I ROSH HASHANAH: EVENING SERVICE: PRAYERS FOR HEALING

Prayer for Healing

HEAL US NOW

R’fa-einu, Adonai, v’neirafei;

hoshi-einu v’nivasheih.

El karov l’cho/ korav.

Ach karov l’rei/av yisho.

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

REFRAIN

El na r’fa na.

Oh, please, heal us now.

R’fuat hane/esh urfuat haguf.

r’fuah sh’leimah.

Heal us now, heal us now.

Hoshia et-amecha

uvareich et-nachalatecha

ureim v’nas’eim ad haolam.

Mi shebeirach avoteinu

Mi shebeirach imoteinu

ana, Adonai, hoshia na.

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

More prayers for healing are on pages 244-45.

HEAL US NOW. Lyrics by Cantor Leon Sher (b. 1958).
Blessing Before the Haftarah

Baruch atah, Adonai, Eloheinu melech haolam, asher bachi char bini'im tovim, v'ratzah v'divrei hem hane'emarim be-emet.

Blessed are You, our God Eternal, supreme Power of the universe, who called forth noble prophets to speak the truth.

Baruch atah, Adonai, haboch e ir baTorah, uvMosheh avdo, uvYisrae l amo, uvinvi ·e i ha ·emet vatzedek.

Blessed are You, God of eternity, who delights in the Torah; in Moses, God’s servant; in Israel, God’s people; and in prophets of truth and right.

Blessing After the Haftarah

Baruch atah, Adonai,
Eloheinu melech haolam,
tzur kol haolamim,
tzadik b’chol hadorot;
haEl hane·eman, ha·omeir v’oseh,
hamdabeir umkayeiim —
shokol d’varav emet vatzedek.
Ne·eman atah hu, Adonai Eloheinu,
v’ne·emanim d’varecha;
v’davar echad mid’varecha achor lo
yashuv reikam —
ki El melech ne·eman v’rachaman atah.

Blessed are You, our God Eternal, supreme Power of the universe, Rock of all ages, Source of justice in all generations, God in whom faithfulness abides, whose word is deed, whose every utterance bespeaks truth and righteousness. Faithful are You, our God Eternal, and faithful Your words — not one of them rings hollow — for Yours is a reign of loyalty and compassion.

Baruch atah, Adonai, haEl hane·eman b’chol d’varov.
Blessed are You, God of eternity: You are true to Your word.

Racheim al Tziyon,
ki hi beit chayeinu;
v’laaluvat nefesh toshia bimheirah
v’yameinu.

Have mercy on Zion, our spiritual home. And, through us, hasten Your redemption of the downcast and disheartened.

Baruch atah, Adonai, m’samei·ach Tziyon b’vaneha.
Blessed are You, God of eternity, who brings joy to Zion through her sons and daughters.
ALTERNATIVE Haftarah Blessing

Baruch atah, Adonai,
Eloheinu melech haolam,
tzur kol haolamim,
tzadik b’chol hadorot;
aeI hane-eman haomeir v’oseh,
hamdabeir um’kayelim —
shekol d’varav emet vatzedek.
Al haTorah, v’al haavodah,
v’al han’vi-im,
[v’al yom haShabbat hazeh,]
v’al Yom HaZikaron hazeh,
shenata’ lanu, Adonai Eloheinu,
[likdushah v’limnuchah,]
I’chavod ultifaret —
al hakol, Adonai Eloheinu,
anachnu modim lach, umvar’chim otach.
Yitbarach shimcha b’fi kol chai tamid
I’olam va-ed;
udvar’cha emet v’kayam laad.

Blessed are You, our God Eternal, supreme Power of the universe, Rock of all ages, Source of justice in all generations, God in whom faithfulness abides, whose word is deed, whose every utterance bespeaks truth and righteousness. Our God Eternal, for these gifts we thank You and bless You: Torah, worship, the books of the prophets; [this Sabbath day] and this Day of Remembrance—given to us [for holiness and rest,] for honor and dignity. Let all life bless Your name continually, to the end of time, so that Your truth will endure forever.
Sam'cheinu, Adonai Eloheinu, b'Eliyahu hanavi avdecha, uvmalchut beit David m'shichecha. Bimheirah yavo v'yageil libeinu; al kiso lo yeishev-zar, v'lo yinchalu od acheirim et k'vodo. Ki v'shem kodsh'cha nishbata lo, shelosh nefesh l'olam va·ed.

Inspire joy among us, our God Eternal, through Your servant the prophet Elijah. Gladden our hearts through the House of David; and may sparks of David's reign soon grow bright enough for us to see — a beam of light in the darkness, a promise of perfection.

Baruch atah, Adonai, magein David.

Blessed are You, God of eternity, Shield of David.
Our God Eternal, for these gifts we thank You and bless You: Torah, worship, the books of the prophets; [this Sabbath day] and this Day of Remembrance — given to us [for holiness and rest,] for honor and dignity.

Let all life bless Your name continually, to the end of time, so that Your truth will endure forever.
Through the Eternal My Heart Knows Joy (I Samuel 1:1–2:10)

And there was a man from Ramatayim­tzofim, from the hills of Ephraim, whose name was Elkanah (“God Creates”) son of Yerocham son of Elihu son of Tzuf, an Ephraimite. 2 And he had two wives; one named Channah (“Grace”) and the other named Peninnah (“Pearl”). Peninnah had children and Channah had no children. 3 And this man would go up from his town every year to worship at Shiloh and make offerings to the Eternal of Heaven’s Hosts. And there Eli’s two sons, Chofni and Pinchas, were priests of the Eternal. 4 And on the day when Elkanah would make offerings, he would give portions to his wife Peninnah and to each of her sons and daughters. 5 And to Channah he would give a special portion, because he loved Channah and the Eternal had closed her womb. 6 And her rival­wife would taunt her cruelly to make her tremble with grief, for the Eternal had closed her womb. 7 And so it was year after year: when she would go up to the House of the Eternal, she taunted her; and she would cry and not eat. 8 And Elkanah her husband said to her: “Channah, why do you cry and why do you not eat, and why are you disheartened? Am I not worth more to you than ten sons?” 9 And Channah arose after the eating and drinking at Shiloh, while Eli the priest sat upon the throne, near the doorpost of the temple of the Eternal. 10 And she, bitter to the core, prayed to the Eternal—weeping and crying. 11 And she vowed and said: “Eternal
21 And the man Elkanah, and his whole household, went up to make the annual offerings to the Eternal and to fulfill his vow. 22 But Channah did not go up, for she said to her husband: “Until the boy is weaned—then I will bring him; once he appears before the Eternal, he will stay there forever.” 23 Elkanah her husband said to her: “Do what you think is best. Wait until you have weaned him. Surely the Eternal will fulfill what your mouth has uttered.” So the woman stayed and nursed her son until she weaned him.

24 When she had weaned him, she took him up with her—with a three-year-old bull, one eifah of flour, and a skin of wine—and brought him to the House of the Eternal, to Shiloh. And the boy was young. 25 They slaughtered the bull and brought the boy to Eli.

26 And she said: “Please, my lord. As you live, my lord—I am the woman who stood here with you, praying to the Eternal. It was for this boy that I prayed, and the Eternal granted my request.

27 It was for this boy that I prayed, and the Eternal granted my request. 28 I, in turn, grant what the Eternal asks of him: as long as he lives he is dedicated to the Eternal.” And there they worshiped the Eternal.

21 And Channah prayed, saying:

“Through the Eternal, my heart knows joy;
through the Eternal, my horn is raised;
my mouth opens wide against my foes—for I exult in Your deliverance.

2 There is nothing holy like the Eternal, for there is nothing beside You,
Welcoming the Torah
God's Thirteen Attributes
The Torah in Our Midst
Torah Blessings
Thanksgiving Blessing
Blessing for the Aliyah
Torah Reading
Prayer for Healing
Raising the Torah
Blessing before Haftarah
Haftarah
Blessing after Haftarah
Shofar: Remembrance
Community Blessings
Returning Torah to Ark
Shofar: Hope

and there is no Rock like our God.
3 Speak no more in lofty tones;
let arrogance leave your mouths.
All-Knowing is the Eternal God
whose deeds cannot be measured.
4 The bows of the mighty are broken,
while those who falter find strength;
those who were full sell themselves for
bread,
and the hungry hunger no more.
The one who was barren bears seven,
and the mother of many is bereaved.
6 The Eternal is the maker of death and life,
takes down to Sheol and brings back up.
7 The Eternal makes poverty and wealth,
casts low and raises aloft,
lifts the poor from the dust,
dwell among princes,
then places them on thrones of honor.
For the pillars of the earth belong to the
Eternal,
who founded the world upon them;
9 who watches over the steps of the faithful
while turning evil-doers silent in the
darkness—
for not by power shall a human being prevail!
10 The Eternal shatters foes,
thunders against them in the heavens;
the Eternal judges the earth from end to end.
So may God give strength to the sovereign,
and raise high the horn of God's anointed."
Zichronot: Discerning the Compassionate Presence

A messenger from another time, a stranger here in our midst — the shofar sounds remembrance.

Remember: wherever you go,
I am with you.

After the flood, in the wake of destruction, Noah discovered the rainbow.

 Alone on a mountain, a knife in his hand, Abraham heard the voice of compassion.

At the end of her strength, afraid for her child, Hagar found a well in the wilderness.

Remember: wherever you go,
I am with you.

In sounding the horn, we summon them back — zichronot: memories of those who saw signs of Your Presence.

A rock gives forth water, hope can blossom in the desert . . .

and when loving hands lighten our darkness, You are there.

When we are caught in the thicket, feel alone or forgotten — the shofar sounds remembrance.

From the deep well of the past, in the depths of our own despair — the shofar sounds remembrance.

Remember: My Presence goes with you and will lighten your burden.

REMEMBER, I AM WITH YOU. Based on Genesis 28:15.
MY PRESENCE GOES . . . LIGHTEN YOUR BURDEN, Exodus 33:14.
The shofar is sounded.

The prophet said:
“Cry aloud;
Lift up your voice like a shofar!”

This is the meaning of the verse:
See yourself as a shofar,
an instrument of the Divine.
Do not take pride in your virtue
or the power of your deeds.
With every mitzvah you do —
every act of intellect, goodness, and love —
God’s spirit breathes through you.

CRY ALoud, Isaiah 58:1.
THIS IS THE MEANING. Based on the teaching of Rabbi Dov Baer of Mezeritch (d. 1772), a
disciple of Rabbi Israel Baal Shem Tov, the founder of Chasidism.
SAADIA GAON, a 10th-century spiritual leader of Babylonian Jewry, suggested ten reasons for
blowing the shofar on Rosh HaShanah: (1) to celebrate divine sovereignty, as the ram’s horn
announced the coronation of kings in biblical times; (2) to stir our conscience as the Ten Days
of Return begin; (3) to remind us of the Revelation at Sinai (Exodus 19–20), when Torah was
given; (4) to recall the rebukes and exhortations of Israel’s prophets; (5) to recall the destruction
of the Jerusalem Temple and call us to strive for national renewal; (6) to remind us of
the ram on Mount Moriah (Genesis 22:13); (7) to summon our humility before God; (8) to
evoke thoughts of the final Day of Judgment; (9) to foreshadow the ingathering of the exiles
in messianic times and to sustain our faith in Israel’s deliverance; and (10) to foreshadow the
inauguration of God’s reign throughout the world at the End of Days.
Today the world is born anew.

This day, the whole of creation stands before You to be judged. As we are Your children, love us in the way of mothers and fathers. As we are Yours in service, guide us by the light of Your justice, grace, and holiness.

Areshet sjate inu ye·erav! \(\text{Yanec ha, }\) El ram v’nisa —

melvin umaazin, mabit umakshiv

l’kol t’kiateinu.

Utkabel b’rachomim uvratzon seder

zichronoteinu.

Let the wishes of our lips — our heart’s desire — be pleasing before You, God Most High. You are knowing and attentive, watchful and aware when we call out: \"T’kiah!\" Lovingly, favorably receive our prayers of Zichronot!

---

_Today the world is born anew._

_Rabbi Elimelekh of Lizensk (1717–1787) taught: “All of us are created twice: first, when we are born; second, when we repeat our past and find new courage to live in ways more acceptable to God.”_
Prayer for Our Congregation

Eternal Presence, who blessed our mothers and fathers, bless this holy congregation — a house of study, prayer, and righteous deeds.

Together we give thanks . . .

For our leaders:
those who learn, teach, and uphold the Torah,
inspiring others to learn, teach, and uphold the Torah;
those who do the sacred work of building our community.
May their service bring them joy, fulfillment, and purpose;
and may they go from strength to strength.

For our members:
diverse in age, interest, and background;
Jews by birth, Jews by choice,
and those of other faiths who join with us;
all who offer their time and talent,
their love and commitment.

For all who come here, on this holy day of Rosh HaShanah,
to share the search for meaning and renewal:
Your presence is a blessing, your friendship a gift.

May the spirit of peace, dignity, and respect live within these walls,
inspiring us to care for one another with compassion;
and may we be a source of goodness, light, and healing for the world.

May the One who blessed the generations before us
bless us as we stand together this day:
one congregation joined with all Jewish communities of the world
through our prayers on this festival of the New Year.

Let us renew ourselves for the year ahead.
Let us honor the precious legacy that is ours.
Prayer for Our Country (United States)

God of holiness, we hear Your message: *Justice, justice you shall pursue.* God of freedom, we hear Your charge: *Proclaim liberty throughout the land.* Inspire us through Your teachings and commandments to love and uphold our precious democracy. Let every citizen take responsibility for the rights and freedoms we cherish. Let each of us be an advocate for justice, an activist for liberty, a defender of dignity. And let us champion the values that make our nation a haven for the persecuted, a beacon of hope among the nations.

May our actions reflect compassion for all people, within our borders and abroad. May our leaders and officials embody the vision of our founders: *to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity.*

We pray for courage and conscience as we aim to support our country’s highest values and aspirations: the hard-won rights that define us as a people, the responsibilities that they entail.

We pray for all who serve our country with selfless devotion — in peace and in war, from fields of battle to clinics and classrooms, from government to the grassroots: all those whose noble deeds and sacrifice benefit our nation and our world.

We are grateful for the rights of *Life, Liberty, and the pursuit of Happiness* that our founders ascribed to You, our Creator. We pray for their wisdom and moral strength, that we may be guardians of these rights for ourselves and for the sake of all people, now and forever.

*JUSTICE, JUSTICE,* Deuteronomy 16:20.

*PROCLAIM LIBERTY,* Leviticus 25:10.

*TO FORM A MORE PERFECT UNION.* From the preamble to the Constitution of the United States (1787).

*LIFE, LIBERTY, AND THE PURSUIT OF HAPPINESS.* From the United States Declaration of Independence (July 4, 1776).
Prayer for the State of Israel

Avinu shebashamayim,
Tzur Yisrael v'go·alo:
bareich et m'dinat Yisrael,
reishit tz'michat g'ulateinu.
Hagein aleha b'evrat chasdecha;
ufros aleha sukkat sh'lomecha.
Ushlach orcha vaamit'cha l'rasheha,
sareha, v'yo·atzeha;
v'tak'neim b'eitzah tovah mil'fanecha.
Vinatata shalom baaretz,
v'simchat olam l'yoshveha.
V'nomar: Amen.

Avinu — You who are high above all nation-states and peoples —
Rock of Israel, the One who has saved us and preserved us in life,
bless the State of Israel, first flowering of our redemption.
Be her loving shield, a shelter of lasting peace.
Guide her leaders and advisors by Your light of truth;
instruct them with Your good counsel.
Strengthen the hands of those who build and protect our Holy Land.
Deliver them from danger; crown their efforts with success.
Grant peace to the land,
last joy to all of her people.
And together we say: Amen.

PRAYER FOR ISRAEL. Composed in honor of the birth of the State of Israel in 1948. This prayer is notable for its theological statement that the birth of the state was not just a political event in secular time, but “the first flowering of our redemption,” a spiritual event in religious time. The return of Jews to the land of their ancestors in fulfillment of the vision of the prophets, their recovery of independence as a sovereign nation after two thousand years of dispersion and powerlessness, and their reaffirmation of life after the Holocaust: these form a new and epoch-making chapter in the narrative begun when Abraham and Sarah heeded God’s call and set out on the journey “to the land that I will show you” (Genesis 12:1). (Rabbi Jonathan Sacks, b. 1948)
Ki lekach tov natati lachem: יי אלהים טוב נתת לך
Torati. Al-tsaazovu.

Etz-chayim hi lamachazikim bah; יראת חיים היא למחזיקים בה
v’tom’cheha m’ushar.

D’racheha dunchei-no-am, דרכיحا ודרכינא
v’chol-n’tivoteha shalom.

Hashiveinu, Adonai, elecha — v’nashuah. המ싶בע, אלוהי, אלהך — ובאשובה.
Chadeish yameinu k’kedem. חדש ימינו עתיד

A precious teaching I have given you:
My Torah. Do not forsake it.
A Tree of Life to those who hold it fast:
all who embrace it know happiness.

Its ways are ways of pleasantness,
and all its paths are peace.
Take us back, Adonai —
let us come back to You.
Renew in our time the days of old.

Return Again

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

A PRECIOUS TEACHING מילים טובות, Proverbs 4:2.
A TREE OF LIFE עץ חיים, Proverbs 3:18.
ITS WAYS דרך, Proverbs 7.
LET US COME BACK let us come back. This verse, from Lamentations 5:21, was originally a call for communal restoration and renewal after the destruction of the Jewish nation by the Babylonians. In the liturgy following the Torah reading it expresses a desire for t’shuva: the yearning to come closer to God by holding fast to divine wisdom through the study of Torah.
RETURN AGAIN. Lyrics by Rabbi Shlomo Carlebach (1924–1994).
I KNOW
that poverty must cease,
I know this through the brokeness
and conflict in my heart.
I know
that protest is my most prophetic act
and that the world is longing
for a new soul, a new healing moment.
I know
that when we awaken to our origins
and become truly human
we bring hope to the children
and to the earth.
I feel called today
to bring the people together to break the bread
and tell the story.
I feel called today
to be a mystic in action,
aligned to the dynamics of the universe.
I feel called today
to give my gift,
to listen to the heartbeat of the broken world;
to heal the fragmentation of people and planet.
I feel called today
to celebrate the wonder of creation
and respond to sacredness and the
challenges of life.
I feel called today
to participate in the work of my time,
to fall in love,
to feel at home.
I feel called today
to be inflamed with enduring hope,
to be at one with the universe,
to be touched by God.
I feel called today
to compose a new paragraph for life.
Blessed are You in our lives, Adonai, You hear, with love, the shofar—true voice of Your people Israel.

The shofar is sounded.

T’kiah Sh’varim-Truah T’kiah
T’kiah Sh’varim T’kiah
T’kiah Truah T’kiah g’dolah

T’kiah g’dolah. The final t’kiah note is prolonged, and it is therefore known as t’kiah g’dolah (the great t’kiah). For the Revelation at Mount Sinai, one long, drawn-out note of the horn was the signal that the Shechinah (Divine Presence) had departed: “When the ram’s horn sounds a long blast, they may [then] go up on the mountain” (Exodus 19:13). On Rosh HaShanah, the drawn-out t’kiah recalls the moment when Torah was given. It sounds a triumphant conclusion to the last of the three central themes of the day.
Today the world is born anew. This day, the whole of creation stands before You to be judged. As we are Your children, love us in the way of mothers and fathers. As we are Yours in service, guide us by the light of Your justice, grace, and holiness.

Areshet s'fateinu ye'erav l'janecha,
Al ram v'nisa —
Meliv ummaazin, mabit umakshiv
L'kol t'kiateinu.
Utkabeil b'rachamim uvratzon seder shofroteinu.

Let the wishes of our lips — our heart’s desire — be pleasing before You, God Most High. You are knowing and attentive, watchful and aware when we call out: T’kiah! Lovingly, favorably receive our prayers of Shofarot!

LET THE WISHES OF OUR LIPS BE PLEASING. This brief poem, recited after each of the three soundings of the shofar, first appears in the 9th-century prayerbook of Rav Amram Gaon. It expresses the hope that the shofar blasts, the offering of our lips and our hearts, will be pleasing to God — perhaps especially because our verbal offerings are inherently inadequate. Rabbi Arthur Green (b. 1941) writes: “The shofar sound represents prayer beyond words, an intensity of longing that can be articulated only in a wordless shout.”
Siyum HaShcharit • Concluding Prayers

Aleinu l'shabei·ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit —
shelo asanu k'goyei haaratzot,
v'lo samanu k'mishp'chot haadamah;
v'goraleinu k'chol hamonam.
Va'anachnu korim,
unishtachavim, umodim
lifnei melech ha'avot,
Aleinu l'shabei·ach hakol,
lateit g'dulah l'yotzeir b'reishit —
shelo asanu k'goyei haaratzot,
shelo sam chelekinu kahem,
v'goraleinu k'chol hamonam.
Vaanachnu korim,
unishtachavim, umodim
lifnei melech malchei ha'am
Aleinu l'shabei·ach hakol,
lateit g'dulah l'yotzeir b'reishit —
shelo asanu k'goyei haaratzot,
shelo sam chelekinu kahem,
v'goraleinu k'chol hamonam.
Vaanachnu korim,
unishtachavim, umodim
lifnei melech malchei ha'am.
HaKadosh, baruch hu,
Ours is the duty to praise the All-Sovereign, to honor the Artist of Creation, who made us unique in the human family, with a destiny all our own. For this we bend our knees and bow with gratitude before the Sovereign Almighty — Monarch of All — the Wellspring of holiness and blessing,

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

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

EMBRACE [הָּרָכָה], Deuteronomy 4:39.
And so, Adonai our God, we look to You, hoping soon to behold the splendor of Your power revealed: a world free of idolatry and false gods; a world growing more perfect through divine governance; a world in which all human beings make known Your name, while those who do evil turn toward You instead.

As the prophet announced:

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

A WORLD GROWING MORE PERFECT. Implying the broken state of the world, the Hebrew phrase *l'takein olam b'malchut Shaddai* can also be translated: "to repair the world through the sovereignty of God." Rabbinic law of the 2nd and 3rd centuries understood the concept of *tikkun olam* as a framework for the provision of remedies for social ills. In the *Aleinu*, composed about the same time, the phrase refers to acts by God that help transform this imperfect world into one characterized by the moral perfection of divine rule. Mystics of the 16th century applied the term *tikkun olam* to human action, shifting the responsibility for perfecting the world from God to human beings. In 21st-century North America, *tikkun olam* is virtually synonymous with Jewish social action and the project of social justice. By linking *tikkun olam* (repair of the world) to *malchut Shaddai* (the sovereignty of God), the *Aleinu* reminds us that social action is most authentic when it emerges from reflection on the question: What does God require of us?
Yitgadal v’yitkadash sh’meh raba,
b’alma di v’ra chiruteih.
V’yamlich malchuteih b’chayyeichon
uvyomeichon,
vuchayei d’chol beit Yisrael —
baagala uvisman kariv;
v’imru: Amen.

Y’hei sh’meh raba m’varach
l’alam ul-almei almaya.
Yitharach v’yishitaboch v’yitpaar
v’yitromam v’yitnasei v’yit-hadar
v’yitaleh v’yit-halal sh’meh
d’kudsha — b’rich hu —
leilia ul-eila mikol birchata v’shirata,
tush’chata v’nechemata
daamiran b’alma;
v’imru: Amen.

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

Oseh shalom bimromav,
hu yaaseh shalom aleinu,
v’al kol Yisrael
v’al kol yoshvei teiveil;
v’imru: Amen.
Ein Keiloheinu

None compares to our God, none to our Eternal.

Who compares to our God, who to our Eternal?

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

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

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

You are Sovereign over all. You are our Redeemer.