THE TALLIT: A reminder of the Mitzvot

I am about to wrap myself in the Tallit,
In fulfillment of the commandment of my Creator;
As it is written in the Torah:
“In every generation they shall put fringes
On the corners of their garments.”

Praise the Lord, O my soul.
Lord, my God, You are very great;
You are clothed in glory and majesty.
You wrap Yourself in a robe of light;
You unfold the heavens like a curtain.

Psalm 104:1-2

On putting on the Tallit:

Praised are You, Lord our God, Ruler of the universe, who has taught us the way of holiness through the Mitzvot, and enjoined upon us the wearing of the Tallit.

How precious is Your lovingkindness, O God!
We take shelter under Your wings.
We feast on the abundance found in Your house;
You give us drink from the river of Your delight.
For with You is the fountain of life;
By Your light do we see light.
Grant Your lovingkindness to those who love You,
And Your righteousness to the upright in heart.

Psalm 36:6-11

PREPARATION FOR PRAYER

The Rebbe was asked by one of his disciples:
“What does the Rebbe do before praying?”
The Rebbe replied: “I pray that I may have the ability to pray!”

THE GOAL OF PRAYER

In prayer we gather the strength and dedication which enables us to become the fulfillment of the Divine will, thus advancing the purpose which God has set for humanity and for Israel. The flowering of true prayer is a resolve which fills our entire being, and unites all our powers in the service of God.

(joseph Albo)
GRATITUDE FOR OUR WONDROUS BODY

Praised are You, Lord our God, Ruler of the universe, who has taught us the way of holiness through the Mitzvot, and enjoined upon us the washing of the hands.

Praised are You, Lord our God, Ruler of the universe, who has fashioned the human body with sublime wisdom, creating an intricate network of veins, arteries, structures, and organs—each of which must function properly for our survival. Praised are You, O Lord, who heals all creatures and performs wonders.

Talmud, Berakhot 60b

GRATITUDE FOR THE GIFT OF THE SOUL

My God, the soul with which You endowed me is pure. You created it, You formed it, You breathed it into me, and You preserve it within me. A time will come when You will reclaim it from me; but You will return it to me in the life to come.

So long as the soul is within me, I thank You, Lord my God and God of my ancestors, Ruler of all creatures, Lord of all souls. Praised are You, O Lord, who has restored me to a new day of life.

Talmud, Berakhot 69b
MORNING BLESSINGS OF THANKSGIVING

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

For bestowing the power to distinguish between day and night;
For creating us in Your image;
For giving us freedom;
For making us Jews;
For giving us the capacity to see;
For clothing the naked;
For releasing the oppressed;
For raising up those who are bowed down;
For sustaining the universe;
For providing for our daily needs;
For giving us guidance for life’s path;
For endowing our people with courage;
For crowning our people with glory;
For giving strength to those who are weary.

At the beginning of the day we gratefully acknowledge some of the many blessings which God lavishes upon us regularly—so regularly that we can easily overlook them.

(What is constantly granted is too easily taken for granted!)

Jewish tradition expects us to recite “one hundred blessings each day” (Talmud, Menahot 43a). From morning to night the mood of thankfulness is nurtured so that we may live each day filled with a sense of gratitude to the Source of all blessings.

Gratitude at its highest goes beyond “counting our blessings.” It involves sharing our blessings. A thankful sense of dependence upon God, leads to an awareness of our duty to all God’s children.

THANKSGIVING WILL NOT CEASE

In the time to come all other Temple sacrifices will cease, but the Sacrifice of Thanksgiving will not cease. All other prayers will cease, but prayers of thanksgiving will not cease. (Lavitchis Rabbah 72)

Whenever your mind is free, make a conscious effort to concentrate on the good that the Almighty has bestowed upon you. (Talbiya)

We give thanks to You, O Lord, because we are able to give thanks!
TO AWAKEN TO A DAY OF LOVINGKINDNESS

Praised are You, Lord our God, Ruler of the universe, who removes sleep from my eyes and slumber from my eyelids.

May it be Your will, Lord our God and God of our ancestors, to make us familiar with Your Torah and help us adhere to Your commandments.

Keep us from all sin and disgrace;
Let no evil impulse gain mastery over us.

Keep us far from an evil person and a corrupt companion.
Help us to cultivate our noble impulses so that we may always perform good deeds and bend our will to do Your service.

Grant us, this day and every day,
Grace, love and compassion
In Your sight and in the sight of all.
Grant us an abundant measure of lovingkindness.

Praised are You, O Lord, who bestows lovingkindness upon Your people Israel.

Talmud, Berakhot 60b

IN TRUTH AND HUMILITY

One should always revere God, in private and in public, acknowledge the truth, and speak the truth which is in one’s heart. On arising one should declare:

O Ruler of all realms! “Not upon our righteous deeds do we rely when we bring our prayerful supplications before You, but upon Your abundant compassion.”

What are we? What is the value of our lives? What substance is there to our kindness, our righteousness, our helpfulness, our strength, our courage? What can we say before You, Lord our God and God of our ancestors?

Before You, the mighty are as nothing, the famous as if they had never been; the wise are without wisdom, the clever without reason. For most of their deeds are worthless, and their days are like a breath.

Measured against Your perfection, our preeminence over the beast is negligible, for we all are so trivial.

[ 87 ]  

ROSH HASHANAH AND YOM KIPPUR MORNINGS
THE COVENANT: Our privilege and duty

But we are Your people, children of Your covenant, descend-
ants of Your beloved Abraham, to whom You made a
promise on Mount Moriah. We are the seed of Isaac, his son,
who was bound on the altar. We are Your first-born, the
congregation of Jacob, whom You named “Israel” and “Jeshu-
run” because of Your love for him and Your delight in him.

Therefore it is our duty to thank, to praise, to glorify, and to
sanctify You.

IN JOYOUS THANKSGIVING

Ashreynu!

How fortunate are we!
How good is our portion!
How pleasant our lot!
How beautiful our heritage!
How fortunate are we that twice each day,
morning and evening, we can declare:

“HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.”

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

O eternal God before creation and since creation, Lord of this
world and the world to come, reveal Your holiness through
those who sanctify You. Reveal Your holiness throughout the
world. Uplift us and exalt us through Your deliverance. Praised
are You, O Lord! You reveal Your holiness before all.
Praised are You, Lord our God, Ruler of the universe, who has taught us the way of holiness through the Mitzvot, and enjoined upon us the study of Torah.

May the words of Your Torah, Lord our God, be pleasant to us and to Your people, the house of Israel. May we, our children, and all future generations of the house of Israel know You and study Your Torah with devotion. Praised are You, O Lord, who teaches Torah to Your people Israel.

Praised are You, Lord our God, Ruler of the universe! You have chosen us of all peoples for Your service by giving us Your Torah. Praised are You, O Lord, Giver of the Torah.

Talmud, Berakhot 11b

May the Lord bless you and protect you.
May the Lord show you kindness and be gracious to you.
May the Lord bestow favor upon you and grant you peace.

Numbers 6:24-26

The following are commandments for which there is no prescribed measure: the crops on the border of the field to be left for the poor and the stranger, the gift of the first-fruits, the pilgrimage offerings brought to the ancient Temple on the three festivals, deeds of lovingkindness, and the study of Torah.

Mishnah, Pesah 1:1

In fulfilling the following commandments one enjoys the yield in this world while the principal remains for all eternity: honoring father and mother, performing deeds of lovingkindness, punctually attending the house of study—morning and evening, showing hospitality to strangers, visiting the sick, helping the needy bride, attending the dead, praying with devotion, and making peace between individuals. And the merit of Torah study is equal to all of these.

Talmud, Shabbat 127a
A SINGLE PERSON WAS CREATED

Only a single person was created in the beginning, to teach that if any individual causes a single person to perish, Scripture considers it as though an entire world had been destroyed; and if anyone saves a single person, Scripture considers it as though a whole world had been saved. Again, just a single person was created, for the sake of peace—so that no one could say to another: “My parent was greater than yours”; also that the heretics could not say, “There are many ruling powers in heaven.” Moreover, only a single person was created, in order to emphasize the greatness of God: for when a human being stamps many coins using one die, they are all alike; but when God stamps every individual with the die of the first human being, each one of them is, nevertheless, unique. Therefore every one must say, “For my sake was the world created.”

Midrash, Sanhedrin 4.5

REPENTANCE

A person who says, “I shall sin and repent, and once again ‘sin and repent,’ ” is denied the opportunity to repent. A person who says, “I shall sin and Yom Kippur will atone for me,” will not gain atonement through Yom Kippur.

Yom Kippur atones only for transgressions between human beings and God. For transgressions between one individual and another, atonement is achieved only by reconciling the person who has been offended.

Midrash, Yoma 8.9
PSALMS FOR THE PENITENTIAL SEASON

TRUST IN THE LORD—Psalm 27 (selected from the Hebrew)
The Lord is my light and my help; whom shall I fear? The Lord is the strength of my life; whom shall I dread?
Should an army arrayed against me, I would not fear. Should war beset me, still would I be confident.
One thing I ask of the Lord, this do I yearn:
That I may dwell in the house of the Lord all my life, To feel the goodness of the Lord in the Lord’s sanctuary.
On the day of trouble God will shield me.
Lifting me to safety; my head will be high above my foes.
In God’s Tabernacle I will bring offerings of jubilation, With chanting and joyous singing.
O Lord, hear my voice when I call; Be gracious to me and answer me.
O Lord, I truly seek You. Do not hide Yourself from me; Turn not in anger from Your servant.
You have always been my help; Do not forsake me, O God, my Deliverer.
Teach me Your way, O Lord; lead me on a straight path. Deliver me not to the will of my enemies.
Trust in the Lord and be strong; Take courage and hope in the Lord.

Alternate Penitential Psalm—Psalm 130
Out of the depths I call to You, O Lord.
Hear my cry, O Lord; be attentive to my plea.
If You kept account of all sins, O Lord, who could survive?
But with You there is forgiveness; Therefore we revere You.
With all my being I wait for the Lord, Whose word I await with hope.
My soul yearns for the Lord
More anxiously than watchmen yearn for the dawn.
O Israel, put your hope in the Lord, For the Lord is abundantly kind.
Great is the saving power of the Lord, Who will redeem our people from all their iniquities.

(We reflect upon the twin themes of Divine Judgment and Divine Mercy, as the Psalmist calls upon us to put our hope and trust in the Lord.)
A Song at the Dedication of the House. A Psalm of David.

I extol You, O Lord, for You raised me up;
You did not allow my enemies to rejoice over me.

I cried to You, Lord my God, and You healed me;
You kept me from the grave, O Lord,
You rescued me from death.

Sing to the Lord, O you faithful,
And praise God’s holy name.

God’s anger lasts but a moment,
God’s favor is for a lifetime;
Weeping may linger for the night,
But joy accompanies the dawn.

I had once thought in my security
I could never be shaken.

Your favor, O Lord, made me a mountain of strength;
When You withdrew Your favor, I was terrified.

Then I cried to You, O Lord,
I laid my pleas before my God.

What is to be gained from my death,
From my going down to the grave?

Will the dust thank You?
Will it declare Your faithfulness?

Hear me, O Lord, be gracious to me.
O Lord, be my helper.

You turned my mourning into dancing;
You changed my sackcloth for robes of joy.

So that I may praise You and never be silent.
Lord my God, I shall praise You forever!

Psalm 30
MOURNER'S KADDISH

Yit-gadal v'yit-kadosh sh'mey raba,
B'alma di v'ra hiru-hey, v'am-lish mal-hutey
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Baq-agala u-vez-mann kariv, v'imru amen.

Congregation and mourners:
Y'hey sh'mey raba m'varah l'alum ul-alumey alama-ya.

Mourners:
Yit-borah v'yish-tahah v'yit-pa-ar v'yit-romam v'yit-no-say
V'yit-hadar v'yit-aleah v'yit-halal sh'mey d'kud-sha—
B'rih hu,leyla leylo mi-kol bir-hata v'ishi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Y'hey sh'la'ma raba min sh'ma-ya, v'ha-yim,
Aleynu v'al kol yisrael, v'imru amen.

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

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

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

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

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

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

Mourners:

For an alternate P'sukei D'zimra service, continue on page 114.
BARIKH SHEH-AMAR: Praise to the Source of all being

Praised is the One whose word brought the world into being; to whom praise is due.
Praised is the Author of all creation.
Praised is the One who fulfills Divine promises.
Praised is the One who carries out Divine decrees.
Praised is the One who has compassion on the world.
Praised is the One who has compassion on all creatures.
Praised is the One who rewards those who are truly reverent.
Praised is the One who abides for all eternity.
Praised is the One who redeems and saves.
Praised be God's holy name.

Praised are You, Lord our God, Sovereign of the universe,
Merciful God and loving Parent, acclaimed by Your people,
Lauded and glorified by Your faithful servants.

With the songs of Your servant David, we praise You;
With hymns and psalms, we exalt and extol You;
We glorify You and acclaim Your sovereignty.

You alone are the life of the universe;
You are the Sovereign, whose great name
Is to be eternally glorified.
Praised are You, O Lord,
Sovereign adored with praises.
A PSALM OF DAVID

The heavens declare the glory of God,
The sky proclaims God's handiwork.
   Day after day the word is uttered;
   Night after night the knowledge is revealed.

There is no speech, there are no words,
Yet their voice resounds to the very ends of the world.
   In the heavens, God has pitched a tent for the sun,
   Which goes forth like a bridegroom from his chamber,
   Like an athlete rejoicing to run the course.

It sets out from one end of the sky,
And completes its circuit at the other end;
Nothing is hidden from its warmth.
   The teaching of the Lord is perfect, reviving the spirit;
   The testimony of the Lord is trustworthy,
   Teaching wisdom to the simple.

The precepts of the Lord are just, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes.
   Reverence for the Lord is pure, enduring forever.
   Judgments of the Lord are true; they are altogether just.

They are more precious than gold, even purest gold,
They are sweeter than honey, even drops of the honeycomb,
   Your servant also strives to observe them,
   For great is the reward in keeping them.

Yet who can discern one's own errors?
Hold me guiltless, O Lord, for unwitting sins.
   Also keep me from willful sins;
   May they have no control over me.

Then shall I be blameless,
Clear of all transgressions.
   May the words of my mouth and the meditation of my heart
   Find favor before You, my Rock and my Redeemer.

Psalm 19

PESUKEY DE ZIMRA / Introductory Hymns and Psalms
GOD IS NEAR TO THE RIGHTEOUS AND THE BROKEN-HEARTED

I praise the Lord at all times;
God's acclam is continually on my lips.
Exalt the Lord with me,
And let us extol the Lord together.
I sought the Lord, who answered me,
Saving me from all that I feared.
Discover the goodness of the Lord;
Happy are those who take shelter with God.
Come, children, listen to me;
I will teach you reverence of the Lord.
Who is the person who delights in life
And loves a long life of goodness?
Keep your tongue from evil,
And your lips from speaking falsehood.
Depart from evil and do good;
Seek peace and pursue it.
The Lord is near to the broken-hearted,
And helps those who are crushed in spirit.
The Lord redeems the lives of the faithful,
And those who trust in God shall not feel forsaken.

Psalm 34—selected from the Hebrew

“DEPART FROM EVIL AND DO GOOD”

Righteous living has both negative and positive aspects. To “depart from evil,” to abandon destructive and pernicious behavior, is one commendable goal—difficult, and often requiring persistence. However, we must go further and “do good,” by performing positive deeds, in the active pursuit of peace, justice, and harmony.

“SEEK PEACE AND PURSUE IT”

Rabbi Simeon ben Gamliel taught: By bringing peace into one’s own home, a person is regarded by Scripture as having brought peace to each and every few. But by bringing jealousy and strife into one’s home, a person is regarded by Scripture as having brought jealousy and strife into the entire House of Israel. (Avot d’Rabbi Natan 26)
A PRAYER OF MOSES: Teach us to number our days

Lord, You have been our refuge in every generation. Before the mountains were brought forth, Before the earth and the world were fashioned. From eternity to eternity, You are God.

A thousand years in Your sight are Like a passing day, like a fleeting night watch. You sweep people away as if they were but a dream; By morning, they are like the new grass— In the morning, it flourishes and grows; In the evening, it fades and withers.

Our years may number three score and ten; If we be granted special vigor, then eighty. But their boasting is only trouble and travail; For soon they are gone and we vanish.

So teach us to number our days, That we may attain a heart of wisdom. Satisfy us each morning with Your love, That we may joyously celebrate all of our days.

Help Your servants to behold Your wondrous works, And their children to perceive Your glory. May Your favor, Lord our God, rest upon us. May the work of our hands be established. Establish the work of our hands firmly.

Psalm 90—selected from the Hebrew

Like the Psalmist, we ponder the contrast between God's eternity and our own mortality. We seek wisdom; and we pray for the redeeming power of God's abundant love. It is the promise and prospect of this love which enable us to “live joyously all of our days.” (Ben Sull)
ASHREY: All Your creatures shall praise You
(Transliteration, p. 892.)

Happy are they who dwell in Your house;
Forever shall they praise You.
  Happy is the people so favored;
  Happy is the people whose God is the Lord.

A Psalm of David.

I extol You, my God and Sovereign;
I will praise You for ever and ever.
  Every day I praise You,
  Glorifying You forever.

Great is the Lord, eminently to be praised;
God's greatness cannot be fathomed.
  One generation to another lauds Your works,
  Recounting Your mighty deeds.

They speak of the splendor of Your majesty
And of Your glorious works.
  They tell of Your awesome acts,
  Declaring Your greatness.

They recount Your abundant goodness,
Celebrating Your righteousness.
  The Lord is gracious and compassionate,
  Exceedingly patient, abounding in love.

The Lord is good to all;
God's tenderness embraces all Creation.
  All Your creatures shall thank You;
  And Your faithful shall praise You.

They shall speak of the glory of Your dominion,
Proclaiming Your power,
  That all may know of Your might,
  The splendor of Your sovereignty.

Your sovereignty is everlasting;
Your dominion endures for all generations.
  The Lord supports all who stumble,
  And makes all who are bent stand straight.

[ 106 ]

ROSH HASHANAH AND YOM KIPPUR MORNINGS

PESUKEY DE-ZIMRA / Introductory Hymns and Psalms [ 106 ]
The eyes of all look hopefully to You;  
You give them their food when it is due.  
You open Your hand,  
You satisfy the needs of all the living.  
O Lord, how beneficent are Your ways!  
How loving are Your deeds!  
The Lord is near to all who call out—  
To all who call out in truth,  
Fulfilling the desires of those who are reverent,  
Hearing their cry and delivering them.  
The Lord preserves those who are faithful,  
But destroys those who are wicked.  
My mouth shall speak the praise of the Lord,  
Whose praise shall be uttered by all, forever.  
We shall praise the Lord,  
Now and evermore. Hallelujah.

Psalm 84:5, 144:15, 145, 115-18

Hallelujah! Praise the Lord, O my soul.  
I will praise the Lord all my life. I will sing to my God as long as I live. Put not your trust in the mighty, in a mere mortal who cannot bring deliverance, whose breath departs, who returns to dust, and whose designs are thus ended. Happy are those whose help is the God of Jacob, whose hope is the Lord our God, Creator of heaven and earth, the sea and all they contain; who preserves truth eternally, performing justice for the oppressed, and providing food for the hungry. The Lord frees the captives, and gives sight to those who do not see. The Lord raises up those who are bowed down, loving the righteous, protecting the stranger. The Lord supports the orphan and the widow, but frustrates the designs of the wicked. The Lord shall reign forever; your God, O Zion, through all generations; Hallelujah!

Psalm 146
HALELUJAH!

Praise God in the sacred sanctuary;
Praise God in the mighty heavens.
Praise God who is vast in power;
Praise God who abounds in greatness.
Praise God with the sound of the Shofar,
Praise God with lute and lyre.
Praise God with drum and dance,
Praise God with strings and flute.
Praise God with resounding cymbals,
Praise God with clanging cymbals.
Praise God for all that breathe.
Hallelujah! Praise the Lord!

THE LORD OF ZION PERFORMS WONDROUS DEEDS

Praised be the Lord forever. Amen! Amen!
Praised be the Lord from Zion;
Praised be the Lord who dwells in Jerusalem; Hallelujah.
Praised be the Lord, the God of Israel,
Who alone performs wondrous deeds.
Praised forever be God’s glory,
Which fills the whole world. Amen! Amen!

Verses from the Book of Psalms

To praise God and God’s Creation is to celebrate the world into which we have been born; it is to dig beneath its sorrow and injustice to find the beauty which might redeem the ugliness which is too readily apparent.
Yet praise of the world as it exists can linger on our lips just so long;
and then we must cry out: There are evils which we shall not accept,
there are cruelties and horrors which we shall not let our celebration conceal!
And so, our praise is not complete until we take the world which our Yam Tov vision celebrates, and make of it the text of a new song—shattering the rhythms of the familiar life we know with a chorus of resolve to wipe out cruelty and ugliness, writing an anthem which all people may sing in a world of justice, love, and peace. Richard Levy (adapted)

Halleluyah.

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

Hal’luhu v’tzil-tz’ley shama,
Hal’luhu b’tzil-tz’ley t’rua.
Kol ha-n’shama t’haleyl yah.
Halleluyah.
Alternate Pesukey De-zimra

וַיְרָאָה אֲלֵהֶיהָ: שָׁרוּ לְכָלִּיָּמָר בֵּיתְךָ מִזְמַר

[Verse from the Book of Psalms]

Psalm 99:5, 9

וְאַלּוֹנֵחַ הַשָּׁמַוִּים לֶבַע וּלְרֹאִים

I Chronicles 16:8-36

וַיְרָאָה אֲלֵהֶיהָ: שָׁרוּ לְכָלִּיָּמָר בֵּיתְךָ מִזְמַר

[Verse from the Book of Psalms]

Psalm 33:1, 9

כִּי הַשָּׁמַיִם וְגַם הַשָּׁמַיִם לְרֹאִים
Psalm 34

לדבר: שמשון השישים עשר, וכהנים הגדולים).

Psalm 19

לא ותבא למדת ה栢.

PESUKEY DE-ZIMRA / Introductory Hymns and Psalms
Psalm 136

5 והזד הרצל את בראיכם
6 והזד את לוחם טרראיכם
7 והזד את לוחם טרראיכם
8 והזד את לוחם טרראיכם
9 והזד את לוחם טרראיכם
10 והזד את לוחם טרראיכם
11 והזד את לוחם טרראיכם
12 והזד את לוחם טרראיכם

Psalm 33

5 ונאבר עטש לאלהים
6 ונאבר עטש לאלהים
7 ונאבר עטש לאלהים
8 ונאבר עטש לאלהים
9 ונאבר עטש לאלהים
10 ונאבר עטש לאלהים
11 ונאבר עטש לאלהים
12 ונאבר עטש לאלהים
Psalm 92:

כְּלָלָה הַקָּדוֹשָׁה: יְשַׁמֵּחַ בְּשֵׁם יָהּ וְצַלְצַלֶּנּוּ צִיוֹנִים וְלֹא יַעֲשִׂיר בָּעָם יָתַּרְעָה.

Rosh Hashanah and Yom Kippur Mornings
Verses from the Book of Psalms

**Psalms 149**

The Lord is holy; he is the Lord, the Creator of the entire universe.

**Psalms 150**

Hallelujah! Praise to the Lord, the Maker of heaven and earth.

---

I Chronicles 29:10-13

**Chorus:**

And may you increase in wisdom and understanding forever.

Nehemiah 9:6-11

**Chorus:**

And may the Lord give you increase and prosperity.

---

ROSH HASHANAH AND YOM KIPPUR MORNINGS

PESUKEY DE-ZIMRA / Introductory Hymns and Psalms
ובכלי طبيعي ובלשון קסם נברעם בם. בנבזם בוארים פסלים.
 başlat החכמה בלבו:
 פגע לך בדעתך: לזרע לזרע ולשון ל∋ל
 סר כארי. אוריית אדם שחלול שלח המלך כנפיו.

Exodus 14:30-31

תורש ז"ב בים התיארשאל וידי ביריסו. נרץ
 ישראל וחוסישים מאה ילישם כカメ.
 כאור ישראלי אסר השה ע"ט במערה. נירוא י제도
 אוחין ונמקין בני העם עבדו.

Exodus 15:1-18

ואזиш רשאית שקאל ישרשוריה קאה לין.
 לאכאר לאכאר.
 אשרי לין צאתא פאות. טוס ורבוכו רעה יבם:
 לא ישקור יז'ה לילישעה.
 כאור ישראלי אסר השה ע"ט במערה.
 לא ישקור יז'ה לילישעה.
 פרקבת פرعا ותיילו רה יבם.
 ויסoultry שיששו ושכעה יבם מות.
 החמה יבמותו. לזרע לזרע ל∋ל.
 עדixo לץ אורים יבם. פרקבת פرعا ותיילו רה יבם.
 ויסoultry שיששו ושכעה יבם מות.

NISHMAT KOL ḤAI: A hymn of praise

May the soul of every living being praise You, Lord our God, and the spirit of every mortal glorify and exalt You always.

Your sovereignty extends through all eternity; and besides You we have no Sovereign who redeems, rescues, and ransoms, who mercifully sustains us in times of trouble and distress. We have no Sovereign but You.

God of all ages and of all creatures, Lord of all generations, You are extolled in endless praise. You guide Your world with kindness, Your creatures with compassion. The Lord neither slumbers nor sleeps.

You awaken us from sleep to life, You enable the speechless to speak, You free the fettered, support the falling, raise all who are bowed down. To You alone we give thanks.

If our mouths were filled with song
As water fills the sea,
And our tongues rang with Your praise
As tirelessly as the roaring waves;

If our lips offered adoration
As boundless as the sky,
And our eyes shone in reverence
As brightly as the sun;

If our hands were spread in prayer
As wide as eagles’ wings,
And our feet ran to serve You
As swiftly as the deer;

We would still be unable to thank You adequately
For the smallest fraction of the numberless bounties
You bestowed upon our ancestors and upon us.
OUR REDEEMER, THE INCOMPARABLE LORD

From Egypt You liberated us,
   from the house of bondage You delivered us;

In time of hunger, You fed us;
   In time of plenty, You sustained us;

From the sword, You rescued us;
   From a multitude of afflictions, You saved us.

Until now Your compassion has helped us,
Your lovingkindness has not abandoned us.
O Lord our God, never forsake us.

Therefore, all the powers of body and soul with which You endowed us shall join in thanking and praising You, in declaring Your holiness, and proclaiming Your sovereignty.

Every mouth shall thank You, every tongue shall vow allegiance to You, all hearts shall revere You, every fibre of our being shall sing to You, every knee shall bend to You, all shall bow down to You.

So the Psalmist sang: "Every bone in my body cries out: O Lord, who can compare to You? You deliver the poor from the hands of the ruthless, the needy from those who would exploit them."

Who is like You, who may be compared to You, O great, powerful, revered, and exalted God, supreme in heaven and on earth?

We shall praise You and extol You in the words of the Psalmist: "Praise the Lord, O my soul; let my whole being praise God's holy name."

O God, vast in power, exalted in glory, eternal in might, You are awesome through Your majestic deeds.
THE SOVEREIGN

enthroned on high in majesty.

You who abide forever, magnified and hallowed be Your name. As the Psalmist has declared:

"Rejoice in the Lord, O you righteous; It is fitting for the upright to praise the Lord."

By the mouth of the upright You are extolled;
By the words of the righteous You are praised;
By the tongue of the faithful You are hallowed;
In the midst of the holy You are lauded.

In the assembled thrones of Your people, the House of Israel, You shall be glorified in song, O our Sovereign, in every generation. For it is the duty of all creatures, Lord our God and God of our ancestors, to thank and praise, laud and glorify, adore, exalt, and acclaim You, even beyond the psalms of praise of David, the son of Jesse, Your anointed servant.

THANKSGIVING TO YOU, AUTHOR OF WONDERS

May You be praised forever, O our Sovereign, great and holy God, Ruler in heaven and on earth. To You, Lord our God and God of our ancestors, it is fitting to sing songs of praise, proclaiming Your might and sovereignty. Victory, grandeur, and strength are Yours, glory, holiness, and dominion.

To You we always look for our blessings; to You we always offer our gratitude. Praised are You, exalted God and Sovereign, thanksgiving to You, Author of wonders, who delights in our hymns of praise, our God and Sovereign, life of the universe.

We know that praise does not benefit You, O God... yet the moral consciousness with which You have endowed us requires that we acknowledge Your wondrous favors to us by offering praise—individually, according to our abilities.

God is not dependent on being glorified by those whom God created... It is God's creatures who justify themselves by honoring the Lord!

Sho-heyn ad marom v'kadosh sh'mo,
V'achat: ra-n'nu tzadikim ba-donai, la-y'sharim nava' t'hila.
B'fi y'sharim tit-romam, u-v'divrey tzadikim tit-barah,
U-vi-l'shon hasidim tit-kadosh, u-v'kerev k'doshim tit-halal.
HATZI KADDISH

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

Congregation and Reader:
May God’s great name be praised to all eternity.

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

A NOTE ON BARHU

In the ancient Temple in Jerusalem, a Priest would greet the first appearance of the morning sun with the exclamation: “Praise the Lord, Source of all blessing” (Nehemiah 9:5).

This formula was later adopted to summon a congregation to worship. The reply of the congregation, “Praised be the Lord, Source of all blessing, forever” (mentioned in early Tannaitic sources), unites the congregation and the leader in the act of worship.

In later generations, preliminary prayers were added to the Morning Service, while in the sixteenth century, Kabbalat Shabbat Psalms and Leha Dodi were introduced prior to the Barhu on Sabbath Eve.

Thus, while at these services Barhu is no longer the first prayer, its brief and stirring summons still evokes a reverent response, and also calls to mind the opening words of the Torah Blessings.

YIT-GADAL V’YIT-KADASH SH’MEY RABA.
B’ALMA DI V’RA HIRU-TEY, V’YAM-LIH MAL-HUTEY
B’HA-YEY-HON U-V’YOJU-MEY-HON
U-V’HA-YEY D’HOL BEYT YISRAEL
BA-AGALA U-VIZ-MAN KARIV, V’IMRU AMEN.

Congregation and Reader:
YHAY SH’MEY RABA M’VARAH I’ALAM UL-ALMAY ALMA-YA.

Reader:
YIT-BARAH V’YISH-TABAH V’YIT-PA-AR V’YIT-ROMAM V’YIT-NA-SEY
V’YIT-HADAR V’YIT-ALEH V’YIT-HALAL SH’MEY D’KUD-SHA—
B’RIH HU, L’EYLA L’EYLA MI-KOL BIR-HATA V’SHI-RATA
TUSH-B’HATA V’NE-HEMATA DA-AMIRAN B’ALMA, V’IMRU AMEN.

PESUKEY DE-ZIMRA / Introductory Hymns and Psalms
BARHU: The call to worship

Reader:
Praise the Lord, Source of all blessing.

Congregation and Reader:
Praised be the Lord, Source of all blessing, forever.

On Rosh Hashanah:
Praised are You, Lord our God, Ruler of the universe, who forms light and creates darkness, who ordains the harmony of all creation.
The light of the world is found in the Source of life—who spoke, whereupon out of darkness there came light.

On Yom Kippur:
Praised are You, Lord our God, Ruler of the universe, who opens for us the gates of mercy, and gives light to those who wait for pardon; who forms light and creates darkness, who ordains the harmony of all creation.
The light of the world is found in the Source of life—who spoke, whereupon out of darkness there came light.
ACKNOWLEDGING THE LORD OF CREATION

All shall thank You, all shall praise You, all shall declare: “None is holy like the Lord.” All shall exalt You, creator of everything. Daily You open the gates of the heavens, the windows of the eastern sky, bringing forth the sun from its place, the moon from its abode.

You provide light for the world and its inhabitants whom You created in mercy. In Your goodness, You renew each day the work of Creation.

O our Sovereign, You alone are exalted from of old; praised, glorified, and exalted from the beginning of time.

Eternal God, in Your abundant mercy, have compassion upon us. You are the Lord of our strength. Rock of our defense, our saving shield and refuge.

None can compare to You, and there is none besides You;
There is none but You; and there is none like You.

‘None can compare to You’ Lord our God—in this world.
‘There is none besides You’ our Sovereign—in the world to come.
‘There is none but You’ our Redeemer—bringing the Messianic Era.
‘And there is none like You’ our Deliverer—assuring immortal life.

YOU PROVIDE LIGHT

“All shall thank and praise You, O God,”
Proclaiming Your holiness, Lord of Creation.
You sustain the great lights which we behold,
And others which we strive to glimpse.
Daily You renew the miracles of Creation;
Daily You enable us to renew our lives.
Your light illuminates our path on life’s way;
Your wondrous power sustains our world.
For the great lights, beyond us and within us,
We give thanks to You,
Compassionate God, Lord of our strength.

(Ben Smail)

On Shabbat:

בכל ייוּחֵד חַבִּיל יִשְׁתָּהוּ. יְהֹוָה יֶפֶרֶה יִצְוַן יָרֵךְ
בַּנָּה: בַּנָּה יִשְׁמַעַת מְלָאךְ נְאֻמָּה שֵׁלָה. מֹאָרָה הַמְּלָאָךְ
מַסְפּוֹרָה לַבָּה לַכְּפָרָה שְׁבָה. יְהֹוָה יֵלוּדוּ בַּל הַלְּבָנָה
יְלִישׁוּ הָשְׁבָרָה בְּכַלָּה קְסֶמֶת:

ונָאֵר לָהֵם לְלַדְיָה עַל מְלָאךְ נְאֻמָּה מַסְפּוֹרָה
בַּלְכָּד יִשְׁמַעַת מְלָאָךְ נְאֻמָּה מַסְפּוֹרָה לַרְבָּה
נָאֵר הַמְּלָאָךְ לָרְבָּה מָשֵׁקָה מַסְפּוֹרָה לַרְבָּה
נָאֵר הַמְּלָאָךְ לָרְבָּה לָרְבָּה מָשֵׁקָה מַסְפּוֹרָה לַרְבָּה
נָאֵר הַמְּלָאָךְ לָרְבָּה

A WORLD RENEWED EACH MORNING

משה וְגֵרְשָׁבָה אָזֶנִים שְׁלָמָה קְדֹשָׁה לָרְבָּה.
נָאֵר הַמְּלָאָךְ לָרְבָּה מָשֵׁקָה מַסְפּוֹרָה לַרְבָּה.
נָאֵר הַמְּלָאָךְ לָרְבָּה מָשֵׁקָה מַסְפּוֹרָה לַרְבָּה.
נָאֵר הַמְּלָאָךְ לָרְבָּה מָשֵׁקָה מַסְפּוֹרָה לַרְבָּה.
נָאֵר הַמְּלָאָךְ לָרְבָּה

On Shabbat:

כָּל יִזְיָד חַבִּיל יְשָׁהוּ. יְהוָה יֶפֶרֶה יָרֵךְ קֹרֵם
כָּל יִזְיָד חַבִּיל יְשָׁהוּ. יְהוָה יֶפֶרֶה יָרֵךְ קֹרֵם
כָּל יִזְיָד חַבִּיל יְשָׁהוּ. יְהוָה יֶפֶرֶה יָרֵךְ קֹרֵם
כָּל יִזְיָד חַבִּיל יְשָׁהוּ. יְהוָה יֶפֶרֶה יָרֵךְ קֹרֵם
כָּל יִזְיָד חַבִּיל יְשָׁהוּ. יְהוָה יֶפֶרֶה יָרֵךְ קֹרֵם

A WORLD RENEWED EACH MORNING

Unless we believe that God “renews the work of Creation each day,” our prayers and observance of the Commandments may grow old and accustomed, and tedious.

As the Psalmist says: “Cast me not off in the time of old age”—which can mean: Do not let my world grow old.

And in Lamentations we read: “They [God’s mercies] are new every morning; great is Your faithfulness.” That the world is new to us every morning—that is God’s great faithfulness!

(Hebrew)

SHAHARIT SERVICE
ALL CREATION SINGS PRAISE

God is Lord of all creation,
And praised by every soul;
God’s greatness and goodness fill the universe;
Knowledge and wisdom surround God’s presence.

God is exalted over all celestial beings,
Adorned in glory above the heavenly chariot.
Equity and uprightness stand before God’s throne;
Love and mercy glorify God’s presence.

How goodly are the luminaries created by God,
Who fashioned them with knowledge, wisdom, and skill,
Endowing them with energy and power,
That they might have dominion over the world.

Full of splendor, they sparkle with brightness;
Beautiful is their radiance throughout the world.
They rejoice in their rising and exult in their setting;
Reverently fulfilling the will of their Creator.

Glory and honor they render to God’s name;
In joyous song God’s rule they acclaim;
God called to the sun and it sent forth light;
Skillfully God fashioned the form of the moon.

The heavenly hosts give praise to God,
Whose greatness the celestial beings proclaim.

Eyl adon al kol ha-ma’asim, bara’u m’vorah b’ji kol n’shamah.
Godlo v’tuvo maley olam, daat u’t’vunah so-v’vim ota.
Ha-mitiga-eh al hayot ha-kodesh, v’neh-dar b’havod al ha-merkavah.
Z’hut u-mi-shor lifney hiso, hesed v’ra’hamim lifney h’vodo.

Tovim m’orot sheh-bara Eloheynu,
y’tza-ram b’daat b’vinah u-v’has-keyl.
Ko-oh u-g’vurah natan bo-hem, lih-yot mosh-lim b’kerev tey-veyl.
M’ley-im ziv u-m’fikim no-gah, na-eh zivam b’hol ha-olam.
S’mey-him betzay-yam v’sasim b’vo’am, osim b’ey-mah r’tzon konam.
P’eyr v’havod not-nim li-sh’mo, tz’a-halah v’rinah l’zev-her malhuto.
Kara lo-shemesh va-yizr’ah ohr, ra-ah v’hit-kin tzurat ha-l’t’vanah.
Shevah notnim lo kol tz’va marom,
Tiferet u-g’dulah s’rafim v’ofanim v’ha-yot ha-kodesh.

EYL ADON—Recited on Shabbat only:

אלהי אדון—שתנו בין כל באיים
ברוך תוכבדו בה כל ámbך.
וכל אלהים נצלו עולם.
 степени השכינה בכל עולם.

המתאנה על חיות הקיץ
וה뉘יר בכבוד על יומם כהן
כל אלהים כל מצא
/random values

וכלם מאחרים שאר איננו
ברוך ברויה וברוך עולם.
כל אלהים כל מצא
/dummy values

לboro כל שמחה שמי
וכלם יחיו ובעבר עולם.
 לכל אלהים כל מצא
/dummy values

Just as our ancestors sang words of tribute to God’s creation in the vocabulary of their age, so should we strive to identify those aspects of life and of the universe which reveal to us “the glory of God’s majesty.”

[143]
ROSH HASHANAH AND YOM KIPPUR MORNINGS

[142]
SHAARIT SERVICE
On a weekday:

You provide light for the world and its inhabitants whom You created in mercy. In Your goodness, You renew each day the work of creation.

"How numerous are Your works, O Lord! In wisdom You made them all; the earth is full of Your creations."

O our Sovereign, You alone are exalted from of old; praised, glorified, and exalted from the beginning of time.

Eternal God, in Your abundant mercy, have compassion upon us. You are the Lord of our strength, Rock of our defense, our saving shield and refuge.

May You be praised, for with infinite wisdom You created the brilliant sun, magnificently reflecting Your splendor. The lights of the heavens radiate Your majesty.

The hosts of heaven praise You, Almighty, forever declaring Your glory and holiness.

We praise and glorify You, Lord our God, for Your wondrous works and for the bright luminaries You fashioned, which everlasting reveal Your glory.

Praised be God who concluded the work of creation on the seventh day, and ascended the Divine throne of glory, and invested the day of rest with beauty, calling the Sabbath a delight. This is the distinction of the seventh day: on this day God ceased the labor of creation.

The seventh day itself utters praises, saying: "A psalm, a song of the Sabbath. It is good to thank the Lord." Therefore, let all God's creatures glorify, praise, and attribute excellence and grandeur to God, the Sovereign and Creator of all, who in holiness gave the holy Sabbath as a heritage of rest for the people Israel.

In the heavens above and on earth below, You shall be hallowed and acclaimed, Lord our God, our Sovereign. Be praised, our Deliverer, for Your wondrous works and for the bright luminaries You fashioned, which everlasting reveal Your glory.
A MYSTICAL VISION OF GOD'S HOLINESS

You shall be praised forever, our Rock, our Sovereign, our Redeemer, Creator of celestial beings. You are the creator of ministering angels in the firmament on high. With awe they proclaim in chorus the words of the living God, the eternal Sovereign. They are all beloved, pure, and mighty, reverently doing the will of the Creator. In holiness and purity, they raise their voices in jubilant song, as they bless, praise, glorify, revere, and acclaim—

The name of the great, mighty, awe-inspiring holy God and Sovereign. In mutual acceptance of the yoke of God's sovereignty, they call to one another to hallow their Creator; with clear, gentle, and pure tones, they sing in unison, reverently proclaiming:

"Holy, holy is the Lord of hosts;
The whole world is filled with God's glory."

Then other celestial beings, soaring on high, lift their voices and respond with a chorus of praise:

"Praised be the glory of the Lord which fills the universe."

THE HOLINESS OF GOD

O God, whom we acclaim as holy.
Human reason cannot fathom You.

Though we strive to sense Your presence,
Yet You remain ever above and beyond us.

Though You reveal Yourself in the marvels of nature,
And have manifested Yourself in the glory of Your law,

Yet are these revelations but as flashes of lightning
From the cloud of mystery which ever enshrouds You.

In vivid imagery, Prophets and Psalmists of old
Sought to convey their reverence and awe,

Drawing visions of You enthroned on high,
With hosts of celestial beings singing Your praise.

For the words of mortals are so woefully wanting,
Mere human utterance so sadly inadequate.

Our limitations make all praise seem trivial;
Our impurity sullies even noble speech.

So, let angels, pure beyond human attainment, adore You,
And imagined seraphim utter their flaming praise.

Let our prayer rise to You on their wings,
Let their mouths give voice to it in heavenly harmonies:

"Holy, holy is the Lord of hosts;
The whole world is filled with God's glory." — E. Kohn & B. Soul

[ 147 ]

ROSH HASHANAH AND YOM KIPPUR MORNINGS

SHAHARIT SERVICE

Kadosh, kadosh, kadosh, Adonai tz'voot,
M'lo hal ha-aretz k'vodo.

Barukh k'vod Adonai mi-m'komo.
CONTINUING CREATION

Creation is not something which happened only once. Creation is an ongoing process.
Moreover, our Sages taught, the human being is “God’s partner in the work of Creation.” God and we create together.
There is still much to be done: disease to be conquered, injustice and poverty to be overcome, hatred and war to be eliminated. There is truth to be discovered, beauty to be fashioned, freedom to be achieved, peace and righteousness to be established. There is a great need to dedicate all the creative power which a creating God has given us, so that we may join God in “the continuing work of Creation.”

EVERY DAWN RENEWS

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

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

(Chaim Stern)

“God’s is the power that heals”:

To God we can turn when we are hurting.
When our bodies are wracked with pain,
We can hear the whispered promise:

“I am the Lord your healer.”

When we are gripped with icy dread,
We can hear the calming words:

“The Lord is with me, I shall not fear.”

When we feel alone and abandoned,
We can hear the voice of assurance:

“I am with you to help you.”

When we are burdened with sorrow and grief,
We can hear in the dark valley, as we struggle:

“The Lord is my shepherd, I shall not want.”

God is our source of healing and hope;
We seek God’s nearness, and gain strength.

The Lord of wonders is beyond all praise!

To the hallowed God, they offer sweet song;
To the living Sovereign, they utter hymns;
To the eternal God, they give praise.
God alone performs mighty deeds;
God’s creative power is in all that is new.
God is the champion of all just struggles,
Sowing righteousness, bringing forth deliverance.
God’s is the power that heals;
The Lord of wonders is beyond all praise.
With Divine goodness God renews daily
The continuing work of creation.
Thus the Psalmist sang:

“Praise God who continues to create great lights,
And whose kindness is ever present.”

Cause a new light to shine on Zion,
And may we all be worthy to delight in its splendor.
Praised are You, O Lord, Creator of the heavenly lights.

Adapted from the Hebrew

Or ḥadash al tzion ta-ir, v’nizkeh hulanu m’heyla l’oro.
Baraḥ ala Adonai, yotze’r ha-m’orot.

ROSH HASHANAH AND YOM KIPPUR MORNINGS

SHAHARIT SERVICE
GOD'S GIFTS: Love and Torah

With abounding love have You loved us, Lord our God; great and overflowing tenderness have You shown us.

O our Divine Parent and Sovereign, for the sake of our ancestors who trusted in You, and whom You taught the laws of life, be also gracious to us and teach us.

Merciful God, have compassion upon us. Endow us with understanding and discernment, that we may study Your Torah with devotion.

May we heed its words and transmit its precepts; may we follow its instruction and fulfill its teachings in love.

Enlighten our eyes in Your Torah and make our hearts cling to Your commandments. Grant us singleness of purpose to love and revere You, so that we may never be brought to shame.

For we trust in Your awesome holiness; may we rejoice and delight in Your deliverance.

Gather our people safely from the four corners of the earth, and lead us in dignity to our holy land, for You are the God who brings deliverance.

You have called us from among the peoples to be close to You, to praise You in truth, and to proclaim Your Oneness in love.

Praised are You, O Lord, who lovingly chose Your people Israel for Your service.

Ahavah rabbah ahav-tanu Adonai Eloheynu,
Hemla g'dola vi-y'teyra ha-malta aleynu.
Avinu mal-keynu, ba-avur avo-teynu sheh-bat-hu v'ha,
Vu-t'am-deyn yukey ha-yim.

Keyn t'honey-nu ut-lam-deynu.

Avinu ha-av ha-raha-man ha-m'rehem,
Raheym aleynu, v'teyn bli-beynu l'havin ul-has-kil,
Lish-mo-a, lil-mod u-l'a-meyd, lish-mor v'la-asot,
Ul-ka-yeym et kol divrey talmud tora-teha b'ahavah.

V'ha-eyr ey-neynu b'tora-teha,
V'da-beyk libeynu b'mitz-voteha,
V'ya-heyd l'vay-neynu l'ahavah ul-yirah et sh'meha,
V'l'o ney-vosh l'olam va-ed.

Ki v'sheym kod-sha ha-gadol v'ha-nora batah-nu
Nagila v'nis-m'a bi-y'shu-ateha.

(continued)
Praise to You, O Lord

Let us imagine a world without color, without regal red or leafy green, a world that bores the eye with gray.

Praise to You, O Lord, for all the colors in the rainbow, for eyes that are made for seeing, and for beauty that “is its own excuse for being.”

Let us imagine a world without sound, a world where deathly silence covers the earth like a shroud.

Praise to You, O Lord, for words that speak to our minds, for songs that lift our spirits, and for all those souls who know how to listen.

Let us imagine a world without order, where no one can predict the length of the day or the flow of the tide. Imagine a universe where planets leave their orbits and soar like meteors through the heavens and where the law of gravity is repealed at random.

Praise to You, O Lord, for the marvelous order of nature, from stars in the sky to particles in the atom.

Let us imagine a world without love, a world in which the human spirit, incapable of caring, is locked in the prison of the self.

Praise to You, O Lord, for the capacity to feel happiness in another’s happiness and pain in another’s pain.

As the universe whispers of a oneness behind all that is, so the love in the human heart calls on people everywhere to unite in pursuit of those ideals that make us human.

As we sing of One God, we rejoice in the wonder of the universe and we pray for that day when all humanity will be one.

Henry Cohen

Preludes to the Shema:
Rallying cry of a hundred generations

The Shema became the first prayer of innocent childhood, and the last utterance of the dying. It was the rallying cry by which a hundred generations in Israel were welded together to do the will of their Creator in heaven; it was the watchword for the martyrs who agonized and died “for the Unity.” During every persecution and massacre, Shema Yisrael has been the last sound on the lips of the victims. All the Jewish martyrologies are written round the Shema...

The reading of the Shema indeed fulfilled the promise of the Rabbis, in that it clothes the worshiper with invincible strength. It endowed the Jew with the double-edged sword of the spirit against the unutterable terrors of the long night of suffering and exile.

Joseph H. Hertz (adapted)

Children of the One God

The Jewish people were the first to whom there was revealed the truth that there is only One God in the world, who is the God of all nations and all peoples, and who is interested in the welfare and happiness of all of them. Israelites and Moabites may be enemies of one another just as fire and water appear to be. But One God created both of them, and one does not have more privileges in the world than the other. What is it that Israelites and Moabites have in common? They are both children of One God.

Simon Greenberg
The Shema

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

On Rosh Hashanah, silently;
On Yom Kippur, aloud:
Praised be God’s glorious sovereignty for ever and ever.

V’AHAVTA: You shall love the Lord

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

Deuteronomy 6:4-9

THE SHEMA: A call to witness

In the Torah scroll, the word “Sh’mo” is written with an enlarged final ayin (י); and the word “Ehad” with an enlarged final daled (ד). These two letters form the Hebrew word מ”ד (Eyd) which means “witness.”

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

(Ren Soul)

V’AHAVTA: You shall love the Lord

Whether a person really loves God can be determined by the love which that person bears toward others. (Levi Yitzhaki of Berdichev)

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

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

Baruch sheym k’vod mal-ḥuto l’olam va-ed.

V’ahavta eyt Adonai Eloheha
B’hol l’vavha, u-v’hol naf-sh’ha, u-v’hol m’deha.
V’ha-yu ha-d’varim ha-eyleh
Asher anohi m’tza-v’ha ha-yom al l’va-veha.
V’shi-nan-tam l’va-neha v’dibarta bam
B’shiv-ta b’vey-teha, u-v’reh-t’ha va-dereh,
U-v’shoh-b’ha u-v’ku-meha.
U-k’har-tam l’ot al ya-deha,
V’ha-yu l’totafot beyn eynaha.
U-h’tav-tam al m’zuzat bey-teha u-vish-areha.

SHAHARIT SERVICE
KEEP THESE WORDS

If you will faithfully obey the commandments which I command you this day, to love the Lord your God and to serve the Lord with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring; and you will harvest your grain and wine and oil. I will give grass in the fields for your cattle. You will eat and be satisfied.

Take care not to be lured away to worship other gods. For then the wrath of the Lord will be directed against you: The heavens will close and there will be no rain; the earth will not yield its produce; and you will soon perish from the good land which the Lord gave you.

Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. Write them upon the doorposts of your homes and upon your gates. Thus your days and the days of your children will be multiplied on the land which the Lord promised to your ancestors for as long as the heavens remain over the earth.

Deut. 11:13-21

It is not enough to serve God in anticipation of future reward. One must do right and avoid wrong because as a human being one is obliged to seek perfection.

(Maimonides)

Rejoice so greatly in performing a Mitzvah that you will desire no other reward than the opportunity to perform another Mitzvah!

(Neiman of Bratzlov)

Rav Aha said: God has made uncertain the reward of those who perform the commandments of the Torah so that we might perform them in fidelity.

(Talmud Yerushalmi, Pesh)

Do not be like servants who serve their master for the sake of receiving a reward; be rather like servants who devotedly serve their master with no thought of a reward; and may the awe of God be upon you.

(Mishna Avot 1:3)

The reward for a good deed is another good deed; and the penalty for a transgression is another transgression.

(Mishna Avot 4:2)

If you think of reward, you think of yourself, not God.

(Salmen)

The main purpose of the Mitzvot performed through physical action is to make us sensitive to those Mitzvot performed with the heart and mind, which are the pillars of the service of God.

(Babyya)

ROSH HASHANAH AND YOM KIPPUR MORNINGS

SHAHARIT SERVICE
TO SEE, TO REMEMBER, AND TO OBSERVE!

The Lord said to Moses: "Speak to the Children of Israel, and bid them to make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue.

"When you look upon the fringe you will be reminded of all the commandments of the Lord and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes.

"Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am the Lord your God who brought you out of the land of Egypt to be your God. I, the Lord, am your God." - Numbers 15:37-41

TRUE AND ENDURING

This teaching is true and enduring; it is established and steadfast; it is beloved and precious, pleasant and sweet, revered and glorious; it is good and beautiful, and eternally right.

Truly, the God of the universe is our Sovereign; the Rock of Jacob is our protecting shield who exists throughout all generations, whose sovereignty is firmly established, and whose faithfulness endures forever.

God's words live on, faithful and precious. They abide forever—for our ancestors, for us, for our children, and for every generation of the people Israel, God's faithful servants.

As for our ancestors, so for our descendants: God's words will remain a cherished and abiding truth, a law which shall not pass away.

Truly, You are the Lord our God and the God of our ancestors, our Sovereign and Sovereign of our ancestors, our Redeemer and Redeemer of our ancestors, our Creator, Rock of our Deliverance, our Helper and Savior. You are eternal; there is no God but You.

[159] SHAHARIT SERVICE

ROSH HASHANAH AND YOM KIPPUR MORNINGS
EZRAT AVOTEYNU: God our Shield and Redeemer

You have ever been the help of our ancestors,
A Shield and a Redeemer to their children
in every generation.

Though You abide in the heights of the universe,
Your laws of righteousness reach to the ends of the earth.

Happy is the person who obeys Your commandments,
Who takes to heart the words of Your Torah.

Truly, You are the Lord of Your people
And a mighty Sovereign to champion their cause.

You are the first and You are the last;
Besides You we have no Sovereign or Redeemer.

From Egypt You redeemed us, O Lord our God;
From the house of bondage You delivered us.

You revealed Your saving power at the Sea,
When the Children of Israel passed through in safety.

Therefore they praised and extolled You,
They offered You prayers of fervent thanksgiving.

They acclaimed You as their ever-living God,
Great and revered, exalted in majesty.

You humble the haughty and raise up the lowly,
You free the captives and redeem the weak.

You help those in need,
You answer Your people when they cry out to You.
Give praise to God on high!
Ever praised may God be!
Moses and the Children of Israel
Proclaimed in great exultation:
“Who is like You, O Lord, among the mighty?
Who is like You, glorious in holiness,
Rovered in praises, doing wonders?”
At the shore of the Sea, which they crossed in safety,
The redeemed sang a new song to You.
Together they all gratefully proclaimed Your sovereignty:
“The Lord shall reign for ever and ever.”

Rock of Israel,
Arise to the help of Israel.
Fulfill Your promise
To deliver Judah and Israel.
“Our Redeemer, the Lord of hosts,
Is the Holy One of Israel.”
Praised are You, O Lord.
Redeemer of Israel.

RECALLING OUR REDEMPTION

We are a people in whom the past endures, in whom the present
is inconceivable without moments gone by. The Exodus lasted a
moment, a moment enduring forever. What happened once upon
a time happens all the time.

(Abraham J. Heschel)

WE ARE PARTNERS IN REDEMPTION

The phrase Kumah B'ezrat Yisrael (“arise to the help of Israel!”)
can also be translated “arise with the help of Israel.”
This suggests that redemption requires our working with God, not
dispassively relying on God alone.

“We are God’s partners in both Creation and Redemption.”

[163] ROSHI HASHANAH AND YOM KIPUR MORNINGS

Mi ḥamōḥa ba-eylim Adonai.
Mi kamōḥa nedar ba-kodesh,
Nora t’hiot osey fe-leḥ…
Adonai yimloḥ l’olam va-ed.

Tzur yisrael, kuma b’ezrat yisrael,
Uf-dey hin-un’ha y’huəa v’yisrael,
Go-aleynu Adonai tz’vaot sh’mo k’dosh yisrael,
Baruḥ atah Adonai, go-al yisrael.

Rosh Hashanah Amidah, page 164;
In congregations where a silent Rosh Hashanah Amidah is said, see page 36.

Yom Kippur Amidah, page 496;
In congregations where a silent Yom Kippur Amidah is said, see page 424.

SHAHARIT SERVICE
The Amidah

GOD OF ALL GENERATIONS*

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

You are abundantly kind, O Creator of all.

Remembering the piety of our ancestors, You lovingly bring redemption to their children’s children.

With the inspired words of the wise and the discerning,
I open my mouth in prayer and supplication.
To implore mercy from the supreme Ruler, the Lord of lords.

*Translation based on Interpretive Amidah Blessings, p. 509.

Some congregations recite on the FIRST DAY:

With trembling I begin my plea, rising to entreat the awesome exalted One. Deficient in good deeds, I stand in fear; limited in wisdom, how dare I hope? My Creator, teach me to transmit our heritage; strengthen and support me, lest I falter in fear. Let my whispered prayer be like incense rare, and my spoken plea, like sweetest honey. Accept my prayer, reject it not; may it win pardon for those whose emissary I am. Spurn not my prayer, consider it sweet; show us compassion as You promised Moses, Your inspired servant.

My heart trembles, for You know its secrets; my soul is in dread at the thought of judgment. If sin were fully punished, who could survive? Therefore I weep and cry for Your mercy. I plead and pray for a charitable decree, for the merit of our ancestors which You will remember. My heart is stirred as I offer my prayer, I am all astir as I prepare my plea.

Continue in the middle of the next page.

Some congregations recite on the SECOND DAY:

With a heart deeply troubled, Your mercy I implore, as I stand before You like a beggar at the door. From the depths of my heart to You I sing, let me find shelter under Your wing. Seized with dread, shuddering with fear, to Your awesome presence, how dare I draw near? I am deficient in virtue, knowledge I lack. I cannot approach You, fear holds me back. How can I stand before You, weary I groan, I have no good deeds to place before Your throne.

In some congregations, Reader recites on the FIRST DAY:

In some congregations, Reader recites on the SECOND DAY:

Continue with "Zoharenu" in the middle of the next page.
The congregation has sent me to set before You their cares, strengthen their hearts, O God, accept their prayers.

You are my strength. You are my stay, teach me, O Lord, what I shall say. Clear me of guilt, make me strong and secure, for You, gracious God, are my fortress so sure. Your people stand before You, for pardon they plead, show them Your mercy in their hour of need. Before You, O God, their hearts they lay bare, from Your heavenly abode, hear their prayer. Give strength to Your people, the weak sustain, send them help in trouble, release from pain. Your words give power, the courage to endure, for thus is it written: “Every word of God is pure.”

Selected from the Hebrew

Remember us for life, O Sovereign who delights in life:
Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign who helps, redeems, and protects.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power You grant immortal life.

You sustain the living with lovingkindness, and with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, free the captives. You keep faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to You, O supreme Ruler over life and death, Source of redemption?

Who is like You, compassionate God?
Mercifully You remember Your creatures for life.

You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who confers immortality upon the departed.
ADONAI MELEH: The Lord is our Sovereign

The Lord is Sovereign, the Lord was Sovereign,
The Lord shall be Sovereign forever.

Saints and sages joyously proclaim:
The Lord is Sovereign.
The angels on high in blessing acclaim:
The Lord was Sovereign.
The mighty ones powerfully exclaim:
The Lord shall be Sovereign forever.
The Lord is Sovereign, the Lord was Sovereign,
The Lord shall be Sovereign forever.

The heirs of the Torah joyously proclaim:
The Lord is Sovereign.
The lordly warriors crown You and acclaim:
The Lord was Sovereign.
The angels in their fiery garments exclaim:
The Lord shall be Sovereign forever.
The Lord is Sovereign, the Lord was Sovereign,
The Lord shall be Sovereign forever.

Masters of words gracefully proclaim:
The Lord is Sovereign.
The shimmering angels fervently acclaim:
The Lord was Sovereign.
The circling Seraphim ceaselessly exclaim:
The Lord shall be Sovereign forever.
The Lord is Sovereign, the Lord was Sovereign,
The Lord shall be Sovereign forever.

Your worshippers in praise joyously proclaim:
The Lord is Sovereign.
Those who adore You in reverence acclaim:
The Lord was Sovereign.
And all the upright in one voice exclaim:
The Lord shall be Sovereign forever.
The Lord is Sovereign, the Lord was Sovereign,
The Lord shall be Sovereign forever.
L'EYL OREYH DIN: Acclaiming the God of judgment

Let us proclaim the sovereignty of God,
Who calls us to judgment:

Who searches all hearts on the Day of Judgment—
And reveals the hidden things, in judgment;

Who decides righteously on the Day of Judgment—
And knows our innermost secrets, in judgment;

Who bestows mercy on the Day of Judgment—
And remembers the Covenant, in judgment;

Who spares all creatures on the Day of Judgment—
And clears those who are faithful, in judgment;

Who knows our thoughts on the Day of Judgment—
And restrains Divine wrath, in judgment;

Who is clothed in charity on the Day of Judgment—
And pardons wrongdoing, in judgment;

Who is profoundly revered on the Day of Judgment—
And forgives our people, in judgment;

Who answers their pleas on the Day of Judgment—
And invokes Divine love and pity, in judgment;

Who understands all mysteries on the Day of Judgment—
And accepts the faithful, in judgment;

Who shows mercy to our people on the Day of Judgment—
And preserves those who love God, in judgment;

Who sustains the upright on the Day of Judgment—
And is the One who calls us to judgment!
We sanctify Your name on earth
As it is sanctified in the heavenly heights.
We chant the words which angels sang,
In the mystical vision of Your prophet:

"Holy, holy, holy is the Lord of hosts;
The whole world is filled with God’s glory."

Then, their heavenly voices thunder forth
In a resounding, majestic chorus;
And, rising toward the Seraphim, they respond in blessing:

"Praised be the glory of the Lord
Which fills the universe."

Our Sovereign, reveal Yourself throughout the universe and
establish Your rule over us, for we await You. When, O Lord, will
Your sovereignty be established in Zion? May it be soon, in our
day, and for all time. May You be magnified and sanctified in
Jerusalem, Your city, for all generations.

May we soon behold the establishment of Your rule, as
promised in the Psalms of David, Your righteous anointed king:

"The Lord shall reign forever:
Your God, O Zion, through all generations; Hallelujah!"

Throughout all generations we will declare Your greatness, and
to all eternity we will proclaim Your holiness. We will never cease
praising You, for You are a great and holy God and Sovereign.

Mi-m’kom-ḥa mal-keynu tofi-à,
V’timloḥ aleynu ki m’ḥakim onaḥnu laḥ.
Matai timloḥ b’zikon,
Tit-gadal v’tit-kadash b’toḥ yru-shala-yim iraḥa,
L’dor va-dor u-l’ney-tzah n’tzahim.
Vey-neynu tir-enah mal-hu-teha,
Ka-davar ha-amur b’shiray uzeḥa,
Al y’de yadiv m’shiaḥ tzid-keha.
L’dor va-dor nagid god-leha,
U-l’ney-tzah n’zah-hīm k’du-shat-ḥa nak-dišh,
V’shiv-haḥa Eloheynu mi-pi-nu lo yamush l’olam va-ed,
Ki Eyl meleḥ gadol v’kadosh atah.

N’ka-deysh et shimḥa ba-olam,
K’sheyem sheh-mak-di-shim oto bi-sh’mey marom.
Ka-katur al yad n’vīeḥa, v’kara zeh el zeh v’amor:
Kadosh, kadosh, kadosh, Adonai tz’vaot.
M’lo ḥol ha-aretz k’vodo.
Az b’kol ra-ash gadol, adir v’ḥazak mash-mi-im kol,
Mit-nas-im l’umam s’raﬁm, l’uma-tam baruḥ yo-meyru:
Baruḥ k’vod Adonai mi-m’komo.
O GOD, IN YOUR HOLINESS, ESTABLISH YOUR REIGN!

Lord our God, imbue all Your creatures with reverence for You, and fill all that You have created with awe of You. May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

Grant honor, O Lord, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city, speedily in our own days.

Then the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth.

Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: “The Lord shall reign forever; your God, Zion, through all generations; Hallelujah!”

You are holy. Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: “The Lord of hosts is exalted by justice, and the holy God is sanctified through righteousness.” Praised are You, O Lord, the holy Sovereign.

YOU SANCTIFY ISRAEL AND THIS DAY OF REMEMBRANCE

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your Mitzvot. Thus You have linked us with Your great and holy name.
On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day, and] this Day of Remembrance, a day for [recalling in love] the sounding of the Shofar, a holy convocation, commemorating the Exodus from Egypt.

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this Day of Remembrance.

Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

Our God and God of our ancestors, establish Your glorious sovereignty over all the world and Your glorious majesty over all the earth. Show all who dwell on earth the splendor of Your power.

Then every creature will know that You created it; every living thing will recognize that You fashioned it; and everything that breathes will declare: The Lord, God of Israel, is the Sovereign, whose dominion extends over all creation.

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

[Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.]

Purify our hearts to serve You in truth, for You are the God of truth; Your word is truth, and endures forever.

Praised are You, O Lord, Sovereign over all the earth, who hallows [the Sabbath.] Israel, and this Day of Remembrance.
ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel’s protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindesses never cease. You are our abiding hope.

The following may be said in an undertone:

We thankfully acknowledge You, our God and God of our ancestors, God of all flesh, our Creator, Lord of all creation.

We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us.

May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly.

Praised be God to whom all thanks are due.

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

Inscribe all the children of Your Covenant for a good life.

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.
Our God and God of our ancestors, bless us with the threefold blessing of the Torah, written by Moses Your servant, and pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

THE THREEFOLD BLESSING

“May the Lord bless you and protect you.”

“May the Lord show you kindness and be gracious to you.”

“May the Lord bestow favor upon you and grant you peace.”

Congregation:

May this be God’s will.

May this be God’s will.

May this be God’s will.

SIM SHALOM: A prayer for peace

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Creator, with the Divine light of Your presence.

For by that Divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

IN THE BOOK OF LIFE

In the book of life and blessing, peace and prosperity.

May we and all Your people, the House of Israel, be inscribed for a good and peaceful life.

Praised are You, O Lord, Source of peace.
Draw us near to that which You love

May it be Your will, Lord our God, to cause love and harmony, peace and comradeship to abide among us.

Imbue us with reverence for You; strengthen our good impulse, thus may we serve You and perform Your Mitzvot wholeheartedly.

May no one hate us or envy us; and may no hatred or envy of others be found in us.

Keep us far from that which You despise; draw us near to that which You love; and deal mercifully with us for the sake of Your great name.

Amen.

Guard my tongue from evil

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

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

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

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

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

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

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

Yi-h'yu l'ratzon imrey fi v'heg-yon libi l'fa-neha. Adonai tzuri v'go-ali.
Oseh shalom bi-m'romav, hu ya-aseh shalom Aleynu v'al kol yisrael, v'imru amen.
Avinu Malkeynu, we have sinned before You.
Avinu Malkeynu, we have no Sovereign but You.
Avinu Malkeynu, help us to return to You fully repentant.
Avinu Malkeynu, grant us a good new year.
Avinu Malkeynu, send complete healing for our afflicted.
Avinu Malkeynu, frustrate the designs of our adversaries.
Avinu Malkeynu, remember us favorably.
Avinu Malkeynu, inscribe us in the book of goodness.
Avinu Malkeynu, inscribe us in the book of redemption.
Avinu Malkeynu, inscribe us in the book of sustenance.
Avinu Malkeynu, inscribe us in the book of merit.
Avinu Malkeynu, inscribe us in the book of forgiveness.
Avinu Malkeynu, hasten our deliverance.
Avinu Malkeynu, grant glory to Your people Israel.
Avinu Malkeynu, hear us, pity us, and spare us.
Avinu Malkeynu, accept our prayer with mercy and favor.
Avinu Malkeynu, have pity on us and on our children.
Avinu Malkeynu, act for those who went through fire and water for the sanctification of Your name.
Avinu Malkeynu, act for Your sake if not for ours.
Avinu Malkeynu, graciously answer us, although we are without merits;
Deal with us charitably and lovingly save us.

A Note on Avinu Malkeynu appears on page 886.

On Shabbat omit.
Avinu Malkeynu, hony-nu va-aneynu, ki eyn banu ma-asim.
Assay imanu tz'dakah va-hesed, v'ho-shi-eynu.
KADDISH SHALEM

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

Congregation and Reader:
May God’s great name be praised to all eternity.

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

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

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

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