

מחזור  
חדש

חדש

# MAHZOR HADASH

*Compiled and Edited by*

Rabbi Sidney Greenberg  
and Rabbi Jonathan D. Levine

*Consulting Editors:*

Rabbi Irwin Groner  
Rabbi Harold Kushner

*A Media Judaica Publication*

# The New Mahzor

for Rosh Hashanah  
and Yom Kippur

---

ENHANCED EDITION

---



THE PRAYER BOOK PRESS

100

May the door of this synagogue be wide enough  
to receive all who hunger for love,  
all who are lonely for fellowship.

May it welcome all who have cares to unburden,  
thanks to express, hopes to nurture.

May the door of this synagogue be narrow enough  
to shut out pettiness and pride, envy and enmity.

May its threshold be no stumbling block  
to young or straying feet.

May it be too high to admit complacency,  
selfishness, and harshness.

May this synagogue be, for all who enter,  
the doorway to a richer and more meaningful life.

100

The world is full of wonders and miracles, but we take  
our little hands and we cover our eyes and see nothing.

*Israel Baal Shem Tov*



Eternal God, as the new year begins,  
We have come together to pray as a congregation;  
Yet each of us is strangely solitary in Your presence.

Each of us comes before You with special hopes  
and dreams;  
Each of us has personal worries and concerns.

Each of us has a prayer no one else can utter;  
Each of us brings praise no one else can offer.

Each of us feels a joy no one else can share;  
Each of us has regrets which others cannot know.

And so, we pray:  
If we are weary, give us strength,  
If we are discouraged, give us hope.

If we have forgotten how to pray, remind us;  
If we have been careless of time, forgive us.

If our hearts have been chilled by indifference,  
Warm them with Your mercy, and inspire us  
With the glowing spirit of this holy night.

Amen.

Reader:  
בָּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ:

Congregation and Reader:  
בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:  
*Baruh Adonai ha-m'vorah l'olam va-ed.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בִּדְבָרוֹ  
מַעֲרִיב עַרְבִים בְּחֻקָּהּ פּוֹתֵחַ שְׁעִים וּבִתְבוּנָה מְשַׁנֶּה  
עֵתִים וּמַחְלִיף אֶת-הַיָּמִים וּמַסְדֵּר אֶת-הַכִּכָּבִים  
בְּמִשְׁמַרְתֵּיהֶם בִּרְקִיעַ כְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה גּוֹלֵל  
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמַבִּיא  
לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה. יְיָ צְבָאוֹת שְׁמוֹ. אֵל  
חַי וְקַיִם תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה  
יְיָ הַמַּעֲרִיב עַרְבִים:

*Baruh ata Adonai, Eloheynu meleh ha-olam,  
Asher bi-d'varo ma-ariv aravim,  
B'hohma potey-ah sh'arim u-vitvuna m'shaneh itim,  
U-maha-lif et ha-z'manim u-m'sadeyr et ha-kohavim  
B'mish-m'ro-teyhem ba-rakia kir-tzono.  
Borey yom va-laila,  
Goleyl ohr mipney ho-sheh v'ho-sheh mipney ohr.  
U-ma-avir yom u-meyvi laila,  
U-mavdil beyn yom u-veyn laila,  
Adonai tz'va-ot sh'mo.  
Eyl hai v'ka-yam tamid yimloah aleynu l'olam va-ed,  
Baruh ata Adonai, ha-ma-ariv aravim.*

## **BARĤU: The call to worship**

*Reader:*

Praise the Lord, Source of all blessing.

*Congregation and Reader:*

Praised be the Lord, Source of all blessing, forever.

## **MAARIV ARAVIM: Lord of night and day**

Praised are You, Lord our God, Ruler of the universe,  
Whose word brings on the dusk of evening.

Your wisdom opens the gates of dawn;  
Your understanding regulates time and seasons.

The stars above follow their appointed rounds,  
In response to Your divine will.

You create day and night;  
You alternate darkness and light.

You remove the day and bring on the night;  
You separate one from the other.

We call You "Lord of heavenly hosts";  
You are our living God.

May You rule over us as You rule over nature;  
Praised are You, O Lord, who brings the evening dusk.

אהבת עולם בית ישראל עמך אהבת. תורה ומצות  
 חקים ומשפטים אותנו למדת. על-כן יי אלהינו בשכבנו  
 ובקומנו נשיח בְּחַקֶּיךָ. ונשמח בְּדַבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ  
 לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ וּבָהֶם נַחֲגֶה יוֹמָם  
 וּלְיָלָה. וְאַהֲבָתְךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה  
 יי אהב עמו ישראל:

Ahavat olam beyt yisrael am-ḥa ahavta,  
 Torah u-mitzvot, ḥukim u-mish-patim otanu limad'ta.  
 Al keyn Adonai Eloheynu,  
 B'shoḥ-beynu u-v'ku-meynu nasi-aḥ b'ḥukeḥa,  
 V'nismah b'divrey torateḥa u-v'mitz-voteḥa l'olam va-ed.  
 Ki heym ḥa-yeynu v'oreḥ ya-meynu,  
 U-va-hem neh-geh yomam va-laila.  
 V'aha-vat-ḥa al tasir mimenu l'olamim,  
 Baruh ata Adonai, oheyv amo yisrael.

## AHAVAT OLAM:


### God's love expressed through Torah and Mitzvot

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

Therefore, O Lord our God, when we lie down and when we rise up we shall speak of Your commandments and rejoice in Your Torah and *Mitzvot*.

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

### WITH EVERLASTING LOVE

 Immediately *before* the Shema, we are reminded of God's "everlasting love" for us. Immediately *after* the Shema (in *V'ahavta*), we are called upon to love God with all of our heart, soul, and might.

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

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

Morning and night, our prayers remind us of God's love, so that we may be moved to love God, and to let the spirit of the Torah guide our lives.



שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבַת אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לֵבְךָ וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ  
הַיּוֹם עַל-לֵבְךָ: וְשָׁנַנְתָּם לְבִנְיָךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ  
בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם  
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וְכִתְבָתָם עַל-  
מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

**Shema Yisrael, Adonai Eloheynu, Adonai Ehad.**

*Baruh sheym k'vod mal-huto l'olam va-ed.*

*V'ahavta eyt Adonai Eloheha*

*B'hol l'avvha, u-v'hol naf-sh'ha, u-v'hol m'odeha.*

*V'ha-yu ha-d'varim ha-eyleh*

*Asher anohi m'tza-v'ha ha-yom al l'va-veha.*

*V'shi-nan-tam l'va-neha v'dibarta bam*

*B'shiv-t'ha b'vey-teha, u-v'leh-t'ha va-dereh,*

*U-v'shoḥ-b'ha u-v'ku-meḥa.*

*U-k'shar-tam l'ot al ya-deha,*

*V'ha-yu l'totafot beyn eyneha.*

*U-h'tav-tam al m'zuzot bey-teha u-vish-areha.*

## The Shema

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

Praised be God's glorious sovereignty for ever and ever.

**V'AHAVTA: You shall love the Lord**

You shall love the Lord your God with all your heart, with all your soul, with all your might. You shall take to heart these words which I command you this day. You shall teach them diligently to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. You shall bind them as a sign upon your arm, and they shall be a reminder above your eyes. You shall inscribe them on the doorposts of your homes and on your gates.

*Deuteronomy 6:4-9*

**THE SHEMA: A call to witness**

In the Torah scroll, the word "Sh'ma" is written with an enlarged final ayin (׃); and the word "Ehad" with an enlarged final daled (ד). These two letters form the Hebrew word םד (Eyd) which means "witness."

Whenever we recite the Sh'ma, we are responding to the Divine call: You are My witnesses, *Atem Eydai* (Isaiah 43:10); and we are reminded of our vocation to be God's "witnesses"—in both our personal and collective lives.

*(Ben Saul)*

**V'AHAVTA: You shall love the Lord**

*Whether a person really loves God can be determined by the love which that person bears toward others.*

*(Levi Yitzhak of Berdichev)*

*In Judaism, love of God is never a mere feeling; it belongs to the sphere of ethical action.*

*(Leo Baeck)*

השְׁכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים.  
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמָךְ וְתַקֵּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ  
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדָּנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב  
דָּבָר וְחָרָב וְרָעָב וְיָגוֹן וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.  
וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה כִּי  
אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה. וְשִׁמּוֹר צִאֲתָנוּ וּבּוֹאָנוּ לְחַיִּים  
וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמָךְ.  
בָּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל-עַמּוֹ  
יִשְׂרָאֵל וְעַל יְרוּשָׁלַּיִם:

Hash-kiveynu Adonai Eloheynu l'shalom,  
V'ha-amideynu mal-keynu l'ha-yim.  
Uf-ros aleynu sukat sh'lomeha,  
V'tak-neynu b'eytzah tovah mil-faneha,  
V'ho-shi-eynu l'ma-an sh'meha.  
V'hageyn ba-adeynu, v'ha-seyr mey-aleynu  
Oyeyv, dever, v'herev, v'ra-av, v'yagon,  
V'ha-seyr satan mil-fa-neynu umey-ah-reynu,  
Uv-tzeyl k'nafeha tas-tireynu,  
Ki Eyl shom-reynu u-matzileynu ata,  
Ki Eyl meleh hanun v'rahum ata.  
Ush-mor tzey-teynu uvo-eynu l'ha-yim ul-shalom  
Mey-ata v'ad olam.  
Uf-ros aleynu sukat sh'lomeha.  
Baruh ata Adonai, ha-poreys sukat shalom  
Aleynu v'al kol amo yisrael v'al y'ru-shala-yim.

**HASHKIVENU: Help us to lie down in peace**

Help us, O God, to lie down in peace,  
And awaken us to life on the morrow.

May we always be guided by Your good counsel,  
And thus find shelter in Your tent of peace.

Shield us, we pray, against our foes,  
Against plague, destruction, and sorrow.

Strengthen us against the evil forces  
Which abound on every side.

May we always sense Your care,  
For You are our merciful Sovereign.

Guard us always and everywhere;  
Bless us with life and peace.

Praise to You, O God of peace,  
Whose love is always with us,

Who shelters Your people Israel,  
And protects Jerusalem in love.

**GRANT US, O GOD**



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

**Amen.**

*Author unknown*

## Peace means more than quiet



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

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

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

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

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

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

May we so live that we can face  
The whole world with serenity.

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

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

Amen.

## VESHAMRU: Shabbat—an everlasting covenant

*On Shabbat add:*

וּשְׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת  
לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא  
לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיָּנַפֶּשׁ:

*V'shamru v'ney yisrael et ha-shabbat, la-asot et ha-shab-  
bat l'dorotam b'rit olam. Bey-ni uveyn b'ney yisrael ot  
hi l'olam. Ki shey-shet yamim asa Adonai et ha-shama-  
yim v'et ha-aretz uva-yom ha-sh'vi-i shavat va-yina-fash.*

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

*Exodus 31:16-17*

## TO PROCLAIM THIS DAY

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בַּכֶּסֶה לַיּוֹם חֲגֻגְנוּ:  
כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:

*Tiku va-ḥodesh shofar, ba-keseh l'yom ḥageynu.  
Ki ḥok l'yisrael hu, mishpat ley-lohey ya-akov.*

Sound the Shofar on the New Moon,  
At the time appointed for our New Year.  
Its observance is a law for Israel,  
Ordained by the God of Jacob.

*Psalms 81:4-5*

## HATZI KADDISH

Reader:

יְתִגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ.  
וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל בְּעוֹלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתִבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיד הוּא. לְעָלָא  
לְעָלָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא  
דְּאֻמִּירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

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

Congregation and Reader:

**Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.**

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey  
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—  
**B'rih hu, l'eyla l'eyla mi-kol bir-hata v'shi-rata**  
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru **amen**.

“Magnified and sanctified be God’s great name in the world created according to the Divine will. May God’s sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.”

## Preludes to the Amidah

### OUR GOD AND GOD OF OUR ANCESTORS

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

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

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

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

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

*Baal Shem Tov, retold by Martin Buber (adapted)*

### OUT OF OUR HEARTS

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

*Abraham J. Heschel*

TRANSLATED BY ABRAHAM J. HESCHEL FROM HIS LECTURES ON THE AMIDAH, DELIVERED IN NEW YORK, 1955. THE AMIDAH IS THE PRAYER BOOK OF THE JEWISH PEOPLE.





## The Amidah

“O Lord, open my lips that my mouth may declare Your praise.”

### GOD OF ALL GENERATIONS\*

Praised are You, O Lord our God and God of our ancestors.  
God of Abraham, God of Isaac, and God of Jacob;  
God of Sarah, God of Rebecca, God of Rachel, and God of Leah:  
Great, mighty, awesome God, supreme over all.

You are abundantly kind, O Creator of all.  
Remembering the piety of our ancestors,  
You lovingly bring redemption to their children's children.

Remember us for life, O Sovereign who delights in life;

Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign who helps, redeems, and protects.

Praised are You, O Lord,

Shield of Abraham and Sustainer of Sarah.

### SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity,

With Your saving power You grant immortal life.

You sustain the living with lovingkindness,

And with great mercy You bestow eternal life upon the dead.

You support the falling, heal the sick, and free the captives.

You keep faith with those who sleep in the dust.

Who is like You, almighty God?

Who can be compared to You, Ruler over life and death,

Source of redemption?

Who is like You, compassionate God?

Mercifully You remember Your creatures for life.

You are faithful in granting eternal life to the departed.

Praised are You, O Lord, who grants immortality to the departed.

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

אֱלֹהֵי. נִצּוּר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מְדַבֵּר מִרְמָה.  
 וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעָפָר לְכָל תַּהֲיָה:  
 פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.  
 וְכָל הַחוֹשְׁבִים עָלַי רָעָה.  
 מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם:  
 עֲשֵׂה לְמַעַן שִׁמְךָ עֲשֵׂה לְמַעַן יִמִּינְךָ  
 עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ עֲשֵׂה לְמַעַן תּוֹרָתְךָ:  
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי:  
 יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ.  
 יְיָ צוּרִי וְגֹאֲלִי:  
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם  
 עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*On a weekday continue with Kaddish Shalem on page 50.*

Yi-h'yu l'ratzon imrey fi, v'heg-yon libi l'fa-neha,  
 Adonai tzuri v'go-ali.

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

## **GUARD MY TONGUE FROM EVIL**

O Lord, guard my tongue from evil  
and my lips from speaking falsehood.

Help me to ignore those who slander me,  
and to be humble and forgiving to all.

Open my heart to Your Torah,  
that I may know Your teachings and eagerly do Your will.

Frustrate the plans of those who wish me ill,  
that I may praise Your power, Your holiness, and Your Law.

Save Your loved ones, O Lord;  
Answer me with Your redeeming power.

“May the words of my mouth and the meditation of my heart  
find favor before You, my Rock and my Redeemer.”

O Maker of harmony in the universe,  
grant peace to us, to Israel, and to all people everywhere.

**Amen.**

*Adapted from the Hebrew*

## **A MEDITATION AFTER THE AMIDAH**

O Lord, guard my tongue from evil  
And my lips from speaking guile;

Guard my heart from hatred  
And my mind from harmful thoughts.

Help me to avoid shameful speech  
As well as shameful silence.

May my words be messengers of Your will,  
Humble in spirit, helpful in purpose,  
Seeking justice, and pursuing peace.

O Lord, guard my spirit from weakness;  
And my soul from gloom or despair.

Strengthen my worthy desires  
That I may serve You, in joy, every day;  
Thus may I reflect honor on Your holy name  
In all that I say and do.

*Ben Sion*

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: וַיְכַל אֱלֹהִים  
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי  
מְכַלְמֶלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם  
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בּו שְׁבֹת מְכַלְמֶלַאכְתּוֹ אֲשֶׁר-  
בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Reader:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם.  
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא.  
אֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ:

Congregation and Reader:

מִגֵּן אֲבוֹת בְּדִבְרוֹ מַחְיָה מֵתִים בְּמֵאמְרוֹ הַמְּלִךְ הַקָּדוֹשׁ  
שָׁאִין כְּמוֹהוּ הַמְּנִיחַ לַעֲמֹ בַּיּוֹם שְׁבֹת קָדְשׁוֹ. כִּי בָם רָצָה  
לְהַנִּיחַ לָהֶם. לִפְנֵינוּ נַעֲבֹד בִּירְאָה וּפֶחַד וְנוֹדָה לְשִׁמּוֹ  
בְּכָל-יוֹם תָּמִיד מֵעֵין הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן  
הַשְּׁלוֹם מְקַדֵּשׁ הַשְּׁבֹת וּמְבָרֵךְ שְׁבִיעִי. וּמְנִיחַ בְּקִדְשָׁהּ  
לַעַם מְדֻשָּׁנִי עֲנֵנוּ. וְכֹר לַמַּעֲשֶׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחָתָנוּ קִדְשָׁנוּ  
בְּמִצְוֹתֶיךָ וְתָן חֵלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעֲנוּ מִטּוֹבֶיךָ וּשְׂמַחְנוּ  
בִּישׁוּעָתְךָ. וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחִילֵנוּ יְיָ  
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׁבֹת קִדְשֶׁךָ. וְנִוְחוּ בָּהּ יִשְׂרָאֵל  
מְקַדְשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשְּׁבֹת:

*On Shabbat:*

**VAY'HULU: God blessed the seventh day**

The heavens and the earth, and all within them, were finished. By the seventh day God had completed the work of Creation; and so God rested from all this work. Then God blessed the seventh day and sanctified it because on it God ceased all the Divine work of Creation.

*Genesis 2:1-3*

**MAGEYN AVOT: Our shield in all generations**

Praised are You, O Lord our God and God of our ancestors,  
God of Abraham, God of Isaac, and God of Jacob;  
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;  
Great and mighty, revered and supreme,  
You are Lord of heaven and of earth!

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

**MEKADEYSH HA-SHABBAT: Holiness and joy**

Our God and God of our ancestors, may our Sabbath rest be acceptable to You. May Your *Mitzvot* lead us to holiness, and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power.

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

Reader:

יְתוֹדֵל וַיְתַקְדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי-בְרָא כְרַעוּתָהּ.  
וַיַּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן וּבְתַנִּי דְכָל-בֵּית  
יִשְׂרָאֵל בְּעֻלָּא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיְתַרְמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא  
לְעָלְמָא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא  
דְּאֻמִּירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל-יִשְׂרָאֵל קֳדָם  
אֲבוּהוֹן דִּי-בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya (yit-barah).

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

## KADDISH SHALEM

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

*Congregation and Reader:*

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.



*On Shabbat add the words in brackets.*

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:

ברוך אתה יי אלהינו מלך העולם אשר בחר-בנו  
מכל-עם ורוממנו מכל-לשון וקדשנו במצותיו. ותתן  
לנו יי אלהינו באהבה את ניום השבת הזה ואת יום הזכרון  
הזה. יום זכרון תרועה ובאהבה מקרא קדש וזכר  
ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל-  
העמים. ודברך אמת וקיים לעד. ברוך אתה יי מלך על  
כל-הארץ מקדש והשבת וישראל ויום הזכרון:

*On Saturday night add:*

ברוך אתה יי אלהינו מלך העולם בורא מאורי האש:

ברוך אתה יי אלהינו מלך העולם המבדיל בין קדש לחול  
בין אור לחשך בין ישראל לעמים. בין יום השביעי לששת ימי  
המעשה. בין קדשת שבת לקדשת יום טוב הבדלת. ואת-יום  
השביעי מששת ימי המעשה קדשת. הבדלת וקדשת את-עמך  
ישראל בקדשתך. ברוך אתה יי המבדיל בין קדש לקדש:

ברוך אתה יי אלהינו מלך העולם שהחיינו וקימנו  
והגיענו לימן הזה:

*Baruh ata Adonai, Eloheynu meleḥ ha-olam,  
sheh-heh-heh-yanu, v'kiy'manu, v'higi-anu  
la-z'man ha-zeh.*

## The Kiddush

*For transliteration, see page 867.*

Praised are You, Lord our God, Ruler of the universe, Creator of the fruit of the vine.

Praised are You, Lord our God, Ruler of the universe, who has chosen us of all peoples for Divine service and distinguished us by teaching us the way of holiness through the *Mitzvot*. In love have You given us, O Lord our God, [this Sabbath day, and] this Day of Remembrance, a day for [recalling in love] the sounding of the Shofar, a holy convocation, commemorating the Exodus from Egypt.

You have chosen us for Your service, and have given us a sacred purpose in life; for Your word is truth and endures forever. Praised are You, O Lord, Sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Remembrance.

*On Saturday night add:*

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

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

Praised are You, Lord our God, Ruler of the universe, who has kept us in life, sustained us, and enabled us to reach this season.

עָלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל  
 לַתַּת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית.  
 שְׁלֹא עָשָׂנוּ כְּגִוֵּי הָאֲרָצוֹת  
 וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.  
 שְׁלֹא שָׁם חָלַקְנוּ כֶּהֱם  
 וּגְרָלְנוּ בְּכָל־הַמוֹנָם:

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים  
 לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים  
 הַקָּדוֹשׁ בָּרוּךְ הוּא.

שְׁהוּא נוֹטָה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יִקְרוּ בְּשָׁמַיִם  
 מִמַּעַל וּשְׁכִינַת עֶזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין  
 עוֹד. אֵמֶת מַלְכֵנוּ אָפֶס זִוְלָתוֹ. בְּכָתוּב בְּתוֹרָתוֹ. וַיִּדְעָה  
 הַיּוֹם וַהֲשִׁבְתָּ אֶל־לִבְּךָ כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם  
 מִמַּעַל וְעַל־הָאֶרֶץ מִתַּחַת. אֵין עוֹד:

Aleynu l'sha-bey-ah la-adon ha-kol,  
 La-teyt g'dula l'yotzeyr b'reyshit.  
 Sheh-lo asanu k'go-yey ha-aratzot,  
 V'lo samanu k'mish-p'hot ha-adama.  
 Sheh-lo sam hel-keynu ka-hem,  
 V'gora-leynu k'hol hamonam.  
 Va-anahnu kor-im u-mishta-havim u-modim,  
 Lifney meleḥ malhey ha-m'laḥim, ha-kadosh baruh hu.

## ALENU

Let us now praise the Lord of all;  
Let us acclaim the Author of creation,  
Who made us unlike the pagans who surrounded us,  
Unlike the heathens of the ancient world,  
Who made our heritage different from theirs,  
And assigned to us a unique destiny.  
For we bend the knee and reverently bow  
Before the supreme Sovereign,  
The Holy One, who is to be praised,  
Who spread forth the heavens and established the earth,  
And whose glorious presence can be found everywhere.  
The Lord is our God; there is no other.  
Truly, our sovereign Lord is incomparable.  
As it is written in the Torah:  
“This day accept, with mind and heart,  
That God is the Lord of heaven and earth;  
There is no other.”

## SHEH-HU NOTEH SHAMA-YIM

*Sheh-hu noteh shama-yim v'yoseyd aretz,  
U-mo-shav y'karo ba-shama-yim mi-maal,  
U-sh'hinat uzo b'gov-hey m'romim.  
Hu Eloheynu eyn od,  
Emet mal-keynu efes zu-lato, ka-katuv b'torato,  
V'yada-ta ha-yom va-ha-shey-vota el l'va-veha  
Ki Adonai hu ha-Elohim  
Ba-shama-yim mi-maal v'al ha-aretz mi-tahat, eyn od.*

---

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לִשְׁכּוֹנֵי  
בֵּינָה לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשִׂנִי בְּצִלְמוֹ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשִׂנִי בְּיַחְוָרִין:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשִׂנִי יִשְׂרָאֵל:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם פּוֹקֵחַ עֲוֹנוֹת:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְלַבֵּשׁ עֲרֻמִּים:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מַתִּיר אֲסוּרִים:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם זוֹקֵף כְּפוּפִים:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשָׂה לִי כָל-צָרָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר הֵכִין מִצְעָדֵי-גִבּוֹר:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עוֹטֵר יִשְׂרָאֵל בְּתַפְאֲרָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַנוֹתֵן לִיעָף כָּח:

## MORNING BLESSINGS OF THANKSGIVING

Thankfully, we offer praise to You, O Lord our God, Ruler of the universe,

For bestowing the power to distinguish  
between day and night;

For creating us in Your image;

For giving us freedom;

For making us Jews;

For giving us the capacity to see;

For clothing the naked;

For releasing the oppressed;

For raising up those who are bowed down;

For sustaining the universe;

For providing for our daily needs;

For giving us guidance for life's path;

For endowing our people with courage;

For crowning our people with glory;

For giving strength to those who are weary.

## הללויה:

הללוהו בְּקֶדְשׁוֹ      הללוהו בְּרִקְיעַ עֲזוֹ:  
הללוהו בְּגִבּוֹרָתוֹ      הללוהו כְּרֹב גְּדָלוֹ:  
הללוהו בְּתַקְעַ שׁוֹפָר      הללוהו בְּנִבְל וְכִנּוֹר:  
הללוהו בְּתֶף וּמַחּוֹל      הללוהו בְּמִנִּים וְעִנְבִּי:  
הללוהו בְּצִלְצִל־שִׁמְעַ      הללוהו בְּצִלְצִל־תְּרוּעָה:  
כֹּל הַנְּשָׁמָה תְּהַלֵּל יְיָ      הללויה:  
(כֹּל הַנְּשָׁמָה תְּהַלֵּל יְיָ      הללויה:)

בְּרוּךְ יְיָ לְעוֹלָם. אָמֵן וְאָמֵן:  
בְּרוּךְ יְיָ מִצִּיּוֹן שֶׁכֵּן יְרוּשָׁלַיִם. הללויה:  
בְּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדּוֹ:  
וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם  
וַיִּמְלֹא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ. אָמֵן וְאָמֵן:

Continue on page 130.

## Halleluyah.

Hal'lu Eyl b'kod-sho, hal'luhu bi-r'kia uzo.  
Hal'luhu vi-g'vuro-tav, hal'luhu k'rov gudlo.  
Hal'luhu b'teyka shofar, hal'luhu b'ney-vel v'hinor.  
Hal'luhu b'tof u-mahol, hal'luhu b'minim v'ugav.

Hal'luhu v'tzil-tz'ley shama,  
Hal'luhu b'tzil-tz'ley t'rua.  
Kol ha-n'shama t'haleyl yah,  
Halleluyah.

## Continuing Creation

✻ Creation is not something which happened only once. Creation is an ongoing process.

Moreover, our Sages taught, the human being is “God’s partner in the work of Creation.” God and we create together.

There is still much to be done: disease to be conquered, injustice and poverty to be overcome, hatred and war to be eliminated. There is truth to be discovered, beauty to be fashioned, freedom to be achieved, peace and righteousness to be established. There is a great need to dedicate all the creative power which a creating God has given us, so that we may join God in “the continuing work of Creation.”

## Every dawn renews

✻ We are weak, and the task seems hopeless, until we remember that we are not alone. There is a grace that every dawn renews, a loveliness making every daybreak fresh. We will endure, we will prevail, we shall see the soul restored to joy, the hand returned to strength, the will regain its force.

We shall walk with hope—we, the children of God who crowded the heavens with stars, endowed the earth with glory, and filled our souls with wonder.

*Chaim Stern*



אָחֶסְה בְּסֵתֶר כְּנָפֶיךָ סָלָה: וְלַעֲפָה וּפְלָצוֹת אֶחָוִי בְּמוֹרָא.  
חִלּוֹת פָּנֵי נוֹרָא בְּנֶפֶשׁ יִקְרָה. טוֹב טַעַם וְרַעַת קִטְנִיתִי לְחִסְרָה.  
עַל כֵּן וְחִלְתִּי וְאִירָא: יִגְעִיתִי בְּאַנְחֹתִי אִיד לַעֲמֹד לְפָנֶיךָ. כִּי אֵין  
מַעֲשִׂים לְזִכּוֹת בְּעִינֶיךָ. לְחִלּוֹתֶךָ שְׁלַחוֹנִי מִקְהֵלוֹת הַמוֹנִיד.  
תְּכִין לְבָם תִּקְשִׁיב אֲזוּנֶךָ: מִה־אֲנִי וּמִה־חֵזִי תוֹלַעַה וְרָמָה. נִבְעֵר  
מִדַּעַת וּבֶאֱפֶס מִזְמָה. סִמְכֹתִי יִתְרוֹתִי בְּסִפֵּר הַחֲקֵמָה. מַעֲנֶה רַךְ  
יֵשִׁיב חֲמָה: עָזִי אֵלֶיךָ אֲשַׁמְרָה לְסַעֲדִי. פֶּתַח דְּבָרֶיךָ הָאֵר  
לְהַנִּידִי. צִדְקָנִי וְאַמְצָנִי וְתֵן לֵאלֹהֵי יְדִי. כִּי אַתָּה מִשְׁבִּי אֱלֹהֵי  
חֲסִדִּי: קִהְלִיד עוֹמְדִים לְבִקֵּשׁ מְחִילָתֶךָ. רַחֲמֶיךָ יִכְמְרוּ לְרַחֲמֵם  
בְּחִמְלָתֶךָ. שׁוֹפְכִים לֵב בְּמִים לַעֲמִתֶךָ. וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם  
מִכּוֹן שְׁבִתֶךָ: תַּחֲזֹק לַעֲמֶיךָ יְדֵם הַרְפָּה. שְׁלַח מֵאֲתֶךָ עֶזֶר וְתִרְוָפָה.  
נֶאֱמִיד יִשְׁגִּיו לַחֲזֹק וּלְתַקְפָּה. כָּל־אַמְרַת אֱלֹהֵי צְרוּפָה:

וְכִרְנוּ לַחַיִּים מְלֶךְ חַפֵּץ בַּחַיִּים.

וְכַתְּבוּ בְּסִפֵּר הַחַיִּים. לְמַעַנֶךָ אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן. בְּרוּךְ אַתָּה יי מְגֹן אֲבִרְהָם:

אַתָּה גְּבוּר לַעֲוֹלָם אֲדָנִי מְחִיָּה מְתִים אַתָּה רַב לַהוֹשִׁיעַ:  
מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה מְתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ  
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי  
עָפָר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ מְלֶךְ מִמִּית  
וּמְחִיָּה וּמַצְמִית יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵיו לַחַיִּים בְּרַחֲמִים:

וְנֶאֱמָן אַתָּה לְהַחְיֹת מְתִים. בְּרוּךְ אַתָּה יי מְחִיָּה הַמְתִּים:

Zohreynu l'ha-yim meleḥ hafeytz ba-ḥa-yim,  
V'hot-veynu b'seyfer ha-ḥa-yim, l'ma-anḥa Elohim ḥa-yim.

וכל החיים יודוך סָלָה ויהללו את שְׁמךָ בְּאַמַּת הָאֵל  
 ישועתנו ועזרתנו סָלָה. בְּרוּךְ אַתָּה יְיָ הַטוֹב שְׁמךָ וְלִךְ  
 נָאָה לְהוֹדוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָּה הַמְּשַׁלֶּשֶׁת בְּתוֹרָה  
 הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּנָה מִפִּי אֶהְרֶן וּבִנְיֹ כַהֲנִים.  
 עִם קְדוֹשֶׁךָ בְּאָמֹר:

Congregation: **Keyn y'hi ratzon.**

יְבָרְכְךָ יְיָ וְיִשְׁמְרֶךָ:                      כֵּן יְהִי רָצוֹן:

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחַנֶּךָ:              כֵּן יְהִי רָצוֹן:

יֵשָׁא יְיָ פָּנָיו אֵלֶיךָ וַיֵּשֶׁם לְךָ שְׁלוֹם:      כֵּן יְהִי רָצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה בְּעוֹלָם חֵן וְחֶסֶד וְרַחֲמִים  
 עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כָּלְנוּ בְּאַחַד  
 בְּאוּר פְּגִיךָ. כִּי בְּאוּר פְּגִיךָ נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תוֹרַת חַיִּים  
 וְאַהֲבַת חֶסֶד וְצִדְקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב  
 בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה  
 בְּשִׁלּוּמֶךָ:

בְּסִפֵּר חַיִּים בְּרַכָּה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה. נִזְכָּר וְנוֹכְחַב  
 לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים  
 וְלִשְׁלוֹם. בְּרוּךְ אַתָּה יְיָ עוֹשֶׂה הַשְׁלוֹם:

B'seyfer ha-yim b'rahah v'shalom ufar-nasah tovah,  
 Niza-heyv v'nikateyv l'faneha,  
 Anahnu v'hol amha beyt yisrael,  
 L'ha-yim tovim ul-shalom.

*Reader:*

יְתַגְדֵּל וַיְתַקְדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ.  
וַיַּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל בְּעִגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation and Reader:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

*Reader:*

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיְתַפָּאֵר וַיְתַרְמֵם וַיְתַנְשֵׂא וַיְתַהַדֵּר  
וַיְתַעֲלֶה וַיְתַהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְא  
לְעֵלְא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא  
דְּאִמְרֵין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְרַעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם  
אֲבוּהוֹן דִּי־בִשְׁמַיָּא. וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹהוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־  
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

*Congregation and Reader:*

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya (yit-barah).

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

## KADDISH SHALEM

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

*Congregation and Reader:*

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

אִי־כִמּוֹךְ בְּאַלְהִים אֲדֹנִי וְאִין כְּמַעֲשֵׂיךְ:  
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:

יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:  
יְיָ עֲזוּ לְעַמּוֹ יִתֵּן יְיָ יִבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

אֵב הַרְחֵמִים הִיטִיבָה בְּרָצוֹנְךָ אֶת־צִיּוֹן  
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם:  
כִּי בָךְ לְבַד בְּטַחְנוּ מֶלֶךְ אֵל רַם וְנִשָּׂא אֲדוֹן עוֹלָמִים:

*The Ark is opened.*

וַיְהִי בְנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה.  
קוֹמָה יְיָ וַיִּפָּצוּ אֵיבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֶיךָ:  
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְיָ מִירוּשָׁלָּיִם:  
בָּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

*Eyn ka-moħa va-Elohim Adonai v'eyn k'ma-aseħa.  
Malħutha malħut kol olamim, umem-shalt'ħa b'ħol dor va-dor.  
Adonai meleħ, Adonai malaħ, Adonai yimloħ l'olam va-ed.  
Adonai oz l'amo yiteyn, Adonai y'vareyh et amo va-shalom.  
Av ha-raħamim, hey-tiva vir-tzonħa et tzion,  
Tivneh ĥomot y'ru-shala-yim.  
Ki v'ħa l'vad ba-taħnu, meleħ Eyl ram v'nisa adon olamim.*

*The Ark is opened.*

*Va-y'hi bin-soa ha-aron va-yomer moshe,  
Kuma Adonai v'ya-futzu oy-veħa,  
V'yanusu m'san-eħa mi-paneħa.  
Ki mi-tzion tey-tzey torah,  
U-d'var Adonai mi-ru-shala-yim.  
Baruħ sheh-natan torah l'amo yisrael bi-k'du-shato.*

Reader:

וַיַּעֲזֹר וַיִּגַּן וַיּוֹשִׁיעַ לְכָל הַחוֹסִים בּוֹ. וְנֹאמַר אָמֵן:  
הַכֹּל הָבּוֹ גָּדֵל לְאַלְהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה:

(The first honoree is called.)

בְּרוּךְ שָׁנְתָן תּוֹרָה לַעֲמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Congregation, then Reader:

וְאַתֶּם הַדְּבָקִים בֵּי אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם:

### TORAH BLESSINGS

Each person honored with an Aliyah, recites the following blessings:

בְּרַכּוֹ אֱתֵיּי הַמְּבָרֵךְ:

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר-בָּנוּ  
מִכָּל-הָעַמִּים וַנִּתְּנָלֵנוּ אֶת-תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן  
הַתּוֹרָה:

After a section of the Torah has been read, recite the following:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נִתְּנָלֵנוּ  
תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן  
הַתּוֹרָה:

Torah Reading for the first day, page 202;  
Torah Reading for the second day, page 220.

*Reader:*

May God help, protect, and save all whose trust is in the Lord.  
Let us exalt our God and render homage to the Torah.

Praised be God who, in Divine holiness,  
Gave the Torah to the people Israel.

*Congregation, then Reader:*

*V'atem ha-d'veykim ba-donai Eloheyhem  
Ha-yim kulhem ha-yom.*

"And you, by clinging to the Lord your God,  
Have all been kept alive to this day."

## **TORAH BLESSINGS**

*Each person honored with an Aliyah, recites the following blessings:*

*Barhu et Adonai ha-m'voraḥ.*

*Baruḥ Adonai ha-m'voraḥ l'olam va-ed.*

*Baruḥ ata Adonai, Eloheynu meleḥ ha-olam, asher baḥar  
banu mi-kol ha-amim, v'natan lanu et torato, baruḥ ata  
Adonai noteyn ha-torah.*

*After a section of the Torah has been read, recite the following:*

*Baruḥ ata Adonai, Eloheynu meleḥ ha-olam, asher natan  
lanu torat emet, v'ḥa-yey olam nata b'toḥeynu, baruḥ ata  
Adonai noteyn ha-torah.*

Praise the Lord, Source of all blessing;

Praised be the Lord, Source of all blessing, forever.

Praised are You, Lord our God, Ruler of the universe, who chose  
us from among the peoples for Divine service by giving us the  
Torah. Praised are You, O Lord, Giver of the Torah.

Praised are You, Lord our God, Ruler of the universe, who has  
given us the Torah of truth, thereby planting within us life eternal.  
Praised are You, O Lord, Giver of the Torah.

## Tekiat Shofar:

Give heed to the sound of the Shofar,  
The sharp, piercing blasts of the Shofar,  
Rending the air with its message,  
Its call for wholehearted repentance;  
Summoning us to our Creator  
To render God true devotion.

Renounce your sins and transgressions,  
False aims and unworthy striving;  
Fill your hearts with a new spirit  
Of loving concern and forgiveness.  
Give heed to the sound of the Shofar,  
The blast that is blown, O my people.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קָדְשָׁנוּ  
בְּכַצֹּתֵינוּ וְצִוֵּנוּ לִשְׁמַע קוֹל שׁוֹפָר:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחִינּוּ וְקִיְּמָנוּ  
יְהִי עָנּוּ לְזִמְן הַזֶּה:

Praised are You, Lord our God, Ruler of the universe, who  
has taught us the way of holiness through the *Mitzvot*, and  
has commanded us to hear the sound of the Shofar.

Praised are You, Lord our God, Ruler of the universe, who  
has kept us in life, sustained us, and enabled us to reach  
this season.

*The Shofar is sounded:*

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה



Give heed to the sound of the Shofar,  
 The *shrill, quiv'ring notes* of the Shofar,  
 Sounding its message of warning,  
 Its cry of alarm and awakening;  
 Urging us to labor together  
 To combat war and violence.

Accept the challenge to battle  
 Against fear, hate, and destruction.  
 Remove from your midst all oppression,  
 Banish all greed and contention.  
 Give heed to the sound of the Shofar,  
 The blast that is blown, O my people.

*The Shofar is sounded:*

תְּקִיעָה שְׁבָרִים תְּקִיעָה  
 תְּקִיעָה שְׁבָרִים תְּקִיעָה  
 תְּקִיעָה שְׁבָרִים תְּקִיעָה

Give heed to the sound of the Shofar,  
 The *loud clarion call* of the Shofar,  
 Bringing new hope to the suffering,  
 And strength to those stricken with sorrow;  
 Bringing to Israel assurance  
 Of healing, peace, and redemption.

Renew your faith and devotion  
 To God's Torah, People, and Land.  
 Remember the Covenant and fashion  
 A kingdom of law and compassion.  
 Give heed to the sound of the Shofar,  
 The blast that is blown, O my people.

*The Shofar is sounded:*

תְּקִיעָה תְּרוּעָה תְּקִיעָה  
תְּקִיעָה תְּרוּעָה תְּקִיעָה  
תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָּה

אֲשֶׁר־יִהְיֶה יוֹדְעֵי תְּרוּעָה.  
יְיָ בְּאוֹר־פָּנָיִךְ יְהִלְכוּן:

*Ashrey ha-am yod'ey teruah,  
Adonai b'or paneha y'haleyhun.*

Blessed are the people who hear in the Shofar  
A summons to walk by the light of Your presence.

*(An alternate Shofar service begins on page 248.)*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצִוָּנוּ לִשְׁמָע קוֹל שׁוֹפָר:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיַּמְנוּ  
יְהִי עָנּוּ לְזִמַּן הַזֶּה:

Praised are You, Lord our God, Ruler of the universe, who  
has taught us the way of holiness through the *Mitzvot*, and  
has commanded us to hear the sound of the Shofar.

Praised are You, Lord our God, Ruler of the universe, who  
has kept us in life, sustained us, and enabled us to reach  
this season.

*The Shofar is sounded:*

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָּה

אֲשֶׁר־יִהְיֶה יוֹדְעֵי תְּרוּעָה. יי בְּאוֹר־פְּנֵיךְ יִהְלְכוּ:

Blessed are the people who hear in the Shofar  
A summons to walk by the light of Your presence.

ובכן לך תעלה קדשה כי אתה אלהינו מלך:

ונתנה תקף קדשת היום. כי הוא נורא ואיום. ובו  
תנשא מלכותך. ויכון בחדר כסאך. ותשב עליו באמת:  
אמת כי אתה הוא דין ומוכית ויודע ועד. וכותב וחוטם  
וסופר ומונה. ותזכור כל-הנשכחות. ותפתח את-ספר  
הזכרונות. ומאלי יקרא. וחוטם יד כל-אדם בו:

ובשופר גדול יתקע. וקול דממה דקה ישמע.  
ומלאכים יחפזון. וחיל ורעדה יאחזון. ויאמרו הנה יום  
הדין. לפקוד על-צבא מרום בדין. כי לא-יזכו בעיניך  
בדין. וכל-באי עולם יעברון לפניך בבגני מרון: כבקרת  
רועה עדרו. מעביר צאנו תחת שבטו. כן מעביר ותספור  
ותמנה. ותפקוד נפש כל-חי. ותחתוך קצבה לכל-בריה.  
ותכתוב את-גזר דינם:

## UNETANEH TOKEF

### The Day of Judgment as envisioned by our ancestors

We proclaim the great sanctity of this day, a day filled with awe and trembling. On this day, O Lord, we sense Your dominion, as we envision You on the throne of judgment: judging us in truth, but with compassion. You, indeed, judge and admonish, discerning our motives, and witnessing our actions. You record and seal, count and measure; You remember even what we have forgotten.

You open the Book of Remembrance, and the record speaks for itself, for each of us has signed it with deeds.

The great Shofar is sounded; a still small voice is heard. Even the angels are dismayed; in fear and trembling they cry out: "The Day of Judgment has arrived!" For even the heavenly hosts feel they are judged, and sense that they are not without fault.

On this day we all pass before You, one by one, like a flock of sheep. As a shepherd counts his sheep, making each of them pass under his staff, so You review every living being, measuring the years and decreeing the destiny of every creature.

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן. וּבְיוֹם צוֹם כְּפוּר יִחְתְּמוּן. כִּמָּה  
יַעֲבֹרוּן. וְכִמָּה יִבְרֹאוּן. מִי יִחְיֶה. וּמִי יָמוּת. מִי בִקְצוֹ. וּמִי  
לֹא בִקְצוֹ. מִי בְאֵשׁ. וּמִי בַמַּיִם. מִי בַחֲרֹב. וּמִי בַחֲיָה. מִי  
בְּרָעַב. וּמִי בַצָּמָא. מִי בְרָעַשׁ. וּמִי בַמְּגִפָּה. מִי בַחֲנִיקָה.  
וּמִי בַסְּקִילָה. מִי יָנוּחַ. וּמִי יָנוּעַ. מִי יִשְׁקֹט. וּמִי יִטְרֹף. מִי  
יִשְׁלֹן. וּמִי יִתְיַסֵּר. מִי יַעֲנִי. וּמִי יַעֲשֶׂר. מִי יִשְׁפֹּל. וּמִי יָרוּם:

וְתִשׁוּבָה וְתַפְּלָה וְצַדִּיקָה  
מַעֲבִירִין אֶת־רוּעַ הַגּוֹרָה:

כִּי כְשֶׁמֶד בֵּן תִּהְלֹתֶךָ. קָשָׁה לִכְעוֹס וְנוֹחַ לִרְצוֹת. כִּי  
לֹא תִחְפוֹץ בְּמוֹת הַמֵּת. כִּי אִם בְּשׁוּבוֹ מִדֶּרֶכּוֹ וְחַיָּה. וְעַד  
יוֹם מוֹתוֹ תִּחַכֶּה לוֹ. אִם יָשׁוּב מִיַּד תִּקְבְּלוּ: אָמֵת כִּי אַתָּה  
הוּא יוֹצֵרָם. וְאַתָּה יוֹדֵעַ יֵצֵרָם. כִּי הֵם בָּשָׂר וָדָם:

אָדָם יִסּוּדוֹ מֵעֶפֶר וְסוּפוֹ לְעֶפֶר. בְּנִפְשׁוֹ יָבִיא לַחֲמוֹ.  
מְשׁוּל בַּחֲרָם הַנּוֹשֶׁבֶר. בַּחֲצִיר יָבֵשׁ. וּבְצִיץ נוֹבֵל. כִּצֵּל  
עוֹבֵר. וְכַעֲנָן כָּלָה. וּכְרוּחַ נּוֹשֶׁבֶת. וּכְאֶבֶק פּוֹרֵחַ. וְכַחֲלוּם  
יַעֲוֶיף:

וְאַתָּה הוּא מִלֵּךְ אֵל חַי וְקַיִם:

## "Today is the birthday of the world"

(HAYOM HARAT' OLAM)

### THE GLORY OF CREATION—Psalm 8

O Lord, our Lord,  
How glorious is Your name in all the earth,  
Whose majesty is proclaimed above the heavens.  
Out of the mouths of babes and sucklings  
You have founded strength,  
Because of Your adversaries;  
That You might still the enemy and the avenger.  
When I behold Your heavens, the work of Your fingers,  
The moon and the stars, which You have established;  
What are we, that You are mindful of us,  
Mere mortals, that You take account of us?  
Yet You have made us but little lower than the angels,  
And have crowned us with glory and honor.  
You have given us dominion over the works of Your hands;  
You have put all things at our feet:  
Sheep and oxen, all of them, and the beasts of the field;  
The fowl of the air, and the fish of the sea;  
Whatever travels the paths of the seas.  
O Lord, our Lord,  
How glorious is Your name in all the earth!

### TO GUARD THE WORLD

✎ When God created Adam, God showed him all the trees in the Garden of Eden and said. "See how beautiful and perfect are My works! All that I have created, I have created for you. Therefore, be ever-mindful: Do not abuse or desolate My world. For if you abuse or desolate it, there is no one to repair it after you."

*Ecclesiastes Rabbah 7:28*

וְנֹאמַר כִּי בִי יָרְבוּ יְמֵיךָ וַיּוֹסִיפוּ לָךְ שָׁנוֹת חַיִּים: לְחַיִּים  
טוֹבִים תִּכְתְּבֵנוּ. אֱלֹהִים חַיִּים כְּתֹבֵנוּ בְּסֵפֶר הַחַיִּים.  
כְּכָתוּב. וְאַתֶּם הַדֹּבְקִים בִּי אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם:

הַיּוֹם תֵּאֲמַצְנוּ:	אָמֵן:
הַיּוֹם תִּבְרַכְנוּ:	אָמֵן:
הַיּוֹם תִּגְדְּלוּ:	אָמֵן:
הַיּוֹם תִּדְרָשְׁנוּ לְטוֹבָה:	אָמֵן:
הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים:	אָמֵן:
הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ:	אָמֵן:
הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תַּפְלָתֵנוּ:	אָמֵן:
הַיּוֹם תִּתְמַכְנוּ בִּימִין צִדְקָךָ:	אָמֵן:

הַיּוֹם תִּקְרַבְנוּ לַעֲבוֹדָתְךָ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֹּתֵנוּ  
כְּהַיּוֹם הַזֶּה: וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם יִהְיֶה־  
לָנוּ וּלְכָל־יִשְׂרָאֵל עַד הָעוֹלָם. בָּרוּךְ אַתָּה יְיָ עוֹשֶׂה  
הַשְּׁלוֹם:

<i>Ha-yom t'amtzeynu.</i>	AMEN.
<i>Ha-yom t'varheyenu.</i>	AMEN.
<i>Ha-yom t'gadleynu.</i>	AMEN.
<i>Ha-yom tid-r'sheyne l'tovah.</i>	AMEN.
<i>Ha-yom tih-t'veynu l'ha-yim tovim.</i>	AMEN.
<i>Ha-yom tish-ma shav-ateynu.</i>	AMEN.
<i>Ha-yom t'kabeyl b'rahamim uv-ratzon et t'filateynu.</i>	AMEN.
<i>Ha-yom tit-m'heyne bi-min tzid-keha.</i>	AMEN.



In the Book of Proverbs it is written: "Through Me will your days be multiplied, and the years of your life be increased. O God of life, inscribe us for a good life, inscribe us in the book of life, as it is written in the Torah: "And you by clinging to the Lord our God, have all been kept alive to this day."

**HAYOM: On this day**

On this day, give us strength!	Amen
On this day, bless us!	Amen
On this day, help us to grow!	Amen
On this day, be mindful of us!	Amen
On this day, inscribe us for a good life!	Amen
On this day, hear our plea!	Amen
On this day, mercifully accept our prayer!	Amen
On this day, support us with Your just strength!	Amen

On this day, bring us closer to Your service, so that we may be well and so that we may be spiritually alive all of our days as we are on this day.

May righteousness, blessing, mercy, life, and peace be ever granted to us and to the entire household of Israel. Praise are You, O Lord, Source of peace.

O Lord, Source of peace



*May we have peace in our hearts and peace in our homes.  
Peace in our community and peace in our land,  
Peace in Israel and peace throughout the world.*

## KADDISH SHALEM

Yit-gadal v'yit-kadash sh'mey raba,  
B'alma di v'ra ĥiru-tey, v'yam-liĥ mal-ĥutey  
B'ĥa-yey-ĥon u-v'yomey-ĥon  
U-v'ĥa-yey d'ĥol beyt yisrael  
Ba-agala u-viz-man kariv, v'imru **amen**.

*Congregation and Reader:*

**Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.**

*Reader:*

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey  
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—  
**B'riĥ hu**, l'eyla l'eyla mi-kol bir-ĥata v'shi-rata  
Tush-b'ĥata v'ne-ĥemata da-amiran b'alma, v'imru **amen**.

Tit-kabeyl tz'lot-hon uva-ut-hon d'ĥol yisrael  
Kodam avuhon di vi-sh'ma-ya, v'imru **amen**.

Y'hey sh'lama raba min sh'ma-ya, v'ĥa-yim,  
Aleynu v'al kol yisrael, v'imru **amen**.

Oseh shalom bi-m'romav, hu ya-aseh shalom  
Aleynu v'al kol yisrael, v'imru **amen**.

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen.

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by the universal Parent of us all. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

עֲלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל  
 לַתַּת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית.  
 שְׁלֹא עֲשֵׂנוּ כְּגוֹיֵי הָאֲרָצוֹת  
 וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.  
 שְׁלֹא שָׁם חִלְקֵנוּ בָהֶם  
 וְגִרְלָנוּ כְּכֹל־הַמוֹנִם:

וְאֶנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים  
 לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים  
 הַקָּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם  
 מִמַּעַל וּשְׁכִינָת עֲזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין  
 עוֹד. אֵמֶת מִלְּכֵנוּ אָפֶס זִוְלָתוֹ. כְּכַתוּב בְּתוֹרָתוֹ. וְיִדְעָתָּ  
 הַיּוֹם וְהַשַּׁבָּת אֶל־לִבְבְּךָ כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם  
 מִמַּעַל וְעַל־הָאֶרֶץ מִתַּחַת. אֵין עוֹד:

Aleynu l'sha-bey-ah la-adon ha-kol,  
 La-teyt g'dula l'yotzeyr b'reyshit.  
 Sheh-lo asanu k'go-yey ha-aratzot,  
 V'lo samanu k'mish-p'hot ha-adama.  
 Sheh-lo sam hel-keynu ka-hem,  
 V'gora-leynu k'hol hamonam.  
 Va-anahnu kor-im u-mishta-havim u-modim,  
 Lifney meleḥ malhey ha-m'laḥim, ha-kadosh baruh hu.

REMEMBERING: A meditation before the Kaddish

☞ We pause on this Day of Remembrance to remember our loved ones, from whom we have been separated by death, but to whom we remain close through the binding links of memory.

We are grateful, O God, for our capacity to remember, for the ability to retain in treasured possession that which we once held dear. We are grateful for those precious things which death cannot take from us—the lessons and experiences which our loved ones shared with us and bequeathed to us. Above all, we are grateful for the assurance that “there is no forgetting before You,” that our loved ones are held in everlasting remembrance.

May the memories of those whom we lovingly recall inspire us to lead lives worth remembering. In tribute to our departed, those who mourn now rise to praise Your holy name.

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ.  
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל בְּעִגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

*Congregation and mourners:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא:

*Mourners:*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְא  
לְעֵלְא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא  
דְאֻמִּירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

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

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