

שערי תשובה

GATES OF
REPENTANCE

1

Just as the hand, held before the eye, can hide the tallest mountain, so the routine of everyday life can keep us from seeing the vast radiance and the secret wonders that fill the world.

Chasidic, 18th Century

2

Rabbi Elazar would always give a coin to a poor person before praying. In explanation, he would quote: "As for me, I shall behold Your face *betzedek*, in righteousness (Psalm 17.15)." (*Tzedek* and *tzedakah* were always synonyms for righteousness and later *tzedakah* acquired the meaning of charity.)

Talmud

3

Our Rabbis taught: Do not stand up to pray in a morose spirit, nor in a mood of ribaldry, frivolity, levity, or idle chatter, but only in the joy of the Mitzvah.

Talmud

4

Rabbi Chiyah and Rabbi Shimon bar Abba were engaged in study. One said: When we pray we must direct our eyes downward, for it is written: "My eyes and My heart will be there (on earth) for all time (I Kings 9.3)." The other said: Our eyes must be directed upward, for it is written: "Let us lift up our hearts and hands to God in heaven (Lamentations 3.41)." Meanwhile, Rabbi Yishmael ben Rabbi Yosei happened along. He said: What are you discussing? They told him. Then he said: This was the view of Abba: When we pray we must direct our eyes downward and our hearts upward, thus fulfilling both verses.

Talmud

ROSH HASHANAH

5

The Baal Shem Tov said: The first time an event occurs in nature it is called a miracle; later it comes to seem natural and is taken for granted. Let your worship and your service be your miracle each day. Only such worship, performed from the heart with the enthusiasm of fresh wonder, is acceptable.

Chasidic, 18th Century

6

In the beginning God created the heavens and the earth And God said: 'Let there be light!'; and there was light And God saw that it was good.

Genesis

7

"And God said: 'Let there be light!'" This first light God made before making the sun and stars. God showed it to David, who burst into song. This was the light Moses saw on Sinai! At the creation, the universe from end to end radiated light — but it was withdrawn . . . and now it is stored away for the righteous, until all the worlds will be in harmony again and all will be united and whole. But until this future world is established, this light, coming out of darkness and formed by the Most Secret, is hidden: "Light is sown for the righteous (Psalm 97.11)."

Zohar

8

Rabbi Akiva said: How greatly God must have loved us to create us in the image of God; yet even greater love did God show us in making us conscious that we are created in the divine image.

Mishnah

9

Rabbi Berechya said: The Holy One, just before the creation of Adam, saw that both saints and sinners would be numbered among his descendants. The Holy One considered: If I create Adam, I create sin-

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ners as well; but if I do not create Adam, how will the righteous come into existence? Therefore the Holy One ignored the sinners who were destined to be born, took hold of mercy, and created Adam!

Midrash

10

Why did creation begin with a single human being? For the sake of the righteous and the wicked, that none might ascribe their differing characters to hereditary differences. And lest families boast of their high lineage. This they do nonetheless—how much worse it would be if all were not descended from a single source!

Talmud

11

Therefore was a single human being created: to teach you that to destroy a single human soul is equivalent to destroying an entire world; and that to sustain a single human soul is equivalent to sustaining an entire world. And a single human being was created to keep peace among human beings, that no one might say to another: My lineage is greater than yours!

Mishnah

12

We experience our belonging to an infinity.
It presses upon us,
whether we go into ourselves
or go beyond ourselves.
We live in space without end
and are a part of it,
in time without stop as a segment of it.
Space and time are fundamentally one here,
they come from the one, omnipresent, eternal God.
World and eternity are here one word (עולם),
both signify the same unendingness.
We live in this unendingness and from it.
Our domain is the opposite of mere location,
of that which has its boundary and written description.

ROSH HASHANAH

Our day is the opposite of finality, of fate.
Our domain is a going outward that points to the faraway,
our day is the direction that leads into the distance.
All that has come into existence and has been given
becomes a path to the beyond,
and to that which is in the process of becoming,
to the world beyond and to the coming day.
All creation wants to be revelation,
all of the past becomes the future.

Leo Baeck

13

An ancient Jewish word says:
God creates, in order to continue to create
All creation has its force, its constant birth.
Creation and revelation,
becoming and designation belong together;
they determine one another.
The world is not mere fate
It is the world of God:
a world; and nevertheless, God's domain.
Space; and nevertheless, unendingness;
Time; and nevertheless, eternity.
Just so an ancient Jewish word again says:
God is the space of the world,
but the world is not the space of God
It is the creation and revelation of God
and therefore a world filled with tension.
It is an interweaving of opposites,
an immanence of the transcendent,
a being at one with the other,
the covenanting of the finite and temporal
with the infinite eternal.
Both become one within religious feeling,
the current moves between the poles

Leo Baeck

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14

Free will is given to every human being. If we wish to incline ourselves toward goodness and righteousness, we are free to do so; and if we wish to incline ourselves toward evil, we are also free to do that. From Scripture (Genesis 3.22) we learn that the human species, with its knowledge of good and evil, is unique among all earth's creatures. Of our own accord, by our own faculty of intelligence and understanding, we can distinguish between good and evil, doing as we choose. Nothing holds us back from making this choice between good and evil—the power is in our hands.

Maimonides, 12th Century

15

All is foreseen—and free will is given.
Everything is in the hands of God except reverence for God.

Talmud

16

If you choose to pollute yourself with sin, you will find all the gates open before you; and if you desire to attain the highest purity, you will find all the forces of goodness ready to help you.

Talmud

17

Do not imagine that character is determined at birth. We have been given free will. Any person can become as righteous as Moses or as wicked as Jereboam. We ourselves decide whether to make ourselves learned or ignorant, compassionate or cruel, generous or miserly. No one forces us, no one decides for us, no one drags us along one path or the other; we ourselves, by our own volition, choose our own way.

Maimonides, 12th Century

18

In connection with the Mitzvah of following the right path, it has been taught: As God is called gracious, so must you be gracious; as God is

ROSH HASHANAH

compassionate, so must you be; as God is holy, so must you follow the path of holiness. Therefore the prophets described God as possessing these attributes: endlessly patient and loving, just and upright, whole-hearted, and the like. Their intention was to teach us that these are the good and praiseworthy paths for us to follow as we attempt, according to our capacities, to imitate God.

Maimonides, 12th Century

19

With regard to all human traits, the middle of the road is the right path. For example: Do not be hot-tempered, easily angered. Nor, on the other hand, should you be unfeeling like a corpse. Rather, take the middle of the road: keep an even disposition, reserving your anger for occasions when it is truly warranted. Similarly, do not cultivate a desire for luxuries; keep your eye fixed only on genuine necessities. In giving to others, do not hold back what you can afford, but do not give so lavishly that you yourself will be impoverished. Avoid both hysterical gaiety and somber dejection, and instead be calmly joyful always, showing a cheerful countenance. Act similarly with regard to all the dispositions. This is the path followed by the wise.

Maimonides, 12th Century

20

How do we fix these traits into our character? By repeatedly doing them, returning to them until they become second nature. And because these attributes are divine, this path, the one that avoids extremes, is called the 'path of God,' and Abraham taught his descendants to follow it. Whoever follows it gains goodness and blessing, as it is said: "For I have known him, that he might command his children and those who follow him to keep the Lord's path, doing justice and right, that the Lord may fulfill for Abraham the divine purpose (Genesis 18.19)."

Maimonides, 12th Century

21

Smooth speech and deception are forbidden us. Our words must not differ from our thoughts; the inner and outer person must be the same;

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what is in the heart should be on the lips. We are forbidden to deceive anyone, Jew or Gentile, even in seemingly small matters. For example, one must not urge food on another, knowing that the other cannot eat it; one must not offer gifts that cannot be accepted; a storekeeper opening a bottle in order to sell its contents must not pretend to be opening it in honor of a particular person, and the like. Honest speech, integrity, and a pure heart—that is what is required of us.

Maimonides, 12th Century

22

If you see a friend sinning or pursuing an unworthy life, it is a Mitzvah to try to restore that person to the right path. Let your friend know that wrong actions are self-inflicted hurts, but speak softly and gently, making it clear that you speak only because of your concern for your friend's well-being.

Maimonides, 12th Century

23

Our sages taught: One who shames another in public has no share in the world-to-come. Therefore one must take great care not to shame another in public, whether young or old, either by shameful name-calling or by tale-bearing.

Maimonides, 12th Century

24

This fragile life between birth and death can nevertheless be a fulfillment—if it is a dialogue. In our life and experience we are addressed; by thought and speech and action, by producing and by influencing we are able to answer. For the most part we do not listen to the address, or we break into it with chatter. But if the word comes to us and the answer proceeds from us, then human life exists, though brokenly, in the world. The kindling of the response in that 'spark' of the soul, the blazing up of the response, which occurs time and again, to the unexpectedly approaching speech, we term responsibility

Martin Buber

25

Ethical life has entered into religious life, and cannot be extracted from it. There is no responsibility unless there is One to whom one is responsible, for there is no response where there is no address

Martin Buber

26

We shall accomplish nothing at all if we divide our world and our life into two domains: one in which God's command is paramount, the other governed by the laws of economics, politics, and the 'simple self-assertion' of the group Stopping one's ears so as not to hear the voice from above is breaking the connection between existence and the meaning of existence.

Martin Buber

27

It was the favorite saying of the sages of Yavneh: I am a creature of God and you are a creature of God. My work may be in the city, yours is perhaps in the field. As you rise early to your work, so I rise early to my work. As you do not claim that your work is superior to mine, so I do not claim that mine is superior to yours. And should one say, I do more important work and the other less important work, we have already learned: more or less, it does not matter, so long as the heart is turned toward heaven.

Talmud

28

"The Lord loves the righteous (Psalm 146.8)." The Holy One loves the righteous because their righteousness is not a matter of birth. The priests and Levites are members of ancestral houses; one cannot choose to join them. But anyone, Jew or Gentile, can choose to be righteous. Of their own accord the righteous give themselves to God in love. Therefore, the Holy One loves them.

Midrash

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29

“And an angel of the Lord called to him from heaven and said: Abraham, Abraham! (Genesis 22.11)” Rabbi Eliezer ben Jacob said: The repetition of ‘Abraham’ signifies that he was calling not only to Abraham, but to all subsequent generations. For there is no generation without its Abraham, none without its counterpart of Jacob, its Moses, and its Samuel.

Midrash

30

Every human being has merits and faults. The righteous person has more merits than faults, the wicked one more faults than merits. The average person is (more or less) evenly balanced between the two. A community, too, is judged in this manner: if the merits of its citizens outweigh their faults, it is called righteous; if their faults outweigh their merits, it is called wicked.

Maimonides, 12th Century

31

Rabbi Shimon ben Elazar said: The will-to-evil is like iron in a forge: While it is there, one can shape it, make utensils of it, anything you like. So with the will-to-evil: There is only one way to shape it aright, through the words of the Torah, which is like fire.

Midrash

32

Rabbi Bunam said to his followers: Our great transgression is not that we commit sins—temptation is strong and our strength is slight! No, our transgression is that at every instant we can turn to God—and we do not turn!

Chasidic, 18th-19th Century

33

Though the Torah warns the wicked of punishment, God is merciful. “Therefore God instructs sinners in the way (Psalm 25.8)”—this is the

ROSH HASHANAH

way of repentance. When we ask: What is the fate of sinners? the Books of Wisdom reply: "Misfortune pursues sinners (Proverbs 13.21)." The Books of Prophecy reply: "The soul that sins shall die (Ezekiel 18.4)." The Books of the Torah reply: "Let them bring an offering and be forgiven (Leviticus 1.4; 5.6, 16)." But the Holy One replies: Let them repent and be forgiven. As it is written: "God instructs sinners in the way"—the way of repentance.

Palestinian Talmud

34

Who is truly repentant? The one who, when the temptation to sin is repeated, refrains from sinning.

Talmud

35

Do not think you are obliged to repent only for transgressions involving acts, such as stealing, robbing, and sexual immorality. Just as we must repent such acts, so must we examine our evil feelings and repent our anger, our jealousy, our mocking thoughts, our excessive ambition and greed. We must repent all these. Therefore it is written: "Let the wicked forsake their ways, the unrighteous their thoughts (Isaiah 55.7)."

Maimonides, 12th Century

36

There are many reasons for the sounding of the Shofar. Among them are these: Rosh Hashanah marks the beginning of Creation, and we, on Rosh Hashanah, accept the Creator as our Sovereign, as it is said: "With trumpets and the sound of the Shofar acclaim the Sovereign Lord (Psalm 98.6)." Secondly, since Rosh Hashanah is the first of the Ten Days of Repentance, the Shofar is sounded to herald their beginning, as though to say: Let all who desire to repent, turn now. Thirdly, the Shofar reminds us of our stand at Sinai, as it is said: "The blast of the Shofar grew louder and louder (Exodus 19.19)," in order that we may take upon ourselves what our ancestors took upon themselves when they said: "We will do and we will hear (Exodus 24.7)." Fourthly, it reminds us of the Binding of Isaac, who offered himself to

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Heaven and was replaced by the ram caught by its horns in a thicket. So ought we to be ready at all times to offer our lives for the sanctification of God's name. Finally, it reminds us of redemption, that we may long passionately for it, as it is said: "It shall come to pass on that day, that a great Shofar will be sounded; and all the lost shall return (Isaiah 27.13)."

Saadia Gaon, 10th Century

37

From year to year the need becomes more urgent for a religion that teaches reverence for life as its highest principle. Judaism is such a religion. The God it worships does not desire the death of sinners, but that they may turn and live. That God's word is 'Seek Me and live,' and 'Choose life.' It is a religion which teaches that to destroy a single life is to destroy an entire world, and to sustain a single life is to sustain an entire world. It is a religion that yearns, above all things, for the day when swords will be beaten into plowshares and spears into pruninghooks; whose aim, in the words of a modern Jewish writer, is 'the creation of a human being unable to shed blood;' whose toast is *Lechayim*, 'To life!' It is the religion of the Akedah, which is a symbol of life, not death, *because Abraham is forbidden to sacrifice his son*. It is a religion whose New Year is a celebration of life and a plea for its continuance: 'Remember us unto life, O King who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life.'

John D. Rayner

38

Glory to those who hope!
For the future is theirs;
Those who stand unflinching against the mountain
Shall gain its summit.
 So hopes the river, running to the sea,
 To fulfill its dreams in the crash of waters.
 So longs the tree, branching skyward
 At last to touch the palm of sun.
Therefore we love dawn as a promise of day,
The nightingale's love-song as a longing for birth,

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The flowing of streams as the beat of dreams made real,
Streams cutting channels for rivers of the future
And never growing weary.

And all who join hands, trusting creation—
These are the companions of hope.

Forge, then, the vision of days to come:
As the waves shape the rocky shore,
As the smith moulds white-hot steel at will,
Form dreams of faithfulness.

Desolation will not leave the desert,
Until it leaves the heart.

David Rokeach

39

There is a grace that every dawn renews,
A loveliness making every morning fresh.
We will endure, we will prevail—
We, the children of Hope,
Children of the One
Who crowds the heavens with stars,
Endows the earth with glory,
And fills the mind with wonder!

Chaim Stern

תפלת ערבית לראש השנה

ROSH HASHANAH EVENING
SERVICE

Readings and meditations begin on page 3

*For congregations where the blessing over the lights
is recited in the synagogue*

הדלקת הנרות

Creator of beginnings, as You created the world on this day, uniting fragments into a universe, so help unite our hearts and the hearts of all Jews to serve You. Illumine our lives with the light of Your Torah, for by Your light do we see light. Grant us this year a glimpse of the light of redemption, the light of healing and of peace. Amen.

♦ ♦

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֵׁל) יוֹם טוֹב.

Blessed is the Lord our God, Ruler of the universe, who hallows us with mitzvot, and commands us to kindle the lights of (Shabbat and) Yom Tov.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזִמְנֵן הַזֶּה.

Blessed is the Lord our God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

הנני העני ממצעש, נרעש ונפחד מפחד יושב תהלות ישראל. באתי לעמד ולחנן לפניך על עמך ישראל אשר שלחוני, אף על פי שאיני כדי והגון לכה. על בן אבקשה, אלהי אברהם, אלהי יצחק ואלהי יעקב, יי אל רחום וחנון, אלהי ישראל, שדי אים ונורא: היה נא מצליח דרכי אשר אנכי הולך, לעמד לבקש רחמים עלי ועל שולחי. ונא אל תפשיעם בחטאתי ואל תחייבם בעונותי, כי חוטא ופושע אני. ואל יבלמו בפשעי ואל אבושה בהם. וקבל תפלתי כתפלת זקן ורגיל ופרקו נאה וקולו נעים, ומערב בדעת עם הבריות. ויהי נא דגלנו עליך אהבה, ועל כל-פשעים תבסה באהבה. וכל-צרות ורעות הפך-לנו ולכל-ישראל לששון ולשמחה לחיים ולשלום. האמת והשלום אהבו, ולא יהי שום מכשול בתפלתי.

ויהי רצון לפניך, יי אלהי אברהם, אלהי יצחק ואלהי יעקב, האל הגדול, הגבור והנורא, אל עליון, אהיה אשר אהיה, שתבוא תפלתי לפני כסא כבודך, בעבור כל-הצדיקים והחסידים, התמימים והישרים, ובעבור כבוד שמך הגדול והנורא. כי אתה שומע תפלת עמך ישראל ברחמים. ברוך אתה, שומע תפלה.

EVENING SERVICE I

HINENI

Behold me, of little merit, trembling and afraid, as I stand before You to plead for Your people. O gracious God, the One enthroned by Israel's praises, Lord of compassion and love, accept my petition and that of my people. Let them not be put to shame because of me, nor I because of them. Sinners though we are, let our prayers come before You innocent and sweet and pleasing, as though from hearts more worthy than ours. Let love be the banner we raise in Your sight, and let that love conceal all our sins and make them as though they had not been. Change our afflictions to joy and gladness, our misdeeds to acts of life. May our love of truth and peace remove all that hinders us from sincere and fruitful prayer.

O God supreme, God of every age, God eternal, let my prayer find favor, for the sake of the righteous, the loyal, the honest and upright, and for the sake of Your own glorious purpose on earth. For You are the One who in mercy hears our prayer. Blessed are You, who hearkens to prayer.

HOPE FOR A NEW DAY

Hear Me, Jacob,
Israel, whom I have called:
I am the One,
the Beginning and the End.
My own hand founded the earth
and spread out the skies.
Thus says the Eternal One,
who created the heavens and stretched them out,
who made the earth and all that grows in it,
who gives breath to its people
and spirit to those who walk on it.

*I, the Eternal, have called you to righteousness,
and taken you by the hand, and kept you;
I have made you a covenant people,
a light to the nations:
to open blind eyes,
to bring the captives out of prison,
and those who sit in darkness from their dungeons.*

Thus says the Eternal One,
Creator of heavens,
the One Who Is:

*I am; I will be; there is none else.
Justice is My speech,
right, My declaration.
The troubled past is forgotten,
hidden from My sight.*

For behold,
I create a new heaven and a new earth,
the past forgotten, never called to mind.
Be glad, then,
and rejoice for ever in My creation.

EVENING SERVICE I

*Before us lies a new day,
and in the distance a new world,
ours to create,
by the strength of our faith.*

♦ ♦

Psalm 121

אָשָׂא עֵינַי אֶל-הַהָרִים, מֵאֵין יְבוֹא עֲזָרִי? עֲזָרִי מֵעַם
יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ. אֶל-יְתֵן לְמוֹט רַגְלִי, אֶל-יְנוּם
שֹׁמֵר. הִנֵּה לֹא-יְנוּם וְלֹא יִישָׁן, שׁוֹמֵר יִשְׂרָאֵל. יְיָ
שֹׁמֵר, יְיָ צִלָּה עַל-יַד יְמִינֶךָ. יוֹמָם הַשֶּׁמֶשׁ לֹא-
יַכְכֶּה, וְיָרֵחַ בַּלַּיְלָה. יְיָ יִשְׁמְרֶךָ מִכָּל-רָע, יִשְׁמַר אֶת-
נַפְשֶׁךָ. יְיָ יִשְׁמַר-צֵאתְךָ וּבֹאֶיךָ, מֵעַתָּה וְעַד-עוֹלָם.

I lift up my eyes to the mountains; what is the source of my help? My help will come from the Lord, Maker of heaven and earth. God will not allow your foot to slip; your Guardian will not slumber. Behold, the Guardian of Israel neither slumbers nor sleeps. The Eternal is your Keeper, the Lord is your shade at your right hand. The sun shall not harm you by day, nor the moon by night. The Lord will guard you from all evil, and protect your being. The Lord will guard you, coming and going, from this time forth, and for ever.

♦ ♦

WE WILL NOT FORGET YOU

God of our people, hear our prayer:

We who speak are Jews.

Remember

The bush You kindled once in the desert air,
Years ago, on Horeb's lonely sand,
That fire You lit to set the centuries aflame
And say to us Your endless, perfect Name,

'I am what I will be'—
It burns eternally now, that light
Upon our altars now, against the night.
And there are deserts still. We are the Jews;
We do not forget.

Remember

*The words You spoke in stone
And thunder.*

The mountain smoked
And the dismayed multitude
Stood off, hearing the first time
The words they could not refuse,
Fearing the burden and the God that set
Them into history.
And there are mountains still. We are the Jews.
We cannot forget.

We come here then. But something far more deep
Compels: the ancient desert dream we keep,
A people touched by God, a certain grace
That tells of You. We are
Locked with You in old identity,
Remembering the lightning of that place;
Something in us of Your awesome will,
Something of that mountain's thunder, still.

*Love us, as much as we will let You.
We are Your Jews,
We will not forget You.*

EVENING SERVICE I

SACRED ASSEMBLY

בחדש השביעי

In the seventh month,
on the first day of the month,
there shall be a sacred assembly,
a cessation from work,
a day of commemoration
proclaimed by the sound
of the Shofar.

בַּחֹדֶשׁ הַשְּׁבִיעִי,
בְּאֶחָד לַחֹדֶשׁ,
יְהִיָּה לָכֶם שַׁבָּתוֹן,
זְכוֹרֹן תְּרוּעָה,
מִקְרֵא־קֹדֶשׁ.
כָּל־מְלֶאכֶת עֲבוּדָה
לֹא תַעֲשׂוּ.



All rise

תִּקְעוּ בַּחֹדֶשׁ שׁוֹפָר, בְּכֶסֶה לְיוֹם חַגְנוֹ.
כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב.

Sound the Shofar when the new moon appears,
at the turning of the year,
at the returning of our solemn celebration.
For this is a statute binding on Israel,
an ordinance of the God of Jacob.

The Ark is opened

THE YEAR

יהי רצון

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שֶׁתַּחַדֵּשׁ עָלֵינוּ וְעַל־כָּל־בֵּית יִשְׂרָאֵל אֶת־הַשָּׁנָה
הַזֹּאת, שְׁנַת חֲמִשָּׁת אֲלָפִים וּשְׁבַע מֵאוֹת ו . . .
לְחַיִּים וּלְשָׁלוֹם, לְשִׁשׁוֹן וּלְשִׁמְחָה, לְיִשׁוּעָה
וּלְנִחְמָה, וְנֹאמַר: אָמֵן.

May it be Your will, Eternal our God, God of all generations, that the year five thousand seven hundred and . . . bring to us and the whole House of Israel life and peace, joy and exaltation, redemption and comfort; and let us say: Amen.

♦ ♦

שמע וברכותיה

בְּרַכּוּ אֶת־יְיָ הַמְּבָרָךְ!

Praise the Lord, to whom our praise is due!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

*Praised be the Lord, to whom our praise is due,
now and for ever!*

♦ ♦

*The Ark is closed
Remain standing*

THE WILL THAT ORDERS THE STARS

מעריב ערבים

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ
מְעַרֵיב עַרְבִים. בְּחֻקְמָה פּוֹתַח שְׁעָרִים, וּבִתְבוּנָה
מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת־הַזְּמַנִּים, וּמְסַדֵּר אֶת־
הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרֻקִיעַ כְּרֻצוֹנוֹ. בּוֹרֵא יוֹם
וְלַיְלָה, גּוֹלֵל אֹר מְפַנֵּי חֶשֶׁךְ וְחֶשֶׁךְ מְפַנֵּי אֹר,
וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה, וּמְבַדֵּיל בֵּין יוֹם וּבֵין
לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תְּמִיד וְיָמֵלֶכֶךְ
עֲלֵינוּ, לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יְיָ, הַמְעַרֵיב עַרְבִים.

EVENING SERVICE I

There was silence; there was chaos; there was a voice. A mind went forth to form worlds: now order reigns where chaos once held sway.

The law makes evening fall; the law brings on the dawn.

The moon follows accustomed paths, constellations their patterned ways.

Sovereign is the will that orders the stars in their courses in the endless skies: Sovereign is that will!



HEART STILL TURNED TO LOVE

אהבת עולם

אֶהֱבֵת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת: תוֹרָה
וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּת.
עַל-כֵּן, יְיָ אֱלֹהֵינוּ, בְּשֹׁכְבֵנוּ וּבְקוֹמָנוּ נְשִׁיחַ בְּחֻקֶיךָ,
וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאָרֶךְ יָמֵינוּ, וּבָהֶם נִהְגֶה יוֹמָם וְלַיְלָה.
וְאֶהְבֵּתְךָ אֶל-תָּסִיר מִמֶּנּוּ לְעוֹלָמִים! בְּרוּךְ אַתָּה, יְיָ,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

°And how unyielding is the will of our people Israel! After the long nights, after the days and years when our ashes blackened the sky, Israel endures, heart still turned to love, soul turning still to life.

So day and night, early and late, we will rejoice in the study of Torah, we will walk by the light of Mitzvot: they are our

^oThis symbol indicates that the English is a variation suggested by the theme of the Hebrew.

life and the length of our days. Praised be the Source of life and love, and Israel our people!

♦ ♦

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

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

בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד!

Blessed is His glorious kingdom for ever and ever!

All are seated

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם, עַל-לִבְבְּךָ. וְשָׁנַנְתָּם לְבָנֶיךָ, וְדַבַּרְתָּ בָם
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.
וְקִשַּׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ,
וְכִתְבָתָם עַל-מְזוּזֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ.

You shall love the Lord your God with all your mind, with all your strength, with all your being. 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.

לְמַעַן תִּזְכְּרוּ וְנַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהִיִּיתֶם
קְדוּשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי
אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיוֹת לְכֶם לֵאלֹהִים. אֲנִי יְיָ
אֱלֹהֵיכֶם.

EVENING SERVICE I

Be mindful of all My Mitzvot, and do them: so shall you consecrate yourselves to your God. I, the Lord, am your God who led you out of Egypt to be your God; I, the Lord, am your God.



OUR FAITH IN TOMORROW

גאולה

What does it mean to be a Jew? "You shall be holy."

In the face of the many, to stand for the one; in the presence of fragments, to make them whole.

What does it mean to be a Jew? "You shall be a holy people."

To hold fast to our vision of truth, to retain our faith in tomorrow.

Holy in our past is the memory of redemption from Egyptian bondage.

Holy in our day is the hope of a redemption we still await.

Twice holy in our past are those who gave their lives to hallow this world.

Holy is the Jew, today and tomorrow, who bears witness to the goodness of life.

And holy are those whose lives are songs in freedom's cause:

מִי־כַמְכָּה בְּאֵלִים, יִי?

Who is like You, Eternal One, among
the gods that are worshipped?

מִי בְּמַכָּה, נְאֻדָּר בְּקֹדֶשׁ,
נוֹרָא תְהִלַּת, עֲשֵׂה פְּלֵא?

Who is like You, majestic in holiness,
awesome in splendor, doing wonders?

מְלֻכוֹתֶךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לְפָנַי מִשָּׁה; "זֶה אֱלֹהֵי!"
עָנוּ וְאָמְרוּ: "יִי יִמְלֹךְ לְעֹלָם וָעַד!"

In their escape from the sea, Your children saw Your sovereign
might displayed. "This is my God!" they cried. "The Eternal will
reign for ever and ever!"

וְנֹאמַר: "בִּי־פָדָה יִי אֶת־יַעֲקֹב, וּגְאָלוֹ מִיַּד חָזַק
מִמֶּנּוּ." בְּרוּךְ אַתָּה, יִי, גֹּאֵל יִשְׂרָאֵל.

°Now let all come to say: The Eternal has redeemed Israel and
all the oppressed. Blessed is the Eternal God.



RISE UP TO LIFE RENEWED

השכיבנו

השְׁכִיבְנוּ, יִי אֱלֹהֵינוּ, לְשָׁלוֹם, וְהַעֲמִידְנוּ, מְלַכְנוּ,
לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמְךָ, וְתִקְנֵנוּ בְּעֲצָה
טוֹבָה מְלַפְנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהִגֵּן בְּעַדְנוּ.
וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר וְחָרָב וְרָעַב וְיָגוֹן; וְהִסֵּר
שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ; וּבְצֵל כְּנַפְיֶךָ תִּסְתַּיְרֵנוּ, כִּי
אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם
אַתָּה. וּשְׁמוֹר צִאתָנוּ וּבּוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה
וְעַד עוֹלָם, וּפְרוֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה,

יְי, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ, וְעַל-כָּל-עַמּוֹ יִשְׂרָאֵל
וְעַל יְרוּשָׁלָּיִם.

°May we lie down this night in peace, and rise up to life renewed. May night spread over us a shelter of peace, of quiet and calm, the blessing of rest.

There will come a time when morning will bring no word of war or famine or anguish; there will come a day of happiness, of contentment and peace.

Praised be the source of joy within us, for the night and its rest, for the promise of peace.

♦ ♦

ON SHABBAT

THE COVENANT OF SHABBAT

וּשְׁמֵרוֹ

וּשְׁמֵרוֹ בְּנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת, לַעֲשׂוֹת אֶת-הַשַּׁבָּת
לְדַרְתָּם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הַיּוֹם
לְעַלְמָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְי אֶת-הַשָּׁמַיִם וְאֶת-
הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ.

♦ ♦

READER'S KADDISH

חֲצִי קָדִישׁ

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי-בְרָא כְרַעוּתָהּ, וַיִּמְלִיךָ
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזֶמֶן קָרִיב, וְאִמְרוּ: אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמָם
וּלְעַלְמֵי עַלְמַיָּא. יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמַם
וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ
הוּא, לְעַלְמָא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְאִמִּירָן בְּעַלְמָא, וְאִמְרוּ: אָמֵן.

ROSH HASHANAH

All rise

תפלה

אֲדַנִּי, שְׁפֹתַי תִּפְתַּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

Eternal God, open my lips, that my mouth may declare Your glory.

GOD OF ALL GENERATIONS

אבות

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
אֲבֹרָהּ, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב: הָאֵל הַגָּדוֹל,
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים,
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גְאֻלָּה לְבָנָי
בְּנֵיהֶם, לְמַעַן שְׁמוֹ, בְּאַהֲבָה.

We praise You, Lord our God and God of all generations;
God of Abraham, God of Isaac, God of Jacob; great,
mighty, and awesome God, God supreme.

*Master of all the living, Your ways are ways of love. You
remember the faithfulness of our ancestors, and in love bring
redemption to their children's children, for the sake of Your
name.*

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

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר
הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ
וּמִגֵּן. בְּרוּךְ אַתָּה, יְיָ, מִגֵּן אֲבֹרָהּ.

You are our King and our Help, our Savior and our
Shield. Blessed is the Lord, the Shield of Abraham.

GOD'S POWER

גבורות

אתה גבור לעולם, אדני, מחיה הכל אתה, רב
להושיע.

מכלכל חיים בקסד, מחיה הכל ברחמים רבים.
סומך נופלים, ורופא חולים, ומתיר אסורים,
ומקים אמונתו לישני עפר.

*Great is Your might, O Lord, in this world; great is Your
power in the worlds beyond.*

*Your love sustains the living, Your great compassion is the
source of life. Your power is in the help that comes to the
falling, in the healing that comes to the sick, in the freedom
You bring to the captive, in the faith You keep with those
who sleep in the dust.*

מי כמוך, בעל גבורות, ומי דומה לך, מלך ממית
ומחיה ומצמיח ישועה? מי כמוך אב הרחמים,
זוכר יצוריו לחיים ברחמים? ונאמן אתה להחיות
הכל. ברוך אתה, יי, מחיה הכל.

Who is like You, Master of Might? Who is Your equal, O
Lord of life and death, Source of salvation?

*Who is like You, Source of mercy? In compassion You sus-
tain the life of your children.*

*We trust in You to restore our life. Blessed is the Lord,
Source of all life.*

♦ ♦

GOD'S HOLINESS

קדושת השם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשִׁים בְּכָל-יוֹם
יִהְלְלוּךָ סְלָה.

You are holy, Your name is holy, and those who strive to be holy declare Your glory day by day.

All are seated

וּבְכֹן תֵּן פְּחָדֶךָ, יְיָ אֱלֹהֵינוּ, עַל כָּל-מַעֲשֶׂיךָ, וְאִימְתֶךָ
עַל כָּל-מַה-שֶּׁבָרָאתָ. וְיִירָאוּךָ כָּל-הַמַּעֲשִׂים, וְיִשְׁתַּחֲווּ
לְפָנֶיךָ כָּל-הַבְּרוּאִים, וְיַעֲשׂוּ בְּלִם אֲגָדָה אַחַת
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם, כְּמוֹ שֶׁיִּדְעֵנוּ, יְיָ אֱלֹהֵינוּ,
שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עַז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ, וְשִׁמְךָ
נִרְאָה עַל כָּל-מַה-שֶּׁבָרָאתָ.

Lord our God, cause all Your works to stand in awe before You, and all that You have made to tremble at Your presence. Let all that lives revere You, and all creation turn to You in worship. Let them all become a single family, doing Your will with a perfect heart. For well we know, O Lord our God, that Yours is the majesty, Yours the might; and awesome is Your name in all creation.

וּבְכֹן תֵּן כְּבוֹד, יְיָ, לְעַמְּךָ, תְּהִלָּה לִירְאֵיךָ וְתִקְוָה
לְדוֹרְשֶׁיךָ, וּפְתָחוֹן פֶּה לַמְיַחֲלִים לָךְ, שְׂמִיחָה לְאַרְצְךָ
וְשִׂשׂוֹן לְעִירְךָ, וְצְמִיחַת קָרְן לְכָל-יֹשְׁבֵי תֵבֵל.

Grant honor, Lord, to Your people, glory to those who revere You, hope to those who seek You, and courage to those who trust You; bless Your land with gladness and Your city with joy, and cause the light of redemption to dawn for all who dwell on earth.

וּבְכֵן צְדִיקִים יֵרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלִזוּ וַחֲסִידִים
 בְּרָנָה יִגִּילוּ, וְעוֹלָתָה תִקְפָּץ-פִּיָּהּ וְכָל-הַרְשָׁעָה בָּלָה
 בְּעֵשֶׁן תִּכָּלֶה. כִּי תַעֲבִיר מִמַּשְׁלַת זְדוֹן מִן הָאָרֶץ.
 וְתִמְלֹךְ אַתָּה, יְיָ, לְבַדָּה עַל כָּל-מַעֲשֵׂיךָ, בְּכַתוּב:
 בְּדַבְּרֵי קְדוֹשֶׁךָ:

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן, לְדֹר וָדֹר. הַלְלוּנִיהָ!

Then the just shall see and exult, the upright be glad, and
 the faithful sing for joy. Violence shall rage no more, and
 evil shall vanish like smoke; the rule of tyranny shall pass
 away from the earth, and You alone, O Lord, shall have
 dominion over all Your works, as it is written:

*The Lord shall reign for ever; your God, O Zion, from
 generation to generation. Halleluyah!*

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאִין אֱלוֹהִים מִבְּלַעְדֶּיךָ,
 בְּכַתוּב:

וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ
 בְּצַדִּיקָה.

You are holy; awesome is Your name; there is no God but
 You, as it is written:

*The Lord of Hosts is exalted by justice; the holy God is
 sanctified by righteousness.*

בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ.

Blessed is the Lord, the holy King.

♦ ♦

אֶתְּהָ בְּחֵרְתָּנוּ מִכָּל־הָעַמִּים, אֶהְבֵּת אֹתָנוּ וְרָצִיתָ
בָּנוּ, וְרוּמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבָּתָנוּ מִלְּכָנוּ לְעַבֹדְתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
עָלֵינוּ קָרָאתָ.

וַתִּתֵּן־לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת־יּוֹם (הַשַּׁבָּת הַזֶּה
וְאֶת־יּוֹם) הַזְכָּרוֹן הַזֶּה, יוֹם תְּרוּעָה, מִקְרָא קָדֵשׁ,
זָכַר לִיציאת מִצְרַיִם.

In love and favor, O God, You have chosen us from all the peoples, hallowing us with Your Mitzvot. Our Sovereign, You have summoned us to Your service, that through us Your great and holy name may become known in all the earth.

In Your love, O God, You have given us this (Shabbat and this) Day of Remembrance, to hear the sound of the Shofar, to unite in worship, and to recall the Exodus from Egypt.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיִבֵּא וְיִזְכֹּר זְכוֹרֹנָנוּ
וְזָכְרוֹן כָּל־עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה לְחַן
לְחֶסֶד וְלִרְחָמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזְכָּרוֹן הַזֶּה.
זָכְרָנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.
וּפְקָדָנוּ בּוֹ לְבִרְכָה. אָמֵן.
וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. אָמֵן.

Our God and God of all ages, be mindful of Your people Israel on this Day of Remembrance, and renew in us love and compassion, goodness, life, and peace.

This day remember us for well-being. Amen.

This day bless us with Your nearness. Amen.

This day help us to live. Amen.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלוֹךְ עַל כָּל־הָעוֹלָם כְּלוֹ
 בְּכַבֹּדָךָ וְהִנָּשָׂא עַל כָּל־הָאָרֶץ בִּיקְרָךָ, וְהוֹפֵעַ בְּהַדָּר
 גָּאוֹן עֲזוּבָה עַל כָּל־יֹשְׁבֵי תֵבֵל אֶרֶץ. וַיֵּדַע כָּל־פְּעוֹל
 בִּי אֶתָּה פְּעַלְתָּנוּ, וַיִּבִין כָּל־יִצְוֹר כִּי אֶתָּה יִצְרָתָנוּ,
 וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ: יְיָ אֱלֹהֵי יִשְׂרָאֵל מְלֹךְ,
 וּמַלְכוּתוֹ בְּכָל מְשָׁלָה.

Our God and God of our ancestors, may You rule in glory over all the earth, and let Your grandeur be acclaimed throughout the world. Reveal the splendor of Your majesty to all who dwell on earth, that all Your works may know You as their Maker, and all the living acknowledge You as their Creator. Then all who breathe shall say: 'The Lord God of Israel is the King whose dominion extends to all creation.'

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, (רְצָה בְּמִנוּחֵינוּ) קִדְּשָׁנוּ
 בְּמִצְוֹתֶיךָ וְתַן חֻלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעְנוּ מִטוֹבָךָ,
 וּשְׂמַחְנוּ בִישׁוּעָתֶךָ, (וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה
 וּבְרִצּוֹן שְׁבַת קִדְּשָׁךָ, וַיִּנְוְחוּ בְּהַ יִשְׂרָאֵל מְקֻדְּשֵׁי
 שְׁמֶךָ) וְטַהַר לִבָּנוּ לְעַבְדְּךָ בְּאֵמֶת, כִּי אֶתָּה אֱלֹהִים
 אֱמֶת, וּדְבָרְךָ אֱמֶת וְקַיָּם לְעַד. בְּרוּךְ אַתָּה, יְיָ, מְלֹךְ
 עַל כָּל־הָאָרֶץ, מְקֻדָּשׁ (הַשְּׁבַת וְ) יִשְׂרָאֵל וַיּוֹם
 הַזְּכוּרֹן.

Our God and God of our ancestors, sanctify us with Your Mitzvot, and let Your Torah be our way of life. (May our rest on this day be pleasing in Your sight.) Satisfy us with Your goodness, gladden us with Your salvation, and purify our hearts to serve You in truth; for You, O God, are Truth, and Your word is true for ever. (In Your gracious love, O Lord our God, let Your holy Sabbath remain our heritage, that all Israel, hallowing Your name, may find rest and

peace.) Blessed is the Lord, who hallows (the Sabbath,) the House of Israel and the Day of Remembrance.

♦ ♦

WORSHIP

עבודה

רצה, יי אלהינו, בעמך ישראל, ותפלתם באהבה
תקבל, ותהי לרצון תמיד עבודת ישראל עמך. אל
קרוב לכל-קראיו, פנה אל עבדיך וחנונו; שפוך
רוחך עלינו, ותחזינה עינינו בשוכה לציון ברחמים.

Be gracious, O Lord our God, to Your people Israel, and receive our prayers with love. O may our worship always be acceptable to You.

Fill us with the knowledge that You are near to all who seek You in truth. Pour out Your spirit upon us; let our eyes behold Your presence in our midst and in the midst of our people in Zion.

Blessed is the Lord, whose presence gives life to Zion and all Israel.

ברוך אתה, יי, המחזיר שכינתו לציון.

♦ ♦

THANKSGIVING

הודאה

מודים אנחנו לך, שאתה הוא יי אלהינו ואלהי
אבותינו לעולם ועד. צור חיינו, מגן ישענו, אתה
הוא לדור נדור. נוודה לך ונספר תהלתך, על-חיינו
המסורים בידיך, ועל-נשמותינו הפקודות לך, ועל-
נסיך שבכל-יום עמנו, ועל-נפלאותיך וטובותיך
שבכל-עת, ערב ובקר וצהרים. הטוב: כי לא-כלו

רַחֲמֵיךָ, וְהַמְרַחֵם: כִּי־לֹא תָמוּ חַסְדֵיךָ, מֵעוֹלָם קִוִּינוּ
לָךְ.

We gratefully acknowledge that You are the Lord our God and God of our people, the God of all generations. You are the Rock of our life, the Power that shields us in every age. We thank You and sing Your praises: for our lives, which are in Your hand; for our souls, which are in Your keeping; for the miracles which are daily with us; and for Your wondrous gifts at all times, morning, noon, and night. You are Goodness: Your mercies never end; You are Compassion: Your love never fails. You have always been our hope.

וְעַל כָּל־מַלְכָּנוּ, תָּמִיד
לְעוֹלָם וָעֶד.
וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.
וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת,
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֵלָה. בְּרוּךְ אַתָּה, יְיָ, הַטוֹב
שְׁמֶךָ וְלֹךְ נֶאֱדָה לְהוֹדוֹת.

For all these things, O Sovereign God, let Your name be for ever exalted and blessed, and let life abundant be the heritage of all the children of Your covenant. O God our Redeemer and Helper, let all who live affirm You and praise Your name in truth. Lord, whose nature is Goodness, we give You thanks and praise.

♦ ♦

PEACE

ברכת שלום

שְׁלוֹם רַב עַל־יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה
הוּא מְלֹךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת־עַמָּךְ יִשְׂרָאֵל בְּכָל־עַת וּבְכָל־שָׁעָה בְּשְׁלוֹמָךְ.
בְּסִפְרֵי חַיִּים, בְּרַכָּה וְשָׁלוֹם וּפְרִנְסָה טוֹבָה נִזְכָּר

וְנִכְתַּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמֶּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים
טוֹבִים וְלִשְׁלוֹם. בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth. Bless our country, that it may always be a stronghold of peace, and its advocate among the nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands, and may the love of Your name hallow every home and every heart. Teach us, O God, to labor for righteousness, and inscribe us in the Book of life, blessing, and peace. Blessed is the Eternal God, the Source of peace.

♦ ♦

SILENT PRAYER

אֱלֹהֵי, נֹצַר לְשׁוֹנֵי מַרְעַ, וּשְׁפָתַי מִדְּבַר מַרְמָה,
וְלִמְקַלְלֵי נַפְשֵׁי תְדוּמָה, וְנַפְשֵׁי כְּעַפְרָה לְכָל תַּהֲיָה.
פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי, וְכָל
הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל
מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ,
עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן
יִחַלְצוֹן יְדִידְךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי.

O God, keep my tongue from evil and my lips from deceit. Help me to be silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, that I may hasten to do Your Mitzvot. Save me with Your power; in time of trouble be my answer, that those who love You may be delivered.

♦ ♦

EVENING SERVICE I

יְהִי לְרָצוֹן אֱמֶרֶי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ, צוּרִי
וְגוֹאֲלִי.

May the words of my mouth, and the meditations of my heart,
be acceptable to You, O Lord, my Rock and my Redeemer.

or

עֲשֵׂה שָׁלוֹם בְּמַרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל, וְאֶמְרוּ אָמֵן.

May the One who causes peace to reign in the high heavens let
peace descend on us, on all Israel, and all the world.

All rise
The Ark is opened

אבינו מלכנו

אָבִינוּ מֶלֶכְנוּ, שְׁמַע קוֹלְנוּ.

Our Father, our King, hear our voice.

אָבִינוּ מֶלֶכְנוּ, חָטְאָנוּ לְפָנֶיךָ.

Our Father, our King, we have sinned against You.

אָבִינוּ מֶלֶכְנוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.

Our Father, our King, have compassion on us and on our children.

אָבִינוּ מֶלֶכְנוּ, בְּלֵה דְבַר וְחָרֵב וְרָעַב מֵעַלְיָנוּ.

Our Father, our King, make an end to sickness, war, and famine.

אָבִינוּ מֶלֶכְנוּ, בְּלֵה כָּל-צָר וּמִשְׁטֵן מֵעַלְיָנוּ.

Our Father, our King, make an end to all oppression.

אָבִינוּ מֶלֶכְנוּ, בְּתַבְּנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Our Father, our King, inscribe us for blessing in the Book of Life.

אָבִינוּ מֶלֶכְנוּ, חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Our Father, our King, let the new year be a good year for us.

אָבִינוּ מֶלֶכְנוּ, הָרַם קִרְן יִשְׂרָאֵל עִמָּךְ.

Our Father, our King, give strength to Your people Israel.

אָבִינוּ מֶלֶכְנוּ, חַנּוּנוּ וְעֲנָנוּ, כִּי אֵין כְּנוּ מֵעֲשִׂים, עֲשֵׂה
עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

EVENING SERVICE I

Our Father, our King, be gracious and answer us, for we have little merit. Treat us generously and with kindness, and be our help.

The Ark is closed

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל-עַם, וְרוֹמְמָנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן-לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת-יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם) הַזְּכוּרִין הַזֶּה, יוֹם תְּרוּעָה, מִקְרָא קֹדֶשׁ, זָכוֹר לִיציאת מצרים. כִּי בָנוּ בְּחִרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים, וְדִבַּרְךָ אֱמֶת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל-הָאָרֶץ, מְקֻדָּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְיוֹם הַזְּכוּרִין.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהֲחִינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה.

Blessed is the Lord our God, Ruler of the universe, Creator of the fruit of the vine.

Blessed is the Lord our God, Ruler of the universe, who has chosen us from all the peoples, hallowing us with the Mitzvot. In Your love, O Lord our God, You have given us this (Shabbat and this) Day of Remembrance, to hear the sound of the Shofar, to unite in worship, and to recall the Exodus from Egypt. For You have chosen us from all peoples, consecrating us to Your service, and Your word is truth eternal.

Blessed is the Sovereign God, Ruler of all the world, who hallows (the Sabbath,) the House of Israel and the Day of Remembrance.

Blessed is the Lord our God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

עלינו

All rise

עֲלִינוּ לְשַׁבַּח לְאֲרוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ
בְּמִשְׁפָּחוֹת הָאֲדָמָה; שֶׁלֹּא שָׁם חָלְקָנוּ בָהֶם, וְגִרְלָנוּ
בְּכָל־הַמוֹנָם.

We must praise the Lord of all, the Maker of heaven and earth, who has set us apart from the other families of earth, giving us a destiny unique among the nations.

וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי
הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא,

We therefore bow in awe and thanksgiving before the One who is Sovereign over all, the Holy One, blessed be He.

All are seated

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם
מִמַּעַל, וְשׂוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ,
אֵין עוֹד; אָמֵת מִלְּכָנוּ, אָפֶס זוֹלָתוֹ, כְּכַתוּב בְּתוֹרָתוֹ:
”וַיִּדְעַת הַיּוֹם וְהִשְׁבַּת אֶל־לִבָּבָהּ, כִּי יְיָ הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת, אֵין עוֹד.”

He spread out the heavens and established the earth; He is our God; there is none else. In truth He alone is our King, as it is written: “Know then this day and take it to heart: the Lord is God in the heavens above and on the earth below; there is none else.”

עַל־בֶּן נִקְוָה לָּהּ, יְיָ אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֲרַת
עֲזָרָהּ, לְהַעֲבִיר גְּלוּלִים מִן־הָאָרֶץ, וְהַאֲלִילִים בְּרוֹת

יִבְרָתוּן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכַל-בְּנֵי בָשָׂר
 יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל-רָשָׁעֵי אֶרֶץ.
 וַיִּכְרֻוּ וַיִּדְעוּ כָּל-יִשְׁבְּי תִבְל כִּי לָךְ תִּכְרַע כָּל-בְּרִיָּה,
 תִּשְׁבַּע כָּל-לְשׁוֹן. לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, יִכְרְעוּ וַיִּפְלוּ,
 וְלִכְבוֹד שִׁמְךָ יִקְרְ יִתְּנוּ, וַיִּקְבְּלוּ כָּלֵם אֶת-עַל
 מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.

We therefore hope, O Lord our God, soon to behold the glory of Your might. Then will false gods vanish from our hearts, and the world will be perfected under Your unchallenged rule. And then will all acclaim You as their God, and, forsaking evil, turn to You alone.

Let all who dwell on earth acknowledge that unto You every knee must bend and every tongue swear loyalty. Before You, O Lord our God, let them humble themselves. To Your glorious name let them give honor. Let all accept the yoke of Your kingdom, that You may rule over them soon and for ever.

כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד,
 בְּכַתוּב בְּתוֹרָתְךָ: "יְיָ יִמְלֹךְ לְעֹלָם וָעֶד."

For the kingdom is Yours, and to all eternity You will reign in glory, as it is written: "The Lord will reign for ever and ever."

וְנֹאמַר: "וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ; בַּיּוֹם הַהוּא
 יְהִיָּה יְיָ אֶחָד וּשְׁמוֹ אֶחָד."

And it has been said: "The Lord shall reign over all the earth; on that day the Lord shall be One and His name shall be One."

• •

EVENING SERVICE I

At this sacred moment we turn our thoughts to those who have gone from life. We recall the joy of their companionship. We feel a pang, the echo of that intenser grief when first their death lay before our stricken eyes. Now we know that they will never vanish, so long as heart and thought remain within us. By love are they remembered, and in memory they live.

O God, grant that their memory may bring strength and blessing. May the nobility in their lives and the high ideals they cherished endure in our thoughts and live on in our deeds. May we, carrying on their work, help to redeem Your promise that life shall yet prevail.

MOURNER'S KADDISH

קדיש יתום

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי־בְרָא
בְּרַעוּתָהּ, וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

Yit-ga-dal ve-yit-ka-dash she-mei ra-ba be-al-ma di-ve-ra
chi-re-u-tei, ve-yam-lich mal-chu-tei be-cha-yei-chon
u-ve-yo-mei-chon u-ve-cha-yei de-chol beit Yis-ra-eil, ba-a-ga-la
u-vi-ze-man ka-riv, ve-i-me-ru: a-mein.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Ye-hei she-mei ra-ba me-va-rach le-a-lam u-le-al-mei al-ma-ya.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא,
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא, בְּרִיךְ
הוּא, לְעָלָא מִן־כָּל־בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא
וְנַחֲמָתָא דְּאַמִּירָן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

Yit-ba-rach ve-yish-ta-bach, ve-yit-pa-ar ve-yit-ro-mam
ve-yit-na-sei, ve-yit-ha-dar ve-yit-a-leh ve-yit-ha-lal she-mei
de-ku-de-sha, be-rich hu, le-ei-la min kol bi-re-cha-ta

ROSH HASHANAH

ve-shi-ra·ta, tush·be·cha·ta ve·ne·che·ma·ta, da·a·mi·ran
be·al·ma, ve·i·me·ru: a·mein.

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

Ye·hei she·la·ma ra·ba min she·ma·ya ve·cha·yim a·lei·nu ve·al
kol Yis·ra·eil, ve·i·me·ru: a·mein.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל־
כָּל־יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

O·seh sha·lom bi·me·ro·mav, hu ya·a·seh sha·lom a·lei·nu ve·al
kol Yis·ra·eil, ve·i·me·ru: a·mein.

Let the glory of God be extolled, let His great name be hallowed
in the world whose creation He willed. May His kingdom soon
prevail, in our own day, our own lives, and the life of all Israel,
and let us say: Amen.

Let His great name be blessed for ever and ever.

Let the name of the Holy One, blessed is He, be glorified, ex-
alted, and honored, though He is beyond all the praises, songs,
and adorations that we can utter, and let us say: Amen.

For us and for all Israel, may the blessing of peace and the
promise of life come true, and let us say: Amen.

May the One who causes peace to reign in the high heavens, let
peace descend on us, on all Israel, and all the world, and let us
say: Amen.

♦ ♦

May the Source of peace send peace to all who mourn,
and comfort to all who are bereaved. Amen.

ADON OLAM

אָדוֹן עוֹלָם

A·don o·lam, a·sher ma·lach
 be·te·rem kol ye·tsir niv·ra,
 le·eit na·a·sa ve·chef·tso kol,
 a·zai me·lech she·mo nik·ra.
 Ve·a·cha·rei ki·che·lot ha·kol,
 le·va·do yim·loch no·ra,
 ve·hu ha·ya, ve·hu ho·veh,
 ve·hu yi·he·yeh be·tif·a·ra.
 Ve·hu e·chad, ve·ein shei·ni
 le·ham·shil lo, le·hach·bi·ra,
 be·li rei·shit, be·li tach·lit,
 ve·lo ha·oz ve·ha·mis·ra.
 Ve·hu Ei·li, ve·chai go·a·li,
 ve·tsur chev·li be·eit tsa·ra,
 ve·hu ni·si u·ma·nos li,
 me·nat ko·si be·yom ek·ra.
 Be·ya·do af·kid ru·chi
 be·eit i·shan ve·a·i·ra,
 ve·im ru·chi ge·vi·ya·ti:
 A·do·nai li, ve·lo i·ra.

אָדוֹן עוֹלָם, אֲשֶׁר מֶלֶךְ
 בְּטָרֵם כָּל־יְצִיר נִבְרָא,
 לַעֲת נַעֲשֶׂה בְּחַפְצוֹ כָּל,
 אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.
 וְאַחֲרַי בְּכָלוֹת הַכֹּל,
 לְבַדּוֹ יִמְלֹךְ נוֹרָא,
 וְהוּא הָיָה, וְהוּא הוֹה,
 וְהוּא יִהְיֶה בְּתַפְאָרָה.
 וְהוּא אֶחָד, וְאֵין שְׁנֵי
 לְהַמְשִׁיל לוֹ, לְהַחְבִּירָה,
 בְּלִי רֵאשִׁית, בְּלִי תַכְלִית,
 וְלוֹ הָעֵז וְהַמְשָׁרָה.
 וְהוּא אֵלַי, וְחֵי גּוֹאֲלִי,
 וְצוּר חֲבָלֵי בַעַת צָרָה,
 וְהוּא נְסִי וּמְנוּס לִי,
 מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא.
 בְּיָדוֹ אֶפְקִיד רוּחִי
 בַּעַת אִישָׁן וְאַעֲיָרָה,
 וְעַם־רוּחִי גְנוּיָתִי:
 יְיָ לִי, וְלֹא אִירָא.

He is the eternal Lord, who reigned before any being had yet been created; when all was done according to His will, already then His name was King.

And after all has ceased to be, still will He reign in solitary majesty; He was, He is, and He shall be in glory.

And He is one; none other can compare to Him, or consort with Him; He is without beginning, without end; to Him belong power and dominion.

ROSH HASHANAH

And He is *my* God, my living Redeemer, my Rock in time of trouble and distress; He is my banner and my refuge, my benefactor when I call on Him.

Into His hands I entrust my spirit, when I sleep and when I wake; and with my spirit, my body also: the Lord is with me, I will not fear.

THE LORD OF ALL

The Lord of all, who reigned supreme,
Ere first creation's form was framed;
When all was finished by His will,
His name Almighty was proclaimed.

When this, our world, shall be no more.
In majesty He still shall reign,
Who was, who is, who will remain,
His endless glory we proclaim.

Alone is He, beyond compare,
Without division or ally,
Without initial date or end,
Omnipotent He rules on high.

He is my God, my Savior He,
To whom I turn in sorrow's hour—
My banner proud, my refuge sure,
Who hears and answers with His pow'r.

Then in His hand myself I lay,
And trusting sleep, and wake with cheer;
My soul and body are His care;
The Lord does guard, I have no fear.

*For congregations where the blessing over the lights
is recited in the synagogue*

הדלקת הנרות

With the setting of this evening's sun, united with Jews of every place and time, we proclaim a new year of hope. May the light of the divine shine forth to lead us, to show us the good we must do, the harmony we must create. Let the fire we kindle be for us a warming flame, whose brightness shows us the path of life.

♦ ♦

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת וְשֵׁל) יוֹם טוֹב.

°Blessed is the eternal Power that inspires us to kindle the light of (Shabbat and) Yom Tov. Blessed is the Source of life and light.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּימוֹ וְקִיָּמָנוּ
וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה.

°Blessed is the eternal Power of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

°This symbol indicates that the English is a variation suggested by the theme of the Hebrew.

ROSH HASHANAH

MEDITATION

From Psalms 3 and 5

Lord, I cry out to You,
and from Your holy mountain's summit
Your answer comes.

I lie down and sleep,
and then I am awake,
safe in Your hand,
and unafraid . . .

Lord, rise up;
help me, O my God,
for You, Lord, are the One
from whom help comes,
and Your blessing rests upon Your people.

As for me, in Your abundant lovingkindness
let me enter Your house,
reverently to worship in Your holy temple.

For all who trust in You
there is joy and everlasting song;
You will give them shelter;
and all who love Your name
shall exult in You.

For You give your benediction to the just;
Lord, You throw Your favor about them like a shield.

♦ ♦

EVENING SERVICE II

Psalm 121

אָשָׂא עֵינַי אֶל-הַהָרִים, מֵאֵין יְבוֹא עֲזָרִי? עֲזָרִי מֵעַם
יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ. אֶל-יִתֵּן לְמוֹט רַגְלִי, אֶל-יָנוּם
שֹׁמֵר. הֲנֵה לֹא-יָנוּם וְלֹא יִישָׁן, שׁוֹמֵר יִשְׂרָאֵל. יְיָ
שֹׁמֵר, יְיָ צִלָּה עַל-יָד יְמִינִי. יוֹמָם הַשֶּׁמֶשׁ לֹא-
יַכְּכָה, וְיָרֵחַ בַּלַּיְלָה. יְיָ יִשְׁמְרֶךָ מִכָּל-רָע, יִשְׁמַר אֶת-
נַפְשֶׁךָ. יְיָ יִשְׁמַר-צִאֲתֶךָ וּבּוֹאֶיךָ, מֵעַתָּה וְעַד-עוֹלָם.

I lift up my eyes to the mountains; what is the source of my help? My help will come from the Lord, Maker of heaven and earth. God will not allow your foot to slip; your Guardian will not slumber. Behold, the Guardian of Israel neither slumbers nor sleeps. The Eternal is your Keeper, the Lord is your shade at your right hand. The sun shall not harm you by day, nor the moon by night. The Lord will guard you from all evil, and protect your being. The Lord will guard you, coming and going, from this time forth, and for ever.

♦ ♦

IN THE TWILIGHT

In the twilight of the vanishing year, we lift up our hearts in thanksgiving.

Our souls are stirred by the memory of joy, as the new year begins.

We were sustained by love and kindness; comforted in times of sorrow; found happiness in our homes, and gladness with our friends. We lift up our hearts in thanksgiving, as the new year begins.

As the new year begins, our spirits rise in grateful song.

But there were dreams that came to naught . . . and times when we refused to dream. These, with much regret, we now remember, as the new year begins.

As the new year begins, contrition fills our thoughts.

Some of our days were dark with grief. Many a tear furrowed our cheeks: alas for the tender ties that were broken! We look back with sorrow, as the new year begins.

As the new year begins, tears well up within us.

Yet we look ahead with hope, giving thanks for the daily miracle of renewal, for the promise of good to come. May this Rosh Hashanah, birthday of the world, be our day of rebirth into life and peace, serenity and safety, as the new year begins.

As the new year begins, so is hope reborn with us!

♦ ♦

SACRED ASSEMBLY

בחדש השביעי

In the seventh month,
on the first day of the month,
there shall be a sacred assembly,
a cessation from work,
a day of commemoration
proclaimed by the sound
of the Shofar.

בַּחֹדֶשׁ הַשְּׁבִיעִי,
בְּאֶחָד לַחֹדֶשׁ,
יְהִי לָכֶם שַׁבָּתוֹן,
זְכוֹרֹן תְּרוּעָה,
מִקְרֵאת־קֹדֶשׁ.
כָּל־מִלְאכַת עֲבוּדָה
לֹא תַעֲשׂוּ.

♦

EVENING SERVICE II

All rise

תקעו בַּחֲדָשׁ שׁוֹפָר, בַּבֶּסֶה לְיוֹם חַגְנוּ.
כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב.

Sound the Shofar when the new moon appears,
at the turning of the year,
at the returning of our solemn celebration.
For this is a statute binding on Israel,
an ordinance of the God of Jacob.

The Ark is opened

THE YEAR

יְהִי רִצּוֹן

יְהִי רִצּוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שֶׁתַּחַדֵּשׁ עָלֵינוּ וְעַל-כָּל-בֵּית יִשְׂרָאֵל אֶת-הַשָּׁנָה
הַזֹּאת, שְׁנַת חֲמִשָּׁת אֲלָפִים וְשֶׁבַע מֵאוֹת ו
לְחַיִּים וְלְשָׁלוֹם, לְשִׁשּׁוֹן וְלְשִׂמְחָה, לְיִשׁוּעָה
וְלִנְחֻמָּה, וְנֹאמַר: אָמֵן.

°May this new year, called five thousand seven hundred
and . . . , bring to us and the whole House of Israel life and
peace, joy and exaltation, redemption and comfort.

*May this new year bring us life and peace, joy and exalta-
tion, redemption and comfort. Amen.*

♦ ♦

שמע וברכותיה

בָּרְכוּ אֶת־יְיָ הַמְּבָרָךְ!

Praise the Lord, to whom our praise is due!

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

*Praised be the Lord, to whom our praise is due,
now and for ever!*

*The Ark is closed
Remain standing*

* *

CREATION

מעריב ערבים

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ
מַעְרִיב עֶרְבִים. בְּחָכְמָה פּוֹתַח שְׁעָרִים, וּבְתַבּוּנָה
מְשַׁנֵּה עֵתִים, וּמַחְלִיף אֶת־הַזְּמַנִּים, וּמַסְדֵּר אֶת־
הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנוֹ. בּוֹרָא יוֹם
וְלַיְלָה, גּוֹלֵל אֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אֹר,
וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה, וּמְבַדֵּיל בֵּין יוֹם וּבֵין
לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיָּם, תָּמִיד יִמְלוֹךְ
עָלֵינוּ, לְעוֹלָם וָעֶד.

Praised be the Lord our God, Ruler of the universe, whose
word brings on the evening.

*With wisdom You open heaven's gates; with understanding
You make the ages pass and the seasons alternate.*

Your will controls the stars as they travel through the sky.

Creator of day and night, You roll light away from darkness

and darkness from light; You cause day to pass and bring on the night; the Lord of Hosts is Your name. O living and eternal God, rule us always, to the end of time! Blessed is the Lord, whose word makes evening fall.

בְּרוּךְ אַתָּה, יְיָ, הַמְעַרֵיב עֲרָבִים.

♦ ♦

REVELATION

אהבת עולם

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהַבְתָּ: תוֹרָה
וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ. עַל-כֵּן, יְיָ
אֱלֹהֵינוּ, בְּשֹׂכְבֵינוּ וּבְקוֹמָנוּ נְשִׁיחַ בְּחֻקֶיךָ, וְנִשְׂמַח
בְּדַבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ
וְאַרְךָ יָמֵינוּ, וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה. וְאַהֲבָתְךָ אֶל-
תְּסִיר מִמָּנוּ לְעוֹלָמִים!

Unending is Your love for Your people, the House of Israel: Torah and Mitzvot, laws and precepts have You taught us. Therefore, O Lord our God, when we lie down and when we rise up, we will meditate on Your laws and rejoice in Your Torah and Mitzvot for ever.

Day and night we will reflect on them, for they are our life and the length of our days. O may Your love never depart from our hearts! Blessed are You, O Lord: You love Your people Israel.

בְּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

♦ ♦

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

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

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד!

Blessed is His glorious kingdom for ever and ever!

All are seated

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
 וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְּךָ
 הַיּוֹם, עַל-לִבְבְּךָ. וְשָׁנַנְתָּם לְבִנְיָךָ, וְדַבַּרְתָּ בָּם
 בְּשַׁבְּתְךָ בְּבֵיתְךָ, וּבְלַכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ.
 וְקִשַּׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטַטְפַּת בֵּין עֵינֶיךָ,
 וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ.

You shall love the Lord your God with all your mind, with all your strength, with all your being. 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.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהֵייתֶם
 קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי
 אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לִהְיוֹת לָכֶם לֵאלֹהִים. אֲנִי יְיָ
 אֱלֹהֵיכֶם.

Be mindful of all My Mitzvot, and do them: so shall you consecrate yourselves to your God. I, the Lord, am your God who led you out of Egypt to be your God; I, the Lord, am your God.

♦ ♦

REDEMPTION

גאולה

אִמֶת וְאִמוּנָה כָּל־זֹאת, וְקִיָּם עָלֵינוּ כִּי הוּא ייִ
 אֱלֹהֵינוּ וְאִין זולָתוֹ, וְאֶגְחֶנּוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדֵנוּ
 מִיַּד מְלָכִים, מִלְּכֵנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעֲרִיצִים.
 הַעֲשֵׂה גְדֻלוֹת עַד אִין חֶקֶר, וְנִפְלְאוֹת עַד־אִין
 מִסְפָּר. הַשֵּׁם נִפְשָׁנוּ בַחַיִּים, וְלֹא־נִתֵּן לְמוֹט רַגְלֵנוּ.

All this we hold to be true and sure: You alone are our
 God; there is none else, and we are Israel Your people.

*You are our King, delivering us from the hand of oppressors,
 saving us from the fist of tyrants, doing wonders without
 number, marvels that pass our understanding. You give us
 our life; with Your help our people has survived all our op-
 pressors.*

הַעֲשֵׂה לָנוּ נִסִּים בְּפַרְעֹה, אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת
 בְּנֵי חָם. וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת
 עוֹלָם.

You did wonders for us in the land of Egypt, miracles and
 marvels in the land of Pharaoh.

*You led Your people Israel out, for ever to serve You in
 freedom.*

וְרָאוּ בְּנֵיו גְבוּרָתוֹ; שָׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ. וּמְלָכוּתוֹ
 בְּרָצוֹן קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָהּ עָנוּ
 שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלָם:

When Your children witnessed Your power, they extolled
 You and gave You thanks; freely they acclaimed You
 King; and, full of joy, Moses and all Israel sang this song:

מִי־כַמְכָּה בְּאֵלִים, יי?

Who is like You, Eternal One, among
the gods that are worshipped?

מִי כַמְכָּה, נְאֻדָּר בְּקֹדֶשׁ,
נִרְאָה תְהִלָּת, עֲשֵׂה פִלְאָה?

Who is like You, majestic in holiness,
awesome in splendor, doing wonders?

מְלִכוּתְךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה; "זֶה אֱלֹהֵינוּ!"
עָנוּ וְאָמְרוּ: "יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!"

In their escape from the sea, Your children saw Your sovereign
might displayed. "This is my God!" they cried. "The Eternal will
reign for ever and ever!"

וְנֹאמַר: "כִּי־פָדָה יְיָ אֶת־יַעֲקֹב, וַגָּאֵל מִיַּד חֲזָק
מִמֶּנּוּ." בְּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.

°Now let all come to say: The Eternal has redeemed Israel and
all the oppressed. Blessed is the Eternal God .

♦ ♦

RISE UP TO LIFE RENEWED

הַשְּׂכִיבֵנוּ

הַשְּׂכִיבֵנוּ, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם, וְהַעֲמִידֵנוּ, מְלַכְנוּ,
לְחַיִּים. וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ, וְתִקַּנְנוּ בְּעֲצָה
טוֹבָה מְלַפְּנֵיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׂמֵךְ, וְהִגֵּן בְּעַדְנוּ.
וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר וְחָרָב וְרָעַב וְיִגּוֹן; וְהִסֵּר
שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ; וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ, כִּי
אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה, כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם
אַתָּה. וְשָׁמֹר צִאתָנוּ וּבּוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה
וְעַד עוֹלָם, וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ. בְּרוּךְ אַתָּה,

יְיָ, הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עָלֵינוּ, וְעַל-כָּל-עַמּוֹ יִשְׂרָאֵל
וְעַל יְרוּשָׁלָּיִם.

Cause us, O Eternal God, to lie down in peace, and raise us up, O Sovereign, to life renewed. Spread over us the shelter of Your peace; guide us with Your good counsel; and for Your name's sake, be our Help.

Shield us from hatred and plague; keep us from war and famine and anguish; subdue our inclination to evil. O God, our Guardian and Helper, our gracious and merciful Ruler, give us refuge in the shadow of Your wings. Guard our coming and our going, that now and always we have life and peace.

Blessed are You, O Lord, whose shelter of peace is spread over us, over all Israel, and over Jerusalem.

♦ ♦

ON SHABBAT

THE COVENANT OF SHABBAT

ושמרו

וּשְׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת, לַעֲשׂוֹת אֶת-הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא
לְעֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת-הַשָּׁמַיִם וְאֶת-
הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

The people of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign for ever between Me and the people of Israel, for in six days the Eternal God made heaven and earth, and on the seventh day He rested from His labors.

♦ ♦

READER'S KADDISH

חצי קדיש

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ
 מְלַכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא
 וּבְזֶמַן קָרִיב, וְאָמְרוּ: אָמֵן. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם
 וּלְעָלְמֵי עָלְמַיָּא. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם
 וְיִתְנַשֵּׂא, וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ
 הוּא, לְעָלָא מִן כָּל-בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחְמְתָּא
 דְאַמִּירָן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

Let the glory of God be extolled, let His great name be hallowed
 in the world whose creation He willed. May His kingdom soon
 prevail, in our own day, our own lives, and the life of all Israel,
 and let us say: Amen.

Let His great name be blessed for ever and ever.

Let the name of the Holy One, blessed is He, be glorified, ex-
 alted and honored, though He is beyond all the praises, songs,
 and adorations that we can utter, and let us say: Amen.

♦ ♦

All rise

תפלה

WE ARE THEIR FUTURE

אבות

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי
 אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב: הָאֵל הַגָּדוֹל,
 הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים,
 וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גְּאֻלָּה לְבָנָי
 בְּנֵיהֶם, לְמַעַן שְׁמוֹ, בְּאַהֲבָה.

°Lord, You are our God, even as You were the God of Abraham and Sarah, the God of our fathers and mothers, the God of all the ages of Israel.

They are our past as we are their future.

We recall their vision and pray for the strength to keep it alive: Help us, O God and Shield, to keep their faith.

O God, Shield of Abraham, Sarah's Help, in all generations be our Help, our Shield, our God!

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חֶפֶץ בַּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר
הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים. מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ
וּמְגֵן. בְּרוּךְ אַתָּה, יְיָ, מְגֵן אַבְרָהָם.

Remember us unto life, O Sovereign who delights in life, and inscribe us in the Book of Life, O God of life.



IMMORTAL YEARNINGS, UNDYING HOPES

גְּבוּרוֹת

אַתָּה גְּבוּר לְעוֹלָם, אֲדוֹנָי, מְחִיָּה הַכֹּל אַתָּה, רַב
לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה הַכֹּל בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמְקַיֵּם אַמּוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מֶלֶךְ מִמִּית
וּמְחִיָּה וּמְצַמִּיחַ יְשׁוּעָה? מִי כְמוֹךָ אֵב הֶרְחַמִּים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים? וְנֶאֱמַן אַתָּה לְהַחֲיוֹת
הַכֹּל. בְּרוּךְ אַתָּה, יְיָ, מְחִיָּה הַכֹּל.

For two readers or more, or responsively

°Love is the thread that binds our lives in a lasting fabric
which time shall fray,

Which time shall fray, but only to be rewoven by each generation.

Each generation will lift the fallen to their feet and hold them as they learn to walk.

And as they learn to walk, the sickness of our time will be healed by those who drink deep from ancient wells of truth.

From ancient wells of truth they will draw strength to keep faith with those who sleep in the dust.

We praise the Source of life and power, who has implanted within us immortal yearning, undying hopes.

♦ ♦

IN PRAISE OF THE HOLY

קְדוּשַׁת הַשֵּׁם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשִׁים בְּכָל-יּוֹם
יְהִלְלוּךָ סֵלָה.

All are seated

♦

וּבְכֵן תִּן פְּחָדֶךָ, יְיָ אֱלֹהֵינוּ, עַל כָּל-מַעֲשֵׂיךָ, וְאִימַתְךָ
עַל כָּל-מַה-שֶּׁבָּרָאתָ. וְיִירָאוּךָ כָּל-הַמַּעֲשִׂים, וְיִשְׁתַּחֲוּוּ
לְפָנֶיךָ כָּל-הַבְּרוּאִים, וְיַעֲשׂוּ כָּל־מִצְוֹתֶיךָ אֶחָת
לְעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלוֹם, כְּמוֹ שֶׁיְדַעְנוּ, יְיָ אֱלֹהֵינוּ,
שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עוֹ בְיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ, וְשִׁמְךָ
נוֹרָא עַל כָּל-מַה-שֶּׁבָּרָאתָ.

°Now in awe we behold the wonder of being: an awesome pageant of shapes and forms—yet all akin, one family of life!

וּבְכֵן תֵּן כְּבוֹד, יְיָ, לְעַמְּךָ, תְּהִלָּה לִירֵאִיךָ וְתִקְוָה
 לְדוֹרֶשֶׁיךָ, וּפְתִחוֹן פֶּה לְמַיְחֲלִים לָךְ, שְׂמִיחָה לְאַרְצֶךָ
 וְשִׁשׁוֹן לְעִירְךָ, וְצְמִיחַת קָרְן לְכָל-יְוֹשְׁבֵי תְּבִלָּה.

°We pray for wisdom to treasure all creation; we ask for insight to see its glory; we hope for courage to trust its goodness; we yearn for grace to fill the world with gladness; we seek the strength to help redeem it.

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלוּ וַחֲסִידִים
 בְּרָנָה יִגִּילוּ, וְעוֹלָתָה תִּקְפֹּץ-פִּיָּהּ וְכָל-הַרְשָׁעָה כִּלְּהָה
 כְּעָשָׂן תִּכְלָה. כִּי תַעֲבִיר מִמְּשָׁלַת זְדוֹן מִן הָאָרֶץ.
 וְתִמְלֹךְ אַתָּה, יְיָ, לְבִדְךָ עַל כָּל-מַעֲשֵׂיךָ, בְּכַתּוּב
 בְּדַבְרֵי קִדְשְׁךָ:

°A world released from sorrow to joy! The bowed head shall be raised, the bent back made straight. Those who dragged their chains shall dance and sing. O may violence give way to goodness, the land be cleansed of tyrants, and the prophet's word redeemed: Peace shall rule the earth!

יְמִלֶּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן, לְדָר וָדָר. הַלְלוּיָהּ!

The Lord shall reign for ever; your God, O Zion, from generation to generation. Halleluyah!

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאִין אֱלוֹהַּ מִבְּלַעֲדֶיךָ,
 בְּכַתּוּב:

°Holy is life, awesome its Source. One Mind unites all being; one Law rules all creation. As it is written:

וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ
 בְּצִדְקָה.

The Lord of Hosts is exalted by justice; the holy God is sanctified by righteousness.

בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

Blessed is creation, and blessed the love that sustains it.



THE HOLINESS OF THIS DAY

קְדוּשַׁת הַיּוֹם

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים, אֶהְבֵּת אֹתָנוּ וְרָצִיתָ
בָּנוּ, וְרוּמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבָּתָנוּ מִלְּכָנוּ לְעַבֹדְתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
עָלֵינוּ קָרָאתָ. וַתִּתֵּן־לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת־יוֹם
(הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם) הַזְּכוּרֹן הַזֶּה, יוֹם תְּרוּעָה,
מִקְרָא קָדֵשׁ, וְזָכַר לִיְצִיאַת מִצְרָיִם.

°The House of Israel is called to holiness, to a covenant with the Eternal for all time.

We are called to serve the Most High; may we rejoice in this heritage for ever.

May this day add meaning to our lives. Let the Shofar's sound awaken the voice of conscience, our common worship unite us in love, our memories of bondage impel us to help the oppressed.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיִבֵּא וְיִזְכֹּר וְזָכְרוּנָנוּ
וְזָכְרוּן כָּל־עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה לְחַן
לְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזְּכוּרֹן הַזֶּה.
זָכְרָנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.
וּפְקַדְנוּ בּוֹ לְבִרְכָה. אָמֵן.
וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים. אָמֵן.

°On this Day of Remembrance we pray for awareness. Let love and compassion grow among us, and goodness be our daily care. This day may we find well being. This day may we discover the eternal strength that abides among us. This day may we be helped to a life that is whole. Amen.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלוֹךְ עַל כָּל־הָעוֹלָם כָּל־
 בְּכַבּוּדָּךָ וְהַנְּשֹׂא עַל כָּל־הָאָרֶץ בִּיקְרָךְ, וְהוֹפֵעַ בְּהַדָּר
 גָּאוֹן עֲזָךָ עַל כָּל־יֹשְׁבֵי תֵבֵל אֶרֶץ. וַיֵּדַע כָּל־פְּעוּל
 כִּי אַתָּה פְּעַלְתָּ. וַיִּבִין כָּל־יִצּוֹר כִּי אַתָּה יִצְרָתוּ,
 וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ: יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ,
 וּמַלְכוּתוֹ בְּכָל מְשָׁלָה.

°You transcend our deepest thought and elude the keenest eye, yet all who dwell on earth may find You. Every creature's form proclaims Your glory, for all that breathes is one creation, children of a single kingdom. Thus was it written of old: "The Eternal God of Israel is the King whose dominion extends to all creation."

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, (רַצָּה בְּמִנוּחַתְנוּ), קִדְשָׁנוּ
 בְּמִצּוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעְנוּ מְטוֹבָךְ,
 וְשִׂמְחָנוּ בִישׁוּעָתְךָ, (וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה
 וּבְרַצוֹן שַׁבַּת קִדְשָׁךְ, וַיְנַחֲחוּ בָּהּ יִשְׂרָאֵל מְקַדְשֵׁי
 שְׁמֶךָ), וְטַהַר לִבָּנוּ לְעִבְדְּךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים
 אֱמֶת, וּדְבָרְךָ אֱמֶת וְקַיִם לְעַד. בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ
 עַל כָּל־הָאָרֶץ, מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וַיּוֹם
 הַזְּכוּרִין.

°The kingdom of law is the domain of freedom. Blessed is the law that sets us free to find gladness and joy. (May this day's rest renew all who observe it; and let the holiness of

Shabbat remain our heritage, that all Israel, hallowing its life, may find rest and peace.) Praised be the Power that makes for freedom, that blesses (the Sabbath,) the House of Israel and the Day of Remembrance.

♦ ♦

SILENT PRAYER

THE SPIRIT THAT SINGS WITHIN US

עבודה

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעִמָּךְ יִשְׂרָאֵל, וּתְפִלָּתָם בְּאֵהָבָה
תִּקְבַּל, וּתְהִי לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
בְּרוּךְ אַתָּה, יְיָ, שְׂאוֹתְךָ לְבִדְךָ בִּירְאָה נְעֻבֹד.

°Let our thoughts be gentle, gracious our deeds, and kindness rule our lips and hearts! Blessed is the spirit, a hymn of love within us, that calls us to prayer.

♦ ♦

SING OF WONDERS

הודאה

מוֹדִים אֲנַחֲנוּ לָךְ, שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֵלֵהִי
אֲבוֹתֵינוּ, אֱלֹהֵי כָל-בָּשָׂר, יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית.
בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עַל-
שְׁהַחֲיֵיתָנוּ וְקִיַּמְתָּנוּ.

°O world, where miracles spring up to meet us along the way, we hold you close and give thanks for morning light, for evening calm.

Sun and moon, sea and sky, snow and mist, city streets and country lanes: what joy to know you, how excellent to touch you!

כֵּן תַחֲיֵנו וּתְקִימָנוּ, יְיָ אֱלֹהֵינוּ, וּתְאַמְצָנוּ לְשֹׁמֵר
חֻקֶיךָ, לַעֲשׂוֹת רְצוֹנְךָ, וּלְעִבְדֶךָ בְּלֵב שָׁלֵם. וּכְתוּב
לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ. בְּרוּךְ אַל הַהוֹדָאוֹת.

To live, and nothing more, would be enough to make us glad. Yet morning, noon, and night, a task awaits us:

The lost and hungry to be found and fed, the sick and sad to be healed and cheered, a peaceful world to be built and kept.

Blessed is the gift of life, blessed the Source of life and its tasks!



For two readers or more, or responsively

SEEK PEACE AND PURSUE IT

ברכת שלום

Words there are and prayers, but justice there is not, nor yet peace.

The prophet said: In the end of days the Lord shall judge between the nations; they shall beat their swords into plowshares and their spears into pruninghooks.

Although we must wait for judgment, we may not wait for peace to fall like rain upon us.

The teacher said: Those who have made peace in their house, it is as though they have brought peace to all Israel, indeed, to all the world.

Peace will remain a distant vision until we do the work of peace ourselves. If peace is to be brought into the world, we must bring it first to our families and communities.

The psalmist said: Seek peace and pursue it.

Be not content to make peace only in your own household; go forth and work for peace wherever men and women are struggling in its cause.

♦ ♦

MEDITATION

Rabbi Eliezer said: Repent one day before your death. His disciples asked: How can one know which day that will be? He replied: Precisely! Repent today, therefore, in case you should die tomorrow. Thus will you spend all your days wisely.

♦ ♦

יְהִי לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ, צוּרִי
וְגֹאֲלִי.

or

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

EVENING SERVICE II

All rise
The Ark is opened

אבינו מלכנו

אָבִינוּ מֶלְכֵנוּ, שְׁמַע קוֹלָנוּ.

Our Father, our King, hear our voice.

אָבִינוּ מֶלְכֵנוּ, חָטְאָנוּ לְפָנֶיךָ.

Our Father, our King, we have sinned against You.

אָבִינוּ מֶלְכֵנוּ, חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.

Our Father, our King, have compassion on us and on our children.

אָבִינוּ מֶלְכֵנוּ, בְּלֵה דָבָר וְחָרֵב וְרָעַב מֵעָלֵינוּ.

Our Father, our King, make an end to sickness, war, and famine.

אָבִינוּ מֶלְכֵנוּ, בְּלֵה כָּל-צָר וּמִשְׁטִין מֵעָלֵינוּ.

Our Father, our King, make an end to all oppression.

אָבִינוּ מֶלְכֵנוּ, בְּתַבְּנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Our Father, our King, inscribe us for blessing in the Book of Life.

אָבִינוּ מֶלְכֵנוּ, חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Our Father, our King, let the new year be a good year for us.

אָבִינוּ מֶלְכֵנוּ, הָרִם קֶרֶן יִשְׂרָאֵל עִמָּךְ.

Our Father, our King, give strength to Your people Israel.

אָבִינוּ מֶלְכֵנוּ, חֲנֵנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ.

ROSH HASHANAH

Our Father, our King, be gracious and answer us, for we have little merit. Treat us generously and with kindness, and be our help.

The Ark is closed

KIDDUSH

קדוש

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי
הַגֶּפֶן.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ
מִכָּל-עַם, וְרוֹמְמָנוּ מִכָּל-לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.
וּתְתַן-לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת-יּוֹם **(הַשַּׁבָּת הַזֶּה**
וְאֶת-יּוֹם) הַזְכָּרוֹן הַזֶּה, יוֹם תְּרוּעָה, מִקְרָא קֹדֶשׁ,
זָכָר לִיְצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל-הָעַמִּים, וּדְבַרְךָ אֱמֶת וְקַיָּם לְעַד. בְּרוּךְ אַתָּה,
יְיָ, מֶלֶךְ עַל כָּל-הָאָרֶץ, מְקֹדֵשׁ **(הַשַּׁבָּת וְיִשְׂרָאֵל וְיוֹם**
הַזְכָּרוֹן).

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחֲיֵינוּ וְקִיָּמָנוּ
וְהַגִּיעָנוּ לְזִמְן הַזֶּה.

Blessed is the Lord our God, Ruler of the universe, Creator of the fruit of the vine.

Blessed is the Lord our God, Ruler of the universe, who has chosen us from all the peoples, hallowing us with the Mitzvot. In Your love, O Lord our God, You have given us this (**Shabbat and this**) Day of Remembrance, to hear the sound of the Shofar, to unite in worship, and to recall the Exodus from Egypt. For You have chosen us from all peoples, consecrating us to Your service, and Your word is truth eternal.

Blessed is the Sovereign God, Ruler of all the world, who hallows (**the Sabbath,**) the House of Israel and the Day of Remembrance.

Blessed is the Lord our God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

עלינו

All rise

<p><i>Let us adore the ever-living God, and render praise unto Him 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. He is our God; there is none else.</i></p>	<p>עֲלִינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל, וּשְׂכִינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד.</p>
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וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי
הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

We therefore bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

All are seated

May the time not be distant, O God, when Your name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all shall turn to You in love, when corruption and evil shall give way to integrity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that You alone are God. O may all, created in Your image, become one in spirit and one in friendship, for ever united in Your service. Then shall Your kingdom be established on earth, and the word of Your prophet fulfilled: "The Lord will reign for ever and ever."

בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וְשֵׁמוֹ אֶחָד.

On that day the Lord shall be One and His name shall be One.



The light of life is a finite flame. Like a candle, 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.

MOURNER'S KADDISH

קריש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי־בְרָא
 כְּרֵעוּתָהּ, וְנִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
 דְכָל־בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

Yit-ga-dal ve-yit-ka-dash she-mei ra-ba be-al-ma di-ve-ra
 chi-re-u-tei, ve-yam-lich mal-chu-tei be-cha-yei-chon
 u-ve-yo-mei-chon u-ve-cha-yei de-chol beit Yis-ra-eil, ba-a-ga-la
 u-vi-ze-man ka-riv, ve-i-me-ru: a-mein.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Ye-hei she-mei ra-ba me-va-rach le-a-lam u-le-al-mei al-ma-ya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא,
 וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ

הוא, לְעֵלָא מִן־כָּל־בְּרַכָּתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא
וְנַחֲמָתָא וְאַמְרִין בְּעֵלְמָא, וְאַמְרוּ: אָמֵן.

Yit·ba·rach ve·yish·ta·bach, ve·yit·pa·ar ve·yit·ro·mam
ve·yit·na·sei, ve·yit·ha·dar ve·yit·a·leh ve·yit·ha·lal she·mei
de·ku·de·sha, be·rich hu, le·ei·la min kol bi·re·cha·ta
ve·shi·ra·ta, tush·be·cha·ta ve·ne·che·ma·ta, da·a·mi·ran
be·al·ma, ve·i·me·ru: a·mein.

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

Ye·hei she·la·ma ra·ba min she·ma·ya ve·cha·yim a·lei·nu ve·al
kol Yis·ra·eil, ve·i·me·ru: a·mein.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל־
כָּל־יִשְׂרָאֵל, וְאַמְרוּ: אָמֵן.

O·seh sha·lom bi·me·ro·mav, hu ya·a·seh sha·lom a·lei·nu ve·al
kol Yis·ra·eil, ve·i·me·ru: a·mein.

Let the glory of God be extolled, let His great name be hallowed
in the world whose creation He willed. May His kingdom soon
prevail, in our own day, our own lives, and the life of all Israel,
and let us say: Amen.

Let His great name be blessed for ever and ever.

Let the name of the Holy One, blessed is He, be glorified, ex-
alted, and honored, though He is beyond all the praises, songs,
and adorations that we can utter, and let us say: Amen.

For us and for all Israel, may the blessing of peace and the
promise of life come true, and let us say: Amen.

May the One who causes peace to reign in the high heavens, let
peace descend on us, on all Israel, and all the world, and let us
say: Amen.

♦ ♦

May the Source of peace send peace to all who mourn,
and comfort to all who are bereaved. Amen.

ADON OLAM

אָדוֹן עוֹלָם

A·don o·lam, a·sher ma·lach
 be·te·rem kol ye·tsir niv·ra,
 le·eit na·a·sa ve·chef·tso kol,
 a·zai me·lech she·mo nik·ra.
 Ve·a·cha·rei ki·che·lot ha·kol,
 le·va·do yim·loch no·ra,
 ve·hu ha·ya, ve·hu ho·veh,
 ve·hu yi·he·yeh be·tif·a·ra.
 Ve·hu e·chad, ve·ein shei·ni
 le·ham·shil lo, le·hach·bi·ra,
 be·li rei·shit, be·li tach·lit,
 ve·lo ha·oz ve·ha·mis·ra.
 Ve·hu Ei·li, ve·chai go·a·li,
 ve·tsur chev·li be·eit tsa·ra,
 ve·hu ni·si u·ma·nos li,
 me·nat ko·si be·yom ek·ra.
 Be·ya·do af·kid ru·chi
 be·eit i·shan ve·a·i·ra,
 ve·im ru·chi ge·vi·ya·ti:
 A·do·nai li, ve·lo i·ra.

אָדוֹן עוֹלָם, אֲשֶׁר מְלַךְ
 בְּטָרֵם כָּל־יִצִּיר נִבְרָא,
 לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל,
 אֲזִי מְלַךְ שְׁמוֹ נִקְרָא.
 וְאַחֲרֵי כִכְלוֹת הַכֹּל,
 לְבַדּוֹ יִמְלֹךְ נוֹרָא,
 וְהוּא הָיָה, וְהוּא הוֹנֵה,
 וְהוּא יִהְיֶה בְּתִפְאָרָה.
 וְהוּא אֶחָד, וְאֵין שְׁנֵי
 לְהַמְשִׁיל לוֹ, לְהַחְבִּירָה,
 בְּלִי רֵאשִׁית, בְּלִי תְּכָלִית,
 וְלוֹ הָעֵז וְהַמְשָׁרָה.
 וְהוּא אֵלֵי, וְחֵי גּוֹאֲלֵי,
 וְצוֹר חֲבֵלֵי בְּעַת צָרָה,
 וְהוּא גָּסִי וּמְנוּס לִי,
 מִנֵּת כּוֹסֵי בַּיּוֹם אֶקְרָא.
 בְּיָדוֹ אֶפְקִיד רוּחֵי
 בְּעַת אִישָׁן וְאַעֲיָרָה,
 וְעַס־רוּחֵי גְּוִיָּתִי:
 יְיָ לִי, וְלֹא אִירָא.

*The translation of Adon Olam
 is on page 47*