

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 At the creation, the universe from end to end radiated light — but it was withdrawn .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

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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 שחרית לראש השנה

ROSH HASHANAH MORNING
SERVICE

Reading and meditations begin on page 3

Morning Blessings

Some or all the Morning Blessings may be used for private prayer. In public worship, any or all may be read or sung. Poems of Praise begin on page 91. Barechu is on page 99.

FOR THE BLESSING OF WORSHIP

How lovely are Your tents, O Jacob, your dwelling-places, O Israel!

In Your abundant lovingkindness, O God, let me enter Your house, reverently to worship in Your holy temple.

Lord, I love Your house, the place where Your glory dwells. So I would worship with humility; I would seek blessing in the presence of God, my Maker.

May my prayer now, O Lord, find favor before You.
In Your great love, O God, answer me with Your saving truth.

♦ ♦

Psalm 100

Shout joyfully to the Lord, all the earth!
Serve the Lord with gladness!
Come into His presence with singing!
Acknowledge that the Lord is God.
He made us and we are His,
His people, His beloved flock.
Enter His gates with thanksgiving,
His courts with praise.
Give thanks to Him, bless His name!
For the Lord is good,
His love is everlasting,
His faithfulness for all generations.

♦ ♦

ברכות השחר

מה טוב

מה־טבו אה־ליך, יַעֲקֹב, מִשְׁכַּנְתִּיךָ, יִשְׂרָאֵל!

וְאֲנִי, בְּרַב חֶסֶדְךָ אָבֵא בֵיתְךָ,
אֲשַׁמְחֶה אֶל־הֵיכַל קִדְשֶׁךָ בִּירְאָתְךָ.

יְיָ, אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.
וְאֲנִי אֲשַׁמְחֶה וְאֶכְרַעָה, אֶבְרַכֶּה לִפְנֵי־יְיָ עֲשֵׂי.

וְאֲנִי תַפְלְתִּי לָךְ, יְיָ, עַת רְצוֹן.
אֱלֹהִים, בְּרַב־חֶסֶדְךָ, עֲגִנִי בְּאֶמֶת יִשְׁעֶךָ.

♦ ♦

הֲרִיעוּ לִי כָל־הָאָרֶץ!
עֲבְדוּ אֶת־יְיָ בְּשִׂמְחָה!
בָּאוּ לִפְנֵי בְּרִנְנָה!
דַּעוּ כִּי־יְיָ הוּא אֱלֹהִים.
הוּא עֲשָׂנוּ וְלוֹ אֲנַחְנוּ,
עֲמוּ וְצֵאוּ מִרְעִיתוֹ.
בָּאוּ שְׁעָרָיו בְּתוֹדָה,
חֲצֵרְתוֹ בְּתִהְלָה.
הוֹדוּ לוֹ, בְּרִכּוֹ שְׂמוֹ!
כִּי־טוֹב יְיָ,
לְעוֹלָם חֶסֶדּוֹ,
וְעַד־דֹר נֹדֵר אֲמוֹנָתוֹ.

יְיָ, מִי־יִגֹּר בְּאֵהָלֶךָ, מִי־יִשְׁכֵּן בְּהַר קְדְשֶׁךָ?
הוֹלֵךְ תָּמִים וּפְעַל צְדָק וְדִבֵּר אֱמֶת בְּלִבּוֹ.

Lord, who may abide in Your house? Who may dwell in
Your holy mountain?

*Those who are upright; who do justly; who speak the truth
within their hearts.*

לֹא־רָגַל עַל־לְשׁוֹנוֹ, לֹא־עָשָׂה לְרַעְהוּ רָעָה,
וְחָרְפָה לֹא נָשָׂא עַל־קִרְבּוֹ.
נִבְזֶה בְּעֵינָיו נִמְאָס, וְאֶת־יְרֵאֵי יְיָ יִכְבֵּד.

Who do not slander others, or wrong them, or bring
shame upon them.

Who scorn the base, but honor those who revere the Lord.

נִשְׁבַּע לְהִרְעוֹ וְלֹא יִמִּיר.
בְּסִפּוֹ לֹא־נִתַּן בְּנִשְׁךְ וְשִׁחַד עַל־נְקִי לֹא לָקַח.

Who give their word, and, come what may, do not retract.

Who do not exploit others, who never take bribes.

עֲשֵׂה אֵלֶּה לֹא יִמוּט לְעוֹלָם.

Those who live in this way shall never be shaken.

♦ ♦

YOUR ENDLESS BLESSING

אב גדול

אָב גָּדוֹל וְקָדוֹשׁ, אָבִי כָּל־בְּאֵי עוֹלָם:

Great and holy Maker of all the living,

אַתָּה בּוֹרָא אֶת-עוֹלָמְךָ בְּנֵה, בְּכָל-מְעוֹף עֵין.

You create the world, Your child, anew at every moment.

אִם בְּהֶרֶף עֵין תִּסְיֵר אֶת-הַסֵּד יִצְרִיתְךָ וְהָיָה הַכֹּל
אֵין וְנֶאֱפָס.

*An instant's pause in Your creative love, and all things would
turn to naught.*

אֲבָל אַתָּה מְרִיק עַל יִצְרִיךָ-בְּנֵיךָ צְנוּרֵי בְרָכָה בְּכָל-
רֶגַע וְרֶגַע.

But Your blessing glows in every spark of time.

וְעוֹד הַפְּעַם יוֹפִיעוּ כּוֹכְבֵי שָׁחַר וְשָׂרוּ שִׁירַת אֲהָבָה
לְפָנֶיךָ

Again and again the morning stars unite to hymn Your love.

וְעוֹד הַפְּעַם יֵצֵא שֶׁמֶשׁ בְּגִבּוֹרְתוֹ וְשָׂר שִׁירַת אוֹר
לְפָנֶיךָ

Again the sun comes forth to sing Your light.

וְעוֹד הַפְּעַם יִשִּׁירוּ מְלֹאכִים שִׁירַת קֹדֶשׁ לְפָנֶיךָ

Again the angels sing their sacred chant to You.

וְעוֹד הַפְּעַם תִּשְׁרְנָה נְשָׁמוֹת שִׁירַת צְמֵאוֹן לְפָנֶיךָ

Again souls intone their need for You.

וְעוֹד הַפְּעַם יִשִּׁירוּ עֲשָׂבֵי שָׂדֶה שִׁירַת גְּעִגּוּעִים
לְפָנֶיךָ

Again the grasses sing their thirst for You.

וְעוֹד הַפְּעַם תִּשְׁרְנָה צְפָרִים שִׁירַת גִּיל לְפָנֶיךָ

Again the birds chirp their joy before You.

ועוד הפעם ישירו אפרוּחים עזובים שירת יתומים
לפניך

Again abandoned chicks voice their orphan-song to You.

ועוד הפעם ילחש מעין את-תפלתו.

Again springs softly bubble their prayer to You.

ועוד הפעם יצטף עני וּשפף את-שיחו לפניך

And still the afflicted pour out their complaint to You.

ועוד הפעם נשמתו-תפלתו בוקעת רקיעך-שחקיך
בעלותה לפניך

And still their souls' prayer splits Your heavens.

ועוד הפעם פרוּר יתפורר גוּו מאימת כבודך

And still they tremble in awe of Your glory.

ועוד הפעם עינו נשואה אליך.

And still in hope they lift up their eyes to You.

רק קו אחד מאורך והייתי חדור אורה.

One ray of Your light, and we are bathed in light!

רק דבר אחד מדבריך וקמתי לתחייה.

One word from You, and we are reborn!

רק תנועה אחת מחיי נצחך והייתי רווי טל
ילדות.

*One hint of Your eternal presence, and we are refreshed with
the dew of youth!*

הלא אתה בורא הכל מחדש, ברא נא אבי אותי,
ילדך, מחדש.

*Author of life, as You renew all things, take us, Your
children, and make us new.*

נְשָׁם בִּי מִנְשַׁמַּת אָפֶךָ וְהִיִּיתִי חַיִּים חֲדָשִׁים, חַיִּי
וְיִלְדוֹת חֲדָשָׁה.

*Breathe Your spirit into us, that we may start life afresh,
with childhood's unbounded promise.*



THE MIRACLES OF DAILY LIFE

נְסִים בְּכָל יוֹם

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם, אֲשֶׁר נָתַן
לְשִׁכְוֵי בִינָה לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

*Blessed is the Eternal our God, Ruler of the universe, who
has implanted mind and instinct within every living being.*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם, הַמַּעֲבִיר שְׁנָה
מֵעֵינֵי וּתְנוּמָה מֵעַפְעָפֵי.

*Blessed is the Eternal our God, who removes sleep from the
eyes, slumber from the eyelids.*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

*Blessed is the Eternal our God, who opens the eyes of the
blind.*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.

*Blessed is the Eternal our God, whose power lifts up the fal-
len.*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם, הַנוֹתֵן לַיָּעֵף
כֹּחַ.

*Blessed is the Eternal our God, who gives strength to the
weary.*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמְכִיִן מִצְעָדֵי־
גֹּבֵר.

*Blessed is the Eternal our God, who makes firm each
person's steps.*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, מְלַבֵּישׁ
עֲרֻמִּים.

*Blessed is the Eternal our God, who provides clothes for the
naked.*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי בֶן
חֹרִין.

Blessed is the Eternal our God, who has made me to be free.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

*Blessed is the Eternal our God, who brings freedom to the
captive.*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי
יִשְׂרָאֵל.

Blessed is the Eternal our God, who has made me a Jew.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל
בְּגְבוּרָה.

*Blessed is the Eternal our God, who girds our people Israel
with strength.*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל
בְּתַפְאָרָה.

*Blessed is the Eternal our God, who crowns Israel with
glory.*

♦ ♦

FOR THE BODY

אשר יצר

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת-
הָאָדָם בְּחָכְמָה, וּבָרָא בּוֹ נְקָבִים נְקָבִים, חֲלוּלִים
חֲלוּלִים. גְּלוּי וַיְדוּעַ לִפְנֵי כֶּסֶף כְּבוֹדְךָ, שָׂאם יִפְתַּח
אֶחָד מֵהֶם, אוֹ יִסְתֵּם אֶחָד מֵהֶם, אִי אֶפְשֶׁר לְהִתְקִים
וְלַעֲמֹד לִפְנֵיךָ. בְּרוּךְ אַתָּה, יְיָ, רוֹפֵא כָּל-בֶּשֶׂר
וּמַפְלִיא לַעֲשׂוֹת.

Blessed is our Eternal God, Creator of the universe, who has made our bodies with wisdom, combining veins, arteries, and vital organs in a finely balanced system. Wondrous Fashioner and Sustainer of life, Source of our health and our strength, we give You thanks and praise.

♦ ♦

FOR THE SOUL

אלהי נשמה

אֱלֹהֵי, נִשְׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא! אַתָּה בְּרָאתָה,
אַתָּה יָצַרְתָּה, אַתָּה נִפְחָתָה בִּי, וְאַתָּה מְשַׁמְרָה
בְּקִרְבִּי. כָּל-זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי, מוֹדָה אֲנִי לִפְנֵיךָ,
יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, רַבּוֹן כָּל-הַמַּעֲשִׂים, אֲדוֹן
כָּל-הַנִּשְׁמוֹת. בְּרוּךְ אַתָּה, יְיָ, אֲשֶׁר בִּידוֹ נִפְּשׁ כָּל-חַי,
וְרוּחַ כָּל-בֶּשֶׂר-אִישׁ.

The soul that You have given me, O God, is pure! You have created it. You have formed it. You have breathed it into me, and within me You sustain it. So long as I have breath, therefore, I will give thanks to You, O Lord my God and God of all ages, Master of all creation, Lord of every human spirit.

Blessed is the Lord, in whose hands are the souls of all the living and the spirits of all flesh.

רבוֹן כָּל־הָעוֹלָמִים, לֹא עַל־צְדָקוֹתֵינוּ אֲנַחְנוּ
מִפִּילִים תַּחֲנוּגֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים.

מָה אֲנַחְנוּ, מָה חַיֵּינוּ, מָה חֲסָדֵנוּ, מָה־צְדָקָנוּ, מָה־
יְשׁוּעָתָנוּ, מָה־כְּחֹנוּ, מָה־גְּבוּרָתָנוּ? מָה־נֹּאמַר
לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ?

Master of all the worlds, not in reliance upon the righteousness of our deeds do we place our longings before You; we look instead to Your abundant mercy.

For what are we? What is our life, and what our faithfulness? What is our goodness, and what our vaunted strength? What can we say in Your presence, O Lord our God and God of all ages?

הֲלֹא כָּל־הַגְּבוּרִים כְּאֵין לְפָנֶיךָ, וְאֲנָשֵׁי הַשָּׁם כְּלֹא
הָיוּ, וְחַכְמַיִם כְּכֹלֵי מַדְעַ, וְנְבוֹנִים כְּכֹלֵי הַשֶּׁפֶל, כִּי
רַב מַעֲשֵׂיהֶם תְּהוּ, וַיְמִי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ; וּמוֹתֵר
הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הַכֹּל הֶבֶל.

אֲבָל אֲנַחְנוּ עִמָּךְ בְּגִי בְּרִיתְךָ, וְאוֹתָנוּ קָרָאתָ
לְעַבְדֶּךָ. לְפִיכֶךָ אֲנַחְנוּ חַיִּבִים לְהוֹדוֹת לְךָ
וּלְשַׁבַּחְךָ, וּלְכַרְךָ וּלְקַדֵּשׁ אֶת־שִׁמְךָ.

Are not all the conquerors as nothing before You, and those of renown as though they had not been, the learned as if they had no knowledge, and the wise as if without understanding? Many of our works are vain, and our days pass away like a shadow. Our life would be altogether vanity, were it not for the soul which, fashioned in Your own image, gives us assurance of our higher destiny and imparts to our fleeting days an abiding value.

MORNING SERVICE I

Despite all our frailty, we are Your people, bound to Your covenant, and called to Your service. We therefore thank You and bless You, and proclaim the holiness of Your name.

♦ ♦

How greatly we are blessed!

אֲשֶׁרִינוּ!

How good is our portion!

מֵה־טוֹב חֶלְקֵנוּ,

How pleasant our lot!

וּמֵה־נְעִים גּוּרְלָנוּ,

How beautiful our heritage!

וּמֵה־יְפֵה יְרֻשָּׁתָנוּ!

♦ ♦

FOR TORAH

לַעֲסוֹק בְּדַבְרֵי תוֹרָה

גִּפְּן מִמִּצְרַיִם הָעֵלָה אֱלֹהֵינוּ,

וַיִּגְרַשׁ גּוֹיִם וַיִּטְעֶה.

מֵיַם מְסִינֵי הַשְּׂקָה אוֹתָהּ,

וְנוֹזְלִים מַחֹרֵב.

You raised up a vine out of Egypt, O God,
You scattered our foes and planted us.

*You gave us water from Sinai's well,
You nourished us from Horeb's spring.*

♦

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וַיַּצֵּנוּ לַעֲסוֹק בְּדַבְרֵי תוֹרָה.

Blessed is the Eternal our God, Ruler of the universe, who

hallows us with Mitzvot, and who commands us to engage in the study of Torah.

אֵלוּ דְבָרִים שְׂאִין לָהֶם שְׁעוֹר, שְׂאָדָם אוֹכֵל
פְּרוֹתֵיהֶם בְּעוֹלָם הַזֶּה וְהַקֶּרֶן קִיָּמָת לֹ לְעוֹלָם הַבָּא,
וְאֵלוּ הֵן:

These are obligations without measure; their fruit we eat now, their essence remains for us in the life to come:

<i>To honor father and mother;</i>	כְּבוֹד אָב וָאִם,
<i>to perform acts of love and kindness;</i>	וּגְמִילוּת חֲסָדִים,
<i>to attend the house of study daily;</i>	וְהִשְׁכַּמְתָּ בֵּית הַמִּדְרָשׁ שְׁחֲרִית וְעֶרְבִית,
<i>to welcome the stranger;</i>	וְהִכְנַסְתָּ אוֹרְחִים,
<i>to visit the sick;</i>	וּבְקוֹר חוֹלִים,
<i>to rejoice with bride and groom;</i>	וְהִכְנַסְתָּ בְּלָה,
<i>to console the bereaved;</i>	וּלְנִית הַמֵּת,
<i>to pray with sincerity;</i>	וְעִוּן תְּפִלָּה,
<i>to make peace when there is strife.</i>	וְהִבְאֵת שְׁלוֹם בֵּין אָדָם לְחֶבְרוֹ; וּתְלַמּוּד תּוֹרָה כְּנֶגֶד כָּלֶם.

But the study of Torah is equal to them all.

וְהַעֲרַבְנָא, יְיָ אֱלֹהֵינוּ, אֶת־דְּבָרֵי תוֹרָתְךָ בְּפִינוּ,
וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֶנְחֵנוּ וְצִאֲצָאֵינוּ,
וְצִאֲצָאֵי עַמְּךָ בֵּית יִשְׂרָאֵל, כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי

תּוֹרַתְךָ לְשִׂמְחָה. בְּרוּךְ אַתָּה, יְיָ, הַמְלַמֵּד תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל.

Eternal our God, make the words of Your Torah sweet to us, and to the House of Israel, Your people, that we and our children may be lovers of Your name and students of Your Torah for its own sake.

Blessed are You, the Eternal One, Teacher of Torah to Israel.

♦ ♦

Poems of Praise

פְּסוּקֵי דְזִמְרָה

*One or more of the following passages may be read or chanted.
Then continue with Barechu, page 99.*

FOR LIFE

בְּרוּךְ שְׂאֵמֵר

בְּרוּךְ שְׂאֵמֵר וְהָיָה הָעוֹלָם, בְּרוּךְ הוּא.
בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית, בְּרוּךְ אוֹמֵר וְעוֹשֶׂה.
בְּרוּךְ גּוֹזֵר וּמְקַיֵּם, בְּרוּךְ מְרַחֵם עַל הָאָרֶץ.
בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב
לִירְאָיו. בְּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצַח, בְּרוּךְ פּוֹדֶה
וּמַצִּיל, בְּרוּךְ שְׂמוֹ. בְּשִׁבְחוֹת וּבְזִמְרֹת נִגְדְּלָהּ
וּנְשַׁבְּחָהּ וּנְפָאֶרְהָ, וּנְזַכִּיר שְׂמָהּ וּנְמַלִּיכָהּ, מַלְכֵנוּ,
אֱלֹהֵינוּ. יְחִיד, חַי הָעוֹלָמִים, מְלֶךְ, מְשַׁבַּח וּמְפָאֵר
עַד־עַד שְׂמוֹ הַגְּדוֹל. בְּרוּךְ אַתָּה, יְיָ, מְלֶךְ מְהֻלָּל
בְּתִשְׁבְּחוֹת.

Praised be the One who spoke, and the world came to be.
Praised be the Source of creation.

Praised be the One whose word is deed, whose thought is fact.

Praised be the One whose compassion covers the earth and all its creatures.

Praised be the living and eternal God, Ruler of the universe, Source of our deliverance and help.

With songs of praise we extol You and proclaim Your sovereignty, our God and King, for You are the Author of life in the universe.

Blessed is the Eternal King, to whom our praise is due.

♦ ♦

From Psalm 19

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל, וּמַעֲשֵׂה יְדֵיו מְגִיד
הַרְקִיעַ.

The heavens declare the glory of God; the arch of sky reveals His handiwork.

יוֹם לְיוֹם יִבְיַע אָמַר, וְלַיְלָה לְלַיְלָה יַחֲוֶה דַּעַת.

Day after day the word pours out; night after night knowledge goes forth.

אֵין־אָמַר וְאֵין דְּבָרִים, בְּלִי נִשְׁמָע קוֹלָם—

There is no speech, there are no words, no voice is heard—

בְּכָל־הָאָרֶץ יֵצֵא קוֹם, וּבְקִצָּה תֵּבֵל מְלִיהֶם!

Yet their call goes through all the earth, and their words to the edge of the universe!

♦ ♦

MORNING SERVICE I

From Psalm 33

רָנְנוּ צְדִיקִים בַּיהוָה;
לְיִשְׂרָאֵל נְאֻמָּה תְהִלָּה.

הוֹדוּ לַיהוָה בְּכִנּוֹר; בְּנֶבֶל עֲשׂוּר וּמְרוֹ-לוֹ.
שִׁירוּ לוֹ שִׁיר חֲדָשׁ; הִיטִיבוּ נֶגֶן בְּתִרוּעָה.

כִּי־יִשָּׂא דְבַר־יְיָ, וְכָל־מַעֲשָׂהוּ בְּאֱמוּנָה.
אֱהָב צִדְקָה וּמִשְׁפָּט; חֶסֶד יְיָ מִלְּאֵה הָאָרֶץ.

בְּדַבַּר יְיָ שָׁמַיִם נִעֲשׂוּ, וּבְרוּחַ פִּיו כָּל־צְבָאָם.
כִּי הוּא אָמַר וַיִּהְיֶה; הוּא־צִנָּה וַיַּעֲמֵד.

עֲצַת יְיָ לְעוֹלָם תַּעֲמֵד;
מִחֲשָׁבוֹת לְבוֹ לְדָר לְדָר.

הִיצַר יַחַד לָבָם;
הַמְבִין אֶל־כָּל־מַעֲשֵׂיהֶם.

נִפְשָׁנוּ חִבְתָּה לַיהוָה; עֲזָרְנוּ וּמִגִּנְנוּ הוּא.
כִּי־יִבּוֹ יִשְׂמַח לְבָנוּ; כִּי בְשֵׁם קִדְשׁוֹ בְּטַחְנוּ.
יְהִי־חֶסֶדְךָ, יְיָ, עֲלֵינוּ; בְּאִשֶּׁר יִחַלְנוּ לָךְ.

Let all who are righteous sing God's song;
the upright do well to acclaim Him.

Thank the Lord with the harp; accompany your chant
with strings.

Sing to Him a new song; grace your song with skillful play.

ROSH HASHANAH

For the word of the Lord holds good; His work commands our trust.

He loves justice and right; His steadfast love fills the earth.

The heavens were made by the word of the Lord; their starry host by the power of His thought.

For He spoke and it was; He commanded and it stood firm.

The Lord's plan will stand for ever;

His thought will endure for all time.

He fashioned the hearts of us all;

He understands the meaning of our lives.

Therefore we trust in the Lord; He is our Help and our Shield. In Him will we rejoice; in His holy being will we trust.

Let Your steadfast love rest upon us, O Lord, as we put our trust in You.

♦ ♦

Psalm 150

Halleluyah!

Praise God in His sanctuary;

Praise Him whose power the heavens proclaim.

Praise Him for His mighty acts;

Praise Him for His surpassing greatness.

Praise Him with shofar blast;

Praise Him with harp and lute.

Praise Him with drum and dance;

Praise Him with strings and pipe.

Praise Him with cymbals sounding;

הַלְלוּ־יָהּ!
הַלְלוּ־אֱלֹהִים בְּקֹדֶשׁוֹ,
הַלְלוּ־יָהּ בְּרַקיעַ עֲזוֹ.
הַלְלוּ־יָהּ בְּגְבוּרַת־יָו,
הַלְלוּ־יָהּ בְּרַב גְּדֻלּוֹ.
הַלְלוּ־יָהּ בְּתַקַּע שׁוֹפָר,
הַלְלוּ־יָהּ בְּנֶבֶל וְכִנּוֹר.
הַלְלוּ־יָהּ בְּתֹף וּמַחֲוֹל,
הַלְלוּ־יָהּ בְּמִנִּים וְעָגָב.
הַלְלוּ־יָהּ בְּצִלְצְלֵי־שָׁמַע,

Praise Him with cymbals
resounding.
Let every soul praise the Lord.
Halleluyah!

הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ.
הַלְלוּיָהּ!

♦ ♦

OUR IMMEASURABLE DEBT TO GOD

נְשֵׁמַת כָּל־חַי

נְשֵׁמַת כָּל־חַי תִּבְרַךְ אֶת־שִׁמְךָ, יְיָ אֱלֹהֵינוּ, וְרוּחַ כָּל־
בָּשָׂר תִּפְאֵר וְתִרְוַמֶם זְכָרְךָ, מִלְּבָבָנוּ, תָּמִיד. מִן־
הָעוֹלָם וְעַד־הָעוֹלָם אַתָּה אֵל; אֵין לָנוּ מֶלֶךְ אֶלָּא
אַתָּה.

Let every living soul bless Your name, O Lord our God,
and let every human being acclaim Your majesty, for ever
and ever. Through all eternity You are God; we have no
King but You.

אֱלֹהֵי הָרְאוּשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל־בְּרִיּוֹת,
אֲדוֹן כָּל־תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת, הַמְנַהֵג
עוֹלָמוֹ בְּחָסֵד וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיֵּי לֹא יָנוּם וְלֹא
יִישָׁן; הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ גֵּרָדָּמִים וְהַמְשִׁיחַ
אֱלֵמִים, וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף
כְּפוּפִים. לָךְ לְבָדָּךְ אֲנַחְנוּ מוֹדִים.

God of all ages, Ruler of all creatures, Lord of all genera-
tions: all praise to You. You guide the world with stead-
fast love, Your creatures with tender mercy. You neither
slumber nor sleep; You awaken the sleeping and arouse
the dormant. You give speech to the silent, freedom to the
enslaved, and justice to the oppressed. To You alone we
give thanks.

אלו פיננו מלא שירה בים, ולשונונו רנה בהמון גליו,
 ושפתותינו שבח במרחבי רקיע, ועינינו מאירות
 בשמש וכיכרם, וידינו פרושות בנשרי שמים,
 ורגלינו קלות באילות—אין אנחנו מספיקים
 להודות לך, יי אלהינו ואלהי אבותינו, ולברך את-
 שמך על-אחת מאלף, אלף אלפי אלפים ורבי
 רבבות פעמים הטובות שעשית עם-אבותינו ועמנו.

*Though our mouths should overflow with song as the sea,
 our tongues with melody as the roaring waves, our lips with
 praise as the heavens' wide expanse; and though our eyes
 were to shine as the sun and the moon, our arms extend like
 eagles' wings, our feet speed swiftly as deer—still we could
 not fully thank You, Lord our God and God of all ages, or
 bless Your name enough, for even one of Your infinite
 kindnesses to our ancestors and to us.*

על בן אברים שפלגת בנו, ורוח ונשמה שנפחת
 באפינו, ולשון אשר שמת בפינו, הן הם יודו
 ויברכו וישבחו ויפארו את-שמך, מלבנו. כי כל-פה
 לך יודה, וכל-לשון לך תשבע, וכל-ברך לך תברע,
 וכל-קומה לפניה תשתחוה, וכל-לבבות ייראוה,
 וכל-קרב וכליות יזמרו לשמך. בדרך שפתוב: כל-
 עצמותי תאמרנה: "יי, מי כמוך?" באמור, "לדוד,
 ברכי, נפשי, את-יי, וכל-קרבי את-שם קדשו!"

Therefore, O God, limbs and tongue and heart and mind
 shall join to praise Your name; every tongue will yet af-
 firm You, and every soul give You allegiance. As it is
 written: All my limbs shall say: "Lord, who is like You?"

And David sang: "Bless the Lord, O my soul, and let all that is within me bless His holy name!"

♦ ♦

הָאֵל בְּתַעֲצוּמוֹת עֲזָה, הַגָּדוֹל בְּכְבוֹד שְׁמֵהּ, הַגָּבוֹר
לְנִצְחָ וְהַנוֹרָא בְּנוֹרְאוֹתֶיהָ.

You are tremendous in power, O God, glorious in being,
mighty for ever and awesome in Your works.

הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנֹשֵׂא.

O KING supreme and exalted,

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב: רְנְנוּ צְדִיקִים
בְּיָי; לְיִשְׂרָאֵל נְאֻה תְהִלָּה.

You abide for ever, the High and Holy One. Therefore let
all who are righteous sing Your song; the upright do well
to acclaim You.

בְּפִי יִשְׂרָאֵל תְּתַהַלֵּל; וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ;
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם; וּבְקֶרֶב קְדוֹשִׁים
תִּתְקַדֵּשׁ.

*The mouths of the upright acclaim You; the words of the
righteous bless You; the tongues of the faithful exalt You;
the hearts of all who seek holiness sanctify You.*

וּבְמִקְהֵלוֹת רַבּוֹת עַמֶּהּ, בֵּית יִשְׂרָאֵל, בְּרִנָּה יִתְפָּאֵר
שְׁמֵהּ, מִלְּכָנּוּ, בְּכָל-דּוֹר וְדוֹר. יִשְׁתַּבַּח שְׁמֵהּ לְעַד,
מִלְּכָנּוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ.

O King, the assembled hosts of Your people, the house of
Israel, in every generation glorify Your name in song. O

Sovereign God, great and holy King, let Your name be praised for ever in heaven and on earth.

בְּרוּךְ אַתָּה, יְיָ, אֵל מֶלֶךְ, גָּדוֹל בְּתַשְׁבְּחוֹת, אֵל
הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זְמֵרָה,
מֶלֶךְ אֵל חַי הַעוֹלָמִים.

*Blessed is the Lord, the Sovereign God, the Lord of wonders
who delights in song, the Only One, the Life of the universe.*

♦ ♦

READER'S KADDISH

חצי קדיש

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ, וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל, בְּעֵגְלָא
וּבְזֶמֶן קָרִיב, וְאָמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא מִן כָּל-
בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא 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, exalted and honored, though He is beyond all the praises, songs, and adorations that we can utter, and let us say: Amen.

♦ ♦

MORNING SERVICE I

All rise

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!*

* *

THAT CROWNS THE SKY WITH STARS

יוצר

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר
וּבוֹרֵא חֶשֶׁךְ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.
הַמְאִיר לְאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים, וּבְטוֹבו
מְחַדֵּשׁ בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית.
מָה רַבּוּ מַעֲשָׂיךָ, יְיָ! כָּלֵם בְּחַכְמָה עֲשִׂיתָ, מְלֹאָה
הָאָרֶץ קִנְיָנְךָ.
תִּתְבָּרַךְ, יְיָ אֱלֹהֵינוּ, עַל־שִׁבְחַ מַעֲשֵׂה יְדִיךָ, וְעַל־
מְאֹרֵי־אוֹר שֶׁעֲשִׂיתָ: יִפְאָרוּךְ. סְלָה. בְּרוּךְ אַתָּה, יְיָ,
יוֹצֵר הַמְּאֹרוֹת.

°Blessed is the grace that crowns the sky with stars, and keeps the planets on their ways; the law that turns our night to day, and fills the eye with light; the love that keeps us whole, and day by day sustains us.

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

Praised be the Power that brings renewal to the soul, the vital song that makes creation dance.

Blessed is the murmuring dark, blessed is light to the eyes!

The fall of dusk, the flow of dawn, the turn of noon—

O give thanks for life's renewal, the radiant return of the sun!

Blessed is the power of creation, praised be the light!



A FLAME THAT NEVER FAILS

אהבה רבה

אֶהְבָּה רַבָּה אֶהְבַּתְנוּ, יְיָ אֱלֹהֵינוּ, חֶמְלָה גְדוֹלָה
וַיִּתְּרָה חֶמְלַת עֲלֵינוּ. אָבִינוּ מְלַכְנוּ, בְּעִבּוּר אַבוּתֵינוּ
שָׁבַטְחוּ בָּהּ וַתִּלְמַדְם חֻקֵי חַיִּים, כֵּן תִּחַנְנוּ וַתִּלְמַדְנוּ.
אָבִינוּ, הָאֵב הַרְחֵמֵן, הַמְּרַחֵם, רַחֵם עֲלֵינוּ וְתֵן בְּלַבְנוּ
לְהִבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד, לְשֹׁמֵר
וּלְעֹשׂוֹת וּלְקַיִם אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרַתְךָ
בְּאֶהְבָּה.

°The Law has been our garden of delight; the Law has been our life. In deepest darkness, we have held it fast; in the valley of tears, it has upheld us. Therefore shall we learn this Law and reveal it to our children: our truth, our way, our joy. It makes us one, a single heart.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לַבְּנוּ בְּמִצְוֹתֶיךָ, וַיַּחַד
לְבַבְנוּ לְאֶהְבָּה וּלְיִרְאָה אֶת־שְׁמֶךָ. וְלֹא־נִבּוֹשׁ
לְעוֹלָם וָעֶד, כִּי בְשֵׁם קֹדֶשְׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ.
נִגְלִיָּה וְנִשְׁמַחָה בִּישׁוּעַתְךָ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת
אַתָּה, וּבְנוּ בְּחַרְתָּ וְקִרְבַּתְנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה

בְּאַמֶּת, לְהוֹדוֹת לָךְ וּלְיַחֲדָךְ בְּאַהֲבָה. בְּרוּךְ אַתָּה, יְיָ,
הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

*United in love, we shall walk unafraid. Blessed is the law of
love that gives us strength to live, and blessed the Torah that
makes all Israel one.*

♦ ♦

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 לְבִנְיָהּ, וְדַבַּרְתָּ בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלַכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.
וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפֹת 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, וְהָיִיתֶם
קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי

אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים. אֲנִי יי
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.

♦ ♦

THE POWER THAT MAKES FOR FREEDOM

גאולה

°We worship the power that unites all the universe into one great harmony. That oneness, however, is not yet. We see imperfection, disorder, and evil all about us. But before our eyes is a vision of perfection, order, and goodness: these too we have known in some measure. There is evil enough to break the heart, enough good to exalt the soul. Our people has experienced untold suffering and wondrous redemptions; we await a redemption more lasting and more splendid than any of the past.

♦

אֶמֶת וְיִצִיב, וְאֱהוּב וְחֶבִיב, וְנוֹרָא וְאֲדִיר, וְטוֹב וְיִפָּה
הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד. אֶמֶת, אֱלֹהֵי עוֹלָם
מִלְכָנוּ, צוֹר יַעֲקֹב מִגֵּן יִשְׁעָנוּ.
לְדֹר וָדֹר הוּא קָיָם, וְשָׁמוּ קָיָם, וְכִסְאוֹ נָכוֹן,
וּמְלָכוּתוֹ וְאַמוֹנָתוֹ לְעֵד קִיָּמָת. וּדְבָרָיו חַיִּים וְקִיָּמִים,
נְאֻמָּנִים וְנִחְמָדִים, לְעֵד וּלְעוֹלָמֵי עוֹלָמִים.
מִמִּצְרַיִם גָּאֵלְתָנוּ, יי אֱלֹהֵינוּ, וּמִבַּיִת עֲבָדִים פְּדִיתָנוּ.
עַל־זֹאת שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל, וְנִתְּנוּ יָדֵידִים

זְמִירוֹת, שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת וְהוֹדָאוֹת
לְמֶלֶךְ, אֵל חַי וְקַיִם.

°When will redemption come?

When we master the violence that fills our world.

When we look upon others as we would have them look upon us.

When we grant to every person the rights we claim for ourselves.

רָם וְנֹשָׂא, גְדוֹל וְנוֹרָא, מְשֻׁפֵּל גְּאִים וּמִגְּבִיָּה
שְׁפָלִים, מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲנּוּיִם, וְעוֹזֵר דְּלִים,
וְעוֹנֶה לְעַמּוֹ בְּעֵת שׁוֹעֵם אֵלָיו.
תְּהִלּוֹת לְאֵל עֲלִיּוֹן, בְּרוּךְ הוּא וּמְבָרָךְ. מֹשֶׁה וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלֵם:

Once we were in bondage, then we were free. In that first liberation our people saw revealed the power of the Most High. They perceived that His presence redeems time and event from the hands of tyrants. We, too, affirm the power that makes for freedom. We sing the song that celebrates our deliverance from Egypt and all bondage.

מִי־כַמְכָּה בְּאֵלִים, יִי?

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

מִי כַמְכָּה, נְאֻדָּר בְּקֹדֶשׁ,
נוֹרָא תְּהִלָּת, עֲשֵׂה פִּלְאָ?

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

שִׁירָה חֲדָשָׁה שְׁבָחוּ גְּאוּלִּים לְשִׁמְךָ עַל־שִׁפְת הַיָּם;

יִחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: "יְיָ יִמְלֶךְ לְעוֹלָם
וָעַד!"

With great joy the redeemed shall accept You as their King, and all will say with one accord: "The Eternal will reign for ever and ever!"

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה כְּנָאֲמֶךָ
יְהוּדָה וְיִשְׂרָאֵל. גְּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ
יִשְׂרָאֵל. בְּרוּךְ אַתָּה, יְיָ, גֹּאֲלֵ יִשְׂרָאֵל.

O Rock of Israel, come to Israel's help. Fulfill Your promise of redemption for Judah and Israel. Our Redeemer is the Lord of Hosts, the Holy One of Israel. Blessed is the Lord, the Redeemer of Israel.

♦ ♦

All rise

תפלה

אֲדוֹנָי, שְׁפֹתַי תִּפְתָּח, 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
אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב: הָאֵל הַגָּדוֹל,
הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים,
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גְּאֻלָּה לְבְנֵי
בְנֵיהֶם, לְמַעַן שְׁמוֹ, בְּאַהֲבָה.

We praise You, Lord our God and God of all generations;

MORNING SERVICE I

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, לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ
וּמְגַן. בָּרוּךְ אַתָּה, יְיָ, מְגַן אַבְרָהָם.

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

♦ ♦

GOD'S POWER

גבורות

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדוֹנֵי, מְחַיֶּה הַכֹּל אַתָּה, רַב
לְהוֹשִׁיעַ.
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקִים אַמוּנָתוֹ לִישְׁנֵי עֶפֶר.

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 כְּמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מֶלֶךְ מִמִּית
 וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה? מִי כְּמוֹךָ אֵב הַרְחָמִים,
 זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים? וְנֶאֱמָן אַתָּה לְהַחֲיוֹת
 הַכֹּל. בְּרוּךְ אַתָּה, יְיָ, מַחֲיָה הַכֹּל.

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.*

All are seated

• •

וּנְתַנֵּה תְקוּף

MEDITATION

It is said that the words we are about to utter were born of the martyrdom of Rabbi Amnon of Mayence. He chose to die that his faith might live. He said: *Unetaneh tokef kedushat hayom*, Let us proclaim the sacred power of this day; it is awesome and full of dread. Now the divine Judge looks upon our deeds, and determines our destiny.

A legend . . . and yet, surely our deeds do not pass away unrecorded. Every word, every act inscribes itself in the Book of Life. Freely we choose, and what we have chosen to become stands in judgment over what we may yet hope to be. In our choices we are not always free. But if only we make the effort to turn, every force of goodness, within and without, will help us, while we live, to escape that death of the heart which leads to sin.

וּנְתַנָּה תִקְרָא קְדֻשַׁת הַיּוֹם כִּי הוּא נוֹרָא וְאִים. וּבו
 תִּנְשֵׂא מַלְכוּתְךָ וְיִכּוֹן בְּחֶסֶד כְּסָאֲךָ וְתִשָּׁב עָלָיו
 בְּאֵמֶת. אֵמֶת כִּי אַתָּה הוּא דָיִן וּמוֹכִיחַ וְיִוְדַע וְעַד,
 וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֵה, וְתִזְכֹּר כָּל-הַנְּשַׁכְּחוֹת,
 וְתִפְתַּח אֶת-סֵפֶר הַזְּכוֹרוֹנוֹת, וּמֵאֲלֵיו יִקְרָא וְחוֹתֵם
 יָד כָּל-אָדָם בּוֹ.

Let us proclaim the sacred power of this day;
 it is awesome and full of dread.
 For on this day Your dominion is exalted,
 Your throne established in steadfast love;
 there in truth You reign.
 In truth You are
 Judge and Arbiter, Counsel and Witness.
 You write and You seal, You record and recount.
 You remember deeds long forgotten.
 You open the book of our days,
 and what is written there proclaims itself,
 for it bears the signature
 of every human being.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה רַקָּה יִשְׁמַע,
 וּמִלְאָכִים יִחְפְּזוּן וְחִיל וּרְעָדָה יֵאָחֲזוּן וְיֵאמְרוּ: הִנֵּה
 יוֹם הַדִּין. לִפְקֹד עַל צָבָא מְרוֹם בְּדִין, כִּי לֹא יִזְכּוּ
 בְּעֵינֶיהָ בְּדִין. וְכָל-בְּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיהָ כְּבִנְי
 מְרוֹן. כְּבִקְרַת רוּעָה עָדְרוּ, מֵעֲבִיר צֵאנוּ תַּחַת
 שְׁבָטוֹ, בֵּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה וְתִפְקֹד נֶפֶשׁ כָּל-
 חַי, וְתַחַתְךָ קִצְפָה לְכָל-בְּרִיָּה וְתִכְתֹּב אֶת-גְּזֹר דֵּינָם.

*The great Shofar is sounded,
 the still, small voice is heard;
 the angels,
 gripped by fear and trembling,
 declare in awe:*

*This is the Day of Judgment!
For even the hosts of heaven are judged,
as all who dwell on earth
stand arrayed before You.*

As the shepherd seeks out his flock,
and makes the sheep pass under his staff,
so do You muster and number and consider
every soul,
setting the bounds of every creature's life,
and decreeing its destiny.

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן וּבְיוֹם צוֹם כְּפוּר יִחַתְמוּן.
כְּמָה יַעֲבְרוּן וְכְמָה יִבְרָאוּן, מִי יַחֲיֶה וּמִי יָמוּת, מִי
בְּקֶצֶו וּמִי לֹא בְּקֶצֶו, מִי בְּאֵשׁ וּמִי בַּמַּיִם, מִי בַּחֶרֶב
וּמִי בַחֲיָה, מִי בְרָעַב וּמִי בְצָמָא, מִי בְרָעַשׁ וּמִי
בַּמַּגָּפָה, מִי בַחֲנִיקָה וּמִי בְּסִקְלָה. מִי יָנוּחַ וּמִי יָנוּעַ,
מִי יִשְׁקִיט וּמִי יִטְרַף, מִי יִשְׁלֹו וּמִי יִתְיַסֵּר, מִי יַעֲנִי
וּמִי יַעֲשִׂיר, מִי יִשְׁפֹּל וּמִי יָרוּם.

On Rosh Hashanah it is written,
on Yom Kippur it is sealed:
How many shall pass on, how many shall come to be;
who shall live and who shall die;
who shall see ripe age and who shall not;
who shall perish by fire and who by water;
who by sword and who by beast;
who by hunger and who by thirst;
who by earthquake and who by plague;
who by strangling and who by stoning;
who shall be secure and who shall be driven;
who shall be tranquil and who shall be troubled;
who shall be poor and who shall be rich;
who shall be humbled and who exalted.

וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה
מִצְבִּירֵין אֶת־רֹעַ הַגְּזֵרָה.

*But REPENTANCE, PRAYER and CHARITY
temper judgment's severe decree.*

כִּי כִשְׂמֵךְ בֶּן תְּהִלָּתְךָ, קָשָׁה לִכְעַס וְנוֹחַ לְרִצּוֹת. כִּי
לֹא תַחְפֹּץ בְּמוֹת הַמֵּת כִּי אִם בְּשׁוּבוֹ מִדְּרָכָו וְחַיָּה.
וְעַד יוֹם מוֹתוֹ תַחֲכֶה־לוֹ, אִם יָשׁוּב מִיַּד תִּקְבְּלוּ.
אֲמַת כִּי אֲתָה הוּא יוֹצֵרָם וְיוֹדֵעַ יִצְרָם כִּי הֵם בְּשָׂר
וָדָם.

This is Your glory: You are
slow to anger, ready to forgive.
Lord, it is not the death of sinners You seek,
but that they should turn from their ways
and live.
Until the last day You wait for them,
welcoming them
as soon as they turn to You.

*You have created us and know what we are;
we are but flesh and blood.*

אָדָם יְסוּדוֹ מֵעֶפֶר וְסוּפוֹ לְעֶפֶר. בְּנַפְשׁוֹ יָבִיא לַחֲמוֹ.
מִשׁוּל כְּחָרֶס הַנִּשְׁפָּר, כְּחִצִּיר יָבֵשׁ וּכְצִיץ נוֹבֵל, כְּצֵל
עוֹבֵר וּכְעֵנָן כְּלֵה, וּכְרוּחַ נוֹשָׁבֶת, וּכְאֶבֶק פּוֹרֵחַ,
וּכְחֵלוֹם יְעוּף.

וְאֲתָה הוּא מֶלֶךְ אֵל חַי וְקַיִם!

Man's origin is dust,
and dust is his end.
Each of us is a shattered urn,
grass that must wither,

a flower that will fade,
 a shadow moving on,
 a cloud passing by,
 a particle of dust floating on the wind,
 a dream soon forgotten.

*But You are the King,
 the everlasting God!*

All rise

SANCTIFICATION

קדושה

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ
 בְּשִׁמֵי מְרוֹם, בְּכַתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל־זֶה
 וְאָמַר:

We sanctify Your name on earth, even as all things, to the
 ends of time and space, proclaim Your holiness; and in the
 words of the prophet we say:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָּל־הָאָרֶץ
 כְּבוֹדוֹ.

*Holy, Holy, Holy is the Lord of Hosts; the fullness of the
 whole earth is His glory!*

אֲדִיר אֲדִירָנוּ, יְיָ אֲדוֹנֵינוּ, מָה אֲדִיר שִׁמְךָ בְּכָל־
 הָאָרֶץ!

Source of our strength, sovereign Lord, how majestic is
 Your presence in all the earth!

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ.

Blessed is the glory of God in heaven and earth.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אֲבִינוּ, הוּא מְלֻכְנוּ, הוּא
 מוֹשִׁיעֵנו, וְהוּא יִשְׁמִיעֵנו בְּרַחֲמָיו לְעֵינֵי כָּל־חַי.

He alone is our God and our Creator; He is our Ruler and our Helper; and in His mercy He reveals Himself in the sight of all the living:

I AM ADONAI YOUR GOD!

”אָנִי יְיָ אֱלֹהֵיכֶם!”

יְמַלֵךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדֹר וָדֹר. הַלְלוּהָ!

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

All are seated

לְדֹר וָדֹר נְגִיד גְּדֻלָּהּ, וּלְנֶצַח נְצָחִים קְדוּשָׁתָהּ
בְּקִדְיִשׁ. וְשִׁבְחָהּ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם
וָעֵד.

To all generations we will make known Your greatness, and to all eternity proclaim Your holiness. Your praise, O God, shall never depart from our lips.

וּבְכֵן תֵּן פְּחָדֶיךָ, יְיָ אֱלֹהֵינוּ, עַל כָּל-מַעֲשֵׂיךָ, וְאֵימָתְךָ
עַל כָּל-מַה-שֶּׁבָּרָאתָ. וַיִּירָאוּךָ כָּל-הַמַּעֲשִׂים,
וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַבְּרוּאִים, וַיַּעֲשׂוּ כֻלָּם אֲגָדָה
אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם, כְּמוֹ שִׁדְעָנוּ, יְיָ
אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ, עַז בְּיָדְךָ וּגְבוּרָה בִּימִינְךָ,
וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁבָּרָאתָ.

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 תִּן בְּבוֹד, יְיָ, לְעַמֶּךָ, תְּהִלָּה לִירְאֵיךָ וְתִקְוָה
 לְדוֹרְשֵׁיךָ, וּפְתִיחוֹן פֶּה לְמַיְחֲלִים לָךְ, שְׂמֵחָה לְאַרְצֶךָ
 וְשִׁשׁוֹן לְעִירְךָ, וְצְמִיחַת קָרְן לְכָל־יוֹשְׁבֵי 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.

וּבְכֹן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׁרִים יַעֲלִזוּ וְנַחְסִידִים
 בָּרָנָה יִגִּילוּ, וְעוֹלָתָה תִקְפָּץ־פִּיהָ וְכָל־הַרְשָׁעָה בָלָה
 כַּעֲשָׂן תִּבְלָה, כִּי תַעֲבִיר מִמְּשַׁלַּת זָדוֹן מִן הָאָרֶץ.
 וְתִמְלֹךְ אַתָּה, יְיָ, לְבַדְּךָ עַל כָּל־מַעֲשֵׂיךָ, בְּכָתוּב
 בְּדַבְרֵי קֹדֶשׁ:

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:

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדָר נֹדֵר. הַלְלוּנִיהָ!

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

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלוֹהַּ מִבְּלַעְדֶּיךָ,
 בְּכָתוּב:

You are holy; awesome is Your name; there is no God but You.

וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ
 בְּצַדִּיקָה.

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

בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

Blessed is the Lord, the holy King.

♦ ♦

THE HOLINESS OF THIS DAY

קְדוּשַׁת הַיּוֹם

אַתָּה בְּחַרְתָּנוּ מִכָּל-הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ
בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל-הַלְשׁוֹנוֹת וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלְּכָנוּ לְעִבּוֹדְתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
עָלֵינוּ קָרָאתָ. נִתְתַּן-לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת-יּוֹם
(הַשַּׁבָּת הַזֶּה וְאֶת-יּוֹם) הַזְכָּרוֹן הַזֶּה, יוֹם תְּרוּעָה,
מִקְרָא קָדֵשׁ, זְכוֹר לִיציאת מצרים.

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 (Sabbath and this) Day of Remembrance, to hear the sound of the Shofar, to unite in worship, and to recall the Exodus from Egypt.

♦

ON SHABBAT

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי. עַם
מְקַדְּשֵׁי שְׁבִיעֵי כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבְךָ.
וְהַשְּׁבִיעֵי רָצִיתָ בוֹ וְקִדְשָׁתוֹ. הַמְדַת יָמִים אוֹתוֹ
קָרָאתָ, זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית.

“Those who keep the Sabbath and call it a delight shall rejoice in Your kingdom. All who hallow the seventh day shall be gladdened by Your goodness. This day is Israel’s festival of the spirit, sanctified and blessed by You, the most precious of days, a symbol of the joy of creation.



אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֵא וַיִּזְכֹּר זְכוּרֹתֵינוּ
וּזְכוּרֹן כָּל-עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה לְחַן
לְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזְּכוּרֹן הַזֶּה.
זְכַרְנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.
וּפְקַדְנוּ בּוֹ לְבִרְכָּה. 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, (רְצֵה בְּמִנוּחָתֵנוּ), קִדְּשָׁנוּ
בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעְנוּ מִטוֹבֶךָ,
וּשְׂמַחְנוּ בִישׁוּעָתֶךָ, (וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה
וּבְרִצּוֹן שַׁבַּת קִדְּשָׁךָ, וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל, מִקִּדְּשֵׁי
שְׁמֶךָ), וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים
אַמֶּת, וּדְבָרֶךָ אַמֶּת וְקַיָּם לְעַד. בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ
עַל כָּל-הָאָרֶץ, מִקִּדְּשׁ (הַשַּׁבָּת 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.

♦ ♦

WHOM ALONE WE SERVE IN REVERENCE

עבודה

רצה, יי אלהינו, בעמך ישראל, ותפלתם באהבה
תקבל, ותהי לרצון תמיד עבודת ישראל עמך.
ברוך אתה, יי, שאותך לבדך ביראה נעבוד.

Look with favor, O Lord, upon us, and may our service be acceptable to You.

Blessed is the Eternal God, whom alone we serve in reverence.

♦ ♦

TO WHOM OUR THANKS ARE DUE

הודאה

מודים אנחנו לך, שאתה הוא יי אלהינו ואלהי
אבותינו לעולם ועד. צור חיינו, מגן ישענו, אתה
הוא לדור נדור.

We gratefully acknowledge, O Lord our God, that You are our Creator and Preserver, the Rock of our life and our protecting Shield.

נוֹדָה לָךְ וְנִסְפַּר תְּהִלָּתְךָ, עַל-חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
 וְעַל-נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל-נַסְיָה שְׁבָכְל־יּוֹם
 עִמָּנוּ, וְעַל-נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכְל-עֵת, עָרַב
 וְבָקַר וְצִהָרִים. הַטּוֹב: כִּי לֹא-כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם:
 כִּי-לֹא תָמוּ חַסְדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.
 וְכָתַב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ. בְּרוּךְ אַתָּה, יְיָ,
 הַטּוֹב שְׂמֵךְ, וְלָךְ נֶאֱדָה לְהוֹדוֹת.

*We give thanks to You for our lives which are in Your hand,
 for our souls which are ever in Your keeping, for Your
 wondrous providence and Your continuous goodness, which
 You bestow upon us day by day. Truly, Your mercies never
 fail, and Your love and kindness never cease. Therefore do
 we forever put our trust in You.*

♦ ♦

PEACE

ברכת שלום

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְּנוּ בְּבִרְכַּה הַמְּשֻׁלָּשֶׁת
 הַכְּתוּבָה בַּתּוֹרָה:

Our God and God of all generations, bless us with the
 threefold benediction of the Torah:

יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ.

May the Lord bless you and keep you.

כֵּן יִהְיֶה רְצוֹן!

Be this God's will!

יֵאָר יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.

May the light of the Lord's presence shine upon you and
 be gracious to you.

כֵּן יִהְיֶה רְצוֹן!

Be this God's will!

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

May the Lord bestow favor upon you and give you peace.

כֵּן יְהִי רָצוֹן!

Be this God's will!

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמּוֹ. בְּרַכְנוּ אֲבִינוּ, כְּלָנוּ כְּאֶחָד,
בְּאוֹר פְּנֵיךָ, כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ, יי אֱלֹהֵינוּ,
תּוֹרַת חַיִּים, וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים,
וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמָךְ. בְּסִפּוֹר חַיִּים בְּרָכָה
וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ
וְכָל־עַמּוֹ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם. בְּרוּךְ
אַתָּה, יי, עוֹשֵׂה הַשְׁלוֹם.

°Grant peace and happiness, blessing and mercy, to all Israel and all the world. Bless us, our God, all of us together, with the light of Your presence, for in the light of Your presence we have found a teaching of life, the love of mercy, the law of justice, and the way of peace: for it is ever Your will that Your people Israel be blessed with peace.

Teach us, O God, to labor for righteousness, and inscribe us in the Book of life, blessing, and peace.

Blessed is the Lord, the Source of peace.

♦ ♦

ROSH HASHANAH

MEDITATION

We pause in reverence before the gift of self:
The vessel shatters, the divine spark shines through,
And our solitary self becomes a link
 in Israel's golden chain.
For what we are, we are by sharing. And as we share
We move toward the light.

We pause in reverence before the mystery of a presence:
The near and far reality of God.
Not union, but communion is our aim.
And we approach the mystery
With deeds. Words lead us to the edge of action.
But it is deeds that bring us closer to the God of light.

We pause in terror before the human deed:
The cloud of annihilation, the concentrations for death,
The cruelly casual way of each to each.
But in the stillness of this hour
We find our way from darkness into light.

May we find our life so precious
That we cannot but share it with the other,
That light may shine brighter than a thousand suns,
With the presence among us of the God of light.

♦ ♦

יְהִי לְרָצוֹן אִמְרֵי 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

MORNING SERVICE I

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל, וְאִמְרוּ 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.

♦ ♦

סדר קריאת התורה

For the Reading of the Torah

אין כְּמוֹךָ בְּאֱלֹהִים, יְיָ, וְאֵין כְּמַעֲשֵׂיךָ. מַלְכוּתְךָ
מַלְכוּת כָּל-עוֹלָמִים וּמְמַשְׁלֶתְךָ בְּכָל-דּוֹר וָדָר.

There is none like You, O Lord, among the gods that are worshipped, and there are no deeds like Yours. Your kingdom is an everlasting kingdom, and Your dominion endures through all generations.

יְיָ מַלְךָ, יְיָ מַלְךָ, יְיָ מַלְךָ, יְיָ יְמִלֵךְ לְעוֹלָם וָעֶד. יְיָ עֲזֵ לְעַמּוֹ
יִתֵן, יְיָ יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

The Lord rules; the Lord will reign for ever and ever. Lord, give strength to Your people; Lord, bless Your people with peace.

♦ ♦

*All rise
The Ark is opened*

Avinu, Malkeinu: A hundred generations have stood as we do now before the open Ark. That they found in themselves little merit, testifies to their humility. They repented and amended their ways. They fell, only to rise again, as they climbed toward the Light. Strong was the faith of those who stood here before us, while we are of a generation that has sought to dethrone You.

Many have said to the works of their hands: you are our gods. Strange, then, to see the emptiness in those who cast You out! Strange to see the agonies of our time grow more numerous and more intense, the more our worship centers on ourselves. Strange that men and women grow smaller without You, smaller without the faith that You are with

them. We pray, therefore, that this day which yet restores Your people, may help us come close to You, the living God, the God of life. For You are with us whenever we seek Your presence, You are absent only when we shut You out, only when, full of ourselves, we leave no room for You within our hearts.

We call you *Avinu*. As a loving parent, forgive our sins and failings, and reach for us as we reach for You. We call You *Malkeinu*. As a wise ruler, teach us to add our strength to Your love, that we may redeem this world and build Your Kingdom.

To this vision, to this possibility, to this task, we offer ourselves anew.



אבינו מלכנו

אָבִינוּ מֶלֶכְנוּ, שְׁמַע קוֹלְנוּ.

Our Father, our King, hear our voice.

אָבִינוּ מֶלֶכְנוּ, חָטָאנוּ 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 וּמִשְׁטֵין מֵעַלְיָנוּ.

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

אָבִינוּ מֶלֶכְנוּ, כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

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

אָבִינוּ מֶלֶכְנוּ, חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה.

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

אָבִינוּ מֶלֶכְנוּ, מִלֵּא יָדֵינוּ מִבְּרַכּוֹתֶיךָ.

Our Father, our King, fill our hands with blessing.

אָבִינוּ מֶלֶכְנוּ, חַנּוּן וְעֲנָו, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנו.

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

♦ ♦

יְיָ, יְיָ אֵל רַחוּם וְחַנּוּן, אֶרְךְ אַפָּיִם וְרַב־חַסֵּד וְאֱמֶת,
נוֹצֵר חַסֵּד לְאֱלֹפִים, נֹשֵׂא עוֹן וְנִפְשָׁע וְחַטָּאָה וְנִקְיָה.

The Lord, the Lord God is merciful and gracious, endlessly patient, loving, and true, showing mercy to thousands, forgiving iniquity, transgression, and sin, and granting pardon.

♦ ♦

The Torah is taken from the Ark

בֵּית יַעֲקֹב: לָכוּ, וְנִלְכָה בְּאוֹר יְיָ.

O House of Jacob: come, let us walk by the light of the Lord.

♦ ♦

MORNING SERVICE I

בְּרוּךְ שָׁנַתְךָ תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִרְשָׁתוֹ.

Praised be the One who in His holiness has given the Torah to His people Israel.

♦ ♦

שִׁמְעַתָּה יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

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

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אַדוֹנֵינוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Our God is One; our Lord is great; holy and awesome is His name.

♦ ♦

לְךָ, יְיָ, הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָן וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לְךָ יְיָ הַמְּמֻלָּכָה וְהַמְּתִנְשָׂא
לְכֹל לְרֵאשׁ.

Yours, Lord, is the greatness, the power, the glory, the victory,
and the majesty: for all that is in heaven and earth is Yours.
Yours is the kingdom, O Lord: You are supreme over all.

All are seated

♦ ♦

Reading of the Torah

Before the Reading

בְּרַכּוּ אֶת־יְיָ הַמְּבַרְךְ!
 בְּרוּךְ יְיָ הַמְּבַרְךְ לְעוֹלָם וָעֶד!
 בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר־בְּנוֹ
 מִכָּל־הָעַמִּים וּנְתַן־לָנוּ אֶת־תּוֹרַתּוֹ. בְּרוּךְ אַתָּה, יְיָ,
 נוֹתֵן הַתּוֹרָה.

♦ ♦

Another reading from the Torah is on page 192.

Genesis 22.1—19

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר
 אֵלָיו אַבְרָהָם וַיֹּאמֶר הֲנִנִּי: וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־
 יְחִידְךָ אֲשֶׁר־אָהַבְתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אַרְצֵי הַמִּזְרֵיחַ
 וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלֶיךָ: וַיִּשְׁפָּס
 אַבְרָהָם בַּבֶּקֶר וַיַּחֲבֹשׁ אֶת־חֲמורוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אֹתוֹ
 וְאֵת יִצְחָק בְּנוֹ וַיִּבְקַע עֵצִי עֲלֶיהָ וַיִּקַּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־
 אָמַר־לוֹ הָאֱלֹהִים: בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו
 וַיִּרְאֵ אֶת־הַמָּקוֹם מֵרֶחֶק: וַיֹּאמֶר אַבְרָהָם אֵל־נַעֲרָיו שְׁבוּ־לָכֶם
 פֹּה עִם־הַחֲמור וְאֲנִי וְהַנֶּעֶד נֵלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה
 אֵלֵיכֶם: וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק בְּנוֹ
 וַיִּקַּח בִּידּוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלֶת וַיֵּלְכוּ שְׁנֵיהֶם יַחַד:
 וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִּי בְנִי
 וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאִיֵּה הִשֶּׂה לְעֹלָה: וַיֹּאמֶר אַבְרָהָם

Reading of the Torah

Before the Reading

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

Praised be the Lord our God, Ruler of the universe, who
has chosen us from all peoples by giving us His Torah.
Blessed is the Lord, Giver of the Torah.

♦ ♦

Another reading from the Torah is on page 193.

Genesis 22.1—19

There came a time when God put Abraham to the test. 'Abraham!', God said to him, and he answered: 'Here I am.' Then God said: 'Take your son, your precious one, Isaac, whom you love, and go to the land of Moriah; there you shall offer him up as a burnt offering on one of the hills that I will point out to you.' Early next morning, Abraham, having first split wood for the burnt offering, saddled his donkey, took with him two of his servants and his son Isaac, and set out for the place of which God had told him. On the third day, as he looked up, Abraham saw the place from afar. He said to his lads: 'Stay here with the donkey while I and the boy go up to worship; then we will return to you.' Abraham took the wood for the sacrifice, and laid it on Isaac, his son. He himself carried the firestone and the knife; and the two walked on together.

Then Isaac broke the silence and said to his father Abraham: 'Father!' And he said: 'Here I am, my son.' And he said: 'I see the firestone and the wood; but where

אֱלֹהִים יִרְאֶה-לוֹ הַשָּׁה לְעֹלָה בְּנֵי וַיִּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיָּבֹאוּ
 אֶל-הַמָּקוֹם אֲשֶׁר אָמַד-לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אֲבֵרָהָם אֶת-
 הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת-הָעֵצִים וַיַּעֲקֹד אֶת-יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ
 עַל-הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים: וַיִּשְׁלַח אֲבֵרָהָם אֶת-יִדְּוֹ וַיִּקַּח
 אֶת-הַמֵּאֲכָלֹת לַשְּׁחַט אֶת-בְּנוֹ: וַיִּקְרָא אֵלָיו מִלֵּאךְ יְהוָה
 מִן-הַשָּׁמַיִם וַיֹּאמֶר אֲבֵרָהָם וְאֲבֵרָהָם וַיֹּאמֶר הֲנִנִּי: וַיֹּאמֶר אֶל-
 תִּשְׁלַח יָדְךָ אֶל-הַנְּעָר וְאֶל-תַּעֲשֵׂי לּוֹ מְאוּמָה כִּי עֲתָה יָדַעְתִּי
 כִּי-יִרְאֶה אֱלֹהִים אֶתָּה וְלֹא חֲשַׁבְתָּ אֶת-בְּנֶךָ אֶת-יַחֲדָךְ מִמֶּנִּי:
 וַיִּשָּׂא אֲבֵרָהָם אֶת-עֵינָיו וַיִּרְאֶה וְהִנֵּה-אֵיל אַחַר נֶאֱחָז בְּסַבְּךָ
 בְּקִרְנָיו וַיִּלָּךְ אֲבֵרָהָם וַיִּקַּח אֶת-הָאֵיל וַיַּעֲלֶהוּ לְעֹלָה תַּחַת
 בְּנוֹ: וַיִּקְרָא אֲבֵרָהָם שֵׁם-הַמָּקוֹם הַהוּא יְהוָה וַיִּרְאֶה אֲשֶׁר
 יֹאמַר הַיּוֹם בְּהַר יְהוָה יִרְאֶה: וַיִּקְרָא מִלֵּאךְ יְהוָה אֶל-אֲבֵרָהָם
 שֵׁנִית מִן-הַשָּׁמַיִם: וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נֹאם-יְהוָה כִּי יַעַן אֲשֶׁר
 עָשִׂיתָ אֶת-הַדָּבָר הַזֶּה וְלֹא חֲשַׁבְתָּ אֶת-בְּנֶךָ אֶת-יַחֲדָךְ: כִּי-
 בָרַךְ אֲבִרְכָךָ וְהִרְבָּה אֲרַבָּה אֶת-זֶרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכָחֹל
 אֲשֶׁר עַל-שֵׁפֶת הַיָּם וַיִּרְשׂ זֶרְעֶךָ אֶת שְׂעַר אֵיבָיו: וְהִתְבָּרְכוּ
 בְּזֶרְעֶךָ כָּל גּוֹי הָאָרֶץ עֲקֹב אֲשֶׁר שָׁמַעְתָּ בְּקִלְיִ: וַיֵּשֶׁב אֲבֵרָהָם
 אֶל-נַעֲרָיו וַיִּקְמוּ וַיִּלְכוּ יַחְדָּו אֶל-בְּאֵר שֶׁבַע וַיֵּשֶׁב אֲבֵרָהָם
 בְּבְאֵר שֶׁבַע:

• •

is the lamb for the burnt offering?' Abraham replied: 'God will see to the lamb for the burnt offering, my son.' And the two walked on together.

They came to the place of which God had told him. Abraham built an altar there. He laid on the wood. He tied up his son Isaac. He laid him on the altar on top of the wood. He reached for the knife to slay his son. But an angel of the Lord called to him from heaven: 'Abraham, Abraham!' 'Here I am,' he answered. And the angel said: 'Do not raise your hand against the boy, nor do the least thing to him; for now I know you stand in awe of God, since you did not withhold from Me your own son, your precious one.'

As Abraham looked up, his eye fell upon a ram caught in the thicket by its horns. So he went and took the ram and offered it as a burnt offering in place of his son. And Abraham named that place 'The Lord Sees;' as it is said to this day: 'On the mountain of the Lord there is vision.'

The angel of the Lord called to Abraham out of heaven a second time and said: 'By Myself do I swear, says the Lord, that because you have done this, and did not withhold your son, your precious one, from Me, I will bless you greatly, and make your descendants as numerous as the stars of heaven and the sands of the seashore; and your descendants shall come to possess the gates of your enemies. All the nations of the earth shall be blessed through your descendants, because you obeyed My command.'

Abraham then returned to his servants, and they left together for Beer-sheba. And Abraham stayed in Beer-sheba.

♦ ♦

After the Reading

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ
תּוֹרַת אֱמֶת וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה, יְיָ,
נוֹתֵן הַתּוֹרָה.

*As the reading is completed, the Torah might be held high
while this is said or sung:*

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל, עַל־
פִּי יְיָ בְּיַד־מֹשֶׁה.

• •

Reading of the Haftarah

Before the Reading

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
בְּבָנָיִים טוֹבִים וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמְרִים בְּאֵמֶת.
בְּרוּךְ אַתָּה, יְיָ, הַבוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ
וּבְיִשְׂרָאֵל עַמּוֹ וּבְבָנָיִי הָאֵמֶת וְצַדִּיק.

An alternative Haftarah is on page 132.

From First Samuel 1

וַיְהִי אִישׁ אֶחָד מִן־הַרְמָתִים צוֹפִים מֵהַר אֶפְרַיִם וּשְׁמוֹ אֶלְקָנָה
בֶּן־יֵדִחַס בֶּן־אֱלִיהוּא בֶּן־תַּחֲוִי בֶּן־צוּף אֶפְרַתִּי: וְלוֹ שְׁתֵּי נָשִׁים
שֵׁם אַחַת חַנָּה וְשֵׁם הַשֵּׁנִית פְּנִנָּה וַיְהִי לִפְנִנָּה יֵלֶדִים וּלְחַנָּה
אֵין יֵלֶדִים: וְעַל־הַאִישׁ הַהוּא מִעִירוֹ מִיָּמִים וַיִּמְיָמָה
לְהַשְׁתַּחֲוֹת וּלְזַבַּח לַיהוָה עֲבָאוֹת בְּשֵׁלָה וְשֵׁם שְׁנֵי בָנָיִם־עָלָיו
חֲפְנִי וּפְנַחַס כֹּהֲנִים לַיהוָה: וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וַנִּתֵּן

MORNING SERVICE I

After the Reading

Praised be the Lord our God, Ruler of the universe, who has given us a Torah of truth, implanting within us eternal life. Blessed is the Lord, Giver of the Torah.

♦ ♦

As the reading is completed, the Torah might be held high while this is said or sung:

This is the Torah that Moses placed before the people of Israel to fulfill the word of God.

♦ ♦

Reading of the Haftarah

Before the Reading

Praised be the Lord our God, Ruler of the universe, who has chosen faithful prophets to speak words of truth. Blessed is the Lord, for the revelation of Torah, for Moses His servant and Israel His people, and for the prophets of truth and righteousness.

An alternative Haftarah is on page 133.

From First Samuel 1

There was a man from Ramatayim, a Zuphite from the highlands of Ephraim, whose name was Elkanah son of Yerucham. He had two wives, one named Hannah and the other Peninah. Peninah had children, but Hannah had none. This man used to go up from his town annually to worship and to offer sacrifice to the Lord of Hosts in Shiloh. There, Eli's two sons, Chofni and Pinchas, were priests of the Lord. When Elkanah offered a sacrifice, he

לפננה אשתו ולכל-בניה ובנותיה מנות: ולחנה יתן מנה
אחת אפים כי את-חנה אהב ויהוה סגר רחמה:

ותקם חנה אחרי אכלה בשלה ואחרי
שתה ועלי הכהן ישב על-הכפא על-מזוזת היכל יהוה: והיא
מרת נפש ותתפלל על-יהוה ובכה תבכה: ותדר נדר ותאמר
יהוה צבאות אס-ראה תראה ובעני אמתך וזכרתני ולא-
תשכח את-אמתך ונתתה לאמתך זרע אנשים ונתתני
ליהוה כלימי חיו ומורה לא-יעלה על-ראשו: והיה כי
הרבתה להתפלל לפני יהוה ועלי שמר את-פיה: וחנה היא
מדברת על-לבה רק שפתיה נעות וקולה לא ישמע ויחשבה
עלי לשפחה: ויאמר אליה עלי עד-מתי תשתפרין הסירי
את-ינג מעליך: ותען חנה ותאמר לא אדני אשה קשת-
רוח אנכי ויין ושכר לא שתיתי ואשפך את-נפשי לפני יהוה:
אל-תתן את-אמתך לפני בת-בליעל פי-מרב שיחי וכעסי
דברתי עד-הנה: ויען עלי ויאמר לכי לשלום ואלהי ישראל
יתן את-שלתך אשר שאלת מעמו: ותאמר תמצא שפחתך
חן בעיניך ותלך האשה לדרבה ותאכל ופניה לא-היו-לה
עוד: וישכמו בבקר וישתחוו לפני יהוה וישבו ויבאו אל-
ביתם הרמתה וידע אלקנה את-חנה אשתו ויזכרה יהוה:
ויהי לתקפות הימים ותהר חנה ותלד בן ותקרא את-שמו
שמואל כי מיהוה שאלתיו: ויעל האיש אלקנה וכל-ביתו
לזבח ליהוה את-זבח הימים ואת-נדרו: וחנה לא עלתה כי-
אמרה לאישה עד יגמל הנער והבאתיו ונראה את-פני יהוה
וישב שם עד-עולם: ויאמר לה אלקנה אישה עשי הטוב
בעיניך שבי עד-גמלך אתו אך יקם יהוה את-דברו ותשב

would give portions to Peninah his wife and to each of her sons and daughters; but, although he loved her, he would give to Hannah only one portion, since the Lord had made her barren. Her rival would torment her about her misfortune, that the Lord had made her barren. This went on year by year; when they went up to the house of the Lord, her rival would so torment her that she would weep and not eat. Elkanah would say to her: 'Hannah, why do you weep? Why don't you eat? Why are you so unhappy? Am I not dearer to you than ten sons?'

Once Hannah rose after they had eaten in Shiloh and went to the temple of the Lord, at whose entrance was sitting Eli the priest. In bitter grief she prayed to the Lord, weeping copious tears. She took a vow, saying: 'Lord of Hosts, if You take notice of Your servant's affliction, if You keep me in mind and do not forget Your servant, giving Your servant a son, I will dedicate him to the Lord for life'

As she continued to pray before the Lord, Eli's attention was drawn to her lips. Hannah was praying silently; though her lips were moving, she made no sound, so that Eli took her for a drunkard. Eli said to her: 'How long do you propose to carry on drunk like this! Get rid of your wine!' 'You mistake me, my lord,' Hannah replied. 'I am a sober woman; I have had neither wine nor liquor, but have been pouring out my heart before the Lord. Do not think your servant so debased. All this time I have been speaking out of my great sorrow and grief.' Then Eli replied: 'Go in peace; and may the God of Israel grant your request.' 'May your humble servant always find favor with you,' she said. So the woman went on her way. She ate, and was downcast no longer.

Early in the morning they arose, worshipped before the Lord, and returned to their home in Ramah. Then the Lord was mindful of her. In due time, Hannah conceived

הַאִשָּׁה וְתִינַק אֶת־בְּנֵיהָ עַד־גְּמֻלָּהּ אֹתוֹ: וְתַעֲלֶהּ עִמָּהּ כַּאֲשֶׁר
 גְּמַלְתּוּ בַּפְּרִים שְׁלֹשָׁה וְאִיפֹה אַחַת קָמַח וְנֶבֶל יִיז וְתִבְאֶהּ
 בֵּית־יְהוָה שְׁלוֹ וְהַנֶּעַר נֶעַר: וַיִּשְׁחֲטוּ אֶת־הַפֶּר וַיָּבֹאוּ אֶת־
 הַנֶּעַר אֶל־עֲלִי: וְתֹאמַר בִּי אֲדֹנָי חַי נִפְשֶׁךָ אֲדֹנָי אֲנִי הָאִשָּׁה
 הַנִּצְעֶבֶת עִמָּכָה בָּזָה לְהַתְּפַלֵּל אֶל־יְהוָה: אֶל־הַנֶּעַר הַזֶּה
 הַתְּפַלְלֵתִי וְיִתֵּן יְהוָה לִי אֶת־שְׁאֵלֹתַי אֲשֶׁר שְׁאֵלְתִי מֵעַמּוֹ:
 וְגַם אֲנֹכִי הַשְּׁאֵלְתִּיהוּ לִיהוָה כֹּל־הַיָּמִים אֲשֶׁר הָיָה הוּא שְׁאוֹל
 לִיהוָה וַיִּשְׁתַּחֲוֶה שֵׁם לִיהוָה:

The benediction after the Haftarah is on page 134.

An alternative Haftarah

From Nehemiah 8

וַיַּגַּע הַחֹדֶשׁ הַשְּׁבִיעִי וּבְנֵי יִשְׂרָאֵל בְּעָרֵיהֶם:
 וַיֹּאסְפוּ כָל־הָעָם כְּאִישׁ אֶחָד אֶל־הֶרְחוֹב אֲשֶׁר לִפְנֵי שַׁעַר־
 הַמַּיִם וַיֹּאמְרוּ לְעֹזְרָא הַסֹּפֵר לְהֵבִיא אֶת־סֵפֶר תּוֹרַת מֹשֶׁה
 אֲשֶׁר־צִוָּה יְהוָה אֶת־יִשְׂרָאֵל: וַיָּבִיא עֹזְרָא הַכֹּהֵן אֶת־הַתּוֹרָה
 לִפְנֵי הַקָּהָל מֵאִישׁ וְעַד־אִשָּׁה וְכֹל מִבֵּין לִשְׁמֹעַ בַּיּוֹם אֶחָד
 לַחֹדֶשׁ הַשְּׁבִיעִי: וַיִּקְרָא־בוֹ לִפְנֵי הֶרְחוֹב אֲשֶׁר לִפְנֵי שַׁעַר־
 הַמַּיִם מִן־הָאוֹר עַד־מַחְצִית הַיּוֹם נֹגֵד הָאֲנָשִׁים וְהַנְּשִׁים
 וְהַמְּבִינִים וְאֲזַנֵּי כָל־הָעָם אֶל־סֵפֶר הַתּוֹרָה:

וַיֹּאמֶר נְחֻמְיָה הוּא

הַתְּדַשְׁתָּא וְעֹזְרָא הַכֹּהֵן וְהַסֹּפֵר וְהַלְוִיִּם הַמְּבִינִים אֶת־הָעָם
 לְכָל־הָעָם הַיּוֹם קֹדֶשׁ־הוּא לִיהוָה אֱלֹהֵיכֶם אֶל־תִּתְּאָבְלוּ
 וְאֶל־תִּבְכוּ בִּי בּוֹכִים כָּל־הָעָם כְּשִׁמְעֵם אֶת־דְּבָרֵי הַתּוֹרָה:
 וַיֹּאמֶר לָהֶם לִכּוּ אֲכָלוּ מִשְׂמֵנִים וּשְׂתוּ מִמִּתְּקִים וּשְׁלַחוּ

and gave birth to a son, whom she named Samuel, saying: 'I asked him of the Lord (and was heard).'

When she had weaned him, she brought him up to the house of the Lord at Shiloh, together with a three-year-old bull, an ephah of meal, and a skin of wine, though he was still but a child. They slaughtered the bull, and brought the lad to Eli. Then she said: 'O my lord, I am the woman who stood near you right here, praying to the Lord. It was for this lad that I prayed, and the Lord has granted my request. I therefore dedicate him to the Lord. So long as he lives he is dedicated to the Lord.' And they worshipped the Lord there.

The benediction after the Haftarah is on page 135.

An alternative Haftarah

From Nehemiah 8

At the coming of the seventh month, when the people of Israel were in their towns, all the people gathered as one body in the square in front of the Water Gate. They asked Ezra the scribe to bring the book of the Law of Moses which the Lord had enjoined upon Israel. On the first day of the seventh month, Ezra the priest brought the Law before the assembly, both men and women, and all who could understand; and he read from it, facing the square in front of the Water Gate, from early morning till noon. . . . Then Nehemiah the governor, and Ezra the priestly scribe, and the Levites who taught the people, said to them: 'This day is holy to the Lord your God; do not mourn or weep.' For all the people had been weeping when they heard the words of the Law. Then he said to them: 'Go now, eat of the best, drink sweet wine, and send portions to those for whom nothing is prepared; for this

מְנוֹת לְאֵין נִכּוֹן לוֹ כִּי-קָדוֹשׁ הַיּוֹם לְאֲדוֹנֵינוּ וְאֵל-תַּעֲצְבוּ
כִּי-חֲדוּת יְהוָה הִיא מְעֻזָּם:

♦ ♦

After the Reading

An alternative version of this Benediction follows below

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, צוּר כָּל-
הָעוֹלָמִים, צַדִּיק בְּכָל-הַדּוֹרוֹת, הָאֵל הַנָּאֶמֶן,
הַאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שְׁכַל-דְּבָרָיו אִמַּת
וְצַדִּיק.

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים (וְעַל יוֹם
הַשַּׁבָּת הַזֶּה) וְעַל יוֹם הַזִּכְרוֹן הַזֶּה, שְׁנַתָּת לָנוּ, יְיָ
אֱלֹהֵינוּ, (לְקַדְשָׁה וּלְמַנוּחָה) לְכַבוֹד וּלְתַפְאֶרֶת, עַל
הַכֹּל, יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ.
יְתַבַּרְךָ שְׁמֶךָ בְּפִי כָל-חַי תְּמִיד לְעוֹלָם וָעֶד. וּדְבַרְךָ
אִמַּת וְקַיֵּם לְעַד. בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל-הָאָרֶץ,
מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

Continue on page 138.

Alternative Version

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, צוּר כָּל-
הָעוֹלָמִים, צַדִּיק בְּכָל-הַדּוֹרוֹת, הָאֵל הַנָּאֶמֶן,
הַאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שְׁכַל-דְּבָרָיו אִמַּת
וְצַדִּיק.

MORNING SERVICE I

day is holy to our Lord. Do not be sad, for the joy of the Lord is your strength.'

♦ ♦

After the Reading

An alternative version of this Benediction follows below

Praised be the Lord our God, Ruler of the universe, Rock of all creation, righteous in all generations, the faithful God whose word is deed, whose every command is just and true.

For the Torah, for the privilege of worship, for the prophets, and for this (Shabbat and this) Day of Remembrance that You, O Lord our God, have given us (for holiness and rest,) for honor and glory, we thank and bless You. May Your name be blessed for ever by every living being, for Your word is true for ever. Blessed is the Lord, King of all the earth, for the holiness of (the Sabbath,) the House of Israel and the Day of Remembrance.

Continue on page 138.

Alternative Version

Praised be the Lord our God, Ruler of the universe, Rock of all creation, righteous in all generations, the faithful God whose word is deed, whose every command is just and true.

עורו, ישנים, משנתכם, ונרדמים, הקיצו
 מתרדמתכם! וחפשו במעשיכם, וחזרו בתשובה,
 וזכרו בוראכם, אלו השוכחים את-האמת בהבלי
 הזמן, ושוגים כל-שנתם בהבל נריק אשר לא יועיל
 ולא יציל. הביטו לנפשותיכם והיטיבו דרכיכם
 ומעלליכם, ויעזב כל-אחד מכם דרכו הרעה,
 ומחשבתו אשר לא טובה.

Awake, you sleepers, from your sleep! Rouse yourselves,
 you slumberers, out of your slumber! Examine your
 deeds, and turn to God in repentance. Remember your
 Creator, you who are caught up in the daily round, losing
 sight of eternal truth; you who are wasting your years in
 vain pursuits that neither profit nor save. Look closely at
 yourselves; improve your ways and your deeds. Abandon
 your evil ways, your unworthy schemes, every one of you!

♦ ♦

MALCHUYOT מלכויות

CREATION

All rise

עלינו לשבח לאדון הכל, לתת גדלה ליוצר
 בראשית, שהוא נוטה שמים ויוסד ארץ, ומושב
 יקרו בשמים ממעל, ושכינת עזו בגבהי מרומים.
 הוא אלהינו, אין עוד.
 ואנחנו כורעים ומשתחוים ומודים לפני מלך מלכי
 המלכים, הקדוש ברוך הוא.

All are seated

God of space and time, Yours is the word that laid the foundations of the world. By Your command it went forth to the seas: thus far shall you come, but no further, and here shall your proud waves be stayed. When the morning stars sang together, and the hosts of heaven shouted for joy, then Your creative word made the light to break through the darkness, and life to issue forth from the marriage of heaven and earth.

And as You shaped all things from the beginning, so do You rule and sustain them day by day. You are Infinite Spirit, giving all things their form. Amid the ebb and flow of the ages, only You abide unchanged. Yours is the kingdom, and Your dominion will endure for ever.

♦ ♦

In the beginning God created the heavens and the earth.

*The heavens were made by the word of the Lord;
their starry host by the power of God's thought.*

The heavens declare the glory of God, the skies proclaim God's creative work.

Yet these are a mere glimpse of Your ways, and how faint a whisper we hear of You!

For You, the Eternal, are a great God, a Ruler high above the idols of every age.

'I am the First, and I am the Last; besides Me there is no God.'

Dominion is Yours, Lord, and You rule the nations.

Declare to the nations: 'God reigns; now the world is secure and firmly based.'

God reigns; let the earth rejoice, the many nations be glad.

The Lord will reign for ever and ever.

♦ ♦

בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל-הָאָרֶץ, מְקַדֵּשׁ (הַשַּׁבָּת וְ)
יִשְׂרָאֵל וַיּוֹם הַזְּכוֹרוֹן.

Blessed is the Eternal God, Ruler of all the world, for the holiness of (the Sabbath,) the House of Israel and the Day of Remembrance.

♦ ♦

All rise

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחֲיָנוּ וְקִיְּמָנוּ
וְהַגִּיעָנוּ לְזִמְנֵן הַזֶּה.

Blessed is the Lord our God, Ruler of the universe, who hallows us with Mitzvot, and calls us to hear the sound of the Shofar.

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.

The Shofar is sounded:

TEKIAH SHEVARIM-TERUAH
TEKIAH

תְּקִיעַה שְׁבָרִים־תְּרוּעָה
תְּקִיעַה

ROSH HASHANAH

TEKIAH SHEVARIM TEKIAH

תְּקִיעָה שְׁבָרִים תְּקִיעָה

TEKIAH TERUAH TEKIAH

תְּקִיעָה תְּרוּעָה תְּקִיעָה

All are seated

♦ ♦

יְיָ מֶלֶךְ, גְּאוֹת לְבָשׁ; לְבַשׁ יְיָ, עַז הַתְּאֵזָר; אֶף־תִּכּוֹן
תִּבְל, בְּל־תִּמוּט. נִכּוֹן בְּסֶאֱךָ מֵאֶז, מֵעוֹלָם אֶתָּה.

The Lord reigns; God is robed in majesty.
The Lord is robed and girded with strength;
the world is established, it cannot be moved.
Your throne is established from of old;
You are from everlasting.

♦ ♦

ZICHRONOT זְכוֹרוֹנוֹת

MEANING IN TIME

God of all lands and ages, the ground under our feet is holy; the light that shines for us is Yours; the world glows with Your presence. You are just beyond the horizon of the mind, a vision new to us yet seen before, like a memory of the future, a promise already kept.

We remember Abraham and Isaac walking together toward their mountain; Jacob dreaming of a ladder to link heaven and earth; Moses turning aside to look at the common bush burning with a divine flame; David dancing before the Ark of Your covenant; a shepherd prophet roaring Your word like a lion; the days and years of our own lives—a search for light in a dark and dusty time. And we remember a rainbow.

MORNING SERVICE II

*We remember the prophets, whose vision will not grow dim;
we remember the sages, for whom goodness was daily bread.
As we remember, we affirm the heritage that gives our life
its worth.*

We remember what You mean to us—
as signs appear
when paths diverge.
We remember what You mean to us—
when empty days
are now fulfilled.

*We remember what You mean to us—
now, together,
we have endured hope's touch
in the dark wood
through which we walk.*



Lord, Your love is everlasting to those who revere You;
Your righteousness continues to children's children, to
those who keep Your covenant, who remember Your
commandments and do them.

*Never will I forget Your precepts, for by them You have
given me life.*

I remember Your kindnesses, Lord, Your great goodness
to the House of Israel.

*You remember Your covenant, the pledge You gave for a
thousand generations.*

The Lord your God is a God of compassion who will not
forget the sworn covenant with your fathers and mothers.

ROSH HASHANAH

I remember Your ordinances from of old, O Lord, and I am comforted.

I will meditate on Your precepts, and keep Your ways before my eyes.

I will find joy in Your statutes; I will not forget Your word.

Justice, justice shall you follow, that you may live.

Let justice roll down like waters, and righteousness as a mighty stream.

♦ ♦

בְּרוּךְ אַתָּה, יְיָ, זֹכֵר הַבְּרִית.

Blessed is the Eternal God, who remembers the covenant.

♦ ♦

All rise
The Shofar is sounded:

TEKIAH SHEVARIM-TERUAH	תְּקִיעַה שְׁבָרִים-תְּרוּעָה
TEKIAH	תְּקִיעַה
TEKIAH SHEVARIM TEKIAH	תְּקִיעַה שְׁבָרִים תְּקִיעַה
TEKIAH TERUAH TEKIAH	תְּקִיעַה תְּרוּעָה תְּקִיעַה

All are seated

♦ ♦

For the mountains may depart,
and the hills be removed,
but My kindness shall not depart
from you,

כִּי הַהָרִים יִמְּוֹשׁוּ,
וְהַגְּבְעוֹת תִּמְּוִטְיָנָה,
וְחַסְדֵי מֵאֲתָךְ לֹא-יִמְּוֹשׁוּ,

MORNING SERVICE II

neither shall My covenant of peace , וְבְרִית שְׁלוֹמִי לֹא-תִמוּט,
be removed,
says the Lord, who has compassion אָמַר מְרַחֵם יְיָ.
upon you.

♦ ♦

SHOFAROT שׁוֹפְרוֹת

REVELATION AND REDEMPTION

Now we call to mind the great moment when Israel stood at Sinai, and heard the voice of the Shofar. There our people entered into Your covenant, to be Your witness to the world. From there they went forth to proclaim the laws by which the free may live and the enslaved find hope. That covenant we renew when we hear the sound of the Shofar.

From that day to this have we, a people acquainted with miracle and disaster, encountered You again and again on the path of our life. And You are present, O Eternal One, not on peaks of vision alone; at any moment we may turn, and find You. The whisper of a thought, the most humble touch of being, may lead us to You. So, endlessly revealed amid Your concealments, You stand awaiting our search, to lead us, with many a fall, upward to heights we tremble to climb.

All this we hear, when the voice of the Shofar, stranger among sounds, is heard.

And that Shofar-sound heralds yet another day, whose promise is our hope. Then shall begin the time of peace of which we dream; a world of truth shall be revealed to us; and together we shall rejoice in the kingdom of God.

Distant the goal; at times it fades from sight. For we are free: free to love, free to build the kingdom; free to hate,

free to tear it down. And yet the dream is not forgotten, the vision does not fail—it is the meaning of our lives. Come what may, we shall hold fast to it. And even when the hope seems lost, we shall say: “The kingdom of heaven could begin today, if we would but hearken to God’s voice.”

The great trumpet will sound and summon us to serve under Your banner of truth, of purity, and of peace.

On that day the great Shofar shall be sounded.

You shall cause the Shofar to be sounded, and proclaim liberty throughout the earth to all its inhabitants.

Happy is the people that knows the joyful sound.

They shall walk, O Lord, in the light of Your presence.

And it shall be said on that day: ‘This is our God for whom we wait, whose deliverance we await in hope.’

‘This is the Lord for whom we have waited, in whose deliverance we shall rejoice and be glad.’

Every valley shall be exalted, every mountain and hill made low; the uneven ground shall be made level, and the rough places a plain.

The glory of the Lord shall be revealed, and, united, all shall see it, for the mouth of the Lord has spoken.

Shout joyfully to the Lord, all the earth! Break forth, sing aloud, shout praise!

With trumpet-sound and Shofar-blast acclaim the Sovereign God!

MORNING SERVICE II

בְּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל
בְּרַחֲמִים.

*We praise You, the merciful God who hearkens to the sound
of the Shofar.*

♦ ♦

*All rise
The Shofar is sounded:*

TEKIAH SHEVARIM-TERUAH	תְּקִיעַה שְׁבָרִים-תְּרוּעָה
TEKIAH	תְּקִיעַה
TEKIAH SHEVARIM TEKIAH	תְּקִיעַה שְׁבָרִים תְּקִיעַה
TEKIAH TERUAH TEKIAH GEDOLAH	תְּקִיעַה תְּרוּעָה תְּקִיעַה גְּדוֹלָה

All you dwellers on earth, when the Shofar is sounded, hearken;
and when the great trumpet is blown, come all and worship the
Lord at the holy mountain. The Lord of Hosts shall be a shield
unto you.

♦ ♦

ROSH HASHANAH

FOR OUR CONGREGATION AND OUR PEOPLE

Lord, we pray to You for the whole House of Israel, scattered over the earth, yet bound together by a common history, and united by a common heritage of faith and hope.

Be with our brothers and sisters whose lives are made hard because they are Jews. Give them strength to endure, and lead them soon from bondage to freedom, from darkness to light.

Bless this holy congregation and all who serve it, together with all other holy congregations, in all lands near and far. Uphold us, shield us, and bestow upon us abundant life and health and peace and happiness. Bring to fulfillment the blessing of Moses: The Lord your God make you a thousand times as many as you are, and bless you as He has promised you. Amen.

O God, send Your healing to the sick, Your comfort to all who are in pain or anxiety, Your tender love to the sorrowing hearts among us. Be their refuge through their time of trial, as they pass from weakness to strength, from suffering to consolation, from lonely fear to the courage of faith. Amen.

FOR OUR NATION AND ITS RULERS

We pray for all who hold positions of leadership and responsibility in our national life. Let Your blessing rest upon them, and make them responsive to Your will, so that our nation may be to the world an example of justice and compassion.

MORNING SERVICE II

Deepen our love for our country and our desire to serve it. Strengthen our power of self-sacrifice for our nation's welfare. Teach us to uphold its good name by our own right conduct.

Cause us to see clearly that the well being of our nation is in the hands of all its citizens; imbue us with zeal for the cause of liberty in our own land and in all lands; and help us always to keep our homes safe from affliction, strife, and war. Amen.

FOR THE STATE OF ISRAEL

We pray for the land of Israel and its people. May its borders know peace, its inhabitants tranquility. And may the bonds of faith and fate which unite the Jews of all lands be a source of strength to Israel and to us all. God of all lands and ages, answer our constant prayer with a Zion once more aglow with light for us and for all the world, and let us say: Amen.

Returning the Torah to the Ark

יְהַלְלוּ אֶת-שֵׁם יְיָ, בִּי-נִשְׁגָּב שְׁמוֹ לְבָדוֹ.

Let us praise the name of the Lord, whose name alone is exalted.

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם, וַיִּרָם קֶרֶן לְעָמוֹ, תְּהִלָּה לְכָל-
חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרוּבוֹ. הַלְלוּיָהּ.

God's splendor covers heaven and earth; He is the strength of His people, making glorious His faithful ones, Israel, a people close to Him. Halleluyah!

♦ ♦

תּוֹרַת יְיָ תְּמִימָה, מְשִׁיבַת נַפְשׁ;
עֲדוֹת יְיָ נֶאֱמָנָה, מַחְכֵּימַת פְּתִי;

The law of the Lord is perfect, restoring the soul;
The teaching of the Lord is sure, making wise the simple;

פְּקוּדֵי יְיָ יִשְׁרִים, מְשַׁמְחֵי-לֵב;
מִצְוֹת יְיָ בְּרָה, מְאִירַת עֵינָיִם;

The precepts of the Lord are right, rejoicing the heart;
The Mitzvah of the Lord is clear, giving light to the eyes;

יְרֵאת יְיָ טְהוֹרָה, עֹמֶדֶת לְעַד;
מִשְׁפָּטֵי יְיָ אֱמֶת, צְדָקוֹ יִחָדוּ.

The word of the Lord is pure, enduring for ever;
The judgments of the Lord are true, and altogether just.

♦ ♦

כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל־תַּעֲזֹבוּ.
עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתַמְכֶּיהָ מְאֹד.
דְּרָכֶיהָ דְרָכֵי־נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.

Behold, a good doctrine has been given you, do not forsake it. It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace.

הַשִּׁבְנוּ יְיָ אֱלֹהֵינוּ, וְנִשׁוּבָה. חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

Help us to return to You, O Lord; then truly shall we return.
Renew our days as in the past.

The Ark is closed

All are seated

עלינו

All rise

*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.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁהוּא נוֹטֵה שָׁמַיִם
וְיוֹסֵד אֶרֶץ,
וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ, אֵין עוֹד.

נֶאֱנַחְנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי
הַמַּלְכִּים, הַקְּדוֹשׁ 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."

בְּיוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וְשֵׁמוֹ אֶחָד.

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



Life and death alike are mysteries. We journey through a country dimly seen by the uncertain light of thought and feeling, and death is undiscovered territory, a land without report. Yet as we now remember our loved ones who have died, we look ahead with faith and hope. They have faded from our sight, but they live on in God's presence, where nothing good can perish. In the Eternal, all beauty shines for ever.

As we turn from thoughts of death to tasks of life, may we, like those who came before us, be builders of God's kingdom, a world of justice and joy.

MOURNER'S KADDISH

קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי־בְרָא
כְּרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְכָל־בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ: 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 לְעָלְמֵי עֵלְמַיָּא.

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

וְיִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ

הוא, לְעֵלָא מִן-כָּל-בְּרָכָתָא וְשִׁירָתָא, תְּשַׁבְּחָתָא
וְנַחֲמָתָא וְאִמְרִין בְּעֵלְמָא, וְאִמְרוּ: 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, וְאִמְרוּ: 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, וְאִמְרוּ: 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.

EIN KEILOHEINU

אין כֹּאֱלֹהֵינוּ

אין כֹּאֱלֹהֵינוּ, אין כְּאֲדוֹנֵינוּ,
אין כְּמַלְכֵנוּ, אין כְּמוֹשִׁיעֵנוּ.

Ein kei-lo·hei·nu, ein ka·do·nei·nu,
ein ke·mal·kei·nu, ein ke·mo·shi·ei·nu.

מי כֹּאֱלֹהֵינוּ? מי כְּאֲדוֹנֵינוּ?
מי כְּמַלְכֵנוּ? מי כְּמוֹשִׁיעֵנוּ?

Mi chei·lo·hei·nu? Mi cha·do·nei·nu?
Mi che·mal·kei·nu? Mi che·mo·shi·ei·nu?

נוֹדֶה לְאֱלֹהֵינוּ, נוֹדֶה לְאֲדוֹנֵינוּ,
נוֹדֶה לְמַלְכֵנוּ, נוֹדֶה לְמוֹשִׁיעֵנוּ.

No·deh lei·lo·hei·nu, no·deh la·do·nei·nu,
no·deh le·mal·kei·nu, no·deh le·mo·shi·ei·nu.

בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדוֹנֵינוּ,
בְּרוּךְ מַלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.

Ba·ruch E·lo·hei·nu, ba·ruch A·do·nei·nu,
ba·ruch Mal·kei·nu, ba·ruch Mo·shi·ei·nu.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ,
אַתָּה הוּא מַלְכֵנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

A·ta hu E·lo·hei·nu, a·ta hu A·do·nei·nu,
a·ta hu Mal·kei·nu, a·ta hu Mo·shi·ei·nu.

There is none like our God; there is none like our Lord; there is none like our King; there is none like our Savior.

Who is like our God? Who is like our Lord? Who is like our King? Who is like our Savior?

We will give thanks to our God; we will give thanks to our Lord; we will give thanks to our King; we will give thanks to our Savior.

Blessed is our God; blessed is our Lord; blessed is our King; blessed is our Savior.

You are our God; You are our Lord; You are our King; You are our Savior.

Benediction

And now, at the beginning of a new year,
we pray for blessing:

The spirit of wisdom and understanding. *Amen.*

The spirit of insight and knowledge. *Amen.*

The spirit of knowledge and reverence. *Amen.*

May we overcome trouble, pain, and sorrow. *Amen.*

May our days and years increase. *Amen.*

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שֶׁתַּחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוֹקָה.

Eternal our God and God of our people,
renew us for a good year.

Amen and Amen.