

# ראש השנה

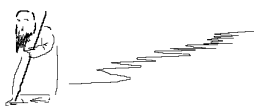
## Service for Rosh Hashanah

Selected pages from the Rosh Hashanah service

# ראש השנה

## Service for Rosh Hashanah

A prayerbook for Rosh Hashanah services  
based on traditional and contemporary liturgical sources  
with full transliteration, modern English translation,  
explanations, instructions and notes.



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## Introduction

### Rosh Hashanah Liturgy

The Rosh Hashanah service strains the limits of Jewish liturgy. We're accustomed to three-hour-long morning services for Shabbat and festivals, but on Rosh Hashanah we can take twice as long.

Three additions extend the service: the Shofar service, additional berachot in the Musaf service, and piyutim.

The Shofar service is self-explanatory, though much can be said of its symbolism.

The Musaf service has extra berachot to expand the silent and repeated amidah. A festival Musaf amidah normally has seven berachot, including a middle berachah that celebrates the holiness of the day. On Rosh Hashanah, we extend that berachah with verses honoring God's sovereignty, Malchuyot. We add two further berachot with the themes of Malchuyot (Sovereignty), Zichronot (Remembrance) and Shofarot (Shofar-verses). This makes nine berachot, as outlined in the Mishnah for Rosh Hashanah (4:5).

During the repetition of the Shacharit and Musaf Amidah prayers, we add piyutim, devotional poems that sometimes rise to great complexity and obscure allusiveness. With their ceremonious ark openings and closings, these are the chief reason our service is lengthened. Some worshipers relish their mastery of these poems and are able to respond fluently, with profound understanding of the Hebrew and its allusions; they hunger for more and perhaps feel that this sustenance is most beneficial to their fellow worshipers. Others point out that these poetic insertions interrupt the service, and Jewish tradition frowns on such interruptions. For

that reason, I have chosen a substantial set of piyutim which will be too few for some, too many for others, but just right for me—and I hope, dear reader, for you!

I have transcribed, translated and transliterated the piyutim included in this book to the best of my ability.

### Apologies and Hope

The attempt to prepare and proofread a text of Jewish liturgy makes us aware of our own shortcomings. How much must we rely on the scholars of previous generations whose steady expertise transmitted the ancient texts of prayer! How softly must we tread as we adjust the text to reflect contemporary currents in Jewish expression! How carefully we must proofread the text, again and again, fearing that an pesky typo has eluded our vigilance! With what trepidation must we hope that our guidance will steer people in the right direction!

If I were a better scholar, a brighter student, how much better might this book be. And yet, if I were someone else, this book would not have been prepared, and it would not be available to those who will find it useful. Suffice it to say, I have done my best, and I hope this book will bring some of the beauty, profound emotion and meaning of Jewish prayer to people who might otherwise find services a closed book and a shuttered door.

May we all be found worthy to join our communities in prayer on Rosh Hashanah.

### Typography

Italics in the translation are for words added to explain the literal meaning of the Hebrew.

Bold in the translation is for Singlish™, singable English that fits the Hebrew tune.

Shaded words show variations in the text, either for Shabbat or for different versions of prayers. For example, words added to honor the Matriarchs with the Patriarchs are shaded: those who wish may add the words, while others may omit them.

Finally, direct quotations from scripture are in a distinct Hebrew font.

### **In Memory**

My constant companion during this project was Philip Birnbaum's *High Holiday Prayer Book*. I use a copy from which I have led services for many years. To lead these services is a great pleasure and privilege, and when my voice follows these familiar paths,

my heart fills with the memory of generous spirits who have enriched my life. Cantor Louis Klein taught me *chazzanut*. Rev. Israel Cohen brought spirited and joyous music to services in Bournemouth. I remember our dear friend Jeanette Serling, whose copy of the Birnbaum machzor I use each year. My father and my son are always in my heart during the High Holidays; one year, they stood at my side to help me stand after kneeling for Aleinu and the Yom Kippur Avodah service. Each year, I stand between my ancestors and my descendants, between past and future, sustained by both. At this time of year, as we reflect on the past and hope for the future, may we find ourselves embraced by warmth and love from both directions!

Selected pages from the Roshtuk Shabbat Service

# מוֹסֵף לְרֵאשׁ הַשָּׁנָה

Additional Service for Rosh Hashanah

Selected pages from the Rosh Hashanah service



## Leader's Prayer

## תְּפִלָּה לִשְׁלִי'אֲחַ צְבוּר

## Tefillah Lishli'ach Tzibur

....*This prayer expresses the leader's humility and grave sense of responsibility on this solemn day...*

Here I stand, a chronic underachiever,<sup>1</sup>  
 shaking and scared, in fear of the one who is  
 crowned with the Jewish people's praises.<sup>2</sup>  
 I have come to stand and plead  
 before you  
 on behalf of your people, the Jews,  
 who have sent me,  
 although I am not up to the task  
 nor suited for it.  
 So I beg of you,  
 God of Abraham and Sarah,  
 God of Isaac and Rebecca,  
 and God of Jacob,<sup>3</sup>  
 Rachel and Leah,  
 almighty, powerful, awesome—<sup>4</sup>  
 please make me succeed on the path  
 that I tread as I approach you  
 to stand and beg for mercy  
 for myself and those who sent me.  
 Please, don't condemn them for my sins  
 or make them liable for my wrongs—  
 I know I am an offender, a sinner.

הִנְנִי הֶעָנִי מִמַּעַשׁ  
 נִיר'אֲשׁ וְנִפְחָד מִפְּחָד  
 יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל  
 בָּאתִי לְעָמוּד וּלְהִתְחַנֵּן  
 לְפָנֶיךָ  
 עַל עַמְּךָ יִשְׂרָאֵל  
 אֲשֶׁר שְׁלַחְנִי  
 אֲף עַל פִּי שְׂאִינִי כְדָאֵי  
 וְהִגּוּן לְכָךְ  
 לָחֵן אֲבַקֵּשׁ מִמְּךָ  
 אֱלֹהֵי אַבְרָהָם וְשָׂרָה  
 אֱלֹהֵי יִצְחָק וְרִבְקָה  
 וְאֱלֹהֵי יַעֲקֹב  
 וְרַחֵל וְלֵאָה  
 שְׂדַי אֵיִם וְנֹרָא  
 הֵיְהֵה נָא מְצַלִּי'אֲחַ דַּרְכִּי  
 אֲשֶׁר אֲנֹכִי הוֹלֵךְ  
 לְעָמוּד וּלְבַקֵּשׁ רַחֲמִים  
 עָלַי וְעַל שׁוֹלְחָי  
 וְנָא אַל תְּפַשִּׁיעַם בְּחַטָּאתַי  
 וְאַל תַּחַיְבֵם בְּעֹנוֹתַי  
 כִּי חוֹטֵא וּפּוֹשְׁעַ אָנִי

Hineni he'ani mima'as,  
 nir'ash venifchad mipachad  
 yoshev tehilot Yisra'al.  
 Bati la'amod ulehitchanen  
 lefanecha  
 al am'cha Yisra'el  
 asher shelachuni  
 af al pi she'eini chedai  
 vehagun lechach.  
 Lachen avakesh mim'cha,  
 Elohei Avraham veSarah,  
 Elohei Yitzchak veRivkah,  
 vElohei Ya'akov  
 veRachel veLe'ah,  
 shadai, ayom venorah—  
 heyeh nah matzli'ach darki  
 asher anochi holech,  
 la'amod ulevakesh rachamim  
 alai ve'al sholchai.  
 Venah al tafshi'em bechatotai,  
 ve'al techayvem ba'avonotai,  
 ki choteh ufoshe'ah ani.

<sup>1</sup> "Poor in deeds," i.e., having achieved nothing.

<sup>2</sup> "Who sits on a throne of (or in judgement over) the praises of Israel."

<sup>3</sup> Based on Ex. 3:6, Moses' encounter with God at the Burning Bush.

<sup>4</sup> "Powerful, awesome" is found in Habakuk 1:7.

Don't let them be humiliated for my sins	וְאֵל יִכְלְמוּ בִפְשָׁעַי	va'al yikalmu bifsha'ai
or be ashamed of me,	וְאֵל יִבוֹשׁוּ הֵם בִּי	ve'al yevoshu hem bi,
and let me not be ashamed in front of them.	וְאֵל אֲבוֹשׁ אֲנִי בָהֶם	ve'al evosh ani bahem.
<i>Rather</i> , accept my prayer	וְקַבַּל תְּפִלָּתִי	Vekabel tefilati
like that of a seasoned professional <sup>1</sup>	כְּתִפְלַת זָקֵן וְרָגִיל	kit'filat zaken veragil,
of appropriate age,	וּפְרָקוּ נְאֻה	ufirko na'eh
fully experienced, <sup>2</sup>	וּזְקָנוֹ מְגֻדָּל	uzekano megudal
with pleasing voice,	וְקוֹלוֹ נְעִים	vekolo na'im
friendly with other people.	וּמַעֲרֵב בְּרַעַת עִם הַבְּרִיּוֹת	ume'orav beda'at im habriyot.

Tell the prosecutor not to accuse me; <sup>3</sup>	וְתִגְעַר בְּשִׁטְוִי לִבַּל יִשְׁטִינֵנִי	◇ Vetigar basatan leval yastineni,
when we skipped your rules, let it be <sup>4</sup>	וַיְהִי נָא דְלוֹגְנוּ עָלַיְךָ	vih nah dilugenu alecha
<i>considered</i> devotion;	אֲהָבָה	ahavah,
over all our sins	וְעַל כָּל פְּשָׁעִים	ve'al kol pasha'im
cover <i>them</i> with <i>your</i> love,	תִּכָּסֶה בְּאַהֲבָה	techaseh be'ahavah,
please turn every trouble and evil—	כָּל צָרוֹת וְרַעוֹת הַפֶּךְ-נָא	kol tzarot vera'ot hafach nah
for us and all the Jewish community—	לָנוּ וּלְכָל יִשְׂרָאֵל	lanu ulechol Yisra'el
into joy and celebration,	לְשִׂשׁוֹן וּלְשִׂמְחָה	lesason ulesim'cha,
into life and peace;	לְחַיִּים וּלְשָׁלוֹם	lechayim uleshalom,
they long for truth and peace.	הָאֱמֶת וְהַשְּׁלוֹם אֲהָבוּ	ha'emet vehashalom ehavu,
And let there be no obstacle	וְלֹא יְהִי שׁוֹם מִכְּשׁוֹל	velo yehi shum michshol
to my prayer.	בְּתִפְלָתִי	bit'filati.

<sup>1</sup> “Like the prayer of an elder (i.e., experienced person), a regular (i.e., one who does this often).

<sup>2</sup> “And his beard full grown.”

<sup>3</sup> “Rebuke the adversary so that he will not accuse me”; the adversary is the prosecuting attorney in the court of God’s justice, and you may recognize the familiar name Satan. In Jewish tradition, Satan is not an evil “angel” independent of God but instead symbolizes our understanding that God is aware of our failings and wrongdoing.

<sup>4</sup> “Please let our skipping/omission before you.”

God, let this be what you want,  
 God of Abraham and Sarah,  
 Isaac and Rebecca,  
 Jacob, Rachel and Leah,  
 the God *who is* great,  
 powerful and awesome,  
 God on high;

Ex 3:14 "I will be what I will be,"

that all the messengers  
 who carry prayers aloft  
 will bring my prayer  
 into your presence<sup>1</sup>  
 and present it to you  
 for the sake of  
 all the righteous and devout,  
 the blameless and upright,  
 and for the sake of  
 your great and awesome reputation.<sup>2</sup>  
 For you listen to  
 the prayer of your people, the Jews,  
 with compassion.

We bless you, God who listens to prayer.

וְיִהְיֶה רְצוֹן מִלְּפָנֶיךָ יי  
 אֱלֹהֵי אַבְרָהָם וְשָׂרָה  
 יִצְחָק וְרִבְקָה  
 וַיַּעֲקֹב וְרָחֵל וְלֵאָה  
 הָאֵל הַגָּדוֹל  
 הַגִּבּוֹר וְהַנּוֹרָא  
 אֵל עֲלִיוֹן

אֲהִיֶּה אֲשֶׁר אֲהִיֶּה  
 שְׁכֹל הַמַּלְאָכִים  
 שֶׁהֵם מְעַלֵּי תְפִלוֹת  
 יָבִיאוּ תְפִלָּתִי  
 לִפְנֵי כִסֵּא כְבוֹדְךָ  
 וַיִּצְיְגוּ אוֹתָהּ לְפָנֶיךָ  
 בְּעִבּוֹר

כָּל הַצַּדִּיקִים וְהַחֲסִידִים  
 הַתְּמִימִים וְהַיִּשְׂרָיִם  
 וּבְעִבּוֹר

כְּבוֹד שִׁמְךָ הַגָּדוֹל וְהַנּוֹרָא  
 כִּי אַתָּה שׁוֹמֵעַ  
 תְּפִלַּת עַמְּךָ יִשְׂרָאֵל  
 בְּרַחֲמִים

בָּרוּךְ אַתָּה שׁוֹמֵעַ תְּפִלָּה

Vihi ratzon milfanecha, Adonai,  
 Elohei Avraham veSarah,  
 Yitzchak veRivkah,  
 veYa'akov veRachel veLeah,  
 ha'El hagadol  
 hagibor vehanorah  
 El elyon,  
 "Ehyeh asher ehyeh,"  
 shekol hamalachim  
 shehem ma'alei tefilot  
 yavi'u tefilati  
 lifnei chisei chevodecha  
 veyatzigu otah lefanecha  
 ba'avur  
 kol hatzadikim vehachasidim,  
 hat'mimim vehayesharim,  
 uva'avur  
 kevod shimcha hadagol vehanorah  
 ki atah shome'ah  
 tefilat am'cha Yisra'el  
 berachamim.  
 Baruch atah, shome'ah tefilah.

<sup>1</sup> "Before your throne of glory."

<sup>2</sup> "The honor/glory of your great and awesome name."

**Leader's Half Kaddish**

..... *The leader begins kaddish; the congregation responds "Amen"* .....

Let it be great, let it be holy,  
 God's great name—(Amen)  
 —in the world created  
 by divine will,  
 which God will rule in sovereignty.  
 In your lifetime and in your days  
 and in the lifetime of all Israel,  
 quickly and soon.

Now you say, "Amen."

..... *We answer "Amen" and say the next section; the leader repeats our response and continues* .....

May the great name be blessed  
 forever and ever and ever.

..... *Leader continues; we respond "berich hu"* .....

Blessed and praised  
 and glorified and exalted  
 and elevated and honored  
 and raised and hailed  
 be the holy name,  
 blessed may it be—  
 far above all  
 blessing and song,  
 praise and repentance  
 that are spoken in this world.  
 Now you say, "Amen."

**חֲצִי קַדִּישׁ Chatzi Kaddish**

יִתְגַּדַּל וְיִתְקַדַּשׁ  
 שְׁמֵהּ רַבָּה (אָמֵן)  
 בְּעֵלְמָא דִּי בְרָא  
 כְּרַעוּתָהּ  
 וְיַמְלִיךְ מַלְכוּתָהּ  
 בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
 וּבְחַיֵּי דְכּוֹל בֵּית יִשְׂרָאֵל  
 בְּעֵגְלָא וּבְזִמְנָא קָרִיב

וְאָמְרוּ : אָמֵן Ve'imru, "Amen."

יְהֵא שְׁמֵהּ רַבָּה מְבָרַךְ  
 לְעַלְמֵי עַלְמַיָּא  
 יִתְבָּרַךְ וְיִשְׁתַּבַּח  
 וְיִתְפָּאֵר וְיִתְרוֹמַם  
 וְיִתְנַשֵּׂא וְיִתְהַדָּר  
 וְיִתְעַלֶּה וְיִתְהַלָּל  
 שְׁמֵהּ דְקוּדְשָׁא  
 בְּרִיךְ הוּא  
 לְעֵלְא וּלְעֵלְא מִכּוֹל  
 בִּרְחַתָּא וְשִׁירַתָּא  
 תּוּשְׁבְחַתָּא וְנַחֲמַתָּא  
 דְאִמְרוּן בְּעֵלְמָא  
 וְאָמְרוּ : אָמֵן

Ve'imru, "Amen."

**Additional Silent Amidah****עֲמִידָה Amidah**

*We stand to recite the Amidah (Standing Prayer) quietly.*

*Those who wish may omit the shaded references to the Matriarchs.*

*Psalm 51:17* Sovereign, open my lips,  
and my mouth will speak your praise.”

אֲדֹנָי שִׁפְתַי תִּפְתַּח Adonai sefatai tiftach,  
וּפִי יַגִּיד תְּהִלָּתְךָ ufi yagid tehilatecha.

**1. Ancestors****אָבוֹת וְאִמְהוֹת Avot Ve'imahot**

.....Bow at “Baruch”; straighten up at “Adonai.” .....

We bless you, Sovereign God

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ Baruch ata Adonai Eloheinu

and God of our parents,

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמְהוֹתֵינוּ vElohei avoteinu ve'imoteinu,

God of Abraham and Sarah,

אֱלֹהֵי אַבְרָהָם וְשָׂרָה Elohei Avraham veSarah,

God of Isaac and Rebecca,

אֱלֹהֵי יִצְחָק וְרִבְקָה Elohei Yitzchak veRivkah,

and God of Jacob, Rachel and Leah,

וְאֱלֹהֵי יַעֲקֹב וְרָחֵל וְלֵאָה vElohei Ya'akov veRachel veLe'ah,

The God *who is* great,

הָאֵל הַגָּדוֹל ha'El hagadol

powerful and awesome,

הַגִּבּוֹר וְהַנּוֹרָא hagibor vehanorah,

God on high;

אֵל עֲלִיוֹן El elyon,

Good acts of kindness you repay,

גּוֹמֵל חַסְדִּים טוֹבִים gomeil chasadim tovim

For everything is in your power;

וְקוֹנֵה הַכֹּל vekonei hakol,

Our parents' kind deeds you recall,

זוֹכֵר חַסְדֵי אָבוֹת וְאִמְהוֹת vezocher chasdei avot ve'imahot,

You bring a savior *in due hour*,

וּמְבִיא גּוֹאֵל umevi go'el

For their remote posterity,

לְבָנֵי בְנֵיהֶם livnei veneihem,

To show your love and honesty.

לְמַעַן שְׁמוֹ בְּאַהֲבָה lema'an shemo be'ahavah.

Remember us for life,

זוֹכְרֵנוּ לְחַיִּים Zochreinu lechayim,

Ruler who delights in life,

מֶלֶךְ חֹפֵץ בְּחַיִּים melech chafetz bachayim,

and write us in the Book of Life

וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים vechotveinu besefer hachayim

for your own sake, God of life!

לְמַעַן אֱלֹהִים חַיִּים lema'anicha, Elohim chayim.

Sovereign, helper, savior, shield.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן Melech ozer umoshi'a umagen.

We bless you, Ruler,

בְּרוּךְ אַתָּה יי Baruch ata Adonai,

The shield of Abraham.

מִגֵּן אַבְרָהָם magen Avraham.

**2. Might**

You are mighty forever, Sovereign,  
 you bring life to the dead  
 and are strong in salvation—  
 You feed the living with *your* grace,  
 Revive the dead  
 with kind embrace,  
 Support the fallen, heal the sick,  
 And set the prisoners free,  
 And faithfully fulfill your trust  
 For people who sleep in the dust.  
 Who is like you, who can appear  
 Like you, Sovereign of power?  
 Ruler, both death and life you bring;  
 You make salvation flower.  
 Who is like you, Source of Mercy,  
 thinking of your creatures  
 to grant them life, in mercy.  
 To bring the dead to life, O you  
 Are firm, reliable, and true.  
 We bless you, Ruler  
 who revives the dead.

**גְבוּרוֹת**

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי  
 מְחַיֶּה מֵתִים אַתָּה  
 רַב לְהוֹשִׁיעַ  
 מְכַלְכֵּל חַיִּים בְּחֶסֶד  
 מְחַיֶּה מֵתִים  
 בְּרַחֲמִים רַבִּים  
 סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים  
 וּמַתִּיר אֲסוּרִים  
 וּמְקַיֵּם אֱמוּנָתוֹ  
 לִישְׁנֵי עָפָר  
 מִי כְמוֹךָ בְּעַל גְבוּרוֹת  
 וּמִי דוֹמֶה לָךְ  
 מֶלֶךְ מֵמִית וּמְחַיֶּה  
 וּמַצְמִיחַ יְשׁוּעָה  
 מִי כְמוֹךָ אֵב הַרְחָמִים  
 זוֹכֵר יְצוּרָיו  
 לְחַיִּים בְּרַחֲמִים  
 וְנֶאֱמַן אַתָּה  
 לְהַחְיֹת מֵתִים  
 בָּרוּךְ אַתָּה יי  
 מְחַיֶּה הַמֵּתִים

**Gevurot**

Atah gibor le'olam Adonai,  
 mechayah metim atah  
 rav lehoshi'ah—  
 Mechalkel chayim bechesed,  
 mechayah metim  
 berachamim rabim.  
 Somech noflim verofeh cholim  
 umatir asurim,  
 um'kayem emunato  
 lishnei afar.  
 Mi chamocha ba'al gevurot,  
 umi domeh lach,  
 melech memit um'chayah  
 umatzmi'ach yeshu'ah.  
 Mi chamocha, Av harachamim,  
 zocher yetzurav  
 lechayim berachamim.  
 Vene'eman ata  
 lehachayot metim.  
 Baruch ata Adonai,  
 mechayah hametim.

Selected pages from the Jewish Prayer Book: Ashkenazi Service

**3. Holiness**

You are holy, your name is holy  
and every day the holy ones  
praise you, Selah!  
Therefore, grant the fear of you,  
Sovereign God,  
to all your creatures,  
and reverence for you  
to all that you created.  
Let all creatures fear you  
and let every creature bow to you.

Let them all form a society united  
to perform your will  
wholeheartedly.  
For we have come to know,  
Sovereign God,  
that command submits to you,  
power is in your grasp,  
strength in your right hand,  
and your awesome reputation  
*stands* over all your creatures.

Therefore, grant honor, O God,  
to your people,  
praise to those who fear you,  
hope for those who seek you  
and eloquence<sup>1</sup>  
for those who yearn for you,

**קְדוּשָׁה Kedushah**

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ  
וְקָדוּשִׁים בְּכָל-יוֹם  
יְהַלְלֶנּוּךָ סֵלָה  
וּבְכֵן תֵּן פַּחְדֶּךָ  
יְיָ אֱלֹהֵינוּ  
עַל כָּל-מַעֲשֶׂיךָ  
וְאֵימָתֶךָ  
עַל-כָּל-מַה-שֶּׁבָרָאת  
וַיִּירָאוּךָ כָּל-הַמַּעֲשִׂים  
וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ  
כָּל-הַבְּרוּאִים  
וַיַּעֲשׂוּ בְלִם אֲגֻדָּה אַחַת  
לַעֲשׂוֹת רְצוֹנֶךָ  
בְּלִבְבֵּי שָׁלֵם  
כְּמוֹ שֶׁיִּדְעֶנּוּ  
יְיָ אֱלֹהֵינוּ  
שֶׁהַשְּׁלִטוֹן לְפָנֶיךָ  
עוֹז בְּיָדֶךָ  
וְגִבּוֹרָה בִּימִינֶךָ  
וְשִׁמְךָ נוֹרָא  
עַל כָּל-מַה-שֶּׁבָרָאת  
וּבְכֵן תֵּן כְּבוֹד יְיָ  
לְעַמֶּךָ  
תְּהִלָּה לִירְאֵיךָ  
וְתִקְוָה לְדוֹרְשֶׁיךָ  
וּפְתֻחוֹן פִּה  
לַמַּיְחָלִים לָךְ

Atah kadosh veshimcha kadosh,  
ukedoshim bechol yom  
yehalelucha selah.  
Uvechen ten pachdecha  
Adonai Eloheinu  
al kol ma'asecha,  
ve'eimat'cha  
al kol mah shebarata,  
veyira'ucha kol hama'asim,  
veyishtachavu lefanecha  
kol habru'im,  
veye'asu chulam agudah achat,  
la'asot retzon'cha  
belevav shalem,  
kemo sheyadanu  
Adonai Eloheinu  
shehashilton lefanecha,  
oz beyad'cha  
ugevurah biminecha,  
veshimcha nora  
al kol mah shebarata.  
Uvechen ten kavod, Adonai,  
le'amecha,  
tehilah lire'echa,  
vetikvah ledorshecha,  
ufit'chon peh  
lamyachalim lach,

<sup>1</sup> “Opening the mouth”—the ability to open one’s mouth and speak appropriately in prayer.

joy to your land,  
happiness to your city,  
vital strength  
for your servant David,  
a shining light  
for Jesse's son, your anointed,  
soon and in our time.

שְׂמֵחָה לְאַרְצָךָ  
וְשִׂשׂוֹן לְעִירֶךָ  
וְצִמְיַחַת כֶּרֶן  
לְדָוִד אַבְדֶּכָה  
וְעַרִיכַת נֵר  
לְבֶן יֵשַׁי מְשִׁיחֶךָ  
בִּמְהֵרָה בְיָמֵינוּ

simcha le'artzecha,  
vesason le'irecha,  
utzemichat keren  
leDavid avdecha,  
va'arichat ner  
leven Yishai meshichecha,  
bimherah veyameinu.

Therefore  
the righteous will see and rejoice,  
the upright will celebrate  
and the pious will shout for joy;  
injustice will close its mouth,  
and all evil will entirely  
go up in smoke  
when the Regime of Pride will pass  
from the earth.

וּבְכֵן  
צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ  
וַיִּשְׂרִים יַעֲלוּ  
וַיְחַסְדִּים בְּרִנָּה יִגִּילוּ  
וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ  
וְכָל-הָרָשָׁעָה כָּלָה  
כְּעָשָׁן תִּחְלֶה  
כִּי תַעֲבִיר מִמְּשֶׁלֶת זָדוֹן  
מִן הָאָרֶץ

Uvechen  
tzadikim yir'u veyismachu,  
visharim ya'alozu,  
vechasedim berinah yagilu,  
ve'olatah tikpatz piha,  
vechol harish'ah kulah  
ke'ashan tichleh,  
ki ta'avir memshelet zaddon  
min ha'aretz.

Then you, God, will rule alone  
over all your creatures,  
in Mount Zion, where your glory dwells,  
and in Jerusalem, your holy city,  
as it's written in your holy book:  
*Psalm 146:10* "God will reign forever,  
your God, Zion,  
from age to age: all hail to God."

וַתִּמְלֹךְ אַתָּה יי לְבַדְּךָ  
עַל כָּל-מַעֲשֵׂיךָ  
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ  
וּבִירוּשָׁלַיִם עִיר קֹדְשְׁךָ  
בְּכַתוּב בְּדִבְרֵי קֹדֶשְׁךָ  
יִמְלֹךְ יְהוָה לְעוֹלָם  
אֱלֹהֵיךָ צִיּוֹן  
לְדוֹר וָדוֹר הַלְלוּיָהּ

Vetimloch atah Adonai levadecha  
al kol ma'asecha,  
behar Tziyon mishkan kevodecha  
uvirushalayim ir kodshecha,  
kakatuv bedivrei kodshecha:  
"Yimloch Adonai le'olam,  
Elohayich, Tziyon,  
ledor vador: Halleluyah."



You are holy, your name is awesome,  
and there is no God but you,  
as it's written:

*Isaiah 5:16* "The Ruler of Hosts is made high  
through justice,  
and holy God  
is made holy through righteousness."  
We bless you, God,  
the holy Ruler.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ

וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ

בְּכַתוּב

וַיִּגְבַּהּ יְהוָה צְבָאוֹת

בַּמִּשְׁפָּט

וְהָאֵל הַקְּדוֹשׁ

נִקְדָּשׁ בְּצַדִּיקָה

בָּרוּךְ אַתָּה יי

הַמֶּלֶךְ הַקְּדוֹשׁ

Kadosh atah venorah shemecha  
ve'ein elo'ah mibal'adecha,  
kakatuv:

"Vayigbah Adonai Tzeva'ot  
bamishpat,

veha'El hakadosh

nikdash bitzdakah."

Baruch atah Adonai,

hamelech hakadosh.

Selected pages from the Rosh Hashanah Service

#### 4. Holiness of This Day

You chose us  
from all the *other* peoples.  
You gave us your love  
and took delight in us  
and raised us above  
the other peoples;  
you made us holy through your rules  
and brought us close, Sovereign,  
to serve you,  
and you bestowed on us  
your great and holy reputation.

.....*Add the shaded words on Shabbat*.....

And you gave us,  
Sovereign God,  
with love this day,

Shabbat, and this day  
of remembering,  
a day for remembering shofar sounds,  
in love,  
a holy *day* of assembly,  
recalling our Exodus from Egypt.

Because of our sins  
we were displaced from our land  
and sent far away  
from our own ground.  
So we cannot  
perform our *sacrificial* duty  
in the dwelling you chose,

#### קְדוּשַׁת הַיּוֹם Kedushat Hayom

אַתָּה בְּחַרְתָּנוּ Atah vechartanu  
מִכָּל-הָעַמִּים mikol ha'amim.  
אַהַבְתָּ אוֹתָנוּ Ahavta otanu,  
וְרָצִיתָ בָּנוּ, veratzita banu,  
וְרוֹמַמְתָּנוּ veromamtanu  
מִכָּל-הַלְשׁוֹנוֹת, mikol halshonot,  
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, vekidashtanu bemitzvotecha,  
וְקִרְבָּתָנוּ מִלְּפָנֶיךָ, vekeravtanu malkenu  
לְעַבְדְּתֶךָ, la'avodatecha,  
וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ, veshimcha hagadol vehakadosh  
עָלֵינוּ קְרָאתָ, aleinu karata.

וַתִּתֵּן-לָנוּ Vatiten lanu  
יְיָ אֱלֹהֵינוּ Adonai Eloheinu  
בְּאַהֲבָה אֶת-יוֹם ... be'ahavah et Yom ...

הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם haShabbat hazeh, ve'et yom  
הַזְכוֹרֹן הַזֶּה, hazikaron hazeh,  
יוֹם זְכוֹרֹן תְּרוּעָה, yom zichron teru'ah  
בְּאַהֲבָה be'ahavah

מִקְרָא קֹדֶשׁ mikra kodesh  
זְכוֹר לִיציאת מצרים zecher litziyat Mitzrayim.

וּמִפְּנֵי חַטָּאֵינוּ Umipnei chata'einu  
גָּלֵינוּ מֵאַרְצֵנוּ galinu me'artzenu,  
וְנִתְרַחַקְנוּ venitrachaknu  
מֵעַל אֲדָמָתָנוּ me'al admatenu.  
וְאֵין אֲנַחְנוּ יְכוּלִים Ve'ein anachnu yecholim  
לְעֲשׂוֹת חֻבוֹתֵינוּ la'asot chovoteinu  
בְּבֵית בְּחִירָתֶךָ beveit bechiratecha

the great and holy Temple  
 that bears your reputation,  
 because of the *enemy* power<sup>1</sup>  
 sent against your sanctuary.  
 May this be your will—  
 ruling God  
 and God of our ancestors,  
 merciful ruler  
 who brings children home—<sup>2</sup>  
 to return and be merciful to us  
 and to your Temple  
 in your great mercy,  
 to build it soon  
 and make it famous.<sup>3</sup>  
 Source of life, our Ruler,  
 reveal the glory of your rule  
 over us—do it soon!—  
 and let it appear and be raised  
 above us for all to see.<sup>4</sup>  
 Gather our dispersed *people*  
 from among the other nations  
 and bring them back, scattered  
 all over the world

בבית הגדול והקדוש  
 שנקרא שמך עליו  
 מפני היר  
 שנשתלחה במקדשך  
 יהי רצון מלפניך  
 יי אלהינו  
 ואלהי אבותינו ואמותנו  
 מלך רחמן,  
 המשׁיב בנים לגבולם  
 שתשוב ותרחם עלינו  
 ועל מקדשך  
 ברחמיה הרבים  
 ותבנהו מהרה  
 ותגדל כבודו  
 אבינו מלכנו  
 גלא כבוד מלכותך  
 עלינו מהרה  
 והופע והנשא עלינו  
 לעיני כל-חי  
 וקרב פזורינו  
 מבין הגוים  
 ונפוצותינו כנס  
 מירכתי-ארץ

babayit hagadol vehakadosh  
 shenikrah shimchah alav,  
 mipnei hayad  
 shenishtalcha bemikdashecha.  
 Yehi ratzon milfanecha  
 Adonai Eloheinu  
 vElohei avoteinu ve'imoteinu  
 melech rachaman,  
 hameshiv banim ligvulam—  
 shetashuv uterachem aleinu  
 ve'al mikdashcha  
 berachamecha harabim,  
 vetivnehu meherah  
 utegadel kevodo.  
 Avinu malkeinu,  
 galeh kevod malchut'cha  
 aleinu meherah,  
 vehofa vehinasei aleinu  
 le'einei kol chay.  
 Vekarev pezureinu  
 mibein hagoyim,  
 unefutzoteinu kaness  
 miyarktei aretz.

<sup>1</sup> “The great and holy house (i.e. the Temple) upon which your name is called (i.e., that bears your reputation) because of the *enemy* hand (i.e., power)”

<sup>2</sup> This line is a recent addition to the liturgy, to recognize that God restored the Jewish people to Israel.

<sup>3</sup> “And to make its glory great.”

<sup>4</sup> “Our parent, our ruler, reveal/uncover the glory of your sovereignty upon us quickly, and let it appear and be raised above us in the eyes of all living *things*.” The root גל gives us words for “roll” and “uncover”—rolling away the covering—and the word גלה takes us back to גלינו on page 325. There we were “rolled” off our land; here we pray to see God’s glory be “rolled back” to reestablish us in our land.

Bring us	וְהִבִּיאֵנוּ	Vahavi'enu
to Zion your city, in joy	לְצִיּוֹן עִירְךָ בְּרִנָּה	leTziyon ir'cha berinah
and to Jerusalem	וּלְיְרוּשָׁלַיִם	velirushalayim
your Temple <sup>5</sup>	בֵּית מִקְדָּשְׁךָ	beit mikdashcha
with lasting happiness,	בְּשִׂמְחַת עוֹלָם	besimchat olam,
.....	<i>If you consider sacrifices obsolete</i> <sup>6</sup> .....	
where our ancestors brought you	שָׁשָׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ	shesham asu avoteinu lefanecha
their required sacrifices	אֶת-קֹרְבָנוֹת חֻבוֹתֵיהֶם	et korbenot chovoteihem,
.....	<i>If you pray for the restoration of the sacrificial system</i> .....	
—there we shall perform for you	וְשָׁם נַעֲשֶׂה לְפָנֶיךָ	vesham na'aseh lefanecha
our required sacrifices—	אֶת-קֹרְבָנוֹת חֻבוֹתֵינוּ	et korbenot chovoteinu,
the daily ones	תְּמִידִים כְּסֻדְרָם	temidim kesidram
and the extra ones, properly.	וּמוֹסָפִים בְּהִלְכָתָם	umusafim kehil'chatam,
and the extra offerings	וְאֶת-מוֹסָפֵי	Ve'et musfei
of this Shabbat day and	יּוֹם הַשַּׁבָּת הַזֶּה וְ	yom haShabbat hazeh ve
of this Day of Remembering	יּוֹם הַזִּכְרוֹן הַזֶּה	yom hazikaron hazeh
.....	<i>If you consider sacrifices obsolete</i> .....	
our ancestors brought	עָשׂוּ וְהִקְרִיבוּ	asu vehikrivu
.....	<i>If you pray for the restoration of the sacrificial system</i> .....	
we shall perform and bring	נַעֲשֶׂה וְנִקְרִיב	na'aseh venakriv ...
to you lovingly,	לְפָנֶיךָ בְּאַהֲבָה	lefanecha be'ahava
to observe your wishes,	כְּמִצְוַת רֵצוֹנְךָ	kemitzvat retzonecha,
as you wrote for us	כְּמוֹ שִׁכְתַּבְתָּ עֲלֵינוּ	kemo shekatavta aleinu
in your Torah	בְּתוֹרָתְךָ	beToratecha,

<sup>5</sup> Don't be fooled. Zion isn't just a town, nor is Jerusalem just the Temple. These are all symbolic places; to be in any of them is to have our prayers answered.

<sup>6</sup> Some reason with Maimonides that the sacrificial system is obsolete, a sop to the needs of primitive worshipers. To pray for a return to such practices can seem hypocrisy. Others pray for the restoration of the Temple ritual, or pray for that ritual as a symbol of the relationship with God enjoyed by the earliest Jews.

by Moses' hand,<sup>1</sup>

עַל יְדֵי מֹשֶׁה עֲבֹדָךְ

al yedei Moshe avdecha,

spoken by your glory:<sup>2</sup>

מִפִּי כְבוֹדְךָ בְּאָמוּר

mipi chevodecha ka'amur:

..... *On Shabbat, include the Shabbat offering* .....

*Num 28:9-10* And on the Shabbat day,

וּבַיּוֹם הַשַּׁבָּת

Uveyom haShabbat

take two year-old lambs,

שְׁנַיִם כִּבְשִׁים בְּנֵי שָׁנָה

shnei chevasim benei shana,

perfect ones,

תְּמִימִם

temimim,

and eight pounds<sup>3</sup> of fine flour

וּשְׁנֵי עֶשְׂרִינִים סֹלֶת מִנְחָה

ushnei esronim solet min'cha

mixed with oil, with its wine-offering; *bring*

בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ

belulah vashemen, venisko,

the Shabbat offering on its Shabbat,

עֹלַת שַׁבָּת בְּשַׁבְּתוֹ

olat Shabbat beShabbato,

as well as the daily offering

עַל-עֹלַת הַתָּמִיד

al olat hatamid

and its wine-offering.

וְנִסְכָּה

veniskah.

..... *The Rosh Hashanah offering is based on Numbers 29:1-6* .....

In the seventh month

וּבַחֹדֶשׁ הַשְּׁבִיעִי

Uvachodesh hashevi'i,

on the first day,

בְּאֶחָד לַחֹדֶשׁ

be'echad lachodesh,

you shall hold a holy meeting;

מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם

mikrah kodesh yiheh lachem:

don't do any creative work.

כָּל-מְלָאכֶת עֲבֹדָה לֹא תַעֲשׂוּ

kol melechat avodah lo ta'asu.

This is to be a trumpet-day.

יּוֹם תְּרוּעָה יִהְיֶה לָכֶם

Yom teruah yiheh lachem.

Make an upward offering,

וַעֲשִׂיתֶם עֹלָה

Va'asitem olah

a nice smell for God:

לְרִיחַ נִיחֹחַ לַיהוָה

lerei'ach nicho'ach IAdonai,

one male young bull,

פָּר בֶּן-בָּקָר אֶחָד

par ben bakar echad,

one ram,

אֵיִל אֶחָד

ayil echad,

and seven flawless year-old lambs.

כִּבְשִׁים בְּנֵי-שָׁנָה שִׁבְעָה תְּמִימִם

kevasim b'nei shana shiva temimim.

Their grain- and wine-offerings

וּמִנְחָתָם וְנִסְבֵּיהֶם

Umin'chatam veniskeihem

as stated:

בְּמִדְבָּר

kimdubar

Twelve pounds of flour for a bull,

שְׁלֹשָׁה עֶשְׂרִינִים לַפָּר

sheloshah esronim lapar,

eight for a ram,

וּשְׁנֵי עֶשְׂרִינִים לְאֵיִל

ushenei esronim la'ayil,

<sup>1</sup> By tradition, Moses wrote the Torah down in his own hand.

<sup>2</sup> "Through the mouth of your glory, as it is said"; i.e., God spoke, Moses wrote.

<sup>3</sup> "Two tenths of an ephah"; an ephah is reckoned to be about 10 U.S. gallons; and a gallon measure would hold about four pounds of flour. Eight pounds would make a good half-dozen loaves of bread.

four for each lamb, <sup>4</sup>	וְעִשְׂרוֹן לֶכְבֵּשׁ	ve'isaron lakeves
wine for the wine-offering,	וַיַּיִן בְּנִסְכּוֹ	vayayin kenisko
two goats for atonement	וּשְׁנֵי שְׁעִירִים לְכַפֵּר	ushenei se'irim lechaper
and two perfect ones as usual,	וּשְׁנֵי תְּמִידִים כְּהִלְכָתָם	ushenei temidim kehil'chatah,
as well as the new month's upward-offering	מִלְּבַד עֹלֹת הַחֹדֶשׁ	milvad olat hachodesh
and its grain-offering,	וּמִנְחָתָהּ	umin'chatah,
the daily upward-offering and its grain-offering,	וְעֹלֹת הַתְּמִיד וּמִנְחָתָהּ	ve'olat hatamid umin'chatah,
their poured-offering as standard procedure	וְנִסְכֵיהֶם כְּמִשְׁפָּטָם	veniskeihem kemishpatam,
as a nice smell,	לְרִיחַ נִיחֹחַ	lerei'ach nicho'ach,
a fire-offering for God.	אִשֶּׁה לַיהוָה	ishesh lAdonai.

..... On Shabbat .....

They'll rejoice when you are ruler— <sup>5</sup>	יִשְׂמְחוּ בְּמַלְכוּתְךָ	Yismechu vemaalchut'cha
people who observe Shabbat	שׁוֹמְרֵי שַׁבָּת	shomrei Shabbat
and call it fun,	וְקוֹרְאֵי עֹנֵג	vekorei oneg.
who make Shabbat holy—	עִם מְקַדְּשֵׁי שְׁבִיעִי	Am mekadshei shevi'i,
they all will be content	כֻּלָּם יִשְׂבְּעוּ	kulam yisbe'u
and happy in your goodness.	וַיִּתְעַנְּגוּ מִטוֹבְךָ	vayit'angu mituvecha.
You wanted the seventh day	וּבְשִׁבְעֵי רַצִּיתָ בּוֹ	Uvash'vi'i ratzita bo
and made it holy;	וְקִדַּשְׁתָּהּ	vekidashto,
you called it the delight of days,	חֶמְדַּת יָמִים אוֹתוֹ קָרַאתָ	chemdat yamim oto karata,
a memory of the work of creation.	זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית	zecher lema'asei vereshit.

<sup>4</sup> Lit.: “Three tenths of an ephah” for a bull, two for a ram and one for a lamb; an ephah is reckoned to be about 10 U.S. gallons; and a gallon measure would hold about four pounds of flour. Twelve pounds would make a dozen loaves of bread.

<sup>5</sup> Of course, God is ruler, but this refers to God becoming accepted as ruler of the world.

*We extend the fourth berachah with the “Malchuyot” section,  
scriptural verses honoring God’s rule.*

*We begin with Aleinu, which originated in the Rosh Hashanah liturgy.*

The Sovereign of all	עֲלֵינוּ לְשַׁבַּח	Aleinu leshabe'ach
to praise we're bound,	לְאֲדוֹן הַכֹּל	la'adon hakol,
The Creative Force	לְתֵת גְּדֻלָּה	Latet gedulah
with greatness to crown,	לְיוֹצֵר בְּרֵאשִׁית	leyotzer bereshit,
Who made us like no other race	שֶׁלֹא אֲסָנִי כְּגוֹיֵי הָאָרְצוֹת	Shelo asanu kegoyei ha'aratzot
On earth, nor set us	וְלֹא שָׁמָנוּ	Velo samanu
in their place.	כְּמִשְׁפְּחוֹת הָאָדָמָה	K'mishpechot ha'adamah,
Our fate—like theirs God made it not	שֶׁלֹא שָׁם חֵלְקֵנוּ כְּהֵם	Shelo sam chelkenu kahem
But chose for us a different lot.	וְגוֹרְלָנוּ כְּכֹל-הַמּוֹנֵם	Vegoralenu kechol hamonam.
We bend the knee	וְאֲנַחְנוּ בּוֹרְעִים	Va'anachnu kor'im
and bow the head gratefully,	וּמִשְׁתַּחֲוִים וּמוֹדִים	umishtachavim umodim
Before the Ruler	לְפָנֵי מֶלֶךְ	Lifnei melech
whom rulers dread,	מַלְכֵי הַמְּלָכִים	malchei hamlachim,
The holy, blessed One—	הַקָּדוֹשׁ בְּרוּךְ הוּא	Hakadosh baruch hu;
Who stretches out the heavens,	שֶׁהוּא נוֹטֵה שָׁמַיִם	Shehu noteh shamayim
Supports the earth below;	וְיֹסֵד אֶרֶץ	Veyosed aretz,
Above, high in the sky,	וּמוֹשָׁב יְקָרוֹ	Umoshav yekaro
The Presence does bestow;	בְּשָׁמַיִם מִמַּעַל	Bashamayim mima'al,
Whose power dwells	וּשְׁכִינַת עֶזוֹ	Ushechinat uzo
In heights where none can go.	בְּגִבְהֵי מְרוֹמִים	Begovhei meromim.

Selected pages from the Rosh Hashanah Service

This is our God, there is no more;  
 Our Ruler is truth,  
 beyond whom is naught.  
 It's written in our Law:  
 Deut 4:39 "This day you must know  
 And take it to heart  
 That God is God  
 In heaven above  
 And on earth below;  
 Nothing else is."  
 So we hope in you,  
 Sovereign God,  
 soon to see  
 your splendid power,  
 to make idols pass from the earth  
 and destroy false gods,  
 to repair the world  
 in the Almighty's rule.  
 And all people  
 will call on your name,  
 to turn to you  
 all the wicked on earth.  
 They'll see and know—  
 all earth dwellers—  
 that to you each knee must bend,  
 each tongue must swear.  
 Before you, Sovereign God,  
 they will kneel and fall down,  
 and to the glory of your name  
 they will give honor.

הוא אלהינו אין עוד  
 אַפֶּס זולתו  
 אַמַּת מַלְכֵנו  
 בְּכַתוּב בְּתוֹרָתוֹ  
 וַיִּדְעַת הַיּוֹם  
 וְהִשְׁבַּחְתָּ אֶל-לִבְכֶּךָ  
 כִּי יְהוָה הוּא הָאֱלֹהִים  
 בַּשָּׁמַיִם מִמַּעַל  
 וְעַל-הָאָרֶץ מִתַּחַת  
 אֵין עוֹד.  
 עַל כֵּן נִקְוֶה לְךָ  
 יי אלהינו  
 לְרֵאוֹת מְהֵרָה  
 בְּתַפְאֵרַת עֲזֶךָ  
 לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ  
 וְהָאֱלִילִים כָּרוֹת יִכְרֹתוּן  
 לְתַקֵּן עוֹלָם  
 בְּמַלְכוּת שְׁדַי  
 וְכֹל-בְּנֵי בָשָׂר  
 יִקְרְאוּ בְּשִׁמְךָ  
 לְהִפְנוֹת אֵלֶיךָ  
 כֹּל-רָשָׁעֵי אֶרֶץ  
 יִבִּירוּ וַיִּדְעוּ  
 כֹּל-יוֹשְׁבֵי תֵבֵל  
 כִּי לְךָ תִּכְרַע כָּל-בֶּרֶךְ  
 תִּשְׁבַּע כָּל-לָשׁוֹן  
 לְפָנֶיךָ יי אלהינו  
 יִכְרְעוּ וַיִּפְלוּ  
 וְלִכְבוֹד שִׁמְךָ  
 יִקְר יִתְנוּ

Hu Eloheinu, ein od;  
 emet malkenu,  
 efes zulato.  
 Kakatuv b'Torato:  
 "Veyada'ta hayom,  
 vahashevota el levavecha  
 ki Adonai, hu ha'Elohim  
 bashamayim mima'al,  
 ve'al ha'aretz mitachat  
 ein od."  
 Al ken nekaveh lecha,  
 Adonai Eloheinu,  
 lir'ot meherah  
 betiferet uzecha;  
 leha'avir gilulim min ha'aretz,  
 vеха'elilim karot yikaretun,  
 letaken olam  
 b'emalchut shadai,  
 vechol benei vasar  
 yikre'u vishmecha,  
 lehafnot elecha  
 kol rish'ei aretz.  
 Yakiru veyed'u  
 kol yoshvei tevel,  
 ki lecha tichra kol berech,  
 tishava kol lashon.  
 Lefanecha Adonai Eloheinu  
 yichre'u veyipolu,  
 velichvod shimcha  
 yekar yitenu,



And they will all accept  
the yoke of your rule,  
that soon you may rule them  
forever and ever.

For this is your reign,  
and forever and ever  
you will rule in glory.

It's written in your Law:

*Ex. 15:18* God will be the ruler forever!

*We continue with two more quotations from Torah, then three from historical and poetic scriptural books, three from the prophetic books, and a final quotation from Torah—ten quotations altogether.*

And it's said (*Numbers 23:21*):

God saw no flaw in Jacob,  
no blemish in Israel;  
God—*Jacob's* God is with *Jacob*,  
and *Jacob* has the Ruler's friendship.<sup>6</sup>

And it's said (*Deut 33:5*):

There was a ruler in Yeshurun<sup>7</sup>  
when the people's leaders assembled,  
all Israel's tribes together.

In your holy scripture  
is written (*Psalms 22:29*):

God has the power to rule  
and governs the *other* nations.

וּיִקְבְּלוּ כָלֶם  
אֶת-עַל מַלְכוּתְךָ  
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה  
לְעוֹלָם וָעֶד  
כִּי הַמַּלְחֻת שֶׁלְּךָ הִיא  
וּלְעוֹלְמֵי עֵד  
תִּמְלֹךְ בְּכַבּוֹד  
בְּכַתוּב בְּתוֹרַתְךָ

יְהוָה | יִמְלֹךְ לְעֹלָם וָעֶד “Adonai yimloch le'olam va'ed.”

וְנֹאֵמַר  
לֹא-הָיָה אֵין בְּיַעֲקֹב  
וְלֹא-רָאָה עֵמֶל בְּיִשְׂרָאֵל  
יְהוָה אֱלֹהֵינוּ עִמּוֹ  
וְתִרְוַעַת מֶלֶךְ בּוֹ

וְנֹאֵמַר  
יְהִי בִישׁוּרֵן מֶלֶךְ  
בְּהִתְאַסֵּף רֵאשֵׁי אֵם  
יַחַד שִׁבְטֵי יִשְׂרָאֵל  
וּבְדַבְרֵי קֹדֶשׁ  
כַּתוּב לִמֶּמֶר  
כִּי לֵיהוָה הַמְּלִיכָה  
וּמוֹשֶׁל בַּגּוֹיִם

<sup>6</sup> “The friendship of the Ruler is with him (i.e., Jacob). When Balak hires Bilam to curse the Jewish people, he cannot curse them because (he realizes) God is on their side. Rashi understands תְּרִיפָה as friendship, but it's also the name of one of the shofar notes.

<sup>7</sup> Yeshurun is a poetic name for the Jewish people, associated with the complimentary root יָשַׁר (straight, upright), but sometimes used to criticize the people. This verse is from Moses' farewell address and blessing to the Jewish people; what Moses envisioned seems unclear.

And it's said (*Psalm 93:1*)

God reigns, enrobed in regal grace,  
Robed in grace and cloaked in power;  
Earth cannot slip in God's embrace;

And it's said (*Psalm 24, 7-10*):

Now raise your beams, O gates, stretch high;  
Doors of the world, reach to the sky—  
The glorious sovereign is nigh!  
Who is this sovereign glorious?  
It's mighty God, who fights for us,  
Unfailingly victorious!

Now raise your beams, O gates, stretch high;  
Doors of the world, reach to the sky—  
The glorious sovereign is nigh!  
Who is this sovereign glorious?  
The Ruler of Hosts, who fights for us;  
God is the sovereign glorious. Selah!

וְנֹאמַר

יְהוָה מֶלֶךְ גָּאוֹת לְבֶשׂ  
לְבֶשׂ יְהוָה עֹז הַתְּאֵזָר  
אֶת־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט

וְנֹאמַר

שְׁאוּ שְׁעָרִים רְאִשֵׁיכֶם  
וְהִנְשְׂאוּ פִתְחֵי עוֹלָם  
וַיָּבֹא מֶלֶךְ הַכְּבוֹד  
מִי זֶה מֶלֶךְ הַכְּבוֹד  
יְהוָה עֹזוֹ וְגִבּוֹר  
יְהוָה גִּבּוֹר מִלְחָמָה  
שְׁאוּ שְׁעָרִים רְאִשֵׁיכֶם  
וַיָּבֹא פִתְחֵי עוֹלָם  
וַיָּבֹא מֶלֶךְ הַכְּבוֹד  
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד  
יְהוָה צְבָאוֹת  
הוּא מֶלֶךְ הַכְּבוֹד סֵלָה

Vene'emar:

Adonai malach: ge'ut lavesh,  
Lavesh Adonai, oz hit'azar.  
Af tikon tevel bal timot.

Vene'emar:

Se'u she'arim rosheichem,  
vehinas'u pit'chei olam,  
veyavo melech hakavod.  
Mi zeh melech hakavod?  
Adonai izuz vegibor,  
Adonai gibor milchamah.  
Se'u she'arim rosheichem,  
use'u pit'chei olam,  
veyavo melech hakavod.  
Mi hu zeh melech hakavod?  
Adonai Tzeva'ot,  
hu melech hakavod. Selah!

Selected pages from the [www.kenes.org/kenes/kenes.htm](http://www.kenes.org/kenes/kenes.htm) service

Your servants, the prophets, wrote ( <i>Isaiah 44:6</i> ): <sup>1</sup>	וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר	Ve'al yedei avadecha hanvi'im katuv lemor:
This is what God says, Israel's ruler and savior, Ruler of Hosts:	כֹּה־אָמַר יְהוָה מֶלֶךְ־יִשְׂרָאֵל וְנֹאֲלֹ יְהוָה צְבָאוֹת	Ko amar Adonai, melech Yisra'el vego'alo, Adonai Tzeva'ot:
“I am first, I am last, and but for me there is no God.” And it's said ( <i>Obadiah 1:21</i> ):	אֲנִי רִשׁוֹן וְאֲנִי אַחֲרוֹן וּמִבְלָעֵדֵי אֵין אֱלֹהִים וְנֹאֲמַר	“Ani rishon, va'ani acharon, umibaladai ein Elohim!” Vene'emar:
And the rescuers will go up Mount Zion to judge Mount Esau— and God will be the governor. And it's said ( <i>Zechariah 14:9</i> ):	וְעָלוּ מוֹשְׁעִים בְּהַר צִיּוֹן לְשִׁפֹּט אֶת־הַר עֵשָׂו וַהַיְתָה לַיהוָה הַמְּלוּכָה וְנֹאֲמַר	Ve'alu moshi'im beHar Tziyon lishpot et Har Esav, vehayta lAdonai hamluchah. Vene'emar:
God will become ruler over all the earth; on that day will God be one and God's name be one.	וַהֲיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד	“Vehaya Adonai lemelech al kol ha'aretz: bayom hahu yih'yeh Adonai echad ushemo echad.”
In your Torah is written ( <i>Deuteronomy 6:4</i> ): Listen, <i>descendants of Israel</i> : the Ruler is our God; the Ruler is one. <sup>2</sup>	וּבְתוֹרַתְךָ כְּתוּב לֵאמֹר שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד	UveTorat'cha katuv lemor: Shema, Yisra'el: Adonai Eloheinu; Adonai echad.

<sup>1</sup> “By the hand of your servants, the prophets, *it is* written, saying”

<sup>2</sup> The **ע** of שמע and **ד** of אחד are large letters. Together, they form the Hebrew word עד “witness”; with this declaration of God's unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמא (perhaps) for שמע and אחד (another) for אחד, replacing our confident faith with agnostic uncertainty!

*After the quotations from scripture, we continue the berachah.*

O God,	אֱלֹהֵינוּ	Eloheinu
God of our ancestors,	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
reign over this entire world	מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוֹ	meloch al hol ha'olam kulo
in your glory,	בְּכְבוֹדְךָ	bichvodecha,
be raised above all the earth	וְהִנָּשֵׂא עַל כָּל הָאָרֶץ	vehinaseh al kol ha'aretz
in your <i>true</i> value;	בִּיקְרָךְ	bikarecha,
appear in your splendid power	וְהוֹפֵעַ בְּהִרְרָה גָּאוֹן עֲזוּךָ	vehofa bahadar ge'on uzecha
to all who live in your earth;	עַל כָּל יוֹשְׁבֵי תֵבֶל אֶרְצֶךָ	al kol yoshvei tevel artzecha,
let every creature know	וַיֵּדַע כָּל פֶּעוּל	veyeda kol pa'ul
that you created it,	כִּי אַתָּה פָּעַלְתָּו	ki atah pe'alto,
let everything <i>ever</i> made understand	וַיִּבִּין כָּל יָצוּר	veyavin kol yatzur
that you made it;	כִּי אַתָּה יָצַרְתָּו	ki atah yetzarto,
let them all say—	וַיֹּאמֶר כָּל	veyomar kol
<i>all</i> with breath in their nostrils—	אֲשֶׁר נִשְׁמָה בְּאִפּוֹ	asher neshamah be'apo:
“God, the God of Israel, is sovereign;	יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ	“Adonai Elohei Yisra'el melech,
<i>God's</i> reign rules everything!”	וּמַלְכוּתוֹ בְּכָל מַשְׁלָה	umalchuto bakol mashalah.”

Selected pages from the *Prayer Book for the Jewish People* service

..... *Add the shaded Shabbat material on Shabbat* .....

Sovereign God,	אֱלֹהֵינוּ	Eloheinu
our parents' God,	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
Find favor in our <i>Sabbath</i> rest.	רְצֵה בְּמִנוּחֵתָנוּ	retzei vimnuchateinu.
Hallow us with your commands,	קִדְשָׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
That in your Torah we may share.	וְתַן חֶלְקֵנוּ בְּתוֹרַתְךָ	veten chelkenu beToratecha.
Fill us from your bounty fair,	שְׂבַעֲנוּ מִטּוֹבְךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשִׂמְחֵנוּ בִישׁוּעָתְךָ	vesamcheinu bishu'atecha,
And Sovereign God, give to our care	וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ	Vehanchilenu Adonai Eloheinu
Willing in love the Sabbath dear,	בְּאַהֲבָה וּבְרַצוֹן	be'ahavah uv'ratzon
This holy day with true delight.	שַׁבַּת קִדְשֶׁךָ	Shabbat kodshecha.
Let Israel rest now, who proclaim	וַיְנַחֲחוּ בְּהַשְׂרָאֵל	Veyanuchu vah Yisra'el
The sanctity of your great name.	מִקְדָּשֵׁי שְׁמֶךָ	mekadshei shemecha.
Cleanse our hearts	וְטַהַר לִבֵּנוּ	vetaher libeinu
to serve you right	לְעִבְדֶּךָ בְּאֵמֶת	le'ovdecha be'emet.
For you are the God of truth—	כִּי אַתָּה אֱלֹהִים אֱמֶת	Ki atah Elohim emet,
your word is true and stands forever.	וּדְבָרְךָ אֱמֶת וְקַיָּם לְעַד	udevar'cha emet vekayam la'ad.
Blessed are you, God,	בְּרוּךְ אַתָּה יְיָ	Baruch atah Adonai,
ruler of the entire world,	מֶלֶךְ עַל כָּל-הָאָרֶץ	melech al kol ha'aretz,
who hallows <i>Shabbat</i> and Israel,	מִקְדֵּשׁ הַשַּׁבָּת וַיִּשְׂרָאֵל	mekadesh haShabbat veYisra'el
and the Day of Remembering.	וַיּוֹם הַזִּכָּרוֹן	veYom haZikaron.

Selected pages from [www.OrthodoxUnion.com](http://www.OrthodoxUnion.com)

## 5. Remembering

You recall the world's creation  
and note the ancient beings.  
All secrets are revealed to you,  
things hidden since creation.  
Nothing is forgotten  
before your glorious throne,  
nothing hidden from your eyes.  
You remember  
everything *ever* done;  
no single creature;  
is lost from your thought.<sup>1</sup>  
Everything is revealed and known  
to you, ruling God,  
looking ahead and seeing to  
the end of humanity,<sup>2</sup>  
when you will apply a rule to remember,<sup>3</sup>  
to note every breath and person,  
to remember the many deeds,  
the limitless host of creatures.  
You made this known from the beginning  
and revealed it long, long ago.<sup>4</sup>

Today begins your creation,<sup>5</sup>  
a commemoration of the first day.

## זְכוֹרוֹנוֹת Zichronot

אַתָּה זוֹכֵר מַעֲשֵׂה עוֹלָם  
וּפּוֹקֵד כָּל יְצוּרֵי קֶדֶם;  
לְפָנֶיךָ נִגְלוּ כָּל תַּעֲלוּמוֹת,  
וְהַמּוֹן נִסְתָּרוֹת שְׁמִיבְרֵשִׁית.  
אֵין שִׁיח'כָּח  
לִפְנֵי כִסֵּא כְבוֹדֶךָ  
וְאֵין נִסְתָּר מִנְּגִיד עֵינֶיךָ  
אַתָּה זוֹכֵר  
אֶת כּוֹל הַמַּפְעֵל  
וְגַם כּוֹל הַיְצוּר  
לֹא נִחַד מִמֶּכָּא  
הַכֹּל גָּלוּי וְיָדוּעַ  
לְפָנֶיךָ יי אֱלֹהֵינוּ  
צוֹפֶה וּמַבִּיט  
עַד סוֹף כּוֹל הַדּוֹרוֹת  
כִּי תָבִיא חֶק זִכְרוֹן  
לְהִפָּקֵד כּוֹל רוּחַ וְנַפֶּשׁ  
לְהִזָּכֵר מַעֲשִׂים רַבִּים  
וְהַמּוֹן בְּרִיּוֹת לְאֵין תַּכְלִית  
מִרְאֵשִׁית בְּזֹאת הוֹדַעְתָּ  
וּמִלְפָּנִים אוֹתָהּ גִּלִּית

זֶה הַיּוֹם תַּחֲלַת מַעֲשֶׂיךָ  
זִכְרוֹן לַיּוֹם רִשׁוֹן

Atah zocher ma'aseh olam  
ufoked kol yetzurei kedem;  
lefanecha niglu kol ta'alumot,  
vahamon nistarot shemibereshit.  
Ein shich'chah  
lifnei chiseh chevodecha,  
ve'ein nistar mineged einecha.  
Atah zocher  
et kol hamif'al,  
vegam kol hayatzur  
lo nich'chad mimeka.  
Hakol galui veyadu'ah  
lefanecha, Adonai Eloheinu,  
tzofeh umabit  
ad sof kol hadorot,  
ki tavi chok zikaron  
lehipaked kol ru'ach vanafesh,  
lehizacher ma'asim rabim,  
vahamon beriyot le'ain tachlit  
mereshit kazot hodata  
umilfanim otah gilita.

Zeh hayom techilat ma'asecha,  
zikaron leyom rishon,

<sup>1</sup> “And also, every created being is not forgotten from you.”

<sup>2</sup> “To the end of all generations.”

<sup>3</sup> I.e., long ago God made a rule (an incontrovertible plan beyond human comprehension) that one day all would be remembered. Eventually, that rule will be applied.

<sup>4</sup> וּמִלְפָּנִים — “And more than the before,” i.e., from times long, long ago.

*We quote Psalm 61:5 to make the point:*

<p>“For it’s a rule for Israel, a judgement day for Jacob’s God.” Today each state’s destiny is decreed:<sup>6</sup> which ones will see war or peace famine or plenty.<sup>7</sup> Today, each creature is noted, remembered for life or for death. Today, who is not called to account? Ah, awareness of every creature comes before you, a person’s achievements, noted deeds, a mature person’s personality,<sup>8</sup> one’s thoughts and methods, and one’s inclinations.<sup>9</sup></p>	<p>כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב וְעַל הַמְדִינֹת בּוֹ יֵאמָר אֵיזוֹ לַחֲרֵב וְאֵיזוֹ לְשָׁלוֹם אֵיזוֹ לְרָעָב וְאֵיזוֹ לְשֹׂבַע וּבְרִיּוֹת בּוֹ יִפְקְדוּ לְהַזְכִּירָם לַחַיִּים וְלַמּוֹת מִי לֹא נִפְקָד בְּהַיּוֹם הַזֶּה כִּי זָכַר כָּל הַיְצוֹר לְפָנֶיךָ בָּא מַעֲשֵׂה אִישׁ וּפְקֻדָתוֹ וְעֲלִילֹת מִצְעָדֵי גֶבֶר מַחֲשֵׁבוֹת אָדָם וְתַחְבּוּלוֹתָיו וַיִּצְרֵי מַעְלְלֵי אִישׁ</p>	<p>“Ki chok leYisra’el hu, mishpat IElohei Ya’akov.” Ve’al hamedinot bo ye’amer eizo lacherev ve’eizo lashalom, eizo lara’av ve’eizo lasovah uveriyot bo yipakedu, lehazkiram lachayim velamavet. Mi lo nifkad kehayom hazeh, ki zecher kol hayatzur lefanecha bah, ma’aseh ish ufekudato, va’allilot mitz’adei gaver, machshevot adam vetachbulotav veyitzrei ma’alelei ish.</p>
<p>Happy is one who does not forget you, a person who finds strength in you. for those who seek you shall never stumble, nor will any be disgraced if they seek refuge in you. The record of all creatures comes before you, and you probe all their deeds.</p>	<p>אֲשֶׁרִי אִישׁ שֶׁלֹּא יִשְׁכַּחֲךָ וּבֶן אָדָם יִתְאַמֵּץ בָּךְ כִּי דוֹרְשֵׁיךָ לְעוֹלָם לֹא יִכְשְׁלוּ וְלֹא יִבְלְמוּ לָנֶצַח כָּל הַחוֹסִים בָּךְ כִּי זָכַר כָּל הַמַּעֲשִׂים לְפָנֶיךָ בָּא וְאַתָּה דוֹרֵשׁ מַעֲשֵׂה כָלֵם</p>	<p>Ashrei ish shelo yishkacheka uven adam yit’ametz bach. ki dorshecha le’olam lo yikashelu velo yikalmu lanetzach kol hachosim bach ki zecher kol hama’asim lefanecha bah, ve’atah doresh ma’aseh chulam.</p>

<sup>5</sup> “This is the day of the beginning of your deeds,” i.e., our tradition holds, Rosh Hashanah is the anniversary of creation, the birthday of the world.

<sup>6</sup> “And in reference to the states (or nations), on it (i.e., this day) is said.”

<sup>7</sup> “Which *is* destined for the sword, which for peace, which for famine, which for plenty.”

<sup>8</sup> “The inclinations of the steps of a strong man,” i.e., the way a mature person tends to act.

<sup>9</sup> “And the formations of the inclinations of a person.”

Even Noah <sup>1</sup> you lovingly recalled	וְגַם אֶת נֹחַ בְּאַהֲבָה זָכַרְתָּ	Vegam et No'ach be'ahava zacharta,
and took note of him	וַתִּפְקְדֵהוּ	vatifkedehu
with salvation and mercy	בְּדַבַּר יְשׁוּעָה וְרַחֲמִים	bidvar yeshu'ah verachamim
when you brought the Flood's waters	בְּהִבִּיאֲךָ אֶת מֵי הַמַּבּוּל	bahavi'acha et mei haMabul
to destroy all creatures	לְשַׁחַת כָּל בְּשָׂר	leshachet kol basar
because of their evil tendencies.	מִפְּנֵי רָע מַעַלְלֵיהֶם	mipnei ro'ah ma'aleihem.
Meanwhile, the thought of him	עַל בֵּן זְכוֹרוֹנוֹ	Al ken zichrono
came to you, ruling God, <i>with the idea</i>	בָּא לְפָנֶיךָ יי אֱלֹהֵינוּ	bah lefanecha, Adonai Eloheinu,
to give him as many descendants	לְהַרְבוֹת זְרַעוֹ	leharbot zaro
as the dust of the earth,	כְּעַפְרוֹת תֵּבֵל	ke'afrot tevel
as many offspring as the sand of the sea, <sup>2</sup>	וְצִאֲצִאוֹ כְּחוֹל הַיָּם	vetze'etza'av kechol hayam,
as is written in your Torah ( <i>Gen 8:1</i> ):	כַּכָּתוּב בְּתוֹרַתְךָ	kakatuv beToratecha:
God thought of Noah	וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ	Vayizkor Elohim et No'ach
and the wild beasts	וְאֵת כָּל־הַחַיָּה	ve'et kol hachayah
and domesticated animals	וְאֵת כָּל־הַבְּהֵמָה	ve'et kol hab'hemah
with him in the ark;	אֲשֶׁר אִתּוֹ בַּתֵּבָה	asher ito batevah;
God sent a wind across the world,	וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ	vaya'aver Elohim ru'ach al ha'aretz,
and the waters subsided.	וַיִּשְׁכּוּ הַמַּיִם	vayashoku hamayim.

<sup>1</sup> Was Noah good, and we would expect him to be saved, or was he bad, so that his salvation was a sign of God's great mercy?

<sup>2</sup> When the world was young and empty, the promise of many descendants was a blessing, for they could carry on one's name, memory and traditions. Now, of course, our photo albums will preserve our memories for ever.



And it's said (*Exodus 2:24*):

God heard their screaming,  
and God remembered the pact  
with Abraham, Isaac  
and Jacob.

And it's said (*Leviticus 26:42*):

I remember my pact with Jacob  
and my pact with Isaac;

I remember my pact with Abraham, and I remember the earth.

In your holy scripture

is written (*Psalms 111:4*):

God made a memorial for God's miracles;  
kind and merciful is God.

And it's said (*Psalms 111:5*):

God gave food to those who respect God;  
God always remembers the pact.

And it's said (*Psalms 106:45*):

God remembered the pact with them  
and comforted them with great compassion.<sup>1</sup>

Your servants, the prophets,  
wrote (*Jeremiah 2:2*):

Go, proclaim  
to Jerusalem,<sup>2</sup>  
this is what God says:

"I remember how kind you used to be,  
how you loved me as a bride,  
following me to the wilderness,  
a land where nothing grew."<sup>3</sup>

וְנֹאֶמַר

וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם  
וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ  
אֶת־אַבְרָהָם אֶת־יִצְחָק  
וְאֶת־יַעֲקֹב

Vene'emar:

Vayishma Elohim et na'akatom;  
vayizkor Elohim et berito  
et Avraham, et Yitzchak  
ve'et Ya'akov.

וְנֹאֶמַר

וַיִּזְכְּרֵנִי אֶת־בְּרִיתִי יַעֲקֹב  
וְאֶף אֶת־בְּרִיתִי יִצְחָק

Vene'emar:

Vezecharti et beriti Ya'akov,  
ve'af et beriti Yitzchak,  
ve'af et beriti Avraham ezkor;  
ve'ha'aretz ezkor.

וְהָאָרֶץ אֲזַכֵּר

וּבְדַבְרֵי קֹדֶשׁ

כְּתוּב לְאֹמַר

Uvedivrei kodshecha

katuv lemor:

זֵכֶר עֲשָׂה לְנִפְלְאוֹתָיו

חַנּוּן וְרַחֲמוֹם יְהוָה

Zecher asah lenifle'otav,  
chanun verachum Adonai.

וְנֹאֶמַר

טָרֵף נָתַן לִירְאָיו

יִזְכֹּר לְעוֹלָם בְּרִיתוֹ

Vene'emar:

Teref natan lire'av;  
yizkor le'olam berito.

וְנֹאֶמַר

וַיִּזְכֹּר לָהֶם בְּרִיתוֹ

וַיִּנָּחֵם כְּרֹב חֲסָדָיו

Vene'emar:

Vayizkor lahem berito  
vayinachem kerov chasadav.

וְעַל יְדֵי עַבְדֶּיךָ הַנְּבִיאִים

כְּתוּב לְאֹמַר

הָלֹךְ וְקָרָאתָ

בְּאָזְנֵי יְרוּשָׁלַיִם לְאֹמַר

כֹּה אָמַר יְהוָה

Ve'al yedei avadecha hanvi'im  
katuv lemor:

Haloch vekarata

ve'oznei Yerushalayim lemor,  
ko amar Adonai:

זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ

אֲהַבַת כְּלוּלֹתַיִךְ

לְכַתֵּךְ אַחֲרַי בַּמִּדְבָּר

בְּאָרְץ לֹא זְרוּעָה

"Zacharti lach chesed ne'urayich,  
ahavat kelulotayich;

lechtech acharai bamidbar,  
be'eretz lo zeru'ah."

<sup>1</sup> "According to the abundance of God's compassion."

<sup>2</sup> "Go and call out in the ears of Jerusalem, saying."

And it's said (*Ezekiel 16:60*):

“And I remember  
my pact with you  
in the days of your youth;  
I will keep that pact forever.”

And it's said (*Jeremiah 31:19*):<sup>4</sup>

“Is Efrayim my favorite son,  
a *little* boy playing *games*?  
When I speak of him  
I think of him more and more.  
I feel sick about his situation;<sup>5</sup>  
with compassion will I pity him,”  
says God.

וְנֹאֶמַר

Vene'emar:

וְזָכַרְתִּי אֹנִי

“Vezacharti ani

אֶת־בְּרִיתִי אִתְּךָ

et beriti otach

בַּיָּמִי נְעוּרַיִךְ

bimei ne'urayich;

וְהִקְמֹתִי לְךָ בְּרִית עוֹלָם

vahakimoti lach berit olam.”

וְנֹאֶמַר

Vene'emar:

תֵּבֵן יָקִיר לִי אֶפְרַיִם

“Haven yakir li Efrayim,

אִם יֶלֶד שַׁעֲשׂוּיִם

im yeled sha'ashu'im,

כִּי־מַדֵּי דַבְּרֵי בּוֹ

ki midei dabri bo,

זָכַר אֶזְכְּרֶנּוּ עוֹד

zachor ezkerenu od;

עַל־כֵּן הָמוּ מַעֵי לוֹ

al-ken hamu me'ai lo:

רַחֵם אֶרְחַמְנוּ

“Rachem arachamenu,”

נָאִם־יְהוָה

ne'um Adonai.

<sup>3</sup> “I have remembered for your sake the kindness of your youth, the love of your bridal time, going after me to the wilderness, to a land not sown.”

<sup>4</sup> Some say this is Jeremiah 31:20, not 31:19.

<sup>5</sup> “For this reason, my innards rumble about him (I feel physical discomfort when I think of his condition)” or “my heart yearns for him.”

Sovereign God,	אֱלֹהֵינוּ וְאֱלֹהֵי	Eloheinu vElohei
our parents' God,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	avoteinu ve'imoteinu
remember us favorably <sup>1</sup>	זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ	Zochrenu bezikaron tov lefanecha,
and mark us down	וּפְקֻדְנוּ	ufokdenu
for salvation and mercy	בְּפְקֻדַת יְשׁוּעָה וְרַחֲמִים	bifkudat yeshu'ah verachamim
from skies ancient and remote; <sup>2</sup>	מִשְׁמַי שְׁמַי קֶדֶם	mishmei shemei kedem,
recall for our sake, ruling God,	וּזְכַר לָנוּ יי אֱלֹהֵינוּ	uzechor lanu, Adonai Eloheinu,
the pact, the kindness,	אֶת הַבְּרִית וְאֶת הַחֶסֶד	et habrit ve'et hachesed
the promise you made	וְאֶת הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ	ve'et hashevu'ah asher nishbata
to our ancestor Abraham	לְאַבְרָהָם אָבִינוּ	le'Avraham avinu
at Mount Moriah;	בְּהַר הַמֹּרְיָה	beHar haMoriyah,
may the Binding <sup>3</sup> appear to you,	וְהִרְאָה לְפָנֶיךָ עֲקֵדָה	vetera'eh lefanecha Akedah
when our ancestor Abraham bound	שְׁעָקֵד אַבְרָהָם אָבִינוּ	she'akad Avraham avinu
his son Isaac	אֶת יִצְחָק בְּנוֹ	et Yitzchak beno
upon the altar—	עַל גְּבֵי הַמִּזְבֵּחַ	al gabei hamizbe'ach;
he suppressed his compassion	וּכְבַשׁ רַחֲמָיו	vechavash rachamav
to do your will	לְעֲשׂוֹת רְצוֹנְךָ	la'asot retzon'cha
wholeheartedly—	בְּלִבָּב שְׁלָם	belevav shalem—
so may your mercy suppress	כֵּן יַכְבְּשׁוּ רַחֲמֶיךָ	ken yichbeshu rachamecha
your anger from being directed at us	אֶת בְּעֵסֶךָ מֵעֲלֵינוּ	et ka'as'cha me'aleinu,
and in your great goodness	וּבְטוֹבָה הַגְּדוֹל	uvetuv'cha hagadol
may your anger withdraw	יָשׁוּב חָרוֹן אַפְּךָ	yashuv charon ap'cha
from your people, your city	מֵעַמְּךָ וּמֵעִירְךָ	me'am'cha, ume'ir'cha
and your heritage.	וּמִנְחַלְתֶּךָ	uminachalatecha;

<sup>1</sup> “Remember us with a good (i.e., favorable) memory before you.”

<sup>2</sup> “And mark us down with a mark of salvation and mercy from the skies of the ancient skies.” If heaven suggests something distant (I once saw a suggestion that שְׁמַי/sky comes from שָׁם/there, meaning “over there,” a great distance away), this phrase may make it seem remote in both space and time. In this prayer, God’s kindness seems remote.

<sup>3</sup> The story is in Genesis 22, the second day’s Torah reading, on page 278. It’s notable that we ask God to suppress anger as we remember Abraham suppressing the opposite emotion, compassion.

Fulfill for us, ruling God,  
the matter  
of which you assured us in your Torah  
written by your servant Moses,  
spoken by your glory:

*Lev 26:45* “I will remember for their sake  
*my* pact with their early ancestors  
whom I brought  
from the Land of Egypt  
in the eyes of all the *world's* peoples,  
to be their God:  
I am God.”

The one who recalls all that is forgotten—  
that is you, from earliest times;  
and nothing is forgotten  
before your throne of glory.  
The Binding of Isaac—  
today, for his descendants,  
remember it with compassion.  
We bless you, ruler,  
who remembers the pact.

וְקַיִם לָנוּ יי אֱלֹהֵינוּ  
אֶת הַדָּבָר  
שֶׁהִבְטַחְתָּנוּ בְּתוֹרַתְךָ  
עַל יְדֵי מֹשֶׁה עֶבְדְּךָ  
מִפִּי כְבוֹדְךָ בְּאָמֹר  
וְזָכַרְתִּי לָהֶם  
בְּרִית רִשׁוֹנִים  
אֲשֶׁר הוֹצֵאתִי אֹתָם  
מֵאֶרֶץ מִצְרַיִם  
לְעֵינֵי הַגּוֹיִם  
לִהְיוֹת לָהֶם לֵאלֹהִים  
אֲנִי יְהוָה  
כִּי זוֹכֵר כָּל הַנִּשְׁכָּחוֹת  
אַתָּה הוּא מְעוֹלָם  
וְאִין שִׁיחָה  
לִפְנֵי כִסֵּא כְבוֹדְךָ  
וְעַקְדַת יִצְחָק  
לְזָרְעוֹ הַיּוֹם  
בְּרַחֲמִים הַזְּכוֹר  
בְּרוּךְ אַתָּה יי  
זוֹכֵר הַבְּרִית

vekayem lanu, Adonai Eloheinu,  
et hadavar  
shehivtachtanu beToratecha,  
al yedei Moshe avdecha,  
mipi chevodech ka'amur:  
“Vezacharti lahem  
berit rishonim  
asher hotzeti otam  
me'Eretz Mitzrayim  
le'einei hagoyim,  
lihyot lahem IElohim:  
ani Adonai.”  
Ki zocher kol hanishkachot  
atah hu me'olam,  
ve'ein shich'chah  
lifnei chisei chevodecha;  
va'Akedat Yitzchak  
lezar'o hayom  
berachamim tizkor.  
Baruch atah Adonai,  
zocher habrit.

Selected pages from the Kosher Prayerbook service

**6. Shofar**

In the cloud, you revealed your glory  
before your holy people,  
in order to address them;  
from the sky  
you let them hear your voice  
and revealed *yourself* before them  
in impenetrable purity.  
The entire earth  
shuddered before you,  
and created beings  
trembled because of you  
when you appeared, ruler,  
on Mount Sinai  
to teach your people  
Torah and obligations,  
letting them hear your majestic voice  
and holy words  
from tongues of flame.<sup>1</sup>  
With thunder and lightning  
you revealed *yourself* to them  
and with the sound of the shofar  
appeared to them,

**שׁוֹפְרוֹת**

אַתָּה נִגְלִיתָ בְּעֶנַן כְּבוֹדְךָ  
עַל עַם קְדֹשְׁךָ  
לְדַבֵּר עִמָּם  
מִן הַשָּׁמַיִם  
הִשְׁמַעְתָּם קוֹלְךָ  
וְנִגְלִיתָ עֲלֵיהֶם  
בְּעֶרְפְּלֵי טוֹהַר  
גַּם כָּל הָעוֹלָם כָּלוּ  
חֵל מִפְּנֵיךָ  
וּבְרִיּוֹת בְּרֵאשִׁית  
חָרְדוּ מִמֶּךָ  
בְּהִגְלוֹתְךָ מִלְּכֵנוּ  
עַל הַר סִינַי  
לְלַמֵּד לְעַמְּךָ  
תּוֹרָה וּמִצְוֹת  
וְתִשְׁמִיעַ אֶת הוֹד קוֹלְךָ  
וְדַבְּרוֹת קְדֹשְׁךָ  
מִלֵּהָבוֹת אֵשׁ  
בְּקֹלֹת וּבְרָקִים  
עֲלֵיהֶם נִגְלִיתָ  
וּבְקוֹל שׁוֹפָר  
עֲלֵיהֶם הוֹפַעְתָּ

**Shofarot**

Atah nigleитай ba'an an kevodecha  
al am kodshecha  
ledaber imam;  
min hashamayim  
hishmatam kolecha,  
venigleитай aleihem  
be'artalei tohar.  
Gam kol ha'olam kulo  
chol mipanecha,  
uveriyot bereshit  
chordu mimeka  
behigalot'cha, malkeinu,  
al Har Sinai  
lelamed le'am'cha  
Torah umitzvot,  
vatashmi'em et hod kolecha,  
vedibrot kodshecha  
milahavot esh.  
Bekolot uverakim  
aleihem nigleитай,  
uvekol shofar  
aleihem hofatah,

<sup>1</sup> See Exodus 19:16 ff.

as is written in your Torah (*Exodus 19:16*):

On the third day  
when it was morning  
there was thunder and lightning,  
heavy cloud on the mountain,  
and the shofar sounding very loud.  
They were all afraid, the people  
in the camp.

And it's said (*Exodus 19:19*):

The sound of the shofar  
grew stronger and stronger;<sup>2</sup>  
Moses would speak  
and God would answer him as a sound.<sup>3</sup>

And it's said (*Exodus 20:18*):

All the people saw<sup>4</sup> the thunder  
and lightning,  
the sound of the shofar  
and the smoking mountain,  
so the people grew afraid;  
they moved *back* and stood far away.

In your holy scripture  
is written (*Psalms 47:6*):

God ascended with a “*teru'ah*,”  
God *ascended* with shofar blast.

כַּכַּתוּב בְּתוֹרַתְךָ      kakatuv beToratecha:  
וַיְהִי בַיּוֹם הַשְּׁלִישִׁי      Vayehi vayom hashlishi  
בַּהֵיְת הַבֹּקֶר,      biheyot haboker,  
וַיְהִי קוֹל וּבְרָקִים      vayehi kolot uverakim  
וַעֲנַן כָּבֵד עַל-הַהָר      ve'anana kaved al hahar  
וְקוֹל שׁוֹפָר חָזָק מְאֹד;      vekol shofar chazak me'od;  
וַיַּחְרַד כָּל-הָעָם      vayecherad kol ha'am  
אֲשֶׁר בַּמַּחֲנֶה.      asher bamachaneh.  
וַנֹּאמַר      Vene'amar:  
וַיְהִי קוֹל הַשׁוֹפָר      Vayehi kol hashofar  
הוֹלֵךְ וְחֹזֵק מְאֹד;      holech vechazek me'od;  
מִשָּׁה יִדְבֵר      Moshe yedaber  
וְהָאֱלֹהִים יַעֲנֵנוּ בְּקוֹל      v'eha'Elohim ya'anenu vekol.  
וַנֹּאמַר      Vene'amar:  
וְכָל-הָעָם רֹאִים אֶת-הַקּוֹלֹת      Vechol ha'am ro'im et hakolot  
וְאֶת-הַלְּפִידִם      ve'et halapidim  
וְאֶת קוֹל הַשׁוֹפָר      ve'et kol hashofar  
וְאֶת-הַהָר עָשָׁן      ve'et hahar ashen,  
וַיֵּרָא הָעָם      vayar ha'am  
וַיִּנְעֻוּ וַיַּעֲמֵדוּ מֵרָחֵק      vayanu'u, vaya'amdu merachok.  
וּבַדְּבָרֵי קֹדֶשׁ      Uvedivrei kodshecha  
כַּתוּב לְאֹמַר      katuv lemor:  
עֲלָה אֱלֹהִים בְּתִרְעוּעָה      Alah Elohim bitru'ah,  
יְהוָה בְּקוֹל שׁוֹפָר.      Adonai bekol shofar.

<sup>2</sup> The Hebrew idiom is literally “went and *was* very strong.”

<sup>3</sup> When God spoke to Moses under normal circumstances, it's not clear who else could hear. In this case, everyone could have heard both Moses and God.

<sup>4</sup> Normally, people don't “see” a sound. Either these sounds are special, visible sounds, or “see” is used figuratively—they “perceived” the sights and sounds.

And it's said (*Psalms* 98:6):

With trumpets and shofar blasts  
shout praise to the ruler, God.

And it's said (*Psalms* 81:4-5):

Let shofar blasts hail the new moon<sup>5</sup>

To mark our day's festivity.

For this is Israel's rule,

Studied in God's own school!<sup>6</sup>

And it's said (*Psalms* 150):

Hail God!

Hail God for holiness,

Hail *God* for far-reaching power,

Hail *God* as a role model,

Hail *God* according to *God's* greatness,

Hail *God* with the trumpet blast,

Hail *God* with harp and lyre,

Hail *God* with cymbals and dance,

Hail *God* with strings and song,

Hail *God* with loud music,

Hail *God* with loud voices!

Let every living thing hail God—

Hail God!

Your servants, the prophets,

wrote (*Isaiah* 18:3):

All who live on land and dwell on earth will  
look when the banner is raised *on the hills*  
and listen when the shofar is sounded.

וְנֹאֲמַר

Vene'emar:

בְּחִצְצֹרֹת וְקוֹל שׁוֹפָר  
הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה

Bachatzotzrot vekol shofar

hari'u lifnei hamelech Adonai.

וְנֹאֲמַר

Vene'emar:

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר  
בַּכֶּסֶה לַיּוֹם חֲגֵינוּ

Tik'u vachodesh shofar,

Bakeseh leyom chageinu.

כִּי חֹק לְיִשְׂרָאֵל הוּא  
מִשְׁפַּט לֵאלֹהֵי יַעֲקֹב

Ki chok leYisra'el hu,

Mishpat l'Elohei Ya'akov.

וְנֹאֲמַר

Vene'emar:

הַלְלוּ יְהוָה

Haleluyah!

הַלְלוּ אֱלֹהֵי בְקִדְשׁוֹ

Halelu El bekodsho,

הַלְלוּהוּ בִרְקִיעַ עֻז׃

Haleluhu birki'ah uzo.

הַלְלוּהוּ בְּגִבּוֹרֹתָיו

Haleluhu vigvurotav,

הַלְלוּהוּ כֶרֶב גּוּדְלוֹ

haleluhu kerov gudlo.

הַלְלוּהוּ בְּתַקַּע שׁוֹפָר

Haleluhu beteka shofar,

הַלְלוּהוּ בְּנֶגֶל וְכִנּוֹר

haleluhu benevel vechinor.

הַלְלוּהוּ בְּתוֹף וּמַחּוֹל

Haleluhu betof umachol,

הַלְלוּהוּ בְּמִנִּים וְעוּגָב

haleluhu beminim ve'ugav.

הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע

Haleluhu vetziltzelei shama,

הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה

haleluhu betziltzelei teru'ah.

כֹּל הַנְּשָׁמָה תְהַלֵּל יְהוָה

Kol han'shamah tehalet Yah,

הַלְלוּ יְהוָה

Haleluyah!

וְעַל יְדֵי עַבְדֶּיךָ הַנְּבִיאִים

Ve'al yedei avadecha hanvi'im

כַּתוּב לֵאמֹר

katuv lemor:

כָּל־יֹשְׁבֵי תֵבֶל וְשׁוֹכְנֵי אֶרֶץ

Kol yoshvei tevel veshochnei aretz,

כִּינְסוּ נֶס הַרִים תִּרְעוּ

kinso nes harim tir'u

וְכַתְּקַע שׁוֹפָר תִּשְׁמָעוּ

vechitko'ah shofar tishma'u.

<sup>5</sup> The new moon perhaps means Rosh Hashanah, when we use this and the next verse for evening kiddush.

<sup>6</sup> "A judgement for the God of Jacob."

And it's said (*Isaiah 27:13*):

On that day

a great shofar will sound;

those lost in Assyria will come,

and those scattered in Egypt;

they will worship God

on the holy hill, in Jerusalem.

And it's said (*Zechariah 9:14-15*):

God will appear to them;

God's arrow will dart like lightning,

ruling God will sound the shofar

and march through southern storms;

the Ruler of Hosts will protect them.

So may you protect your people Israel

with your peace.

Our God

and God of our ancestors,

sound a great shofar

for our freedom

and raise a banner to gather our exiles.

Gather our dispersed *people*

from among the other nations

and bring them back, *though they are* scattered

all over the world.

Bring us

to Zion your city, in joy

and to Jerusalem

your Temple

with lasting happiness,

וְנֹאמַר

וְהָיָה בַיּוֹם הַהוּא

וְתִקַּע בְּשׁוֹפָר גָּדוֹל

וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אַשּׁוּר

וְהִנְדַּחִים בְּאֶרֶץ מִצְרַיִם

וְהִשְׁתַּחֲוּ לַיהוָה

בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַיִם

וְנֹאמַר

וַיהוָה עֲלֵיהֶם יֵרָאֶה

וַיֵּצֵא כִבְרָק חֲצוּז

וַאֲדַנֵּי יְהוָה בְּשׁוֹפָר יִתְקַע

וְהָלַךְ בְּסַעֲרוֹת תֵּימָן

וַיהוָה צְבָאוֹת יִגֵּן עֲלֵיהֶם

כֵּן תִּגֵּן עַל עַמֶּךָ יִשְׂרָאֵל

בְּשָׁלוֹמֶךָ

Vene'emar:

Vehayah bayom hahu

yitakah beshofar gadol

uva'u ha'ovdim be'Eretz Ashur

vehanidachim be'Eretz Mitzrayim,

vehishtachavu lAdonai

behar hakodesh bi Yerushalayim.

Vene'emar:

VAdonai aleihem yera'eh

veyatzah chabarak chitzo;

vAdonai Elohim bashofar yitkah

vehalach besa'arot Teiman:

Adonai Tzeva'ot yagen aleihem.

Ken tagen al am'cha Yisra'el

bishlomecha.

אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

תִּקַּע בְּשׁוֹפָר גָּדוֹל

לְחֵירוֹתֵינוּ

וְשָׂא נֶס לְקַבֵּץ גְּלוּיֹתֵינוּ

וְקָרַב פְּזוּרֵינוּ

מִבֵּין הַגּוֹיִם

וּנְפּוּצוֹתֵינוּ כַּנֶּס

מִיַּרְכְּתֵי-אֶרֶץ

וְהִבִּיאֵנוּ

לְצִיּוֹן עִירְךָ בְּרִנָּה

וּלְיִרוּשָׁלַיִם

בֵּית מִקְדָּשְׁךָ

בְּשִׂמְחַת עוֹלָם

Eloheinu

vElohei avoteinu ve'imoteinu,

teka beshofar gadol

lecheruteinu,

vesah ness lekabetz galuyoteinu.

Vekarev pezureinu

mibein hagoyim,

unefutzoteinu kaness

miyarktei aretz.

Vahavi'enu

leTziyon ir'cha berinah

velirushalayim

beit mikdashcha

besimchat olam,



.....	<i>If you consider sacrifices obsolete</i>	.....
where our ancestors brought you their required sacrifices.	שָׁשָׁם אָשׁוּ אַבוֹתֵינוּ לְפָנֶיךָ אֶת-קֶרְבָּנוֹת חוֹבוֹתֵיהֶם	shesham asu avoteinu lefanecha et korbenot chovoteihem,
.....	<i>If you pray for the restoration of the sacrificial system</i>	.....
—there we shall perform for you our required sacrifices.	וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת-קֶרְבָּנוֹת חוֹבוֹתֵינוּ	vesham na'aseh lefanecha et korbenot chovoteinu,
It's commanded us in your Torah, <i>written</i> by Moses' hand, <sup>7</sup> spoken by your glory: <sup>8</sup> ( <i>Numbers 10:10</i> )”	כִּמְצֻוָּה אֵלֵינוּ בְּתוֹרַתְךָ עַל יְדֵי מֹשֶׁה עֲבָדְךָ מִפִּי כְבוֹדְךָ בְּאָמֹר	kimtzuva aleinu beToratecha, al yedei Moshe avdecha, mipi chevodecha ka'amur:
On your festive days, special occasions and new moons, blow the trumpets over your burnt offerings and your wholeness sacrifices; they will serve as a reminder for you before your God.	וּבְיָוֶם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֳדָשֵׁיכֶם וּתְקַעְתֶּם בַּחֲצֹצְרוֹת עַל עֹלֹתֵיכֶם וְעַל זִבְחֵי שַׁלְמֵיכֶם וְהָיוּ לָכֶם לְזִכְרוֹן לְפָנַי אֱלֹהֵיכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר וּמְאִזִּין תְּרוּעָה וְאִין דּוֹמָה לָךְ בְּרוּךְ אַתָּה יי שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים	Uveyom sim'chat'chem uvemo'adeichem uveroshei chodsheichem, utekatem bachatzotzrot al oloteichem ve'al zivchei shalmeichem, vehayu lachem lezikaron lifnei Eloheichem, ani Adonai, Eloheichem. Ki atah shome'ah kol shofar, uma'azin teru'ah ve'ein domeh lach. Baruch atah, Adonai, shome'ah kol teru'at amo Yisra'el berachamim.
I am the ruler, your God. For you hear the sound of the shofar and listen to its blast, and nothing compares to you. We bless you, ruler, who hears the sound of the shofar-blast of God's people Israel, with mercy!		

<sup>7</sup> By tradition, Moses wrote the Torah down in his own hand.

<sup>8</sup> Lit: “Through the mouth of your glory, as it is said”; i.e., God spoke, Moses wrote.

## 7. Temple Service

Sovereign God, take delight  
in your people Israel  
and in their prayer,  
and restore the Temple service  
to the sanctuary of your house,  
and accept Israel's fires and<sup>9</sup>  
their prayer with love  
and delight,  
and may the worship of your people  
Israel be forever to your liking.  
And may our eyes witness  
your return to Zion, in mercy.  
Blessed are you, Sovereign;  
you return your presence to Zion.

## 8. Thanks

We thank you,  
because you are our God  
and God of our ancestors  
forever,  
rock of our lives,  
shield of our salvation—  
it's you from age to age.

## עֲבוֹדָה

רְצֵה יי אֱלֹהֵינוּ  
בְּעַמְךָ יִשְׂרָאֵל  
וּבְתַפְלָתָם  
וְהִשָּׁב אֶת הָעֲבוֹדָה  
לְדַבִּיר בֵּיתְךָ  
וְאִשֵּׁי יִשְׂרָאֵל  
וּתְפִלָּתָם בְּאַהֲבָה  
תִּקְבַּל בְּרָצוֹן  
וְתִהְיֶה לְרָצוֹן תָּמִיד  
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ  
וְתִחְזְיֶנָּה עֵינֵינוּ  
בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים  
בְּרוּךְ אַתָּה יי  
הַמְּחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן

## Avodah

Retze Adonai Eloheinu  
be'amcha Yisra'el  
uvitfilatam,  
vehashev et ha'avodah  
lidvir beitecha,  
ve'ishei Yisra'el  
utefilatam be ahavah  
tekabel beratzon,  
utehi leratzon tamid  
avodat Yisra'el amecha.  
Vetechezena eineinu  
beshuvcha leTziyon berachamim.  
Baruch atah Adonai,  
hamachazir shechinato leTziyon.

## מוֹדִים

מוֹדִים אֲנַחְנוּ לָךְ  
שְׂאֵתָה הוּא יי אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ  
לְעוֹלָם וָעֶד  
צוּר חַיֵּינוּ  
מָגֵן יִשְׁעֵנוּ  
אַתָּה הוּא לְדוֹר וָדוֹר

## Modim

Modim anachnu lach  
sha'atah hu Adonai Eloheinu  
vElohei avoteinu ve'imoteinu  
le'olam va'ed.  
Tzur chayeinu,  
magen yish'enu,  
ata hu ledor vador.

<sup>9</sup> Include the shaded words if you favor the restoration of the sacrificial system.

We'll thank you	נודה לך	Nodeh lecha
and declare your praise	ונספר תהלתך	unesaper tehilatecha
For our lives,	על חיינו	al chayeinu
which in your hand you hold;	המסורים בידך	ham'surim beyadecha,
Our souls,	ועל נשמותינו	ve'al nishmoteinu
which in your care are told;	הפקודות לך	hapekudot lach,
Your miracles,	ועל נסיה	ve'al nisecha
with us every day,	שבכל-יום עמנו	shebechol yom imanu,
Your wonders	ועל נפלאותיה	ve'al nifle'otecha
and abundant boons	וטובותיה	vetovotecha
That are with us	שבכל עת	shebechol et,
evening, morn, and noon.	ערב ובקר וצהריים	erev vavoker vetzohorayim.
Your mercies never end; the One	הטוב כי לא כלו רחמיך	Hatov ki lo chalu rachamecha,
<i>All good and merciful and blessed,</i>	והמרחם	vehamrachim
Whose kindnesses are never done.	כי לא תמו חסדיך	ki lo tamu chasadecha,
In you our hopes forever rest.	מעולם קוינו לך	me'olam kivinu lach.
And for all these things may your	ועל כלם	Ve'al kulam
name be blessed and exalted,	יתברך ויתרומם	yitbarach veyitromam
O our Ruler,	שמך מלכנו	shimcha malkenu
constantly, and for ever.	תמיד לעולם ועד	tamid le'olam va'ed.
And write down for a good life all	ובכתוב לחיים טובים	Uchetov lechayim tovim
the children of <i>those with whom</i>	כל-בני בריתך	kol benei veritecha.
<i>you made your agreement!</i>		
And all the living will thank you (selah),	וכל החיים יודוך סלה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	ויהללו את שמך באמת	vihalelu et shimcha be'emet,
the God who is our salvation and help	האל ישועתנו ועזרתנו	ha'El yeshu'atenu ve'ezratenu
(selah).	סלה	selah.
.....Bow at "Baruch"; straighten up at "Adonai.".....		
Blessed are you, Sovereign,	ברוך אתה יי	Baruch atah Adonai,
whose reputation is good,	הטוב שמך	hatov shimcha
and to whom thanks are due.	ולך נאה להודות	ulecha na'eh lehodot.

**9. Peace**

Grant peace on earth,<sup>10</sup>  
 goodness and blessing,  
 grace, kindness and mercy  
 for us and all Israel,  
 your people.  
 Bless us all, O Source of life,  
 as one, in the light of your presence.  
 For in the light of your presence  
 you gave us, Sovereign God,  
 the Torah of life,  
 the love of kindness,  
 righteousness and blessing,  
 mercy, life and peace.  
 And it's good in your eyes  
 to bless your people Israel  
 at every time and in every hour  
 with your peace.  
 In the Book of Life,  
 blessing and peace  
 and good livelihood,  
 may we be remembered and written  
 down before you—we and all your  
 people, the descendants of Israel—  
 for good life and peace.  
 We bless you, Ruler  
 who makes peace.

**שְׁלוֹם**

שִׁים שְׁלוֹם בְּעוֹלָם  
 טוֹבָה וּבְרָכָה  
 חֵן וְחֶסֶד וְרַחֲמִים  
 עֲלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל  
 עִמָּךְ  
 בְּרַכְנוּ אָבִינוּ כָּלֵנוּ  
 כְּאֶחָד בְּאוֹר פְּנֵיךְ  
 כִּי בְּאוֹר פְּנֵיךְ  
 נָתַתָּ לָנוּ יי אֱלֹהֵינוּ  
 תּוֹרַת חַיִּים  
 וְאַהֲבַת חֶסֶד  
 וְצְדָקָה וּבְרָכָה  
 וְרַחֲמִים וְחַיִּים וְשְׁלוֹם  
 וְטוֹב בְּעֵינֶיךָ  
 לְבָרֶךְ אֶת-עַמָּךְ יִשְׂרָאֵל  
 בְּכֹל-עֵת וּבְכֹל-שָׁעָה  
 בְּשִׁלּוּמֶךָ  
 בְּסֵפֶר חַיִּים  
 בְּרָכָה וְשְׁלוֹם  
 וּפְרִנָּסָה טוֹבָה  
 נִזְכָּר וְנִכְתָּב לְפָנֶיךָ  
 אֲנַחְנוּ וְכָל-עַמָּךְ  
 בֵּית יִשְׂרָאֵל  
 לְחַיִּים טוֹבִים וּלְשְׁלוֹם  
 בְּרוּךְ אַתָּה יי  
 עוֹשֵׂה הַשְׁלוֹם

**Shalom**

Sim shalom ba'olam  
 tovah uv'rachah  
 chen vachessed verachamim  
 aleinu ve'al kol Yisra'el  
 amecha.  
 Bar'chenu avinu kulanu  
 ke'echad be'or panecha,  
 ki ve'or panecha  
 natata lanu, Adonai Eloheinu,  
 Torat chayim  
 ve'ahavat chesed  
 utzedaka uveracha  
 verachamim vechayim veshalom.  
 Vetov be'einecha  
 levarech et amcha Yisra'el,  
 bechol et uvechol sha'ah  
 bishlomecha.  
 BeSefer Chayim  
 beracha veshalom  
 ufarnasa tova,  
 nizacher venikatev lefanecha,  
 anachnu vechol amcha  
 Beit Yisra'el  
 lechayim tovim uleshalom.  
 Baruch atah Adonai,  
 oseh hashalom.

<sup>10</sup> Some contemporary liturgists add the shaded word to pray for peace on earth.

## Personal Prayers

My God,  
keep bad words from my tongue,  
and lies from my lips.  
Let me not try to answer those who  
curse me, and let my spirit be *as still*  
as dust to everyone.

Open my heart with your teaching  
that my spirit may follow your rules.  
And all those who plan harm for me,  
quickly upset their designs  
and spoil their plans.

Do it for the sake of your name;  
do it for the sake of your right hand;  
do it for the sake of your holiness;  
do it for the sake of your law.

*Ps 60:7* “To save your devoted followers,  
let your right hand rescue *us*,  
and answer me!”

*Ps 19:15* “May what I say be to your liking—  
and what I think—

O God, my rock and my savior.”  
The One who makes peace on high,  
will make peace  
for us and for all Israel.

Now you say, “That’s right.”

אֱלֹהֵי  
נִצּוֹר לְשׁוֹנֵי מַרְעַ  
וּשְׁפָתַי מִדְּבַר מִרְמָה  
וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם  
וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה

Elohai,  
netzor leshoni mera,  
usefatai midaber mirmah.  
Velimkalelai nafshi tidom,  
venafshi ke’afar lakol tihyeh.

פֶּתַח לִבִּי בְּתוֹרַתְךָ  
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי  
וְכֹל-הַחֹשֶׁשִׁים עָלַי רָעָה  
מִהֲרָה הַפֵּר עֲצָתָם  
וְקַלְקַל מַחֲשַׁבְתָּם  
עֲשֵׂה לְמַעַן שְׁמֶךָ  
עֲשֵׂה לְמַעַן יְמִינֶךָ  
עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ  
עֲשֵׂה לְמַעַן תּוֹרַתְךָ  
לְמַעַן יִחַלְצֵנוּ יְדֵי־יָדְיֶיךָ  
הוֹשִׁיעָה יְמִינֶךָ  
וְעֲנֵנִי

Petach libi beToratecha,  
uvemitzvoteycha tirdof nafshi.  
Vechol hachoshvim alai ra’ah,  
meherah hafer atzatham  
vekalkel machashavtam.  
Aseh lema’an shemecha,  
aseh lema’an yeminecha,  
aseh lema’an kedushatecha,  
aseh lema’an Toratecha.  
“Lema’an yechaltzun yedidecha,  
hoshi’ah yemin’cha,  
va’aneni.”

יְהִי לְרָצוֹן אֲמֵרֵי־פִי  
וְהִגִּינוּ לִבִּי לְפָנֶיךָ  
יְהוָה צוּרִי וְגֹאֲלִי  
עֲשֵׂה שְׁלוֹם בְּמִרְמָוִי  
הוּא יַעֲשֵׂה שְׁלוֹם  
עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל  
וְאָמְרוּ אָמֵן

“Yiheyu leratzon imrei fi  
vehegyon libi lefanecha,  
Adonai tzuri vego’ali.”  
Oseh shalom bimromav,  
hu ya’aseh shalom  
aleinu ve’al kol Yisra’el,  
ve’imru: “Amen.”

## Personal Prayers Continued

May this be what you want,  
our Sovereign God  
and God of our ancestors:  
that the Temple be rebuilt  
soon, in our days,  
and restore our rights in your Torah,  
and there we shall serve you in fear  
as in days of old  
and years long past.

*Malachi 3:4* "For God *it will be* a pleasure,  
the offering of Judah and Jerusalem,  
as in days of old  
and years long past."

יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
יְי אֱלֹהֵינוּ	Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
בְּמִהְרָה בְּיָמֵינוּ	bimherah veyameinu
וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ	veten chelkenu beToratecha
וְשָׂם נַעֲבֹדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah
בְּיָמֵי עוֹלָם	kimei olam
וּכְשָׁנִים קְדְמוֹנִיּוֹת	ucheshanim kadmoniyot.
וְעָרְבָה לַיהוָה	"Ve'orvah lAdonai
מִנְחַת יְהוּדָה וִירוּשָׁלַיִם	min'chat Yehudah virushalayim
בְּיָמֵי עוֹלָם	kimei olam
וּכְשָׁנִים קְדְמוֹנִיּוֹת	ucheshanim kadmoniyot."

Selected pages from the *Positively Jewish Service*