My precious child, my delight — and though I speak against him, I remember him with tenderness. That is why My heart yearns for him; I will receive him back in love —declares the Eternal.	
Raising the Torah		
Blessing before Haftarah		
Haftarah		
Blessing after Haftarah		
Shofar: Remembrance		
Community Blessings		
Returning Torah to Ark		
Shofar: Hope		

19. **I STRIKE MY THIGH** סַפְקֹתַי עַל־יָרֵךְ. This biblical phrase, connoting sorrow and remorse, is equivalent to the English idiom: to beat one's breast. The words "in remorse" are added for clarity.

## Blessing After the Haftarah

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

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

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

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַנֶּאֱמָן בְּכָל דְּבָרָיו.

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

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

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

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

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

בָּרוּךְ אַתָּה, יְיָ, מְשַׂמַּח צִיּוֹן בְּבִבְיָהּ.

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

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

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

Welcoming the Torah	<b>ALTERNATIVE HAFTARAH BLESSING</b>	
God's Thirteen Attributes	<i>Baruch atah, Adonai,</i>	בָּרוּךְ אַתָּה, יְיָ,
The Torah in Our Midst	<i>Eloheinu melech haolam,</i>	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
Torah Blessings	<i>tzur kol haolamim,</i>	צוּר כָּל הָעוֹלָמִים,
Thanksgiving Blessing	<i>tzadik b'chol hadorot;</i>	צַדִּיק בְּכָל הַדּוֹרוֹת,
Blessing for the Aliyah	<i>haEl hane-eman haomeir v'oseh,</i>	הָאֵל הַנֶּאֱמָן הַאֹמֵר וְעוֹשֶׂה,
Torah Reading	<i>hamdabeir umkayeim —</i>	הַמְדַבֵּר וּמְקַיֵּם,
Prayer for Healing	<i>shekol d'varav emet vatzedek.</i>	שֶׁכֹּל דְּבָרָיו אֱמֶת וְצֶדֶק.
Raising the Torah	<i>Al haTorah, v'al haavodah,</i>	עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה,
Blessing before Haftarah	<i>v'al han'vi-im,</i>	וְעַל הַנְּבִיאִים,
Haftarah	<i>[v'al yom haShabbat hazeh,]</i>	<b>[וְעַל יוֹם הַשַּׁבָּת הַזֶּה,]</b>
Blessing after Haftarah	<i>v'al Yom HaZikaron hazeh,</i>	וְעַל יוֹם הַזִּכְרוֹן הַזֶּה,
Shofar: Remembrance	<i>shenatata lanu, Adonai Eloheinu,</i>	שָׁנַתָּת לָנוּ, יְיָ אֱלֹהֵינוּ,
Community Blessings	<i>[likdushah v'limnuchah,]</i>	<b>[לְקִדְשָׁה וּלְמִנּוּחָה,]</b>
Returning Torah to Ark	<i>l'chavod ultifaret —</i>	לְכַבוֹד וּלְתִפְאַרֶת.
Shofar: Hope	<i>al hakol, Adonai Eloheinu,</i>	עַל הַכֹּל, יְיָ אֱלֹהֵינוּ,
	<i>anachnu modim lach, umvar'chim otach.</i>	אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ.
	<i>Yitbarach shimcha b'fi kol chai tamid</i>	יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד
	<i>l'olam va-ed;</i>	לְעוֹלָם וָעֶד,
	<i>udvar'cha emet v'kayam laad.</i>	וְדַבְּרָךְ אֱמֶת וְקַיִם לְעַד.
	Blessed are You, our God Eternal, supreme Power of the universe, Rock of all ages, Source of justice in all generations, God in whom faithfulness abides, whose word is deed, whose every utterance bespeaks truth and righteousness. Our God Eternal, for these gifts we thank You and bless You: Torah, worship, the books of the prophets; <b>[this Sabbath day]</b> and this Day of Remembrance—given to us <b>[for holiness and rest,]</b> for honor and dignity. Let all life bless Your name continually, to the end of time, so that Your truth will endure forever.	

בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ,  
מְקַדֵּשׁ **[הַשַּׁבָּת וְ]** יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

*Baruch atah, Adonai, melech al kol haaretz,  
m'kadeish [haShabbat v'] Yisrael v'Yom HaZikaron.*

Blessed are You, our God Eternal, Sovereign of all the earth—You sanctify **[the Sabbath day,]** Israel and the Day of Remembrance.

*Sam'cheinu, Adonai Eloheinu,  
b'Eliyahu hanavi avdecha,  
uvmalchut beit David m'shichecha.  
Bimheirah yavo v'yageil libeinu;  
al kiso lo yeishev-zar,  
v'lo yinchalud od acheirim et k'vodo.  
Ki v'shem kodsh'cha nishbata lo,  
shelo yichbeh neuro l'olam va-ed.*

שְׂמַחְנוּ, יְיָ אֱלֹהֵינוּ,  
בְּאֵלֵיהוּ הַנְּבִיא עֲבֹדְךָ,  
וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֲךָ,  
בְּמַהֲרָה יָבוֹא וַיַּגֵּל לִבְנוֹ,  
עַל כִּסֵּאוֹ לֹא יֵשֵׁב זָר,  
וְלֹא יִנְחַלּוּ עוֹד אַחֵרִים אֶת כְּבוֹדוֹ.  
כִּי בְשֵׁם קֹדֶשְׁךָ נִשְׁבַּעְתָּ לוֹ,  
שֶׁלֹּא יִכְבֶּה גֵרוֹ לְעוֹלָם וָעֶד.

Inspire joy among us, our God Eternal, through Your servant the prophet Elijah. Gladden our hearts through the House of David; and may sparks of David's reign soon grow bright enough for us to see — a beam of light in the darkness, a promise of perfection.

בָּרוּךְ אַתָּה, יְיָ, מִגֵּן דָּוִד.

*Baruch atah, Adonai, magein David.*

Blessed are You, God of eternity, Shield of David.

הוֹצֵאת הַתּוֹרָה  
*Hotzaat HaTorah*

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת  
*Sh'losh-esreih Midot*

הַקָּפָה  
*Hakafah*

בְּרֻכּוֹת הַתּוֹרָה  
*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*

מִי שְׁבֵרַךְ לְעוֹלָיִם  
לַתּוֹרָה  
*Mi Shebeirach L'olim  
LaTorah*

קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*

מִי שְׁבֵרַךְ לְרַפּוּאָה  
*Mishebeirach  
Lirfuah*

הַגְּבָהָה וּגְלִילָה  
*Hagbahah Uglilah*

בְּרַכַּה שְׁלִפְנֵי  
הַהַפְטָרָה  
*B'rachah Shelifnei  
HaHaftarah*

קְרִיאַת הַהַפְטָרָה  
*K'riat HaHaftarah*

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

שׁוֹפָר: זִכְרוֹנוֹת  
*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

שׁוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*

**INSPIRE JOY AMONG US . . . SHIELD OF DAVID** . . . מִגֵּן דָּוִד שְׂמַחְנוּ . . . The prophets, whose words we have just read in the haftarah, articulated both powerful social critique and inspiring visions of a better world. This *b'rachah* looks toward the messianic future which, according to biblical tradition (Malachi 3:23), will be announced by the prophet Elijah. Our Sages viewed King David and his descendants as ideal rulers of Israel, embodiments of the people's messianic hopes. Thus, the prayer harmoniously unites two different types of leaders — kings and prophets — who in actual Jewish history were often antagonists. In saying these words today, we link ourselves to the dreams and hopes of our forebears who longed for Jewish sovereignty and a just society.

Welcoming the Torah	<i>Al haTorah, v'al haavodah,</i> <i>v'al han'vi-im,</i> <i>[v'al yom haShabbat hazeh,]</i>	עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים, [וְעַל יוֹם הַשַּׁבָּת הַזֶּה],
God's Thirteen Attributes		
The Torah in Our Midst	<i>v'al Yom HaZikaron hazeh,</i> <i>shenatata lanu, Adonai Eloheinu,</i> <i>[likdushah v'limnuchah,]</i>	וְעַל יוֹם הַזְכוֹרֹן הַזֶּה, שָׁנַתָּת לָנוּ, יְיָ אֱלֹהֵינוּ, [לְקִדְשָׁה וְלִמְנוּחָה],
Torah Blessings		
Thanksgiving Blessing	<i>l'chavod ultifaret —</i> <i>al hakol, Adonai Eloheinu,</i> <i>anachnu modim lach, umvar'chim otach.</i>	לְכַבוֹד וּלְתִפְאַרֶת. עַל הַכֹּל, יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ.
Blessing for the Aliyah		
Torah Reading	<i>Yitbarach shimcha b'fi kol chai tamid</i> <i>l'olam va-ed;</i> <i>udvar'cha emet v'kayam laad.</i>	יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד, וּדְבָרְךָ אֱמֶת וְקַיָּם לְעַד.
Prayer for Healing		
Raising the Torah		
Blessing before Haftarah	Our God Eternal, for these gifts we thank You and bless You: Torah, worship, the books of the prophets; [this Sabbath day] and this Day of Remembrance — given to us [for holiness and rest,] for honor and dignity.	
Haftarah	Let all life bless Your name continually, to the end of time, so that Your truth will endure forever.	
<b>Blessing after Haftarah</b>		
Shofar: Remembrance		
Community Blessings		
Returning Torah to Ark		
Shofar: Hope		

בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ,  
מִקְדָּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַזְכוֹרֹן.  
*Baruch atah, Adonai, melech al kol haaretz,*  
*m'kadeish [haShabbat v'] Yisrael v'Yom HaZikaron.*

Blessed are You, our God Eternal, Sovereign of all the earth —  
You sanctify [the Sabbath day,] Israel and the Day of Remembrance.

# שוֹפָר

## שוֹפָר: זְכוֹרֹנוֹת

### *Shofar: Zichronot*

### *The Voice of Remembrance*

According to Rabba, the Holy One said: “On Rosh HaShanah, recite before Me words of *Malchuyot* (sovereignty), *Zichronot* (remembrance), and *Shofarot*. “Sovereignty”—so that you may acknowledge Me as Ruler over you. “Remembrance”—so that remembrances of you may rise up favorably before Me. And how shall all of this be accomplished? Through the sounds of the shofar.

—Talmud *Rosh HaShanah* 34b

What is the relationship between memory and the shofar?

*Zichronot* (remembrances)—the second motif for sounding the shofar—is the center of the traditional triad of shofar prayers, as memory and remembrance are central to our spiritual lives. Woven deeply into the character of the Jewish New Year, this theme lends an additional name to the holy day: *Yom HaZikaron*—the Day of Remembrance.

*Zichronot*, a word in the plural form (like *Malchuyot* and *Shofarot*), refers to the custom of reciting a series of verses from the Torah, the Psalms, and the Prophets related to each theme: sovereignty, remembrance, and hope.

The first verse in the *Zichronot* anthology of biblical verses is “God remembered Noah” (Genesis 8:1), which has been called “the turning point of the whole flood narrative, marking the triumph of mercy over judgment”—and that triumph, perhaps more than any other theology, pervades our prayers throughout the Days of Awe, serving to reassure us of God’s faithfulness to the covenant.

Each of the three shofar themes expands and deepens our reflection on God. In *Malchuyot*, the image of God as “the Almighty, Monarch of all” conveys a sense of awe-inspiring power and the immensity that separates heaven from earth. *Zichronot* emphasizes an altogether different aspect of divine power: here we discover God’s attentive remembrance of every human being; and here we are encouraged to notice God’s immanent and caring presence in our lives.

Each motif for the sounding of the shofar is an opportunity to reflect on a different dimension of our thoughts and beliefs about God.

הוצאת התורה  
*Hotzaat HaTorah*

שֵׁלֶשׁ עֶשְׂרֵי מִדּוֹת  
*Sh’losh-esreih Midot*

הַקָּפָה  
*Hakafah*

בְּרֻכּוֹת הַתּוֹרָה  
*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*

מִי שֶׁבְּרַךְ לְעוֹלָמֵי  
הַתּוֹרָה  
*Mi Shebeirach L’olim  
LaTorah*

קְרִיאַת הַתּוֹרָה  
*K’riat HaTorah*

מִי שֶׁבְּרַךְ לְרַפּוּאָה  
*Mishebeirach  
Lirfuah*

הַגְּבֵיחַ וְגִלְגֵּילָה  
*Hagbahah Uglilah*

בְּרַכַּת שֶׁלִפְנֵי  
הַהַפְטָרָה  
*B’rachah Shelifnei  
HaHaftarah*

קְרִיאַת הַהַפְטָרָה  
*K’riat HaHaftarah*

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

שוֹפָר: זְכוֹרֹנוֹת  
*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה  
*T’filot HaK’hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

שוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*



Welcoming the Torah	
God's Thirteen Attributes	<b>Zichronot: Discerning the Compassionate Presence</b>
The Torah in Our Midst	A messenger from another time, a stranger here in our midst — the shofar sounds remembrance.
Torah Blessings	<i>Remember: wherever you go,</i>
Thanksgiving Blessing	<i>I am with you.</i>
Blessing for the Aliyah	After the flood, in the wake of destruction, Noah discovered the rainbow.
Torah Reading	Alone on a mountain, a knife in his hand, Abraham heard the voice of compassion.
Prayer for Healing	
Raising the Torah	At the end of her strength, afraid for her child, Hagar found a well in the wilderness.
Blessing before Haftarah	<i>Remember: wherever you go,</i>
Haftarah	<i>I am with you.</i>
Blessing after Haftarah	In sounding the horn, we summon them back — <i>zichronot</i> : memories of those who saw signs of Your Presence.
<b>Shofar: Remembrance</b>	A rock gives forth water, hope can blossom in the desert. . . .
Community Blessings	and when loving hands lighten our darkness, You are there.
Returning Torah to Ark	
Shofar: Hope	When we are caught in the thicket, feel alone or forgotten — the shofar sounds remembrance.
	From the deep well of the past, in the depths of our own despair — the shofar sounds remembrance.
	<i>Remember: My Presence goes with you and will lighten your burden.</i>

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**REMEMBER, I AM WITH YOU.** Based on Genesis 28:15.  
**MY PRESENCE GOES . . . LIGHTEN YOUR BURDEN,** Exodus 33:14.

# שזפד

## Zichronot: The Divine Awakens within Us

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

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

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

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

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

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

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

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

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

הוצאת התורה  
Hotzaat HaTorah

שְׁלוֹשׁ עֶשְׂרֵי מִדּוֹת  
Sh'losh-esreih Midot

הַקָּפָה  
Hakafah

בְּרִחוֹת הַתּוֹרָה  
Birchot HaTorah

בְּרַכַּת הַגּוֹמֵל  
Birkat HaGomeil

מִי שֶׁבְּרַךְ לְעוֹלָמֵי  
הַתּוֹרָה  
Mi Shebeirach L'olim  
LaTorah

קְרִיאַת הַתּוֹרָה  
K'riat HaTorah

מִי שֶׁבְּרַךְ לְרִפּוּאָה  
Mishbeirach  
Lirfuah

הַגְּבֵהָה וְגִלְיָה  
Hagbahah Uglilah

בְּרַחַה שֶׁלִּפְנֵי  
הַהֶפְטָרָה  
B'rachah Shelifnei  
HaHaftarah

קְרִיאַת הַהֶפְטָרָה  
K'riat HaHaftarah

בְּרַחַה שְׂאֲחָרַי  
הַהֶפְטָרָה  
B'rachah  
She-acharei  
HaHaftarah

שׁוֹפָר: זְכוֹרֹנוֹת  
Shofar: Zichronot

תְּפִלוֹת הַקְּהֵלָה  
T'filot HaK'hilah

הַכְּנַסַּת סֵפֶר תּוֹרָה  
Hachnasat Sefer  
Torah

שׁוֹפָר: שׁוֹפָרוֹת  
Shofar: Shofarot





Welcoming the Torah	
God's Thirteen Attributes	When we long to be forgiven, we say “God, remember” — <i>Adonai, remember Your compassion and Your faithfulness; they are old as time.</i>
The Torah in Our Midst	<i>Remember not the wrongs of my youth and my defiance.</i>
Torah Blessings	
Thanksgiving Blessing	The Divine awakens within us — a sudden awareness of Your presence:
Blessing for the Aliyah	Overcome by awe in places of grandeur, we say “God remembers” — <i>God sustains the reverent; God remembers the covenant forever.</i>
Torah Reading	When memories of the Exodus are renewed, we say “God remembers” —
Prayer for Healing	<i>Thus said Adonai:</i>
Raising the Torah	<i>I remember the devotion of your youth, your love as a bride —</i>
Blessing before Haftarah	<i>how you followed Me in the wilderness, a land unsown.</i>
Haftarah	The Divine awakens within us — a sudden awareness of Your presence:
Blessing after Haftarah	Even when sorrow is in our heart, we say “God will remember” —
<b>Shofar: Remembrance</b>	<i>Truly, Ephraim is My precious child, my delight —</i>
Community Blessings	<i>and though I speak against him, I remember him with tenderness.</i>
Returning Torah to Ark	<i>That is why My heart yearns for him;</i>
Shofar: Hope	<i>I will receive him back in love</i> —declares Adonai.
	When we remember who we are, we say “God will remember” —
	<i>I will remember for their sake the covenant of the ancients,</i>
	<i>whom I freed from the land of Egypt — in the sight of the nations —</i>
	<i>to be their God: I, Adonai.</i>

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**TRULY, EPHRAIM IS MY PRECIOUS CHILD.** The prophet Jeremiah envisions the return of the exiled tribes from the Northern Kingdom of Israel, popularly known as the Ten Lost Tribes. Ephraim, one of those northern tribes, here represents the entire community of Israelites conquered by the Assyrians (8th century BCE), who subsequently disappeared from Jewish history. Jeremiah imagines God yearning for these lost tribes as a parent might yearn for a wayward child. No degree of estrangement could make a parent forget such love. God’s remembrance here is an expression of sorrow, regret, and longing — themes that make it an apt conclusion to one of the haftarah readings for Rosh HaShanah (page 257).

# שזפד

The ancients of Israel live within us  
and God remembers the covenant.

*As for Me, this is My covenant with you:  
You shall be the founder of a multitude of nations.*

A covenant of heart imprinted in flesh;  
fathers and sons, consecrated to God's service:

*This is My covenant, which you shall keep —  
between Me and you and your offspring after you —  
every male among you shall be circumcised.*

A covenant in time, a sign of our devotion;  
candles lit by our mothers and daughters:

*The people of Israel shall keep Shabbat,  
celebrating Shabbat through all their generations —  
a covenant for all time.*

A covenant freely chosen, of sacred obligations —

*If you obey Me faithfully and keep My covenant,  
you shall be to Me a kingdom of priests and a holy nation.*

A covenant of lifetime love, that binds all Israel to the Source of good —

*I will espouse you forever;  
I betroth you to Me with righteousness and justice,  
with goodness and compassion.*

The ancients of Israel live within us  
and we remember the covenant.

*It was not with our ancestors that the Eternal made this covenant,  
but with us, the living, every one of us who is here today.*

All that God has spoken we will faithfully do,  
for the covenant lives in us.

*For the mountains may move and the hills be shaken,  
But My faithful love shall never leave you,  
and My covenant of friendship shall stand unshaken.*

בְּרוּךְ אַתָּה, יי, זֹכֵר הַבְּרִית וְנֹאֲמָן בְּבְרִיתוֹ וְקִיָּם בְּמֵאֲמָרוֹ.

*Baruch atah, Adonai, zocheir hab'rit v'ne-eman bivrito v'kayam b'maamaro.*

Source of blessing, Eternal our God, You remember the covenant,  
keep faith with the covenant, and sustain Your promise forever.

הוצאת התורה  
Hotzaat HaTorah

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת  
Sh'losh-esreih Midot

הקפה  
Hakafah

ברכות התורה  
Birchot HaTorah

ברכת הגומל  
Birkat HaGomeil

מִי שֶׁבְּרַךְ לְעוֹלָמִים  
לְתוֹרָה  
Mi Shebeirach L'olim  
LaTorah

קריאת התורה  
K'riat HaTorah

מִי שֶׁבְּרַךְ לְרִפּוּאָה  
Mishebeirach  
Lirfuah

הגבהה וגלילה  
Hagbahah Uglilah

ברכה שלפני  
ההפטרה  
B'rachah Shelifnei  
HaHaftarah

קריאת ההפטרה  
K'riat HaHaftarah

ברכה שאחרי  
ההפטרה  
B'rachah  
She-acharei  
HaHaftarah

שופר: זכרונות  
Shofar: Zichronot

תפלות הקהלה  
T'filot HaK'hilah

הכנסת ספר תורה  
Hachnasat Sefer  
Torah

שופר: שופרות  
Shofar: Shofarot

**AS FOR ME.** This prayer incorporates the following biblical verses: Genesis 17:4, 10; Exodus 31:16; Exodus 19:5–6; Isaiah 59:21; Hosea 2:21; Deuteronomy 5:3; Exodus 24:7; Isaiah 54:10.  
**SOURCE OF BLESSING.** The blessing recited upon seeing a rainbow (Talmud, *B'rachot* 59a).

# שופר

Welcoming the Torah		
God's Thirteen Attributes	<i>Eloheinu v'Elohei avoteinu v'imoteinu,</i>	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
The Torah in Our Midst	<i>zochreinu b'zichron tov l'fanecha;</i>	זָכְרָנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ,
Torah Blessings	<i>ufokdeinu bifkudat y'shuah v'rachamim</i>	וּפְקֻדָּנוּ בְּפִקְדֹת יְשׁוּעָה וְרַחֲמִים
	<i>mish'mei sh'mei kedem.</i>	מִשְׁמֵי שָׁמַי קֶדֶם.
Thanksgiving Blessing	<i>Uzchor-lanu, Adonai Eloheinu,</i>	וְזָכַר-לָנוּ, יְיָ אֱלֹהֵינוּ,
Blessing for the Aliyah	<i>et hab'rit, v'et hachesed,</i>	אֶת הַבְּרִית, וְאֶת הַחֶסֶד,
Torah Reading	<i>v'et hash'vuah asher nishbata</i>	וְאֶת הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ
Prayer for Healing	<i>l'Avraham avinu,</i>	לְאַבְרָהָם אָבִינוּ,
	<i>b'Har HaMoriah.</i>	בְּהַר הַמֹּרְיָה.
Raising the Torah	God of Remembrance,	
Blessing before Haftarah	remember the covenant of our ancestors; we reaffirm it today.	
Haftarah	Remember, we are a people of noble ideals; help us attain them.	
Blessing after Haftarah	Remember all Your people, all the nations on the road to peace; bless their efforts.	
	Remember, with mercy, the binding of Isaac; the sorrow of Sarah; Abraham's words: "Here I am."	
<b>Shofar: Remembrance</b>		
Community Blessings	<i>Ki zocheir kol hanishkachot atah hu</i>	כִּי זֹכֵר כָּל הַנִּשְׁכָּחוֹת אַתָּה הוּא
Returning Torah to Ark	<i>mei-olam;</i>	מֵעוֹלָם,
Shofar: Hope	<i>v'ein shich'chah lifnei chisei ch'vodecha.</i>	וְאֵין שְׁכָחָה לְפָנַי כִּסֵּא כְבוֹדְךָ.
	Our memory fades, but You remember all that we have forgotten.	
	Your Presence is a throne where all things matter and nothing is lost.	

בָּרוּךְ אַתָּה, יְיָ, זֹכֵר הַבְּרִית.

*Baruch atah, Adonai, zocheir hab'rit.*

Blessed are You, Adonai —

You remember the covenant. You remember us.

**SORROW OF SARAH.** A midrash recounts that Sarah asked Isaac, "Where have you been, my son?" After Isaac told her of his journey to Mount Moriah, his experience of being bound on the altar and saved at the last minute by the intervention of an angel, Sarah "uttered six cries, corresponding to the six blasts of the shofar." Overcome by grief and shock, her soul left her and she died (*Leviticus Rabbah* 20.2, and Rashi on Genesis 23:2).

Our covenant with God has called forth faithful obedience like Abraham's, but it has not spared us the kind of anguish represented in this prayer by "the sorrow of Sarah."

# שוֹפָר

*The shofar is sounded.*

תְּקִיעַה שְׁבָרִים־תְּרוּעָה תְּקִיעַה  
תְּקִיעַה שְׁבָרִים תְּקִיעַה  
תְּקִיעַה תְּרוּעָה תְּקִיעַה

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

*T'kiah Sh'varim T'kiah*

*T'kiah T'ruah T'kiah*

The prophet said:  
“Cry aloud;  
Lift up your voice like a shofar!”

This is the meaning of the verse:  
See yourself as a shofar,  
an instrument of the Divine.  
Do not take pride in your virtue  
or the power of your deeds.  
With every mitzvah you do —  
every act of intellect, goodness, and love —  
God’s spirit breathes through you.

**CRY ALOUD**, Isaiah 58:1.

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

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

הוצאת התורה  
*Hotzaat HaTorah*

שֵׁלֶשׁ עֶשְׂרֵי מִדּוֹת  
*Sh'losh-esreih Midot*

הַקָּפָה  
*Hakafah*

בְּרֻכּוֹת הַתּוֹרָה  
*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*

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

קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*

מִי שֶׁבֵרַךְ לְרַפּוּאָה  
*Mishebeirach  
Lirfuah*

הַגְּבֵהָה וּגְלִילָה  
*Hagbahah Uglilah*

בְּרַכַּה שֶׁלִפְנֵי  
הַהֶפְטָרָה  
*B'rachah Shelifnei  
HaHaftarah*

קְרִיאַת הַהֶפְטָרָה  
*K'riat HaHaftarah*

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

שׁוֹפָר: זְכֵרוֹנוֹת  
*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

שׁוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*

# שופר

Welcoming the Torah		הַיּוֹם הִרְתָּ עוֹלָם,
God's Thirteen Attributes	<i>Hayom harat olam,</i>	הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יְצוּרֵי עוֹלָמִים,
The Torah in Our Midst	<i>hayom yaamid bamishpat kol y'tzurei olamim —</i>	אִם כְּבָנִים אִם פְּעֻבָּדִים.
Torah Blessings	<i>im k'vanim, im kaavadim.</i>	אִם כְּבָנִים,
Thanksgiving Blessing	<i>Im k'vanim:</i>	רַחֲמֵנוּ פָּרַחַם אָב עַל בָּנִים.
Blessing for the Aliyah	<i>rachameinu k'racheim av al banim.</i>	וְאִם פְּעֻבָּדִים,
Torah Reading	<i>V'im kaavadim:</i>	עֵינֵינוּ לְךָ תְּלוּיּוֹת,
Prayer for Healing	<i>eineinu l'cha t'luyot,</i>	עַד שֶׁתַּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ,
Raising the Torah	<i>ad shet'choneinu v'totzi cha-or mishpateinu,</i>	אִים קְדוֹשׁ.
Blessing before Haftarah	<i>ayom kadosh.</i>	
Haftarah	Today the world is born anew.	
Blessing after Haftarah	This day, the whole of creation stands before You to be judged.	
	As we are Your children, love us in the way of mothers and fathers.	
	As we are Yours in service, guide us by the light of Your justice, grace, and holiness.	
<b>Shofar: Remembrance</b>		
Community Blessings	<i>Areshet s'fateinu ye-erav l'fanecha,</i>	אֶרֶשֶׁת שִׁפְתֵינוּ יַעֲרֵב לְפָנֶיךָ,
Returning Torah to Ark	<i>El ram v'nisa —</i>	אֵל רָם וְנִשָּׂא,
Shofar: Hope	<i>meivin umaazin, mabit umakshiv</i>	יַמְבִּין וַיַּמְאִזֵּן, מִבֵּיט וּמִמְקָשִׁיב
	<i>l'kol t'kiateinu.</i>	לְקוֹל תְּקִיעַתְנוּ.
	<i>Utkabeil b'rachamim uvratzon seder</i>	וְתִקְבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר
	<i>zichronoteinu.</i>	זְכוֹנוֹתֵינוּ.

Let the wishes of our lips — our heart's desire — be pleasing before You, God Most High. You are knowing and attentive, watchful and aware when we call out: *T'kiah!* Lovingly, favorably receive our prayers of *Zichronot!*

**THIS DAY, THE WORLD IS BORN ANEW** הַיּוֹם הִרְתָּ עוֹלָם. Rabbi Elimelekh of Lizensk (1717–1787) taught: “All of us are created twice: first, when we are born; second, when we repent our past and find new courage to live in ways more acceptable to God.”

## Prayer for Our Congregation

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

Together we give thanks . . .

For our leaders:

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

For our members:

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

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

Your presence is a blessing, your friendship a gift.

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

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

Let us renew ourselves for the year ahead.

Let us honor the precious legacy that is ours.

הוצאת התורה

*Hotzaat HaTorah*

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת

*Sh'losh-esreih Midot*

הקפה

*Hakafah*

בְּרָכוֹת הַתּוֹרָה

*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל

*Birkat HaGomeil*

מִי שֶׁבָּרַךְ לְעוֹלָמִים

*Mi Shebeirach L'olim*

לתורה

*LaTorah*

קְרִיאַת הַתּוֹרָה

*K'riat HaTorah*

מִי שֶׁבָּרַךְ לְרַפּוּאָה

*Mishebeirach*

*Lirfuah*

הַגְּבִיחָה וְגִלְגִּילָה

*Hagbahah Uglilah*

בְּרַכַּת שֶׁלְפָנָי

הַהַפְטָרָה

*B'rachah Shelifnei*

*HaHaftarah*

קְרִיאַת הַהַפְטָרָה

*K'riat HaHaftarah*

בְּרַכַּת שְׂאֵחָרַי

הַהַפְטָרָה

*B'rachah*

*She-acharei*

*HaHaftarah*

שׁוֹפָר: זְכוֹרֹנוֹת

*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה

*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה

*Hachnasat Sefer*

*Torah*

שׁוֹפָר: שׁוֹפָרוֹת

*Shofar: Shofarot*

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

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

## Prayer for Our Country (United States)

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

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

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

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

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

הוצאת התורה  
Hotzaat HaTorah

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת  
Sh'losh-esreih Midot

הַקָּפָה  
Hakafah

בְּרִכּוֹת הַתּוֹרָה  
Birchot HaTorah

בְּרַכַּת הַגּוֹמֵל  
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מִי שֶׁבְּרַךְ לְעוֹלָם  
לַתּוֹרָה  
Mi Shebeirach L'olim  
LaTorah

קְרִיאַת הַתּוֹרָה  
K'riat HaTorah

מִי שֶׁבְּרַךְ לְרַפְּוָאָה  
Mishebeirach  
Lirfuah

הַגְּבֵהָה וּגְלִילָה  
Hagbahah Uglilah

בְּרַכַּה שְׁלִפְנֵי  
הַהַפְּטָרָה  
B'rachah Shelifnei  
HaHaftarah

קְרִיאַת הַהַפְּטָרָה  
K'riat HaHaftarah

בְּרַכַּה שְׂאֲחָרֵי  
הַהַפְּטָרָה  
B'rachah  
She-acharei  
HaHaftarah

שׁוֹפָר: זִכְרוֹנוֹת  
Shofar: Zichronot

תְּפִלוֹת הַקְּהֵלָה  
T'filot HaK'hilah

הַכְּנַסַּת סֵפֶר תּוֹרָה  
Hachnasat Sefer  
Torah

שׁוֹפָר: שׁוֹפָרוֹת  
Shofar: Shofarot

**JUSTICE, JUSTICE**, Deuteronomy 16:20.

**PROCLAIM LIBERTY**, Leviticus 25:10.

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

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



Welcoming the Torah	<b>Prayer for Our Country (Canada)</b>
God's Thirteen Attributes	God, whose blessed dominion is everlasting, bless our sovereign, _____;
The Torah in Our Midst	and bless the Prime Minister of Canada, those who serve our government, and all who labour for the good of our nation.
Torah Blessings	Inspire them to be ever more conscious of their great responsibility.
Thanksgiving Blessing	May their leadership always reflect the high ideals You place before humanity.
Blessing for the Aliyah	During this sacred time of <i>t'shuvah</i> and self-examination, guide our efforts to become more worthy citizens —
Torah Reading	people who work together for justice and freedom, tolerance and compassion, at home and abroad.
Prayer for Healing	Enable each of us to champion the democratic values that make our country a haven for the persecuted and a peacemaker among the nations.
Raising the Torah	May we, by word and deed, create a national life that embodies the noble words of our national anthem:
Blessing before Haftarah	<i>Et ta valeur, de foi trempée, protégera nos foyers et nos droits.</i>
Haftarah	<i>Your valour, steeped in faith, will protect our homes and our rights. . . .</i>
Blessing after Haftarah	<i>God keep our land glorious and free!</i>
Shofar: Remembrance	And may we, through our daily conduct, bring to our national life the promise of our ancient Psalmist:
<b>Community Blessings</b>	<i>Help is near to those who revere God,</i>
Returning Torah to Ark	<i>to make God's presence dwell in our land.</i>
Shofar: Hope	<i>Kindness and truth shall meet,</i>
	<i>justice and peace embrace.</i>
	And let us say: <i>Amen.</i>

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**HELP IS NEAR.** From Psalm 85:10–11.

**ET TA VALEUR . . . YOUR VALOUR.** From the French lyrics of “O Canada,” with English translation.

**GOD KEEP OUR LAND.** From the English lyrics of “O Canada.”

## Prayer for the State of Israel

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

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

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

אָבִינוּ שְׁבַשְׁמַיִם,  
צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ,  
בָּרַךְ אֶת מְדִינַת יִשְׂרָאֵל,  
רֵאשִׁית צְמִיחַת גְּאֻלַּתֵּנוּ.  
הַגֵּן עָלֶיהָ בְּאֶבְרַת חַסְדֶּךָ,  
וּפְרוֹשׁ עָלֶיהָ סִכַּת שְׁלוֹמֶךָ.  
וּשְׁלַח אוֹרְךָ וְאַמִּיתְךָ לְרֵאשֵׁיהָ,  
סָרְהָ וְיֹעֲצֶיהָ,  
וְתַקֵּם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.  
חֲזַק אֶת יְדֵי מְגִיבֵי אֶרֶץ קֹדְשֵׁנוּ,  
וְהַנְּחִילֵם, אֱלֹהֵינוּ, יְשׁוּעָה,  
וְעֵטְרַת נִצְחוֹן תַּעֲטֵרֵם.  
וְנַתַּת שְׁלוֹם בְּאֶרֶץ  
וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֶיהָ,  
וְנֹאמַר: אָמֵן.

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

Welcoming the Torah
God's Thirteen Attributes
The Torah in Our Midst
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Prayer for Healing
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Blessing before Haftarah
Haftarah
Blessing after Haftarah
Shofar: Remembrance
<b>Community Blessings</b>
Returning Torah to Ark
Shofar: Hope

### PRAYER FOR THE STATE OF ISRAEL

It is written:

*I will establish a home for My people Israel and will plant them firm,  
so that they shall dwell secure and shall tremble no more. . . .*

*I will give you safety from all your enemies.*

Source of our people's liberation,  
whose home is the human heart,  
give strength and shelter  
to the State of Israel and its people,  
and to Zionists and Zion's friends in all countries.

With love,  
nourish the saplings of the Land,  
and preserve its old growth.  
Bless the seeds of democracy,  
planted by courageous pioneers.  
Bring to flower a good society,  
rooted in history and hope —  
made holy by its unceasing pursuit of justice,  
made strong by its vision of equality and human dignity.

Let sweetness overwhelm sorrow,  
joy overcome despair.

Rock and Redeemer,  
may the words of the prophet be fulfilled:  
*Nation shall not lift up sword against nation,  
Neither shall they learn war anymore.*

Source of peace,  
we pray for an oasis of peace,  
a home secure and safe —  
a wellspring of shalom for Israel, its neighbors, and all people.

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**I WILL ESTABLISH A HOME**, II Samuel 7:10–11.  
**NATION SHALL NOT LIFT UP SWORD**, Isaiah 2:4.

## Returning the Torah to the Ark

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

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

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

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

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

Halleluyah!

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

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

הוצאת התורה  
Hotzaat HaTorah

שֵׁלֶשׁ עֶשְׂרֵי מִדּוֹת  
Sh'losh-esreih Midot

הַקַּפָּה  
Hakafah

בְּרִכּוֹת הַתּוֹרָה  
Birchot HaTorah

בְּרַכַּת הַגּוֹמֵל  
Birkat HaGomeil

מִי שֶׁבִרַךְ לְעוֹלָמֵי  
הַתּוֹרָה  
Mi Shebeirach L'olim  
LaTorah

קְרִיאַת הַתּוֹרָה  
K'riat HaTorah

מִי שֶׁבִרַךְ לְרַפּוּאָה  
Mischebeirach  
Lirfuah

הַגְּבִיחָה וְגִלְיָה  
Hagbahah Uglilah

בְּרַכַּה שֶׁלְפָנֵי  
הַהֶפְטָרָה  
B'rachah Shelifnei  
HaHaftarah

קְרִיאַת הַהֶפְטָרָה  
K'riat HaHaftarah

בְּרַכַּה שְׂאֲחָרֵי  
הַהֶפְטָרָה  
B'rachah  
She-acharei  
HaHaftarah

שׁוֹפָר: זְכֵרוֹנוֹת  
Shofar: Zichronot

תְּפִלוֹת הַקְּהֵלָה  
T'filot HaK'hilah

הַכְּנַסַּת סֵפֶר תּוֹרָה  
Hachnasat Sefer  
Torah

שׁוֹפָר: שׁוֹפָרוֹת  
Shofar: Shofarot

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

ALL PRAISE . . . HALLELUYAH יְהַלְלוּ . . . הַלְלוּ־יָהּ. These verses (Psalm 148:13–14) emphasize both God's glory, manifest to all beings through the beauties of heaven and earth, and God's closeness to the people Israel, those who hold fast to the covenant.

YOUR BRIGHTNESS הוֹדוּ. Interpretive translation by Norman Fischer (b. 1946).

YOUR PEOPLE'S TRUMPET קֶרֶן לְעַמּוֹ. Both the literal meaning of *keren* ("horn") and its metaphoric meaning in the Bible ("strength") have significance on Rosh HaShanah: there is joy in the sound of the horn; but there is a special kind of joy for those who struggle mightily with matters of faith.

Welcoming the Torah	<i>Ki lekach tov natati lachem: Torati. Al-taazovu.</i>	כִּי לָקַח טוֹב נָתַתִּי לָכֶם: תּוֹרָתִי אֶל־תִּעְזְבוּ.
God's Thirteen Attributes	<i>Etz-chayim hi lamachazikim bah; v'tom'cheha m'ushar.</i>	עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֶיהָ מֵאֲשֶׁר.
The Torah in Our Midst	<i>D'racheha darchei-no-am, v'chol-n'tivoteha shalom.</i>	דְּרָכֶיהָ דְרָכֵי־גֵעִם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.
Torah Blessings	<i>Hashiveinu, Adonai, elecha — v'nashuvah. Chadeish yameinu k'kedem.</i>	הַשִּׁיבֵנוּ, יְיָ, אֵלֶיךָ – וְנָשׁוּבָה. חַדֵּשׁ יָמֵינוּ כְּקֵדָם.
Thanksgiving Blessing		
Blessing for the Aliyah		
Torah Reading	A precious teaching I have given you: My Torah. Do not forsake it.	
Prayer for Healing	A Tree of Life to those who hold it fast: all who embrace it know happiness.	
Raising the Torah	Its ways are ways of pleasantness, and all its paths are peace.	
Blessing before Haftarah	Take us back, Adonai — let us come back to You.	
Haftarah	Renew in our time the days of old.	
Blessing after Haftarah		
Shofar: Remembrance		
Community Blessings	<b>Return Again</b>	
Returning Torah to Ark	Return again, return again, return to the land of your soul. Return to who you are, return to what you are, return to where you are Born and reborn again.	
Shofar: Hope		

**A PRECIOUS TEACHING** כִּי לָקַח טוֹב, Proverbs 4:2.

**A TREE OF LIFE** הִיא עֵץ־חַיִּים, Proverbs 3:18.

**ITS WAYS** דְּרָכֶיהָ, Proverbs 3:17.

**LET US COME BACK** הַשִּׁיבֵנוּ. This verse, from Lamentations 5:21, was originally a call for communal restoration and renewal after the destruction of the Jewish nation by the Babylonians. In the liturgy following the Torah reading it expresses a desire for *t'shuvah*: the yearning to come closer to God by holding fast to divine wisdom through the study of Torah.

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

# שוֹפָר

## שוֹפָר: שוֹפָרוֹת

### Shofar: Shofarot

#### The Voice of Hope

According to Rabbah, the Holy One said: “On Rosh HaShanah, recite before Me words of *Malchuyot* (sovereignty), *Zichronot* (remembrance), and *Shofarot*. “Sovereignty”—so that you may acknowledge Me as Ruler over you. “Remembrance”—so that remembrances of you may rise up favorably before Me. And how shall all of this be accomplished? Through the sounds of the shofar.

—Talmud *Rosh HaShanah* 34b

Prayers for the third and final sounding of the shofar evoke the Revelation at Mount Sinai, when the people experienced God amidst “thunder and lightning, and a dense cloud upon the mountain, and a very loud blast of the horn (*kol shofar chazak m’od*)” (Exodus 19:16). The shofar’s blast—a sound conveying warning, triumph, and celebration—here marks a moment of intense spiritual elevation, when a band of newly liberated slaves entered a sacred covenant with the Divine.

“The shofar,” according to a *midrash*, “signifies freedom” (*Sifrei B’midbar* 77). In ancient Israel, it was sounded to announce the coming of the jubilee in the fiftieth year—a time of liberation for servants and restoration of land for the poor (Leviticus 25). In the Jewish imagination, the shofar blast remains a symbol of the here-and-now redemption for which Jews have prayed since we first stood at the shore of the Sea of Reeds. In our own time, as well, we pray for freedom from violence, persecution, and injustice.

In the first and second shofar preludes, we have experienced the ram’s horn through the lenses of Sovereignty (*Malchuyot*) and Remembrance (*Zichronot*). We call this final set of shofar prayers and reflections the Voice of Hope, for the climactic *t’kiah g’dolah* is a crescendo of our most profound hopes as a people, and of our deepest personal hopes on the threshold of a new year. When the nine individual notes of *t’ruah* unite and flow into one great, expansive final *t’kiah*, we feel ourselves part of a resonant call that transcends the limits of time.

Tradition imbues the final sounding of the shofar with overtones of messianic hope—a yearning for the day when, according to the prophet Zechariah, “Adonai will be one and God’s name will be one” (Zechariah 14:9).

הוצאת התורה  
*Hotzaat HaTorah*

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת  
*Sh’losh-esreih Midot*

הַקָּפָה  
*Hakafah*

בְּרֻחוֹת הַתּוֹרָה  
*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*

מִי שֶׁבְּרַךְ לְעוֹלָמֵי  
הַתּוֹרָה  
*Mi Shebeirach L’olim  
LaTorah*

קְרִיאַת הַתּוֹרָה  
*K’riat HaTorah*

מִי שֶׁבְּרַךְ לְרַפּוּאָה  
*Mishebeirach  
Lirfuah*

הַגְּבִיחַ וְגִלְגִּילָה  
*Hagbahah Uglilah*

בְּרַחַת שֶׁלִּפְנֵי  
הַהַפְטָרָה  
*B’rachah Shelifnei  
HaHaftarah*

קְרִיאַת הַהַפְטָרָה  
*K’riat HaHaftarah*

בְּרַחַת שְׂאֲחָרֵי  
הַהַפְטָרָה  
*B’rachah  
She-acharei  
HaHaftarah*

שוֹפָר: זְכֵרוֹנוֹת  
*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה  
*T’filot HaK’hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

שוֹפָר: שוֹפָרוֹת  
*Shofar: Shofarot*



Welcoming the  
Torah

God's Thirteen  
Attributes

The Torah in Our  
Midst

Torah Blessings

Thanksgiving  
Blessing

Blessing for the  
Aliyah

Torah Reading

Prayer for Healing

Raising the Torah

Blessing before  
Haftarah

Haftarah

Blessing after  
Haftarah

Shofar:  
Remembrance

Community  
Blessings

Returning Torah  
to Ark

## Shofarot: A Prayer for Righteous Anger

Misery for breakfast;  
morning coffee with the news of distant deaths —  
because someone's always suffering,  
and there's bound to be a crisis raging somewhere,  
or a quieter catastrophe  
barely at the threshold of our notice.  
We're accustomed to the feeling  
of something going wrong.  
Like static in the background,  
tuned out so we can get on with our day.  
And it's just the same as yesterday  
and nothing can be done;  
so there's not much point  
in getting too upset.

But if something were to shock us  
like a baby's piercing wail or a fire bell in the night,  
like a punch in the stomach  
or a puncture in the eardrum,  
like a savage call to conscience  
or a frantic cry for help —  
would we scream like a shofar  
and get mad enough to act?

“When a ram's horn is sounded in a city  
do the people not take alarm?”

---

**A PRAYER FOR RIGHTEOUS ANGER.** Inspired by the words of Rabbi Abraham Joshua Heschel (1907–1972): “To us a single act of injustice — cheating in business, exploitation of the poor — is slight; to the prophets, a disaster. To us injustice is injurious to the welfare of the people; to the prophets it is a deathblow to existence: to us, an episode; to them, a catastrophe, a threat to the world.”

**LIKE A FIRE BELL IN THE NIGHT.** After the U.S. Congress extended slavery through the Missouri Compromise (1820), former president Thomas Jefferson wrote: “This momentous question, like a fire bell in the night, awakened and filled me with terror.”

**WHEN A RAM'S HORN IS SOUNDED,** Amos 3:6.

# שוֹפָר

## Shofarot: A Mighty Call That Never Stops

Goodness of the World — *Tuvo shel Olam*,  
today we stand before the shofar  
to hear in its voice the broken notes of our history,  
the unbroken quest from Moriah and Sinai to the End of Days.

At Sinai our people accepted their calling:

*On the third day, as morning dawned,  
there was thunder and lightning, a dense cloud upon the mountain,  
and a very loud blast of the horn. . . .  
The sound of the shofar grew louder and louder;  
as Moses spoke, God answered in thunder.*

Festive music and solemn declaration —  
the shofar gave voice to the spirit of Israel.

*Sound the shofar on our feast day, on the new moon, when it is hidden.  
For this is Israel's law, a decree of the God of Jacob.*

It enlivened our worship with power and joy:

*Praise God with the shofar call;  
Praise God with harp and lyre!*

Sounding the alarm in ancient days, it gathered our people for battle:

*The spirit of God enveloped Gideon;  
he sounded the shofar, and the people rallied behind him.*

The shofar called us to judgment and repentance:

*Sound a ram's horn in Zion; sanctify a fast;  
proclaim a solemn assembly; gather the people!  
Turn back to Me with all your heart —  
with fasting, weeping, and lamenting.*

It proclaimed the coming of God's dominion:

*With trumpets and the sound of the horn  
raise a shout before our Sovereign God!  
For God will rule the earth justly, and its peoples with equity.*

הוצאת התורה  
*Hotzaat HaTorah*

שֵׁלֶשׁ יְשָׁרָה מִדּוֹת  
*Sh'losh-esreih Midot*

הַקָּפָה  
*Hakafah*

בְּרִחוֹת הַתּוֹרָה  
*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*

מִי שֶׁבָּרַךְ לְעוֹלָמֵי  
הַתּוֹרָה  
*Mi Shebeirach L'olim  
LaTorah*

קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*

מִי שֶׁבָּרַךְ לְרִפּוּאָה  
*Mishebeirach  
Lirfuah*

הַגְּבֵהָה וּגְלִילָה  
*Hagbahah Uglilah*

בְּרַחַה שֶׁלִּפְנֵי  
הַהַפְטָרָה  
*B'rachah Shelifnei  
HaHaftarah*

קְרִיאַת הַהַפְטָרָה  
*K'riat HaHaftarah*

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

שׁוֹפָר: זְכֵרוֹנוֹת  
*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

שׁוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*

**SHOFAROT VERSES.** This reading, which centers on the theme of *Shofarot* (the voice of hope), draws on the following biblical verses (in italics): Exodus 19:16, 19; Psalm 81:4–5; Psalm 150:3; Judges 6:34; Joel 2:15, 12; Psalm 98:6, 9; Isaiah 58:1, 27:13; Zechariah 9:14; and Isaiah 18:3.

**GOODNESS OF THE WORLD.** *Tuvo shel Olam* is a name for God found in classical rabbinic texts.

**MORIAH.** The mountain site of *Akeidat Yitzchak* (The Binding of Isaac), where Abraham heard the divine command to do no harm to his son, but to offer a ram in his place (Genesis 22).





Welcoming the Torah	Summoned to battle injustice, we heard the rebuke of our prophets: <i>Cry aloud, spare not — lift up your voice like a shofar.</i>
God's Thirteen Attributes	
The Torah in Our Midst	
Torah Blessings	Goodness of the World — <i>Tuvo shel Olam</i> , today we stand before the shofar to hear its voice of hope — resilient and strong, proclaiming freedom, promising redemption.
Thanksgiving Blessing	
Blessing for the Aliyah	<i>In days to come, a great shofar will be sounded: those lost in the land of Assyria and those cast away in the land of Egypt shall come back and worship Adonai on the holy mountain in Jerusalem.</i>
Torah Reading	
Prayer for Healing	
Raising the Torah	To speak out and never grow weary; to hold fast to the message of Sinai; to believe in a time when all life will be cherished; to work for that day, and to know it will come —
Blessing before Haftarah	
Haftarah	
Blessing after Haftarah	The blast of the horn sustains us in faith: <i>My God Adonai shall blow the shofar and advance in a stormy tempest.</i>
Shofar: Remembrance	
Community Blessings	A mighty call that never stops, the shofar resounds forever: <i>All you who live in the world and inhabit the earth: when a flag is raised in the hills, take note! When a shofar is blown, give heed!</i>
Returning Torah to Ark	
<b>Shofar: Hope</b>	

**A MIGHTY CALL THAT NEVER STOPS.** Based on Deuteronomy 5:19, describing the giving of Torah on Mount Sinai (*kol gadol v'lo yasaf*). The 11th-century commentator Rashi interprets that verse to mean that the divine voice continues to emanate from Sinai until this day.

**RABBI DAVID MOSHE**, son of Rabbi Israel of Rizhyn (d. 1850), told this story: The year my father died, he could no longer go to the synagogue on Rosh HaShanah. I prayed with him in his room. His service was more powerful than ever before. When he had ended, he said to me, "Today I heard the Messiah blow the ram's horn." This story teaches us that the theme of *Shofarot* is hope: the messianic hope for redemption.

# שופר

*Atah nigleita baanan k'vodecha;  
al am kodsh'cha l'dabeir imam.  
B'kolot uvrakim aleihem nigleita;  
uvkol shofar aleihem hofata.*

אַתָּה נִגְלִיתָ בְּעָנָן כְּבוֹדְךָ,  
עַל עַם קֹדֶשׁ לְדַבֵּר עִמָּם.  
בְּקוֹלוֹת וּבְרָקִים עֲלֵיהֶם נִגְלִיתָ,  
וּבְקוֹל שׁוֹפָר עֲלֵיהֶם הוֹפַעְתָּ.

You revealed Your glory, a Presence in a cloud,  
and a people became holy when You spoke with them.  
Amid thunder and lightning You made Yourself known;  
with blasting shofar You appeared.

*Eloheinu v'Elohei avoteinu v'imoteinu,  
t'ka b'shofar gadol l'cheiruteinu;  
v'sa neis l'kabeitz galuyoteinu.  
V'kareiv p'zureinu mibein hagoyim;  
unfutzoteinu kaneis miyark'tei aretz.  
V'havi-einu l'Tziyon ircha b'rinah;  
v'liYrushalayim beit mikdash'cha  
b'simchat olam.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוּתֵנוּ,  
וְשֵׂא נֵס לְקַבֵּץ גְּלוּיֹתֵינוּ.  
וְקַרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם,  
וּנְפֹצוֹתֵינוּ כַּנֵּס מִיַּרְכְּתֵי אֶרֶץ.  
וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה,  
וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ  
בְּשִׂמְחַת עוֹלָם.

God —  
revealed to us and to our fathers and mothers before us —  
God of revelation:  
Play the song of our freedom on the Great Shofar.  
Let Your banner fly over the gathering of our exiles.  
Bring back the dispersed.  
Let those who are scattered find their way home.  
Let joyful songs of Zion greet us in Jerusalem, Your holy city,  
the place of our people's eternal happiness.

**PLAY THE SONG . . . ON THE GREAT SHOFAR** תִּקַּע בְּשׁוֹפָר גָּדוֹל. Commenting on the hope envisioned in this prayer, Rabbi Hayyim Herman Kieval (1920–1991) writes: “The fervent prayers of two millennia were at least partially fulfilled with the re-establishment of the third Jewish State in May 1948 (5th of Iyar, 5708). When, in many communities throughout the world, the shofar was sounded to celebrate the proclamation of independence of *M'dinat Yisrael*, those familiar with the Rosh HaShanah liturgy found the ritual wholly appropriate. The words of our prayer have been literally brought to life by the incredible ‘Ingathering of the Exiles’ which has been the first priority of the new State; at its peak, the immigration into war-scarred Israel reached the fantastic average of a thousand souls per day!”

- הוצאת התורה  
*Hotzaat HaTorah*
- שֵׁלֶשׁ עֶשְׂרֵה מִדּוֹת  
*Sh'losh-esreih Midot*
- הַקֶּפֶה  
*Hakafah*
- בְּרִכוֹת הַתּוֹרָה  
*Birchot HaTorah*
- בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*
- מִי שֶׁבִרַךְ לְעוֹלָיִם  
לְתוֹרָה  
*Mi Shebeirach L'olim  
LaTorah*
- קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*
- מִי שֶׁבִרַךְ לְרִפּוּאָה  
*Mishebeirach  
Lirfuah*
- הַגְּבֵהָה וּגְלִילָה  
*Hagbahah Uglilah*
- בְּרַכַּת שֶׁלֶפְנֵי  
הַהֶפְטָרָה  
*B'rachah Shelifnei  
HaHaftarah*
- קְרִיאַת הַהֶפְטָרָה  
*K'riat HaHaftarah*
- בְּרַכַּת שְׁאֲחָרֵי  
הַהֶפְטָרָה  
*B'rachah  
She-acharei  
HaHaftarah*
- שׁוֹפָר: זִכְרוֹנוֹת  
*Shofar: Zichronot*
- תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*
- הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*
- שׁוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*



Welcoming the Torah	<b>I KNOW</b> that poverty must cease. I know this through the brokenness and conflict in my heart.
God's Thirteen Attributes	I know that protest is my most prophetic act and that the world is longing for a new soul, a new healing moment.
The Torah in Our Midst	I know that when we awaken to our origins and become truly human we bring hope to the children and to the earth.
Torah Blessings	I feel called today to bring the people together to break the bread and tell the story.
Thanksgiving Blessing	I feel called today to be a mystic in action, aligned to the dynamics of the universe.
Blessing for the Aliyah	I feel called today to give my gift, to listen to the heartbeat of the broken world; to heal the fragmentation of people and planet.
Torah Reading	I feel called today to celebrate the wonder of creation and respond to sacredness and the challenges of life.
Prayer for Healing	I feel called today to participate in the work of my time, to fall in love, to feel at home.
Raising the Torah	I feel called today to be inflamed with enduring hope, to be at one with the universe, to be touched by God.
Blessing before Haftarah	I feel called today to compose a new paragraph for life.
Haftarah	
Blessing after Haftarah	
Shofar: Remembrance	
Community Blessings	
Returning Torah to Ark	
<b>Shofar: Hope</b>	

# שוֹפָר

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

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

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

*The shofar is sounded.*

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

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

- הוצאת התורה  
*Hotzaat HaTorah*
- שֵׁלֶשׁ עֶשְׂרֵי מִדּוֹת  
*Sh'losh-esreih Midot*
- הַקֶּפֶה  
*Hakafah*
- בְּרֻכּוֹת הַתּוֹרָה  
*Birchot HaTorah*
- בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*
- מִי שֶׁבֵרַךְ לְעוֹלָם  
לַתּוֹרָה  
*Mi Shebeirach L'olim  
LaTorah*
- קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*
- מִי שֶׁבֵרַךְ לְרִפּוּאָה  
*Mishebeirach  
Lirfuah*
- הַגְּבֵהָה וּגְלִילָה  
*Hagbahah Uglilah*
- בְּרַכַּה שֶׁלְפָנֶי  
הַהֶפְטָרָה  
*B'rachah Shelifnei  
HaHaftarah*
- קְרִיאַת הַהֶפְטָרָה  
*K'riat HaHaftarah*
- בְּרַכַּה שְׂאֲחָרֵי  
הַהֶפְטָרָה  
*B'rachah  
She-acharei  
HaHaftarah*
- שׁוֹפָר: זִכְרוֹנוֹת  
*Shofar: Zichronot*
- תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*
- הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

**שׁוֹפָר: שׁוֹפָרוֹת**  
*Shofar: Shofarot*

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

# שופר

Welcoming the Torah		
God's Thirteen Attributes	<i>Hayom harat olam,</i>	היום הִרַת עוֹלָם,
The Torah in Our Midst	<i>hayom yaamid bamishpat kol y'tzurei olamim —</i>	היום יַעֲמִיד בְּמִשְׁפָּט כָּל יְצוּרֵי עוֹלָמִים,
Torah Blessings	<i>im k'vanim, im kaavadim.</i>	אִם כְּבָנִים אִם כְּעַבְדִּים.
Thanksgiving Blessing	<i>Im k'vanim:</i>	אִם כְּבָנִים,
Blessing for the Aliyah	<i>rachameinu k'racheim av al banim.</i>	רַחֲמֵנוּ כְּרַחֵם אָב עַל בָּנִים.
Torah Reading	<i>V'im kaavadim:</i>	וְאִם כְּעַבְדִּים,
Prayer for Healing	<i>eineinu l'cha t'luyot,</i>	עֵינֵינוּ לְךָ תְּלוּיֹת,
Raising the Torah	<i>ad shet'choneinu v'totzi cha-or</i>	עַד שֶׁתְּחַנְּנוּ וְתוֹצִיא כְּאוֹר
Blessing before Haftarah	<i>mishpateinu,</i>	מִשְׁפָּטֵנוּ,
Haftarah	<i>ayom kadosh.</i>	אִים קָדוֹשׁ.
Blessing after Haftarah		
Shofar: Remembrance	<i>Today the world is born anew. This day, the whole of creation stands before You to be judged. As we are Your children, love us in the way of mothers and fathers. As we are Yours in service, guide us by the light of Your justice, grace, and holiness.</i>	
Community Blessings	<i>Areshet s'fateinu ye-erav l'fanecha,</i>	אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ,
Returning Torah to Ark	<i>El ram v'nisa —</i>	אֵל רָם וְנִשָּׂא,
<b>Shofar: Hope</b>	<i>meivin umaazin, mabit umakshiv</i>	מִבִּין וּמֵאֲזִין, מִבֵּיט וּמִקְשִׁיב
	<i>l'kol t'kiateinu.</i>	לְקוֹל תְּקִיעֲתֵנוּ.
	<i>Utkabeil b'rachamim uvratzon seder shofroteinu.</i>	וְתִקְבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר שׁוֹפְרוֹתֵינוּ.

Let the wishes of our lips — our heart's desire — be pleasing before You, God Most High. You are knowing and attentive, watchful and aware when we call out: *T'kiah!* Lovingly, favorably receive our prayers of *Shofarot!*

**LET THE WISHES OF OUR LIPS** אַרְשֶׁת שְׁפָתֵינוּ. This brief poem, recited after each of the three soundings of the shofar, first appears in the 9th-century prayerbook of Rav Amram Gaon. It expresses the hope that the shofar blasts, the offering of our lips and our hearts, will be pleasing to God — perhaps especially because our verbal offerings are inherently inadequate. Rabbi Arthur Green (b. 1941) writes: “The shofar sound represents prayer beyond words, an intensity of longing that can be articulated only in a wordless shout.”

## סיום השחרית

## Siyum HaShacharit · Concluding Prayers

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

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

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

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

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

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

עלינו  
Aleinu

קדיש יתום  
Kaddish Yatom

היום  
HaYom

יגדל  
Yigdal

אדון עולם  
Adon Olam

אין כאלהינו  
Ein Keiloheinu

## Our Destiny

Mourner's Kaddish

Blessing for the  
New Year

Yigdal

Adon Olam

Ein Keiloheinu

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

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ,  
וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,  
וְשׁוֹכֵן עִזּוֹ בְּגִבְהֵי מְרוֹמִים,  
הוּא אֱלֹהֵינוּ אֵין עוֹד.  
וְאִנְחָנוּ כּוֹרְעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,  
הַקָּדוֹשׁ בְּרוּךְ הוּא.

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



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

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

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

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

עַל כֵּן נִקְוָה לְךָ, יְיָ אֱלֹהֵינוּ,  
לְרֹאוֹת מְהֵרָה בְּתִפְרֵת עֲזֶךָ,  
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ,  
וְהָאֵלִילִים כָּרוֹת יִכָּרְעוּ.  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,  
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ,  
לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ.

עֲלֵינוּ  
*Aleinu*

קָדִישׁ יְתוּם  
*Kaddish Yatom*

הַיּוֹם  
*HaYom*

יְגִדַל  
*Yigdal*

אָדוֹן עוֹלָם  
*Adon Olam*

אֵין כְּאֵלֵינוּ  
*Ein Keiloheinu*

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

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

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

As the prophet announced:  
“The Eternal shall be sovereign over all the earth.  
On that day the Eternal shall be one, and God’s name shall be one.”

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



## Our Destiny

Mourner's Kaddish

Blessing for the  
New Year

Yigdal

Adon Olam

Ein Keiloheinu

**MAY THE TIME** not be distant, our God,  
when all shall turn to You in love,  
when corruption and evil shall give way to integrity and goodness,  
when lies and bigotry shall no longer enslave the mind,  
nor idolatry blind the eye.  
So may all, created in Your image,  
become one in spirit and one in friendship,  
forever united in Your service.  
Then shall Your dominion be established on earth,  
and the word of Your prophet fulfilled:  
“Adonai will reign forever and ever.”

V'ne-emar:

“V'hayah Adonai l'melech al-kol-haaretz.

Bayom hahu yiyeh Adonai echad,

ushmo echad.”

וְנֵאמָר:

וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ.

בְּיוֹם הַהוּא יִהְיֶה יְיָ אֶחָד,

וּשְׁמוֹ אֶחָד.

And it has been said: “Adonai shall reign over all the earth.  
On that day Adonai shall be one, and God’s name shall be one.”

**I AM WAITING** for the Great Divide to be crossed  
and I am anxiously waiting  
for the secret of eternal life to be discovered  
by an obscure general practitioner  
and I am waiting  
for the storms of life  
to be over  
and I am waiting  
to set sail for happiness. . . .  
and I am waiting  
for the lost music to sound again  
in the Lost Continent  
in a new rebirth of wonder

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**I AM WAITING.** By Lawrence Ferlinghetti (b. 1919).

## Before the Kaddish

### AUTUMN SONNET

If I can let you go as trees let go  
 Their leaves, so casually, one by one;  
 If I can come to know what they do know,  
 That fall is the release, the consummation,  
 Then fear of time and the uncertain fruit  
 Would not distemper the great lucid skies  
 This strangest autumn, mellow and acute.  
 If I can take the dark with open eyes  
 And call it seasonal, not harsh or strange  
 (For love itself may need a time of sleep),  
 And, treelike, stand unmoved before the change,  
 Lose what I lose to keep what I can keep,  
 The strong root still alive under the snow,  
 Love will endure—if I can let you go.

**IF SOME MESSENGER** were to come to us with the offer that death should be overthrown, but with the one inseparable condition that birth should also cease; if the existing generation were given the chance to live forever, but on the clear understanding that never again would there be a child, or a youth, or first love, never again new persons with new hopes, new ideas, new achievements; ourselves for always and never any others—could the answer be in doubt?

When we fear death's decree, let this bring us solace: the memory of loved ones who have gone before us; a vision of generations to come, through whom we reach far into the future—beyond our own lives.

“Alas for those that never sing, / But die with all their music in them!”

Let us treasure the time we have, and resolve to use it well, counting each moment precious—a chance to apprehend some truth, to experience some beauty, to conquer some evil, to ease some suffering, to love and be loved, to achieve something of lasting worth. There is promise within each of us that only we can fulfill. Let us live our lives so that someday it will be true to say of us: the world is a little better because, for just one moment, they lived in it.

**AUTUMN SONNET.** By May Sarton (1912–1995).

**IF SOME MESSENGER . . . IN DOUBT.** By Herbert Samuel (1870–1963), adapted.

**WHEN WE FEAR.** Based on *Ben Sirach* 41:3.

**ALAS FOR THOSE.** By Oliver Wendell Holmes (1809–1894).

עֲלֵינוּ

*Aleinu*

קַדִּישׁ יְתוּם

*Kaddish Yatom*

הַיּוֹם

*HaYom*

יְגִדָּל

*Yigdal*

אֲדוֹן עוֹלָם

*Adon Olam*

אֵין כְּאֵלֵהֵינוּ

*Ein Keiloheinu*

Our Destiny

## Mourner's Kaddish

Blessing for the  
New Year

Yigdal

Adon Olam

Ein Keiloheinu

**THERE ARE STARS**

*Yeish kochavim she-oram magia artzah  
rak kaasher hem atzmam  
av'du v'einam.*

*Yeish anashim sheziv zichram mei-ir  
kaasher hem atzmam einam od  
b'tocheinu.*

*Orot eileh hamavhikim  
b'cheshkat halayil.*

*Hem hem shemarim laadam et  
haderech.*

There are stars up above,  
so far away we only see their light  
long, long after the star itself is gone.  
So it is with people that we loved—  
their memories keep shining ever brightly,  
though their time with us is done.  
But the stars that light up the darkest night,  
these are the lights that guide us.  
As we live our days, these are the ways we remember.

*Our thoughts turn to loved ones  
whom death has taken from us in recent days,  
and those who died at this season in years past.  
Our hearts open, as well, to the wider circles of loss  
in our community and wherever grief touches the human family. . . .*

*Zichronam livrachah — זְכוֹרָנָם לְבִרְכָה  
May their memories be a blessing in this new year — and always.*

יֵשׁ כּוֹכָבִים שְׂאוֹרָם מִגֵּיעַ אֶרְצָה  
רַק כַּאֲשֶׁר הֵם עֲצָמָם  
אֲבָדוּ וְאֵינָם.  
יֵשׁ אָנָשִׁים שְׂזִיו זְכוֹרָם מֵאִיר  
כַּאֲשֶׁר הֵם עֲצָמָם אֵינָם עוֹד  
בְּתוֹכֵינוּ.  
אוֹרוֹת אֱלֹה הַמְּבַהֲיָקִים  
בְּחֶשֶׁכַת הַלַּיִל.  
הֵם הֵם שְׂמֵרָאִים לְאָדָם אֶת  
הַדֶּרֶךְ.

**THERE ARE STARS.** English lyrics by Rabbi Danny Freeland (b. 1952) and Cantor Jeff Klepper (b. 1954), based on this Hebrew poem by Hana Senesh (1921–1944).

## Mourner's Kaddish

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

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

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

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

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

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ  
לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר  
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵיהּ  
דְּקֻדְשָׁא, בְּרִיךְ הוּא,  
לְעֵלָא וְלְעֵלְמָא מְכָל בְּרַכְתָּא וְשִׁירָתָא,  
תְּשׁוּבַחְתָּא וְנַחֲמָתָא  
דְּאִמְרֵינוּ בְּעֵלְמָא.  
וְאָמְרוּ: אָמֵן.

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

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

עֲלֵינוּ

Aleinu

קָדִישׁ יְתוּם

Kaddish Yatom

הַיּוֹם

HaYom

יְגִדֵּל

Yigdal

אָדוֹן עוֹלָם

Adon Olam

אֵין כְּאֵלֵינוּ

Ein Keiloheinu

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

May God's great name come to be magnified and sanctified  
 in the world God brought into being.

May God's majestic reign prevail soon in your lives, in your days,  
 and in the life of the whole House of Israel;  
 and let us say: *Amen*.

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

May God's holy name come to be blessed, acclaimed, and glorified;  
 revered, raised, and beautified; honored and praised.

Blessed is the One who is **entirely** beyond  
 all the blessings and hymns,  
 all the praises and words of comfort  
 that we speak in the world;  
 and let us say: *Amen*.

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

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

---

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

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

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

## A Blessing for the New Year

*Hayom t'am'tzeinu —*  
Strengthen us on this day!  
*Amen.*

היום תִּמְצְעֵנוּ. אָמֵן.

עֲלֵינוּ  
*Aleinu*קָדִישׁ יְתוֹם  
*Kaddish Yatom*

*Hayom t'var'cheinu —*  
Bless us today!  
*Amen.*

היום תְּבָרַכְנוּ. אָמֵן.

הַיּוֹם  
*HaYom*יְגִדַּל  
*Yigdal*

*Hayom t'gad'leinu —*  
Lift up our lives on this day!  
*Amen.*

היום תְּגַדְּלֵנוּ. אָמֵן.

אָדוֹן עוֹלָם  
*Adon Olam*אֵין כְּאֵלֵהֵינוּ  
*Ein Keiloheinu*

*Hayom tidr'sheinu l'tovah —*  
Grant us goodness today!  
*Amen.*

היום תִּדְרֹשְׁנוּ לְטוֹבָה. אָמֵן.

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

היום תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים. אָמֵן.

*Hayom tishma shavateinu —*  
Hear our heartfelt words today!  
*Amen.*

היום תִּשְׁמַע שְׁוַעֲתֵנוּ. אָמֵן.

*Hayom t'kabeil b'rachamim uvratzon*  
*et t'filateinu —*  
On this day receive our prayers  
with love!  
*Amen.*

היום תִּקְבַּל בְּרַחֲמִים וּבְרַצוֹן  
אֶת תְּפִלָּתֵנוּ. אָמֵן.

*Hayom titm'cheinu bimin tzidkecha —*  
Fortify our best intentions;  
may we go forth today to do Your righteous work!  
*Amen.*

היום תִּתְמַכְּנוּ בִּימִין צִדְקָךָ. אָמֵן.

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

Our Destiny

Mourner's Kaddish

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## About the Closing Songs

Jews have resisted systems of doctrine and dogma in favor of action-centered (or mitzvah-centered) ways of organizing religious life. And yet three belief-centered litanies have, counter-intuitively, captured the imagination of Jewish composers and worshipers.

*Adon Olam* is attributed to the 11th-century Spanish poet and philosopher Rabbi Solomon Ibn Gabirol.

*Yigdal* is attributed to Rabbi Daniel ben Judah of Rome (14th century), who based his work on Rabbi Moses Maimonides' thirteen principles of faith (which appear in the latter's commentary on Mishnah *Sanhedrin*, chapter 10).

*Ein Keiloheinu* is found in Seder Rav Amram, the earliest compilation of the Jewish prayer book (ninth century, Babylonia).

Is there more to these hymns than a spiritual "high" produced by their rousing melodies at the climax of a service? After all, some of the beliefs they espouse would not find a consensus in most Liberal Jewish congregations, and perhaps not in some traditional quarters either. To put it another way: *Is it important that we believe everything we pray?*

For many people it is; and they may choose not to pray the words of these hymns—although you might hear some of them humming the melodies.

For others, though, there is a greater value than word for word belief: namely, the high value we place on a lifelong process of learning and spiritual development. In that context, these hymns have transcendent value because they teach us what Jews have derived, over time, from the idea of monotheism; they teach us that Jewish belief is not a static entity, but evolves and differs from place to place; they teach us that Jewish tradition is a choir of many voices.

Our dialogue with *Adon Olam*, *Yigdal*, and *Ein Keiloheinu* can inspire each of us to reflect seriously on the question: *What do I believe?*

## Yigdal

Yigdal Elohim chai v'yishtabach,  
 nimitza v'ein eit el m'tziuto.  
 Echad v'ein yachid k'yichudo,  
 nelam v'gam ein sof l'achduto.  
 Ein lo d'mut haguf v'eino guf,  
 lo naaroch eilav k'dushato.  
 Kadmon l'chol davar asher nivra,  
 rishon v'ein reishit l'reishito.  
 Hino Adon olam l'chol notzar,  
 yoreh g'dulato umalchuto.  
 Shefa n'vuato n'tano, el  
 anshei s'gulato v'tifarto.  
 Lo kam b'Yisrael k'Mosheh od  
 navi umabit et t'munato.  
 Torat emet natan l'amo El,  
 ad yad n'vio ne-eman beito.  
 Lo yachalif haEl, v'lo yamir dato  
 l'olamim l'zulato.  
 Tzofeh v'yodei-a s'tareinu,  
 mabit l'sof davar b'kadmato.  
 Gemeil l'ish chesed k'mifalo,  
 notein l'rasha ra k'rishato.  
 Yishlach l'keitz yamin m'shicheinu,  
 lifdot m'chakei keitz y'shuato.  
 Chayei olam nata b'tocheinu;  
 baruch adei ad shem t'hilato.

יגדל אלהים חי וישתבח,  
 במצא ואין עת אל מציאותו.  
 אחד ואין יחיד כִּיחודו,  
 בעלם וגם אין סוף לאחדו.  
 אין לו דמות הגוף ואינו גוף,  
 לא בערך אליו קדשותו.  
 קדמון לכל דבר אשר נברא,  
 ראשון ואין ראשית לראשיתו.  
 הנו אדון עולם לכל בוצה,  
 יורה גדלתו ומלכותו.  
 שפע נבואתו נחנו, אל  
 אנשי סגלתו ותפארתו.  
 לא קם בישראל כמשה עוד  
 נביא ומביט את תמונתו.  
 תורת אמת נתן לעמו אל,  
 על יד נביאו נאמן ביתו.  
 לא יחליף האל, ולא ימיר דתו  
 לעולמים לזולתו.  
 צופה ויודע סתרינו,  
 מביט לסוף דבר בקדמתו.  
 גומל לאיש חסד כמפעלו,  
 בותן לרשע רע כרשעתו.  
 ישלח לקץ ימין משיחנו,  
 לפדות מחכי קץ ישועתו.  
 חיי עולם בטע בתוכנו,  
 ברוך עדי עד שם תהלתו.

עלינו

Aleinu

קדיש יתום

Kaddish Yatom

היום

HaYom

יגדל

Yigdal

אדון עולם

Adon Olam

אין כאלהינו

Ein Keiloheinu



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

Great is the Living Source.  
 Praised be the Existence that exists beyond time.

One and unique,  
 You are the fathomless Unity — infinite and alone.

Without body, form, or image,  
 You are Holiness immeasurable.

Before all creation — You!  
 You are the Beginning with no beginning of its own.

Behold! *Adon Olam* — a sovereignty sublime —  
 You are the Greatness we see in every facet of creation.

Wellspring flowing with prophecy,  
 You are the Gift of glory to Your precious ones who treasure their calling.

In Israel's history, none like Moses would arise again;  
 You gave us a prophet who made Your Presence known.

By the hand of Your most faithful prophet  
 You gave the House of Israel a Torah of truth.

Ours is an ageless faith, an eternal law —  
 and You are the Lawgiver whose law will not be supplanted or replaced.

The consequences of our deeds are seen and known  
 by Conscience, Your sacred home within us.

You are the Source of kindness, rewarding acts of compassion;  
 You are the Source of love, condemning wickedness and correcting it.

At the End of Days there will come an era of redemption;  
 for those who await deliverance, a messianic age.

You implanted within us eternal life —  
 our immortal yearnings, our undying hopes.  
 Blessed is Your Glorious Name from eternity to eternity.

Adon Olam

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

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,  
 בְּטֶרֶם כֹּל יָצַר נִבְרָא.  
 לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל,  
 אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.  
 וְאַחֲרֵי כִכְלוֹת הַכֹּל,  
 לְבָדוֹ יִמְלֹךְ גּוֹרָא.  
 וְהוּא הָיָה, וְהוּא הוֹיָה,  
 וְהוּא יִהְיֶה, בְּתִפְאָרָה.  
 וְהוּא אֶחָד וְאֵין שֵׁנִי,  
 לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.  
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית,  
 וְלוֹ הֵעֵז וְהִמְשֶׁרָה.  
 וְהוּא אֵלֵי וְחֵי גְאֻלִּי,  
 וְצוּר חֲבֻלֵי בַעַת צָרָה.  
 וְהוּא נִסִּי וּמְנוֹס לִי,  
 מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.  
 בְּיָדוֹ אֶפְקִיד רוּחִי,  
 בַּעַת אִישָׁן וְאַעִירָה.  
 וְעַם רוּחֵי גְוִיָּתִי,  
 יִי לִי וְלֹא אִירָא.

עֲלִינוּ  
 Aleinu  
 קַדִּישׁ יְתוֹם  
 Kaddish Yatom  
 הַיּוֹם  
 HaYom  
 יְגִדַל  
 Yigdal  
 אֲדוֹן עוֹלָם  
 Adon Olam  
 אֵין כְּאֵלֵהֵינוּ  
 Ein Keiloheinu

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

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

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

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

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

Our Destiny

**Ein Keiloheinu**

Mourner's Kaddish

*Ein keiloheinu, ein k'Adoneinu,*

אֵין כֵּאלֹהֵינוּ, אֵין כְּאֲדוֹנֵינוּ,

Blessing for the  
New Year*ein k'malkeinu, ein k'moshi-einu.*

אֵין כְּמַלְכֵנוּ, אֵין כְּמוֹשֵׁי־עַבְדֵנוּ.

Yigdal

*Mi ch'Eloheinu, mi ch'Adoneinu,*

מִי כֵאלֹהֵינוּ, מִי כְאֲדוֹנֵינוּ,

Adon Olam

*mi ch'malkeinu, mi ch'moshi-einu?*

מִי כְמַלְכֵנוּ, מִי כְמוֹשֵׁי־עַבְדֵנוּ.

Ein Keiloheinu

*Nodeh l'Eloheinu, nodeh l'Adoneinu,*

נוֹדֶה לְאֱלֹהֵינוּ, נוֹדֶה לְאֲדוֹנֵינוּ,

*nodeh l'malkeinu, nodeh l'moshi-einu.*

נוֹדֶה לְמַלְכֵנוּ, נוֹדֶה לְמוֹשֵׁי־עַבְדֵנוּ.

*Baruch Eloheinu, baruch Adoneinu,*

בָּרוּךְ אֱלֹהֵינוּ, בָּרוּךְ אֲדוֹנֵינוּ,

*baruch malkeinu, baruch moshi-einu.*

בָּרוּךְ מַלְכֵנוּ, בָּרוּךְ מוֹשֵׁי־עַבְדֵנוּ.

*Atah hu Eloheinu, atah hu Adoneinu,*

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ,

*atah hu malkeinu, atah hu moshi-einu.*

אַתָּה הוּא מַלְכֵנוּ, אַתָּה הוּא מוֹשֵׁי־עַבְדֵנוּ.

None compares to our God, none to our Eternal.

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

Who compares to our God, who to our Eternal?

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

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

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

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

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

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

You are Sovereign over all. You are our Redeemer.

# בְּרָכוֹת לְרֹאשׁ הַשָּׁנָה

## B'rachot L'Rosh HaShanah

### Blessings for the New Year

קדוש  
Kiddush

בְּרַכַּת הַמּוֹצֵיא  
Birkat HaMotzi

תְּפוּחַ עִם דְּבַשׁ  
Tapuach Im D'vash

יְהִי רַצוֹן  
Y'hi Ratzon

שָׁנָה טוֹבָה  
Shanah Tovah

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

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

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

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

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

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

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

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

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

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

יְהִי רַצוֹן מִלְּפָנֶיךָ,  
יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
וְאִמּוֹתֵינוּ,

*shet'chadeish aleinu shanah tovah umtukah.*

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

Fruit of the Vine

Bread from the  
Earth

Apples and Honey

Renew our Spirits

A Good Year

T'kiah g'dolah! תְּקִיעַה גְּדוּלָה!

לְשָׁנָה טוֹבָה תִּכְתְּבוּ – וְתִחַתְּמוּ!

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

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

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



# מנחה לדאש השנה

## Rosh HaShanah Afternoon Service

*And we shall bless the Eternal,  
from this time and forever*

—PSALM 115:18

# הַקְדָּמָה לַתְּפִלָּה

## Hakdamah LaT'filah · Opening Prayers

אֲשֵׁרִי  
Ashrei

חֲצִי קַדִּישׁ  
Chatzi Kaddish

### Ashrei — Happy Are Those

Ashrei yosh'vei veitecha,  
od y'hal'lucha selah.  
Ashrei haam shekacha lo,  
ashrei haam she-Adonai elohav.

אֲשֵׁרִי יוֹשְׁבֵי בֵיתְךָ,  
עוֹד יִהְיֶה לְלוֹךְ סֵלָה.  
אֲשֵׁרִי הָעַם שְׂפָכָה לוֹ,  
אֲשֵׁרִי הָעַם שֵׁי אֱלֹהָיו.

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

Happy the people for whom it is so;  
happy the people whose God is Adonai.

T'hilah l'David.  
Aromimcha, Elohai HaMelech;  
vaavar'cha shimcha l'olam va-ed.  
B'chol-yom avar'cheka;  
vaahal'lah shimcha l'olam va-ed.

תְּהִלָּה לְדָוִד.  
אֲרוֹמַמְךָ, אֱלֹהֵי הַמֶּלֶךְ,  
וְאֲבָרְכֶךָ שְׁמֶךָ לְעוֹלָם וָעֶד.  
בְּכָל־יוֹם אֲבָרְכֶךָ,  
וְאֶהְלֵלֶךָ שְׁמֶךָ לְעוֹלָם וָעֶד.  
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד,  
וְלִגְדֻלְתוֹ אֵין חֶקֶר.  
דוֹר לְדוֹר יִשְׁבַח מִעֲשֵׂיךָ,  
וְגִבוּרֹתֶיךָ יִגִּידוּ.  
הַדָּר כְּבוֹד הוֹדֶיךָ,  
וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וְעֲזוֹז בּוֹרְאוֹתֶיךָ יֹאמְרוּ  
וְגִדּוּלְתֶךָ אֲסַפְּרֶנָּה.  
זָכַר רַב־טוֹבְךָ יִבְיָעוּ,  
וְצִדְקֹתֶיךָ יִרְבְּנוּ.  
חֲבוֹן וְרַחוּם יְיָ,  
אֲרָךְ אַפִּים וְגִדְל־חֶסֶד.

Gadol Adonai umhulal m'od;  
v'ligdulato ein cheiker.  
Dor l'dor y'shabach maasecha;  
ugvurotecha yagidu.  
Hadar k'vod hodecha;  
v'divrei nifl'otecha asichah.  
Ve-ezuz nor'otecha yomeiru;  
ugdulat'cha asap'renah.  
Zeicher rav-tuv'cha yabiu;  
v'tzidkat'cha y'raneinu.  
Chanun v'rachum Adonai;  
erech apayim ugdol-chased.



## Psalm 145

## Reader's Kaddish

Tov-Adonai lakol;  
 v'rachamav al-kol-maasav.  
 Yoducha Adonai kol-maasecha;  
 vachasidecha y'var'chucha.  
 K'vod malchut'cha yomeiru;  
 ugvurat'cha y'dabeiru.  
 L'hodia livnei haadam g'vurotav,  
 uchvod hadar malchuto.  
 Malchut'cha malchut kol-olamim,  
 umemshalt'cha b'chol-dor vador.  
 Someich Adonai l'chol-hanof'lim,  
 v'zokeif l'chol-hak'fufim.  
 Einei-chol eilecha y'sabeiru;  
 v'atah notein lahem et-ochlam b'ito.  
 Potei-ach et-yadecha;  
 umasbia l'chol-chai ratzon.  
 Tzadik Adonai b'chol-d'rachav,  
 v'chasid b'chol-maasav.  
 Karov Adonai l'chol-kor'av —  
 l'chol asher yikra-uhu ve-emet.  
 R'tzon-y'rei-av yaaseh;  
 v'et-shavatam yishma v'yoshi-eim.  
 Shomeir Adonai et-kol-ohavav;  
 v'et kol-har'sha-im yashmid.  
 T'hilat Adonai y'daber-pi;  
 vivareich kol-basar shem kodsho  
 l'olam va-ed.  
 Vaanachnu n'vareich Yah  
 mei-atah v'ad-olam, hal'lu-Yah!

טוֹבֵיִי לְכֹל,  
 וְרַחֲמֵי עַל־כָּל־מַעֲשָׂיו.  
 יוֹדוּךָ יי כָּל־מַעֲשֵׂיךָ,  
 וְחִסְדֵיךָ יְבָרְכוּכָה.  
 כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,  
 וְגִבּוֹרַתְךָ יִדְבְּרוּ.  
 לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרַתְּיָהוּ,  
 וְכְבוֹד הַדָּר מַלְכוּתוֹ.  
 מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים,  
 וּמְשַׁלֶּתְךָ בְּכָל־דּוֹר וָדוֹר.  
 סוֹמְךָ יי לְכָל־הַנּוֹפְלִים,  
 וְזוֹקֵף לְכָל־הַכּוֹפְּוֹתִים.  
 עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ,  
 וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכֹלָם בְּעֵתוֹ.  
 פּוֹתֵחַ אֶת־יָדְךָ,  
 וּמְשַׁבֵּיעַ לְכָל־חַי רָצוֹן.  
 צַדִּיק יי בְּכָל־דְּרָכָיו,  
 וְחֹסֵיד בְּכָל־מַעֲשָׂיו.  
 קָרוֹב יי לְכָל־קְרָאָיו,  
 לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.  
 רָצוֹן־יִרְאֶיו יַעֲשֶׂה,  
 וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.  
 שׁוֹמֵר יי אֶת־כָּל־אֲהָבָיו,  
 וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד.  
 תְּהִלַּת יי יִדְבַר־פִּי,  
 וַיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ  
 לְעוֹלָם וָעֶד.  
 וְאֲנַחְנוּ נְבָרֵךְ יְהוָה  
 מֵעַתָּה וְעַד־עוֹלָם, הַלְלוּ־יְהוָה.

*David's Song of Praise*

Let me exalt You, my sovereign God, and bless Your name through all time  
and space.

Every day I shall bless You; Your name I shall praise forever.

Great is the Eternal, most worthy of praise; God's greatness cannot be  
fathomed.

Let each generation laud Your works to the next one, and tell the tale of  
Your powers.

The glory of Your radiant splendor — of Your wondrous deeds I shall  
speak.

The might of Your awesome acts they shall utter  
and I shall proclaim Your grandeur.

Their words flow, recalling Your goodness; they joyously sing of Your  
bounty.

Gracious and loving is the Eternal; patient and abundant in kindness.  
God's goodness is all-embracing, with mercy for all of God's creatures.

God, all Your works shall extol You; Your faithful ones shall bless You.  
They shall speak of Your glorious reign, and Your powerful acts recount —  
making known to all people Your might, the magnificence of God's rule.  
Your dominion is for all time; Your rule is for all generations.

The Eternal sustains all who stumble, and lifts up the bent and lowly.  
All eyes look to You with hope, and You give them their food in its season.

Opening Your hand, You fulfill the desires of all living things.  
In every way God is just, and compassionate in every act.

To those who call, God is near — close to all who seek God in truth.  
Responsive to those who are reverent, God hears their cry and will  
save them;

protecting those who love God, destroying those who are wicked.  
My mouth shall sing God's praises; and may God's holy name be  
acclaimed by all flesh.

And we shall bless the Eternal, from this time and forever,  
Halleluyah!

אֲשֵׁרִי

Ashrei

חֲצִי קַדִּישׁ

Chatzi Kaddish

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**OPENING YOUR HAND** פּוֹתְחֵי יָדָם. When saying this verse, it is customary in some communities for worshipers to open their own hands, sometimes lifting their palms as if to receive the flow of divine blessings. This physical act can remind us to open our hands and hearts to the needs of others, for it is through us that God nourishes all creatures.

**AND WE** וְנִבְרַחְנוּ, Psalm 115:18.

Psalm 145     *Yitgadal v'yitkadash sh'meih raba,*  
 Reader's Kaddish     *b'alma di v'ra chiruteih.*  
                               *V'yamlich malchuteih b'chayeichon*  
                               *uvyomeichon,*  
                               *uvchayei d'chol beit Yisrael —*  
                               *baagala uvizman kariv;*  
                               *v'imru: Amen.*  
                               *Y'hei sh'meih raba m'varach*  
                               *l'alam ul-almei almaya.*  
                               *Yitbarach v'yishtabach v'yitpaar*  
                               *v'yitromam v'yitnasei v'yit-hadar*  
                               *v'yitaleh v'yit-halal sh'meih*  
                               *d'kudsha — b'rich hu —*  
                               *l'eila ul-eila mikol birchata v'shirata,*  
                               *tushb'chata v'nechemata*  
                               *daamiran b'alma;*  
                               *v'imru: Amen.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,  
 בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתָהּ.  
 וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ  
 וּבְיוֹמֵינוּ,  
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
 בְּעֵגְלָא וּבְזָמַן קָרִיב.  
 וְאָמְרוּ: אָמֵן.  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
 לְעָלְמָא וּלְעֵלְמֵי עֵלְמַיָּא.  
 יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר  
 וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
 דְּקֻדְשָׁא, בְּרִיךְ הוּא,  
 לְעֵלְא וּלְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירָתָא,  
 תְּשֻׁבַּחְתָּא וְנַחֲמָתָא  
 דְּאִמְרוּן בְּעֵלְמָא.  
 וְאָמְרוּ: אָמֵן.

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

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

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

*For Shabbat, the Torah Service can be found on page 226.*

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

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

# הַתְּפִילָּה

## HaT'filah · Standing before God

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

— RABBI MORRIS ADLER

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

— RABBI NACHMAN OF BRESLOV

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

אֲדֹנָי, שִׁפְתֵי תִפְתָּח,  
וּפִי יַגִּיד תְּהִלָּתְךָ.

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

כְּוָנָה  
Kavanah

אַבוֹת וְאִמּוֹת  
Avot v'Imahot

גְּבוּרוֹת  
G'vurot

קְדוּשַׁת הַשֵּׁם  
K'dushat HaShem

קְדוּשַׁת הַיּוֹם  
K'dushat HaYom

עֲבוּדָה  
Avodah

הוֹדָאָה  
Hodaah

שְׁלוֹם  
Shalom

תְּפִילַת הַלֵּב  
T'filat HaLev

RABBI MORRIS ADLER, 1906–1966.

RABBI NACHMAN OF BRESLOV, 1772–1810.

ADONAI, OPEN MY LIPS אֲדֹנָי, שִׁפְתֵי תִפְתָּח, Psalm 51:17. Another psalm (73:26) calls God “Rock of my heart” (*tzur l'vavi*). From that verse, our Sages derived the teaching that God dwells within each person's heart. Therefore, in now asking that God “open my lips,” we pray for focus and concentration on the Divine — rather than lips that recite words by rote, while the heart wanders elsewhere.

<p>Focusing Prayer</p> <p>God of All Generations</p> <p>God's Powers</p> <p>God's Holiness</p> <p>The Day's Holiness</p> <p>Our Offering</p> <p>Thanksgiving</p> <p>Peace</p> <p>Prayer of the Heart</p>	<p><i>Baruch atah, Adonai,</i></p> <p><i>Eloheinu v'Elohei avoteinu v'imoteinu:</i></p> <p><i>Elohei Avraham, Elohei Yitzchak,</i></p> <p><i>v'Elohei Yaakov;</i></p> <p><i>Elohei Sarah, Elohei Rivkah,</i></p> <p><i>Elohei Rachel, v'Elohei Leah;</i></p> <p><i>haEl hagadol hagibor v'hanora,</i></p> <p><i>El elyon,</i></p> <p><i>gomeil chasadim tovim, v'koneih hakol —</i></p> <p><i>v'zocheir chasdei avot v'imahot,</i></p> <p><i>umeivi g'ulah livnei v'neihem,</i></p> <p><i>l'maan sh'mo b'ahavah.</i></p> <p><i>Zochreinu l'chayim,</i></p> <p><i>Melech chafeitz bachayim.</i></p> <p><i>V'chotveinu b'sefer hachayim,</i></p> <p><i>l'maancha, Elohim chayim.</i></p> <p><i>Melech ozeir umoshia umagein —</i></p>	<p>בְּרוּךְ אַתָּה, יְיָ, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ: אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל — וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְאֻלָּה לִבְנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה. זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים. וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן —</p>
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You are the Source of blessing, Adonai, our God and God of our fathers and mothers: God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; exalted God, dynamic in power, inspiring awe, God sublime, Creator of all — yet You offer us kindness, recall the loving deeds of our fathers and mothers, and bring redemption to their children's children, acting in love for the sake of Your name.

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

Sovereign of salvation, Pillar of protection —

בְּרוּךְ אַתָּה, יְיָ, מֶגֶן אַבְרָהָם וְעֹזֶרֶת שָׂרָה.

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

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

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

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

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

Morid hatal.

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

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

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

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

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

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

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

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

Faithful and true, worthy of our trust —

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

בְּרוּךְ אַתָּה, יי, מְחַיֶּה הַכֹּלִים.

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

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

כְּנָה

Kavanah

אֲבוֹת וְאִמְהוֹת  
Avot v'Imahot

גְּבוּרוֹת

G'vurot

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

עֲבוּדָה

Avodah

הוֹדָאָה

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שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

Focusing Prayer	<i>N'kadeish et shimcha baolam,</i>	נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,
God of All Generations	<i>k'shem shemakdishim oto</i>	בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ
God's Powers	<i>bishmei marom;</i>	בְּשֵׁמֵי מְרוֹם,
God's Holiness	<i>kakatuv al yad n'vi-echa:</i>	כְּכָתוּב עַל יַד נְבִיאֶיךָ:
The Day's Holiness	<i>V'kara zeh el-zeh v'amar:</i>	וְקָרָא זֶה אֶל-זֶה וְאָמַר:
Our Offering	<i>"Kadosh, kadosh, kadosh Adonai tz'vaot,</i>	קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת,
Thanksgiving	<i>m'lo chol-haaretz k'vodo."</i>	מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ.
Peace	<i>Adir adireinu, Adonai adoneinu —</i>	אֲדִיר אֲדִירָנוּ, יְיָ אֲדֹנָינוּ —
Prayer of the Heart	<i>mah-adir shimcha b'chol haaretz.</i>	מַה-אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ.
	<i>"Baruch k'vod-Adonai mim'komo."</i>	בְּרוּךְ כְּבוֹדֵי מִמְקוֹמוֹ.
	<i>Echad hu eloheinu, hu avinu,</i>	אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,
	<i>hu malkeinu, hu moshi-einu —</i>	הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ —
	<i>v'hu yashmi-einu b'rachamav</i>	וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו
	<i>l'einei kol chai:</i>	לְעֵינֵי כָל חַי:
	<i>"Ani Adonai Eloheichem."</i>	אֲנִי יְיָ אֱלֹהֵיכֶם.

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

"Holy Holy Holy is the God of heaven's hosts.  
The fullness of the whole earth is God's glory."

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

"Blessed is the splendor that shines forth from the Eternal."

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

HOLY שְׁמֶךָ, Isaiah 6:3.

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

BLESSED בְּרוּךְ, Ezekiel 3:12.

I AM אֲנִי, Numbers 15:41.

“Yimloch Adonai l’olam;

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

L’dor vador nagid godlecha.

Ulneitzach n’tzachim k’dushat’cha nakdish.

V’shivchacha, Eloheinu, mipinu lo yamush

l’olam va-ed,

ki El melech gadol v’kadosh atah.

יְמַלֹךְ יי לְעוֹלָם,  
אֱלֹהֵיךָ, צִיּוֹן, לְדוֹר וָדוֹר  
הַלְלוּ־יָהּ.

לְדוֹר וָדוֹר נִגִיד גּוֹדְלֶיךָ.  
וּלְנִצְחַת נִצְחִים קִדְשְׁתָּךְ בְּקִדְשׁ.  
וְשִׁבַחְךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ  
לְעוֹלָם וָעֶד,  
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

“The Eternal shall reign for all time,  
your God for all generations, Zion — Halleluyah!”

We will teach Your greatness  
l’dor vador — from generation to generation.

And to the end of time  
we will affirm Your holiness.

Our God, Your praise shall ever be on our lips,  
for Your power is boundless — sovereign and holy.

כַּוָּנָה

Kavanah

אֲבוֹת וְאִמָּהוֹת

Avot v’Imahot

גְּבוּרוֹת

G’vurot

קִדְשַׁת הַשֵּׁם

K’dushat HaShem

קִדְשַׁת הַיּוֹם

K’dushat HaYom

עֲבוֹדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִילַת הַלֵּב

T’filat HaLev

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

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

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



Focusing Prayer  
 God of All  
 Generations  
 God's Powers  
**God's Holiness**  
 The Day's Holiness  
 Our Offering  
 Thanksgiving  
 Peace  
 Prayer of the Heart

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

*Uvchein tein pachd'cha, Adonai Eloheinu,  
 al kol maasecha;  
 v'eimat'cha al kol mah shebarata.  
 V'yira-ucha kol hamaasim;  
 v'yishtachavu l'fanecha kol hab'ruim.  
 V'yei-asu chulam agudah echat,  
 laasot r'tzoncha b'leivav shaleim —  
 k'mo sheyadanu, Adonai Eloheinu,  
 shehasholtan l'fanecha,  
 oz b'yad'cha, ugvurah biminecha,  
 v'shimcha nora al kol mah shebarata.*

# קדוש

וּבְכֵן תֵּן פַּחַדְךָ, יי אֱלֹהֵינוּ,  
 עַל כָּל מַעֲשֶׂיךָ,  
 וְאִימַתְךָ עַל כָּל מַה שֶּׁבָרָאתָ.  
 וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים,  
 וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים.  
 וַיַּעֲשׂוּ כָלֶם אֶגְדָּה אַחַת,  
 לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שְׁלֵם,  
 כְּמוֹ שֶׁיָּדַעְנוּ, יי אֱלֹהֵינוּ,  
 שֶׁהַשְּׁלֵטֹן לְפָנֶיךָ,  
 עַז בְּיָדְךָ, וּגְבוּרָה בְּיַמִּינְךָ,  
 וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָרָאתָ.

And so, in Your holiness,  
 give all creation the gift of awe.  
 Turn our fear to reverence;  
 let us be witnesses of wonder —  
 perceiving all nature as a prayer come alive.  
 We bow to the sovereignty of Your strength,  
 the primacy of Your power.  
 We yearn for connection with all that lives,  
 doing Your will with wholeness of heart.  
 Awe-inspiring is Your creation,  
 all-encompassing Your transcendent name.

**AND SO, IN YOUR HOLINESS** וּבְכֵן. This prayer is the first in a three-part series, each beginning with the word *Uvchein* (And so). Each part explores a way in which God's holiness manifests itself in our lives.

**THE GIFT OF AWE** וְאִימַתְךָ. The ability to respond with awe and wonder to the natural world is surely one gift of the religious life. Traditional Jewish blessings seek to inculcate an attitude of astonishment, gratitude for existence itself, and a sense of kinship with all being. Rabbi Abraham Joshua Heschel (1907–1972) teaches that the absence of awe leads, in the end, to immoral behavior: “The surest way to suppress our ability to understand the meaning of God and the importance of worship is to take things for granted. Indifference to the sublime wonder of living is the root of sin.”

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

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

וּבְכֵן תֵּן כְּבוֹד, יי, לְעַמְּךָ,  
 תְּהִלָּה לִירְאֵיךָ  
 וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ,  
 וּפְתִחוֹן פֶּה לַמַּיְחָלִים לָךְ,  
 שִׂמְחָה לְאַרְצְךָ  
 וְשִׂשׂוֹן לְעֵירְךָ,  
 וְצִמְיִיחַת קֶרֶן לְדָוִד עַבְדְּךָ,  
 וְעֲרִיכַת נֵר לְבֵן יִשָׁי מְשִׁיחֶךָ,  
 בְּמַהֲרָה בְיָמֵינוּ.

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

## קדוש

כְּוָנָה

*Kavanah*

אָבוֹת וְאִמָּהוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוֹדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

**AND SO, IN YOUR HOLINESS** וּבְכֵן. This prayer is the second in a three-part series, each beginning with the word *Uvchein* (And so). Moving from the universal to the particular, it envisions a future in which the Jewish people finds recognition and security, their long and faithful allegiance to God at last rewarded.

**THE GIFT OF HONOR** כְּבוֹד. In the Bible, *kavod* is a term associated with God, apparently describing a kind of luminescence, the visible glory of the Divine. Human beings, charged with caring for the rest of Creation, share in God's *kavod*. The Psalmist declares: "You have crowned them with glory and majesty" (Psalm 8:6). Later, rabbinic thought devotes much attention to protecting *kavod* — human dignity, the honor and respect that all people deserve. This prayer expresses a poignant hope that the Jews, a people often vulnerable and despised, will receive *kavod*, and that the Land of Israel will also enjoy renewed light, joy, and peace.

Focusing Prayer

God of All  
Generations

God's Powers

God's Holiness

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

## How Do We Sense God's Holiness?

*Through Righteousness**Uvchein tzadikim yiru v'yismachu,**visharim yaalozu,**vachasidim b'rinah yagilu;**v'olatah tikpotz-piha,**v'chol harishah kulah k'ashan tichleh,**ki taavir memshelet zaton min haaretz.*

קדוּשׁ

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ,

וַיִּשְׁרִים יַעֲלֹזוּ,

וַחֲסִידִים בְּרִנָּה יִגִּילוּ,

וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ,

וְכָל הָרִשָּׁעָה כָּלָה כַּעֲשֵׂן תִּבְלָה,

כִּי תַעֲבִיר מִמְשַׁלֵּת זָטוֹן מִן הָאָרֶץ.

And so, in Your holiness,  
 give the righteous the gift of a vision bright with joy:  
 a world where evil has no voice  
 and the rule of malevolence fades like wisps of smoke.  
 Good people everywhere will celebrate  
 the stunning sight of arrogance gone from the earth.

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**AND SO, IN YOUR HOLINESS** וּבְכֵן. This prayer, last in the three-part series, each beginning with *Uvchein* (And so), completes the sequence: from universal (“Give all Creation the gift of awe”), to particular focus on the Jewish people (“Give Your people the gift of honor”), to specific focus on the righteous, with the hope that they will someday live in a world in which evil has been vanquished. Together, the three prayers create a vision of the holy world for which we strive.

V'timloch — atah, Adonai — l'vadecha al kol  
 maasecha,  
 b'Har Tziyon, mishkan k'vodecha,  
 uviYrushalayim, ir kodshecha —  
 kakatuv b'divrei kodshecha:  
 “Yimloch Adonai l'olam;  
 Elohayich, Tziyon, l'dor vador — hal'lu-Yah!”

וְתִמְלֹךְ, אַתָּה, יְיָ, לְבִדְדָךְ עַל כָּל  
 מַעֲשֵׂיךָ,  
 בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,  
 וּבִירוּשָׁלַיִם עִיר קֹדְשֶׁךָ,  
 כַּכְּתוּב בְּדִבְרֵי קֹדְשֶׁךָ:  
 יִמְלֹךְ יְיָ לְעוֹלָם,  
 אֱלֹהֵיךָ, צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּ-יָהּ.

כְּוָנָה  
 Kavanah  
 אֲבוֹת וְאִמְהוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 קְדוּשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קְדוּשַׁת הַיּוֹם  
 K'dushat HaYom

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

עֲבוּדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

Kadosh atah, v'nora sh'mecha;  
 v'ein elo-ah mibaladecha, kakatuv:  
 “Vayigbah Adonai tz'vaot bamishpat;  
 v'haEl hakadosh nikdash bitzdakah.”

קְדוֹשׁ אַתָּה, וְנוֹרָא שְׁמֶךָ,  
 וְאֵין אֱלֹהָ מִבְּלַעֲדֶיךָ, כַּכְּתוּב:  
 וַיִּגְבַּהּ יְיָ צְבָאוֹת בַּמִּשְׁפָּט,  
 וְהָיָל הַקָּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה.

You are holy.  
 Your name is Awe.  
 There is nothing divine beyond You —  
 as the prophet Isaiah taught:  
 “The Source of all might is exalted through justice,  
 the God of holiness made holy through righteousness.”

בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.  
 Baruch atah, Adonai, haMelech hakadosh.  
 Blessed are You, Adonai, holy Sovereign.

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

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

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

Focusing Prayer	<i>Atah v'chartanu mikol haamim;</i>	אתה בחרתנו מכל העמים,
God of All Generations	<i>ahavta otanu, v'ratzita banu.</i>	אהבת אותנו ורצית בנו.
God's Powers	<i>V'romamtanu mikol hal'shonot,</i>	ורוממתנו מכל הלשונות,
God's Holiness	<i>v'kidashtanu b'mitzvotcha.</i>	וקדשתנו במצותיך.
<b>The Day's Holiness</b>	<i>V'keiravtanu, Malkeinu, laavodatecha;</i>	וקרבתנו, מלכנו, לעבודתך,
Our Offering	<i>v'shimcha hagadol v'hakadosh aleinu karata.</i>	ושמך הגדול והקדוש עלינו קראת.
Thanksgiving		You chose us, with love, to be messengers of mitzvot; and through us You made known Your aspirations.
Peace		Among all the many peoples, You gave us a pathway to holiness.
Prayer of the Heart		Among all the great nations, You uplifted us and made Yourself our Sovereign — and so we seek You and serve You and celebrate our nearness to Your presence.  Your great and sacred name has become our calling.

*Vatiten-lanu, Adonai Eloheinu, b'ahavah et*  
[*Yom haShabbat hazeh v'et*]

*Yom HaZikaron hazeh:*  
*yom [zichron] t'ruah [b'ahavah],*  
*mikra-kodesh,*  
*zeicher litziat Mitzrayim.*

ותיתן לנו, יי אלהינו, באהבה את  
[יום השבת הזה ואת]  
יום הזכרון הזה,  
יום [זכרון] תרועה [באהבה],  
מקרא קדש,  
זכר ליציאת מצרים.

In Your love, Eternal our God,  
You have given us [this Shabbat and] this Day of Remembrance:  
a day for the shofar's joyful sound [remembered and cherished in our hearts];  
a day of sacred assembly;  
a day to be mindful of our people's going-out from Egypt.

**YOU CHOSE US, WITH LOVE** ואתה בחרתנו... אהבת אותנו... When we are called to the Torah or say *Kiddush*, we praise God *asher bachar-banu mikol haamim* (who has chosen us from all people). The Reform Movement has historically subscribed to the belief that Israel is a chosen people — not in the sense of being better than other peoples, but in the sense that we are chosen for a specific mission, to be a witness to the reality and oneness of God. But “chosenness” need not imply exclusivity: to say that the people Israel has been chosen to bear witness to the reality and teachings of God does not deny that God may well have chosen other peoples for other sorts of missions in the world.

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

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

Zochreinu, Adonai Eloheinu, bo l'tovah. Amen.  
 Ufokdeinu vo livrachah. Amen.  
 V'hoshi-einu vo l'chayim. Amen.

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

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

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

זְכוֹרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.  
 וּפְקֻדָּנוּ בּוֹ לְבִרְכָה. אָמֵן.  
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

Focusing Prayer

Eloheinu v'Elohei avoteinu v'imoteinu, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

God of All  
Generations*m'loch*

מֶלֶךְ

God's Powers

*al kol haolam kulo bichvodecha;*

עַל כָּל הָעוֹלָם כְּלוּ בְּכַבּוֹדְךָ,

God's Holiness

*v'hinasei al kol haaretz bikarecha.*

וְהִנָּשֵׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ.

The Day's Holiness

God who is ours  
and God of our fathers and mothers:

Our Offering

Thanksgiving

In Your glory

Peace

*reign*

over the infinite expanse of space and time.

Prayer of the Heart

*V'hofa bahadar g'on uzecha,*

וְהוֹפֵעַ בְּהִדָּר גָּאוֹן עֲזָךְ,

*al kol yoshvei teiveil artzecha.*

עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרְצְךָ.

*V'yeida kol pa-ul ki atah f'alto;*

וַיֵּדַע כָּל פְּעוּל כִּי אַתָּה פְּעַלְתָּנוּ,

*v'yavin kol yatzur ki atah y'tzarto.*

וַיָּבִין כָּל יָצוּר כִּי אַתָּה יִצְרָתָנוּ.

In Your grandeur,  
be exalted;  
through Your power,  
show us Your reality.Then all who dwell on earth shall understand  
that You are their maker.*V'yomar kol asher n'shamah b'apo:*

וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ:

*"Adonai, Elohei Yisrael, melech;*

יְיָ, אֱלֹהֵי יִשְׂרָאֵל, מֶלֶךְ,

*umalchuto — bakol mashalah."*

וּמַלְכוּתוֹ בְּכָל מַשְׁלָה.

Astound us with the beauty of Your presence,  
so that every breath of life shall say:"Eternal is the God of Israel;  
all-embracing — God's rule and sovereignty."

**IN YOUR GLORY REIGN OVER THE INFINITE EXPANSE** מֶלֶךְ עַל כָּל הָעוֹלָם כְּלוּ בְּכַבּוֹדְךָ. This special prayer included in the Rosh HaShanah *T'filah* is attributed to the sage Rav (3rd century). It articulates a central theme of this day: *Malchuyot* — the celebration of God's sovereignty over all Creation, and the hope that in time all people will be united in God's service.

Eloheinu v'Elohei avoteinu v'imoteinu,

[r'tzeih vimnuchateinu,]

kad'sheinu b'mitzvatecha;

v'tein chelkeinu b'Toratecha.

Sab'einu mituvecha;

v'sam'cheinu bishuatecha.

[V'hanchileinu, Adonai Eloheinu,

b'ahavah uvratzon Shabbat kodshecha;

v'yanuchu vah Yisrael,

m'kad'shei sh'mecha.]

V'taheir libeinu l'ovd'cha be-emet —

ki atah Elohim emet,

udvar'cha emet v'kayam laad.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

[רְצֵה בְּמִנוּחַתֵּנוּ]

קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ

וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ.

שְׂבַעֲנוּ מִטּוֹבְךָ

וְשַׂמְחֵנוּ בִּישׁוּעַתְךָ.

[וְהַחֲיֵלְנוּ, יי אֱלֹהֵינוּ,

בְּאַהֲבָה וּבְרָצוֹן שְׁבֵת קִדְּשְׁךָ,

וְיַנּוּחֵנוּ בְּהַיְשָׁרָאֵל,

מִקְדְּשֵׁי שְׁמֶךָ.]

וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת,

כִּי אַתָּה אֱלֹהִים אֵמֶת,

וְדַבְּרָךָ אֵמֶת וְקַיָּם לְעַד.

כְּנָה

Kavanah

אֲבוֹת וְאִמּוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

קִדְּשַׁת הַשֵּׁם

K'dushat HaShem

קִדְּשַׁת הַיּוֹם

K'dushat HaYom

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תַּפְּלַת הַלֵּב

T'filat HaLev

God who is ours

and God of our fathers and mothers:

[may our rest on this Shabbat bring You pleasure;]

lead us to holiness through Your mitzvot;

and may each of us find a portion of Torah that is ours.

You bestow such goodness — teach us to be satisfied,

and to know the joy of Your salvation.

[Let Your holy Shabbat be our heritage, embraced freely and with love;

and may all our people bring holiness to Your name by resting on this day.]

Help us to serve You truly, with purity of heart —

for You are a faithful God, whose truth stands forever.

בָּרוּךְ אַתָּה, יי, מֶלֶךְ עַל כָּל הָאָרֶץ,  
מִקְדֵּשׁ [הַשְּׁבֵת וְ] יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

Baruch atah, Adonai, melech al kol haaretz,  
m'kadeish [haShabbat v'] Yisrael v'Yom HaZikaron.

Our praise to You, Eternal One, whose power  
pervades all the earth: You bring holiness [to Shabbat,]  
to the people Israel and to this Day of Remembrance.

**TEACH US TO BE SATISFIED** שְׂבַעֲנוּ מִטּוֹבְךָ. Two statements in the Midrash emphasize the insatiability of human appetites. “Rabbi Aibu taught: None of us leaves this world with even half our desires fulfilled.” And: “One who has 100 coins wants 200” (*Ecclesiastes Rabbah* 34).



Focusing Prayer	<i>R'tzeih, Adonai Eloheinu, b'am'cha Yisrael.</i>	רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל.
God of All Generations	<i>Utfilatam b'ahavah t'kabeil b'ratzon,</i>	וּתְפַלְתָּם בְּאַהֲבָה תִקְבֹּל בְּרָצוֹן,
God's Powers	<i>ut·hi l'ratzon tamid avodat</i>	וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת
God's Holiness	<i>Yisrael amecha.</i>	יִשְׂרָאֵל עַמְּךָ.
The Day's Holiness	<i>El karov l'chol korav,</i>	אֵל קָרוֹב לְכֹל קִרְבָּיו,
Our Offering	<i>p'neih el avadecha v'choneinu.</i>	פְּנֵיהָ אֵל עַבְדֶיךָ וְחֻבְנוֹ.
Thanksgiving	<i>Sh'foch ruchacha aleinu,</i>	שְׁפֹךְ רוּחְךָ עָלֵינוּ,
Peace	<i>v'techezenah eineinu b'shuvcha l'Tziyon</i>	וּתְחַזְקֵנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
Prayer of the Heart	<i>b'rachamim.</i>	בְּרַחֲמִים.

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

בָּרוּךְ אַתָּה, יי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

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

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

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

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

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

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

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

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

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

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

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

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

Focusing Prayer	<i>V'al kulam yitbarach v'yitromam shimcha,</i>	וְעַל כָּלֶם יִתְבָּרַךְ וַיִּתְרַומַם שְׁמֶךָ,
God of All Generations	<i>Malkeinu, tamid l'olam va-ed.</i>	מִלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.
God's Powers	<i>Uchtov l'chayim tovim</i>	וּכְתַב לְחַיִּים טוֹבִים
God's Holiness	<i>kol b'nei v'ritecha.</i>	כָּל בְּנֵי בְרִיתֶךָ.
The Day's Holiness	<i>V'chol hachayim yoducha selah,</i>	וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
Our Offering	<i>vihal'lu et shimcha be-emet —</i>	וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,
Thanksgiving	<i>haEl y'shuateinu v'ezrateinu selah.</i>	הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֵלָה.
Peace		
Prayer of the Heart	And for all these gifts, God of majesty, may Your name come to be blessed and praised — our gratitude a daily offering until the end of time.	

Inscribe Your covenant partners  
for a life of goodness.

And may all life resound with gratitude and faith  
in praise of Your name.

God, You free us and strengthen us.

בָּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֶךָ, וְלֶךָ בָּאֵה לְהוֹדוֹת.

*Baruch atah, Adonai, hatov shimcha, ulcha na-eh l'hodot.*

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

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

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

haamurah mipi kohanim —  
am k'doshecha — kaamur:

“Y'varech-cha Adonai v'yishm'recha.”

Kein y'hi ratzon.

“Ya-eir Adonai panav eilecha vichuneka.”

Kein y'hi ratzon.

“Yisa Adonai panav eilecha  
v'yaseim l'cha shalom.”

Kein y'hi ratzon.

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

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

May it be so.

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

May it be so.

May you see God's favor and goodness;  
and may you partake of God's peace.

May it be so.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
בְּרַכְנוּ בְּבְרַכַּת הַמְּשֻׁלֶּשֶׁת  
הַכְּתוּבָה בַּתּוֹרָה,  
הָאֲמוּרָה מִפִּי כֹהֲנִים  
עִם קְדוּשַׁת כְּאֲמוֹר:  
יְבָרֶכְךָ יי וַיְשִׁמְרֶךָ.  
כֵּן יִהְיֶה רְצוֹן.  
יֵאָר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּנְךָ.  
כֵּן יִהְיֶה רְצוֹן.  
יֵשָׂא יי פָּנָיו אֵלֶיךָ  
וַיֵּשֶׁם לְךָ שְׁלוֹם.  
כֵּן יִהְיֶה רְצוֹן.

כְּנָה

Kavanah

אֲבוֹת וְאִמּוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִילַת הַלֵּב

T'filat HaLev

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

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

Focusing Prayer	<i>Sim shalom tovah uvrachah,</i>	שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,
God of All Generations	<i>chein vachessed v'rachamim,</i>	חֵן וְחֶסֶד וְרַחֲמִים,
God's Powers	<i>aleinu v'al kol Yisrael amecha.</i>	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.
God's Holiness	<i>Bar'cheinu, Avinu — kulanu k'echad —</i>	בְּרַכְנוּ, אָבִינוּ, כְּלָנוּ כְּאַחַד
The Day's Holiness	<i>b'or panecha;</i>	בְּאוֹר פָּנֶיךָ,
Our Offering	<i>ki v'or panecha natata lanu,</i>	כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ,
Thanksgiving	<i>Adonai Eloheinu,</i>	יְיָ אֱלֹהֵינוּ,
Peace	<i>Torat chayim v'ahavat chesed,</i>	תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
Prayer of the Heart	<i>utzdakah uvrachah v'rachamim v'chayim</i>	וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים
	<i>v'shalom.</i>	וְשָׁלוֹם.
	<i>V'tov b'einecha l'vareich et am'cha Yisrael,</i>	וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל,
	<i>b'chol eit uvchol shaah, bishlomecha.</i>	בְּכָל עֵת וּבְכָל שָׁעָה, בְּשָׁלוֹמְךָ.
	<i>B'sefer chayim, b'rachah, v'shalom,</i>	בְּסֵפֶר חַיִּים, בְּרָכָה, וְשָׁלוֹם,
	<i>ufarnasah tovah,</i>	וּפְרִנְסָה טוֹבָה,
	<i>nizacheir v'nikateiv l'fanecha —</i>	נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
	<i>anachnu, v'chol am'cha beit Yisrael —</i>	אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,
	<i>l'chayim tovim ulshalom!</i>	לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

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

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

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

בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

*Baruch atah, Adonai, oseih hashalom.*

You are the Blessed One, Eternal Source of shalom.

Elohai:  
 N'tzor l'shoni meira;  
 usfatai midabeir mirmah.  
 V'limkal'lai nafshi tidom;  
 v'nafshi ke-afar lakol tiyeh.  
 P'tach libi b'Toratecha;  
 uvmitzvotecha tirdof nafshi.  
 V'chol hachoshvim alai raah —  
 m'heirah hafeir atzatom,  
 v'kalkeil machashavtam.  
 Aseih l'maan sh'mecha.  
 Aseih l'maan y'minecha.  
 Aseih l'maan k'dushatecha.  
 Aseih l'maan Toratecha.  
 L'maan yeichal'tzun y'didecha,  
 hoshiah y'mincha vaaneiini.

אֱלֹהֵי,  
 נִצֹר לְשׁוֹנֵי מֵרַע,  
 וּשְׂפָתַי מִדַּבֵּר מִרְמָה.  
 וְלִמְקַלְלֵי נַפְשִׁי תִדוֹם,  
 וְנַפְשִׁי כֶּעָפָר לְכֹל תִּיְהֶה.  
 פְּתַח לְבִי בְּתוֹרַתְךָ,  
 וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.  
 וְכֹל הַחֹשְׁבִים עָלַי רָעָה,  
 מְהִרָה הִפֵּר עֲצָתָם,  
 וְקַלְקַל מַחְשָׁבָתָם.  
 עֲשֵׂה לְמַעַן שְׁמֶךָ.  
 עֲשֵׂה לְמַעַן יְמִינְךָ.  
 עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ.  
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ.  
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ,  
 הוֹשִׁיעָה יְמִינְךָ וְעַבְדֶּכָּי.

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

My God:

Keep my tongue from doing harm, and my lips from lies and deceit.  
 Before those who wrong me with words, may silence be my practice.  
 Before all human beings, let humility be my stance.  
 Open my heart to Your Torah, that I may follow its sacred path of duty.  
 Shatter, at once, the malicious plans of those who would do me harm.  
 Act, for the sake of Your name.  
 Act, for the sake of Your shielding hand.  
 Act, for the sake of Your holiness.  
 Act, for the sake of Your Torah.  
 For the sake of those who love You — their rescue and safety —  
 let Your shielding hand be the answer to my prayer.

**MY GOD: KEEP** אֱלֹהֵי נִצֹר, based on Psalm 34:14.

**KEEP MY TONGUE FROM DOING HARM** נִצֹר לְשׁוֹנֵי מֵרַע. This prayer asks us to sit in silence and reflect on the hardest questions of all: When have I gossiped? Why did I gossip? And, about whom? Did I share confidential information, despite my promise not to? Did I pass along information that only my position or relationship or circumstances made available to me? Did I share innuendo, hearsay, or perhaps my own jealous ruminations because, by doing so, in some way, I feel better about me? (Rabbi Scott Hausman-Weiss, b. 1969)

**FOR THE SAKE OF THOSE WHO LOVE YOU** יְדִידֶיךָ... לְמַעַן, Psalm 60:7.

Focusing Prayer	<i>Yiyu l'ratzon imrei-fi</i>	יְהִיוּ לְרָצוֹן אִמְרֵי־פִי
God of All Generations	<i>v'hegyon libi l'fanecha,</i>	וְהִגְיוֹן לִבִּי לְפָנֶיךָ,
God's Powers	<i>Adonai, tzuri v'go-ali.</i>	יְי, צוּרִי וְגֹאֲלִי.
God's Holiness	May the words of my mouth	
The Day's Holiness	and the meditation of my heart	
Our Offering	be acceptable to You, Soul of eternity,	
Thanksgiving	my Rock and my Redeemer.	
Peace	<i>Oseh shalom bimromav,</i>	עֹשֶׂה שְׁלוֹם בְּמִרְוֹמָיו,
Prayer of the Heart	<i>hu yaaseh shalom aleinu,</i>	הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,
	<i>v'al kol Yisrael,</i>	וְעַל כָּל יִשְׂרָאֵל,
	<i>v'al kol yoshvei teiveil.</i>	וְעַל כָּל יוֹשְׁבֵי תֵיבֵל.
	<i>V'imru: Amen.</i>	וְאָמְרוּ: אָמֵן.
	May the Maker of peace above make peace for us,	
	all Israel, and all who dwell on earth. <i>Amen.</i>	

*The service continues with:*

*Avinu Malkeinu, page 222;*

*Aleinu, page 286; and*

*Mourner's Kaddish, page 292.*

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**MAY THE WORDS OF MY MOUTH** יְהִיוּ לְרָצוֹן אִמְרֵי־פִי, Psalm 19:15. A teaching attributed to Rabbi Levi Yitzchak of Berditchev (1740–1809): When we pray, our goal should not be for God to fulfill our desires and provide the things that we think we need. This demeans the Holy One and makes God our servant. Rather, we should pray to align our wishes and desires with God's. This is the meaning of the statement in Mishnah *Avot* (3:13): *Do not make your prayer fixed* — that is, do not set your heart and become fixated on God's giving you what you want.





קריאות חלופות

Alternative Readings

# קריאות חלופות

## *K'riot Chalufot*

### Alternative Readings

מעשה בראשית  
*Maaseih V'reishit*

לעשות צדקה  
ומשפט  
*Laasot Tz'dakah*  
*Umishpat*

דרשו יי  
*Dirshu Adonai*

אספת עזרא  
*Aseifat Ezra*

#### *At the Beginning (Genesis 1:1–2:3)*

At the beginning of God's creating of the heavens and the earth —  
2 when the earth had been amorphous and formless,  
with darkness upon the face of the deep,  
and God's breath moving upon the face of the water —  
3 God said, "Let there be light." And there was light.  
4 And God saw that the light was good,  
and God differentiated between the light and the darkness.  
5 And God called the light Day and called the darkness Night.  
Thus there was evening and there was morning—one day.

6 And God said,  
"Let there be a firmament within the water,  
and let it divide water from water."  
7 And God made the firmament, and it differentiated between  
the water that was under the firmament and  
the water that was above the firmament.  
And so it was.  
8 And God called the firmament the Heavens.  
Thus there was evening and there was morning—a second day.  
9 And God said,  
"Let the water under the heavens be gathered  
in one place,

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת  
הַשָּׁמַיִם וְאֶת הָאָרֶץ: 2 וְהָאָרֶץ  
הִיְתָה תְהוֹם וְכָהוּ וְחָשֶׁךְ עַל־  
פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים  
מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:  
3 וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר  
וַיְהִי־אוֹר:  
4 וַיִּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־  
טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר  
וּבֵין הַחֹשֶׁךְ:  
5 וַיִּקְרָא אֱלֹהִים | לְאוֹר יוֹם  
וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי־עֶרֶב  
וַיְהִי־בֹקֶר יוֹם אֶחָד:

6 וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ  
בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין  
מַיִם לְמַיִם:  
7 וַיַּעַשׂ אֱלֹהִים אֶת־הַרָקִיעַ  
וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת  
לְרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל  
לְרָקִיעַ וַיְהִי־כֵן:  
8 וַיִּקְרָא אֱלֹהִים לְרָקִיעַ שָׁמַיִם  
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי:  
9 וַיֹּאמֶר אֱלֹהִים יִקְוּוּ הַמַּיִם  
מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם

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so that the dry land will appear.” And so it was.

10 And God called the dry land Earth and called the gathering of water Seas.

And God saw that it was good.

11 And God said, “Let the earth grow grass and seed-producing plants; fruit trees—each with its seed inside, yielding, upon the earth, its own kind of fruit.”

And so it was.

12 And the earth brought forth grass and plants, each one sending forth its own kind of seed,

and trees that bear fruit, each with its own kind of seed inside.

And God saw that it was good.

13 Thus there was evening and there was morning—a third day.

14 And God said,

“Let there be lights in the firmament of the heavens to differentiate between day and night;

and they shall serve as signs for fixed times, and for days and years.

15 And they shall serve as lights in the firmament of the heavens to illuminate the earth.”

And so it was.

16 And God made the two great lights—the large light to rule the day and the small light to rule the night—and the stars.

17 Then God placed them in the firmament of the heavens to illuminate the earth,

18 and to rule over day and night, and to divide the light from the darkness.

And God saw that it was good.

19 Thus there was evening and there was morning—a fourth day.

אָחַד וַתִּרְאֶה הַיְבֶשֶׁת וַיְהִי־כֵן:  
10 וַיִּקְרָא אֱלֹהִים | לַיְבֶשֶׁת אֶרֶץ  
וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיִּרְא  
אֱלֹהִים כִּי־טוֹב:

11 וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ  
דָּשָׂא עֶשֶׂב מִזְרִיעַ זָרַע עֵץ פְּרִי  
עֹשֶׂה פְרִי לְמִינּוֹ אֲשֶׁר זָרְעוּ־בּוֹ  
עַל־הָאָרֶץ וַיְהִי־כֵן:

12 וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֶשֶׂב  
מִזְרִיעַ זָרַע לְמִינָהּוּ וְעֵץ עֹשֶׂה־  
פְרִי אֲשֶׁר זָרְעוּ־בּוֹ לְמִינָהּוּ וַיִּרְא  
אֱלֹהִים כִּי־טוֹב:

13 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי:

14 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת  
בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין  
הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת  
וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם:

15 וְהָיוּ לְמְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם  
לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן:

16 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי  
הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמְּאֹר  
הַגְּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת־  
הַמְּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה  
וְאֵת הַכּוֹכָבִים:

17 וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ  
הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ:

18 וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה  
וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ  
וַיִּרְא אֱלֹהִים כִּי־טוֹב:

19 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם  
רְבִיעִי:

20 And God said, “Let the waters abound with a multitude of living beings, and let birds fly above the earth, across the face of the heavens’ firmament.

21 And God created the great sea-serpents and every kind of crawling creature with which the waters swarmed, and every kind of winged bird.

And God saw that it was good. 22 And God blessed them, saying,

“Be fruitful and multiply and fill the waters in the seas, and let there be numerous birds throughout the earth.”

23 Thus there was evening and there was morning—a fifth day.

24 And God said, “Let the earth bring forth every kind of living being: cattle, and animals that crawl on the ground, and every kind of wildlife.”

And so it was. 25 And God made every kind of wild animal, and every kind of cattle, and every kind of being that crawls on the ground.

And God saw that it was good.

26 And God said, “Let us make humankind in our image, after our likeness; and let them have dominion over the fish of the sea, over the birds of the heavens, over the cattle, over the whole earth, and over every crawling animal that crawls on the land.”

27 And God created the human in the image of God;

in the image of God, created the human; male and female, God created them.

20 וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ  
הַיָּמִים שָׂרָץ גֹּפֶשׁ חַיָּה וְעוֹף  
יַעֲוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי  
רַקִּיעַ הַשָּׁמַיִם:

21 וַיִּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִם  
הַגְּדֹלִים וְאֵת כָּל־גֹּפֶשׁ

הַחַיָּה | הַרְמֻשֶׁת אֲשֶׁר שָׂרָצוּ  
הַיָּמִים לְמִינֵהֶם וְאֵת כָּל־עוֹף  
כְּנָף לְמִינֵהוּ  
וַיֵּרָא אֱלֹהִים כִּי־טוֹב:

22 וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר  
פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַיָּמִים  
בְּיָמִים וְהַעוֹף יִרְבַּ בָּאָרֶץ:

23 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם  
חַמִּישִׁי:

24 וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ  
גֹּפֶשׁ חַיָּה לְמִינֵהּ בְּהֵמָה

וְרֶמֶשׂ וְחַיִּת־וְאָרֶץ לְמִינֵהּ  
וַיְהִי־כֵן: 25 וַיַּעַשׂ אֱלֹהִים

אֶת־חַיִּת הָאָרֶץ לְמִינֵהּ וְאֶת־  
הַבְּהֵמָה לְמִינֵהּ וְאֶת כָּל־

רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ  
וַיֵּרָא אֱלֹהִים כִּי־טוֹב:

26 וַיֹּאמֶר אֱלֹהִים נַעֲשֵׂה אָדָם  
בְּצַלְמֵנוּ בְּדְמוּתֵנוּ וַיְרִדוּ

בְּדֶגֶת הַיָּם וּבְעוֹף הַשָּׁמַיִם  
וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־

הָרֶמֶשׂ הָרֶמֶשׂ עַל־הָאָרֶץ:

27 וַיִּבְרָא אֱלֹהִים | אֶת־הָאָדָם  
בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא

אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

מַעֲשֵׂה בְרָאשִׁית  
Maaseih V'reishit

לַעֲשׂוֹת צְדָקָה  
וּמִשְׁפָּט  
Laasot Tz'dakah  
Umishpat

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28 And God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth; take charge of it, and have dominion over the fish of the sea and over the birds of the heavens, and over every animal that crawls on the land.”

29 And God said, “Behold, I have given you every seed-producing plant on the face of the entire earth, and every tree that bears seed-producing fruit. This will be yours for eating.  
30 And to every animal of the earth, and to every bird of the heavens, and to every being that crawls on the earth, in which there is the breath of life— all green plants for eating.” And so it was.

31 And God saw all that God had made. And, behold—it was very good. Thus there was evening and there was morning—the sixth day.

2:1 Completed now were the heavens and the earth and their whole array.

2 And on the seventh day God completed the work that had been done.

And God ceased on the seventh day from all the work that God had done.

3 And God blessed the seventh day and called it holy —

for on it God ceased from all the work of creating that God had done.

28 וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר  
לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ  
אֶת־הָאָרֶץ וּכְבֹשׁוּ וּרְדוּ  
בְדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם  
וּבְכָל־חַיָּה הַרְמֵשֶׁת עַל־  
הָאָרֶץ:

29 וַיֹּאמֶר אֱלֹהִים  
הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב  
| זֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־  
הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בוֹ  
פְּרִיעֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה  
לְאֹכְלָהּ:

30 וְלִכָּל־חַיַּת הָאָרֶץ וּלְכָל־  
עוֹף הַשָּׁמַיִם וּלְכָל | רוֹמֵשׁ  
עַל־הָאָרֶץ אֲשֶׁר־בוֹ בְּפֶשֶׁת חַיָּה  
אֶת־כָּל־יֵרֶק עֵשֶׂב לְאֹכְלָהּ  
וַיְהִי־כֵן:

31 וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר  
עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־  
עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי:

1 וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־  
צְבָאָם:

2 וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיְשַׁבֵּת  
בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלַאכְתּוֹ  
אֲשֶׁר עָשָׂה:

3 וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם  
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ  
כִּי בּוֹ שַׁבַּת מְכַל־מְלַאכְתּוֹ  
אֲשֶׁר־בְּרָא אֱלֹהִים לַעֲשׂוֹת:

*Shall Not the Judge of the Whole Earth Do Justice? (Genesis 18:16–33)*

16 And the men got up from there and gazed toward Sodom, and Abraham went with them to guide them. 17 And Adonai thought, “Shall I hide from Abraham what I am doing? 18 Abraham, after all, will be a great and populous nation through whom all the earth’s nations will be blessed. 19 For I have singled him out so that he will charge his children, and his family after him, to follow the way of Adonai—doing what is right and just—so that Adonai may bestow upon Abraham what he was promised.” 20 And Adonai said,

“Sodom and Gomorrah—  
how great the outcry!  
And their wrongdoing—  
how very grave!

21 “Let Me go down and see if, indeed, they have acted according to the cry that has reached Me. And if not, I will know.” 22 So the men turned away from there to go toward Sodom, while Abraham continued standing before Adonai. 23 Then Abraham came near and said, “Will You sweep away righteous and wicked alike? 24 Perhaps there are fifty righteous people inside the city. Will You sweep away and not forgive the place for the sake of the fifty righteous ones in its midst? 25 Far be it from You to do such a thing—to rain death upon both the righteous and the wicked, treating righteous and wicked alike. Far be it from You! Shall not the Judge of the whole earth do justice?” 26 And Adonai said, “If I find in Sodom

16 וַיִּקְמוּ מֵשֶׁם הָאֲנָשִׁים וַיִּשְׁקֹפוּ  
עַל־פְּנֵי סְדֹם וְאַבְרָהָם הִלִּיךְ  
עִמָּם לְשִׁלְחָם: 17 וַיְהוֹה אָמַר  
הַמְכִסָּה אֲנִי מֵאַבְרָהָם אֲשֶׁר  
אָנִי עֹשֶׂה: 18 וְאַבְרָהָם הָיָה יְהוֹה  
לְגוֹי גָדוֹל וְעַצוֹם וְגַבְרָכוּ־בּוֹ  
כָּל גּוֹי הָאָרֶץ: 19 כִּי יִדְעֹתֶיזוּ  
לְמַעַן אֲשֶׁר יִצְוֶה אֶת־בְּנָיו וְאֶת־  
בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דְרָךְ יְהוֹה  
לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן  
הִבִּיא יְהוֹה עַל־אַבְרָהָם אֶת  
אֲשֶׁר־דִּבֶּר עָלָיו: 20 וַיֹּאמֶר יְהוֹה

זָעַקְתָּ סְדֹם וְעַמּוֹרָה כִּי־רַבָּה  
וַחֲטֵאתֶם כִּי כַבְדָּה מְאֹד:

21 אֲרָדָה־נָּא וְאֶרְאֶה הַכְּצַעֲקֹתֶיהָ  
הַבָּאָה אֵלַי עַשׂוּ | כִּלְהָ וְאִם־  
לֹא אֲדַעְהָ: 22 וַיִּפְּנוּ מִשָּׁם  
הָאֲנָשִׁים וַיִּלְכוּ סְדֹמָה וְאַבְרָהָם  
עוֹדְנָו עֹמֵד לְפָנָי יְהוֹה: 23 וַיִּגַּשׁ  
אַבְרָהָם וַיֹּאמֶר הָאֵף תִּסְפָּה  
צְדִיק עִם־רָשָׁע: 24 אוֹלָי יֵשׁ  
חַמְשִׁים צְדִיקִים בְּתוֹךְ הָעִיר  
הָאֵף תִּסְפָּה וְלֹא־תִשָּׂא לַמָּקוֹם  
לְמַעַן חַמְשִׁים הַצְדִיקִים אֲשֶׁר  
בְּקִרְבָּהּ: 25 חֲלִלָה לְךָ מִעֲשׂוֹת |  
כְּדַבַּר הַזֶּה לְהַמִּית צְדִיק עִם־  
רָשָׁע וְהָיָה כְּצְדִיק כְּרָשָׁע חֲלִלָה  
לְךָ הַשֹּׁפֵט כָּל־הָאָרֶץ לֹא יַעֲשֶׂה  
מִשְׁפָּט: 26 וַיֹּאמֶר יְהוֹה אִם־  
אֲמָצָא בְּסְדֹם חַמְשִׁים צְדִיקִים

מַעֲשֵׂה בְרָאשִׁית  
Maaseih V'reishit

לַעֲשׂוֹת צְדָקָה  
וּמִשְׁפָּט  
Laasot Tz'dakah  
Umishpat

דִּרְשׁוּ יְיָ  
Dirshu Adonai

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fifty righteous people—within the city—I will forgive the entire place for their sake.”<sup>27</sup> And Abraham answered; and he said, “Here, I have presumed to speak to my lord though I am but dust and ashes.<sup>28</sup> Perhaps the fifty righteous will lack five. Would You destroy the entire city for the five?” And Adonai said, “I will not destroy if I find there forty-five.”<sup>29</sup> And he spoke yet again; and he said, “Perhaps forty will be found there.” And Adonai said, “For the sake of the forty, I will not do it.”<sup>30</sup> And he said, “Please, let my lord not be angry, but allow me to speak. Perhaps thirty will be found there.” And Adonai said, “I will not do it if I find thirty there.”<sup>31</sup> And he said, “Here, I have presumed to speak to my lord. Perhaps twenty will be found there.” And Adonai said, “For the sake of the twenty, I will not destroy.”<sup>32</sup> And he said, “Please, let my lord not be angry, but allow me to speak one last time. Perhaps ten will be found there.” And Adonai said, “For the sake of the ten, I will not destroy.”<sup>33</sup> And Adonai departed, having finished speaking with Abraham. And Abraham returned to his place.

בְּתוֹךְ הָעִיר וְנִשְׂאֵתִי לְכָל־הַמָּקוֹם  
 בְּעִבּוּרָם: <sup>27</sup> וַיַּעַן אַבְרָהָם וַיֹּאמֶר  
 הִנֵּה־נָא הוֹאֵלְתִּי לְדַבֵּר אֵל־  
 אֲדֹנָי וְאַנְכִי עֶפְר וְאָפֶר: <sup>28</sup> אֲוֹלִי  
 יַחְסְרוּן חַמְשִׁים הַצְּדִיקִים חַמְשָׁה  
 הַתְּשֻׁחִית בְּחַמְשָׁה אֶת־כָּל־הָעִיר  
 וַיֹּאמֶר לֹא אֲשַׁחִית אִם־אֶמְצָא  
 שָׁם אַרְבָּעִים וְחַמְשָׁה:  
<sup>29</sup> וַיִּסַּף עוֹד לְדַבֵּר אֵלָיו וַיֹּאמֶר  
 אֲוֹלִי יִמְצְאוּן שָׁם אַרְבָּעִים וַיֹּאמֶר  
 לֹא אֶעֱשֶׂה בְּעִבּוּר הָאֲרָבָעִים:  
<sup>30</sup> וַיֹּאמֶר אֵל־נָא יַחַר לְאֲדֹנָי  
 וְאֲדַבְּרָה אֲוֹלִי יִמְצְאוּן שָׁם  
 שְׁלֹשִׁים וַיֹּאמֶר לֹא אֶעֱשֶׂה אִם־  
 אֶמְצָא שָׁם שְׁלֹשִׁים: <sup>31</sup> וַיֹּאמֶר  
 הִנֵּה־נָא הוֹאֵלְתִּי לְדַבֵּר אֵל־אֲדֹנָי  
 אֲוֹלִי יִמְצְאוּן שָׁם עֶשְׂרִים וַיֹּאמֶר  
 לֹא אֲשַׁחִית בְּעִבּוּר הָעֶשְׂרִים:  
<sup>32</sup> וַיֹּאמֶר אֵל־נָא יַחַר לְאֲדֹנָי  
 וְאֲדַבְּרָה אֶת־הַפְּעֵם אֲוֹלִי יִמְצְאוּן  
 שָׁם עֶשְׂרָה וַיֹּאמֶר לֹא אֲשַׁחִית  
 בְּעִבּוּר הָעֶשְׂרָה: <sup>33</sup> וַיֵּלֶךְ יְהוָה  
 כַּאֲשֶׁר כָּלָה לְדַבֵּר אֵל־אַבְרָהָם  
 וְאַבְרָהָם שָׁב לְמִקְוֹמוֹ:



## Commentary on the Haftarah (Isaiah 55)

The portion begins with the prophet's impassioned call to "seek the Eternal while there is yet time"—summoning the people to repent and "return to the Eternal." The unknown author of these words, called by scholars Deutero-Isaiah or Second Isaiah, lived a generation after the destruction of Judah (late 6th century BCE) and spoke to the community exiled in Babylonia.

Seeking to preserve the people's faith and inspire their national regeneration, the prophet taught that the destruction had been caused not by God's impotence or indifference, but as punishment for the people's sinful behavior. Together with words of chastisement, Deutero-Isaiah brought the reassuring message that God's power and love for the people Israel endure.

The passage uses an agricultural metaphor to describe the efficacy of God's words. As the rain sent by God is absorbed by the earth and transformed into a fruitful harvest, so God's promises, conveyed through the prophets, will also be fulfilled and bear fruit for the people. A new era was dawning, Deutero-Isaiah announced; the exiles would soon return to their homeland and dwell in peace in a rebuilt Jerusalem. The Persian King Cyrus's victory over the Babylonian empire (539 BCE) did indeed offer the exiles an opportunity to return, but the majority of the community chose to remain in Babylonia.

The prophet's emphasis on God's forgiveness and responsiveness to *t'shuvah* (repentance and spiritual return) makes this passage an appropriate reading for the Days of Awe. The Rabbinic sages found an even closer connection; they identified the period "while there is yet time" with the Ten Days of *T'shuvah*. The Talmud (*Rosh HaShanah* 18a) first makes this association: "It is written: *Seek the Eternal while there is yet time* (Isaiah 55:6). . . . When may one find God? Rabbah bar Abuha (a third-century sage) said: These are the ten days between Rosh HaShanah and the Day of Atonement." And the twelfth-century sage Maimonides comments: "Repentance and prayer are always fitting, but between Rosh HaShanah and Yom Kippur they are especially proper, as Scripture says: *Seek the Eternal while there is yet time* (Isaiah 55:6)."

By suggesting that the best time to seek God is during the ten days between Rosh HaShanah and Yom Kippur, the Sages convey the intensity and importance of this period of reflection and atonement. They may have believed that God is especially close to us during the Season of Awe; or perhaps it is we who are especially open to a relationship with the Divine.

מַעֲשֵׂה בְּרֵאשִׁית  
Maaseih V'reishit

לְעִשׂוֹת צְדָקָה  
וּמִשְׁפָּט  
Laasot Tz'dakah  
Umishpat

דִּרְשׁוּ יי  
Dirshu Adonai

אֶסְפַּת עֲזָרָא  
Aseifat Ezra



Creation

Abraham Questions  
God's Justice

Depart in Joy

Source of Your  
Strength

### *Commentary on the Haftarah (Nehemiah 8)*

Nehemiah and Ezra, leaders of the Jews who returned from Babylonian exile after 458 BCE, encouraged the people to resettle the Land of Israel and rebuild the Temple. On Rosh HaShanah, Ezra gathered the people at the Water Gate in Jerusalem, directly opposite the site of the newly rebuilt Temple. Standing on a wooden platform above the crowd, he read the entire Torah aloud “from the first light until midday” while the people stood and listened—a scene re-enacted each week, as Torah is read during public worship throughout the Jewish world. Ezra was flanked by six leaders on each side, who explained the meaning of the text to the people (a number recalled in the six people called for *aliyot* to the Torah on Yom Kippur).

Upon hearing the words of Torah, the people were reminded that their ancestors had sinned and suffered the punishment of national destruction and exile, and they began to weep and mourn. At this moment Nehemiah issued a call that transformed the nature of Rosh HaShanah. He proclaimed: “This day is holy to the Eternal your God; neither mourn nor weep. Go, eat and drink things that are sweet and delicious, and send portions to those who have nothing prepared. . . . And do not be sad, for your rejoicing in the Eternal is the source of your strength.” The people returned home, celebrated the day with merriment and fine food, and exchanged festive gifts of food.

Nehemiah 8 presents a significant moment, not only in the history of Rosh HaShanah, but also in the development of Jewish life. Rousing the people from self-recrimination and lamentation, Ezra and Nehemiah focus them instead on the regenerative potential of joy. A new Jewish commonwealth cannot be built by a community fixated on past suffering; Judaism must offer opportunities to celebrate the present day. Writes Rabbi Yehiel Poupko:

This biblical account of the celebration of Rosh HaShanah gave birth to the great Rosh HaShanah evening family dinner, enjoyed by huge numbers of Jews throughout the world. The optimism reflected in this passage is the key to Rosh HaShanah. When Ezra and Nehemiah saw the people in mourning they told them to do the opposite—rejoice, for in the celebration of the holiday they will find strength to renew Jewish life. Jewish celebration means sitting down at that most sacred of places, the family dinner table, and renewing life and purpose as we do every year at Rosh HaShanah.

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RABBI YEHIEL POUPKO, b. 1946.

*Depart in Joy, Be Led Home in Peace (Isaiah 55:6–13)*

6 Seek the Eternal while there is yet time;  
cry out while God is near.

7 Let evil-doers forsake their ways;  
those bent on wrongdoing, their  
thoughts.

Let them return to the Eternal,  
who bestows on them compassion;  
to our God,  
who abounds in forgiveness.

8 For My thoughts are not your thoughts,  
nor are My ways your ways  
—declares the Eternal.

9 As the heavens rise high above the earth,  
My ways are high above your ways,  
and My thoughts far above yours.

10 For when rain and snow fall  
from the sky,  
they do not return there till they  
have watered the earth,  
to bring forth buds and blossoms,  
to give seed to sow and bread to eat—  
11 just so is My word that goes forth from  
My mouth:  
it does not return to Me empty,  
but fulfills My purpose  
and achieves the mission I gave it.

12 You shall depart in joy  
and be led home in peace.

6 דַּרְשׁוּ יְהוָה בְּהַמְצָאוֹ

קְרֹאֵהוּ בְּהִיּוֹתוֹ קָרוֹב:

7 יַעֲזֹב רָשָׁע דַּרְכּוֹ

וְאִישׁ אָנוּן מִחֲשַׁבְתּוֹ

וְיָשֵׁב אֱלֹהֵהוּ וַיִּרְחַמֵּהוּ

וְאֵל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסִלּוּחַ:

8 כִּי לֹא מִחֲשַׁבּוֹתַי מִחֲשַׁבּוֹתֵיכֶם

וְלֹא דַרְכֵיכֶם דַּרְכֵי

נְאֻם יְהוָה:

9 כִּי־גָבְהוּ שָׁמַיִם מֵאָרֶץ

כֵּן גָּבְהוּ דַרְכֵי מִדַּרְכֵיכֶם

וּמִחֲשַׁבְתֵי מִמִּחֲשַׁבְתֵיכֶם:

10 כִּי כַּאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג

מִן־הַשָּׁמַיִם

וְשָׁמָּה לֹא יָשׁוּב כִּי

אִם־הִרְוָה אֶת־הָאָרֶץ

וְהוֹלִידָהּ וְהִצְמִיחָהּ

וְנָתַן זֶרַע לְדֹרֵעַ וְלֶחֶם לְאֹכֵל:

11 כֵּן יִהְיֶה דְבַרִי אֲשֶׁר יֵצֵא

מִפִּי

לֹא־יָשׁוּב אֵלַי רִיקִים

כִּי אִם־עָשָׂה אֶת־אֲשֶׁר חָפְצָתִי

וְהִצְלִיחַ אֲשֶׁר שָׁלַחְתִּיו:

12 כִּי־בִשְׂמִיחָה תֵצֵאוּ

וּבִשְׁלוֹם תּוֹבְלוּן

מַעֲשֵׂה בְּרֵאשִׁית

Maaseih V'reishit

לַעֲשׂוֹת צְדָקָה

וּמִשְׁפָּט

Laasot Tz'dakah

Umishpat

דַּרְשׁוּ יְיָ

Dirshu Adonai

אֶסְפַּת עֶזְרָא

Aseifat Ezra

12. **YOU SHALL DEPART IN JOY** וְיָצֵאוּ בִּשְׂמִיחָה תֵצֵאוּ. The prophet's meaning is: "You shall depart *from the Babylonian exile* in joy and be led home *to Jerusalem* in peace."

Creation  
 Abraham Questions  
 God's Justice  
 Depart in Joy  
 Source of Your  
 Strength

Mountains and hills shall burst into song  
 before you,  
 and all the trees of the field shall clap hands.  
 13 Instead of prickly oaks,  
 a juniper shall ascend;  
 instead of burning nettles,  
 a myrtle shall arise.  
 These shall stand as testimony to the Eternal,  
 as an everlasting sign that shall not perish.

הַהָרִים וְהַגְּבֻעוֹת יִפְצְחוּ  
 לִפְנֵיכֶם רְנָה  
 וְכָל-עֵצֵי הַשָּׂדֶה יִמְחֲאוּ-כָף:  
 13 תִּתַּח הַנֶּעְצוּץ יַעֲלֶה בְרוֹשׁ  
 וְתִתַּח הַסְרֵפֶד יַעֲלֶה הַדָּס  
 וְהָיָה לַיהוָה לְשֵׁם  
 לְאוֹת עוֹלָם לֹא יִפָּרֵת:

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13. **PRICKLY OAKS . . . JUNIPER** בְּרוֹשׁ הַנֶּעְצוּץ . . . הַדָּס. Isaiah captures the dramatic difference between exile and home in his metaphor. Those who live close to the land know that the juniper is refreshing and the myrtle is fragrant — in contrast to the sharp bite of the prickly oak and the stings and scratches caused by the sap of nettles.

## The Source of Your Strength (Nehemiah 8:1–10)

When the seventh month arrived, and the Israelites were settled in their towns, the whole people gathered as one body in the broad open space in front of the Water Gate. And they asked Ezra the scribe to bring the scroll of the Teaching of Moses, through which the Eternal had instructed Israel. <sup>2</sup> And Ezra the priest brought the Teaching before the congregation—men and women, all who could listen with understanding—on the first day of the seventh month. <sup>3</sup> And he read from it, facing the broad open space in front of the Water Gate, from dawn until midday, in the presence of the men and the women, people of understanding. And the whole people heard the scroll of the Teaching.

<sup>4</sup> And Ezra the scribe stood on a wooden tower, built for this occasion; and beside him stood Mattitiah, Shema, Anaiah, Uriah, Chilkiah, and Maaseiah to his right; and to his left, Pedaiah, Mishael, Malchiah, Chashum, Chashbadanah, Zechariah, and Meshullam.

<sup>5</sup> Then Ezra opened the scroll so the whole people could see, for he was positioned above the whole people. And as he opened it, the whole people stood. <sup>6</sup> And Ezra blessed the Eternal, the great God, and the whole people responded, “Amen, Amen,” with hands uplifted. And bowing their heads, they fell before the Eternal, faces to the ground. <sup>7</sup> And Yeshua, Bani, Shereviah, Yamin, Akkuv, Shabbetai,

וַיֵּאָסְפוּ כָּל־הָעָם כְּאִישׁ אֶחָד  
אֶל־הַרְחֹב אֲשֶׁר לִפְנֵי שַׁעַר־  
הַמַּיִם וַיֵּאמְרוּ לְעִזְרָא הַסֹּפֵר  
לְהֵבִיא אֶת־סֵפֶר תּוֹרַת מֹשֶׁה  
אֲשֶׁר־צִוָּה יְהוָה אֶת־יִשְׂרָאֵל:  
2 וַיָּבִיא עִזְרָא הַכֹּהֵן אֶת־  
הַתּוֹרָה לִפְנֵי הַקְּהָל מֵאִישׁ  
וְעַד־אִשָּׁה וְכָל מִבֵּין לְשֹׁמֵעַ  
בַּיּוֹם אֶחָד לַחֹדֶשׁ הַשְּׁבִיעִי:  
3 וַיִּקְרָא־בּוֹ לִפְנֵי הַרְחֹב אֲשֶׁר |  
לִפְנֵי שַׁעַר־הַמַּיִם מִן־הָאוֹר  
עַד־מַחְצִית הַיּוֹם נֶגֶד הָאֲנָשִׁים  
וְהַנְּשִׂים וְהַמְּבִינִים וְאֲזַנֵּי כָּל־  
הָעָם אֶל־סֵפֶר הַתּוֹרָה:

4 וַיַּעֲמֵד עִזְרָא הַסֹּפֵר עַל־  
מִגְדַּל־עֵץ אֲשֶׁר עָשׂוּ לַדָּבָר  
וַיַּעֲמֵד אֶצְלוֹ מַתִּתְיָה וְשֹׁמֵעַ  
וְעֵבְיָה וְאוּרִיָּה וְחִלְקִיָּה  
וּמַעֲשִׂיָּה עַל־יְמִינֹו וּמִשְׁמָאלֹו  
פְּדִיָּה וּמִישָׁאֵל וּמִלְכִיָּה וְחָשׁוּם  
וְחַשְׁבַּדָּנָה זְכַרְיָה מְשָׁלֵם:

5 וַיִּפְתַּח עִזְרָא הַסֹּפֵר לְעֵינֵי  
כָּל־הָעָם כִּי־מַעַל כָּל־הָעָם  
הָיָה וּכְפָתְחוּ עֵמָדוֹ כָּל־הָעָם:  
6 וַיְבָרַךְ עִזְרָא אֶת־יְהוָה  
הָאֱלֹהִים הַגָּדוֹל וַיַּעֲבֹד כָּל־הָעָם  
אָמֵן | אַמֵּן בְּמַעַל יְדֵיהֶם וַיִּקְדּוּ  
וַיִּשְׁתַּחֲוּוּ לַיהוָה אַפָּיִם אֲרָצָה:  
7 וַיִּשְׁוּעוּ וּבָגְיוּ וְשָׂרְבִיָּה | יָמִין

מַעֲשֵׂה בְּרֵאשִׁית  
Maaseih V'reishit

לְעֵשׂוֹת צְדָקָה  
וּמִשְׁפָּט  
Laasot Tz'dakah  
Umishpat

דִּרְשׁוּ יְיָ  
Dirshu Adonai

אִסְפַּת עִזְרָא  
Aseifat Ezra

Creation  
 Abraham Questions  
 God's Justice  
 Depart in Joy  
 Source of Your  
 Strength

Hodiah, Maaseiah, Kelita, Azariah, Yozavad, Chanan, Pelaiyah, and the Levites explained the Teaching to the people, while the people stood where they were. <sup>8</sup> And they read from the scroll—from the Teaching of God—interpreting it and making sense of it, so that they understood the reading.

<sup>9</sup> Then Nehemiah the governor, and Ezra the priest and scribe, and the Levites—who were teaching the people—said to the whole people: “This day is holy to the Eternal your God. Neither mourn nor weep”—for the whole people did weep when they heard the words of the Teaching. <sup>10</sup> Then he said to them: “Go, eat and drink things that are sweet and delicious, and send portions to those who have nothing prepared, since this day is holy to our Eternal One. And do not be sad, for your rejoicing in the Eternal is the source of your strength.”

עָקוּב שְׁבִתִּי | הוֹדִיָּה מַעֲשֵׂיָה  
 קְלִיטָא עֲזָרְיָה יוֹזָבֵד חֲנָן  
 פְּלֵאִיָּה וְהַלְוִיִּם מְבַיְנִים אֶת־  
 הָעָם לַתּוֹרָה וְהָעָם עַל־עַמְדָּם:  
<sup>8</sup> וַיִּקְרְאוּ בִסְפָר בְּתוֹרַת  
 הָאֱלֹהִים מִפָּרֶשׁ וְשׁוּם שְׁכָל  
 וַיְבִינּוּ בַמִּקְרָא:

<sup>9</sup> וַיֹּאמֶר נְחֻמְיָה הוּא הַתְּרַשְׁתָּא  
 וְעֲזָרָא הַכֹּהֵן | הַסְפָּר וְהַלְוִיִּם  
 הַמְבַיְנִים אֶת־הָעָם לְכָל־הָעָם  
 הַיּוֹם קָדַשׁ־הוּא לַיהוָה אֱלֹהֵיכֶם  
 אַל־תִּתְאָבְלוּ וְאַל־תִּבְכוּ כִּי  
 בּוֹכִים כָּל־הָעָם כְּשָׁמְעִים אֶת־  
 דְּבַר־יְהוָה: <sup>10</sup> וַיֹּאמֶר לָהֶם  
 לָכוּ אֲכָלוּ מִשְׂמֵמִים וּשְׂתוּ  
 מִמִּתְקִים וּשְׁלַחוּ מְבוֹת לְאֵין  
 נֶכּוֹן לוֹ כִּי־קָדוֹשׁ הַיּוֹם לְאֲדַבְּרוּ  
 וְאַל־תִּעֲצְבוּ כִּי־חֲדוֹת יְהוָה  
 הִיא מַעֲזָכֶם:



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