

תפילת ערבית לראש השנה
The Rosh HaShanah Evening Service

Kavanot - Spiritual Insights

ENTERING THE SYNAGOGUE

What does a person expect to attain when entering the synagogue? In the pursuit of learning, one goes to a library; for esthetic enrichment, one goes to the art museum; for pure music, to the concert hall. What then is the purpose of going to the synagogue? Many are the facilities which help us to acquire the important worldly virtues, skills, and techniques. But where should one learn about the insights of the spirit? Many are the opportunities for public speech; where are the occasions for inner silence? It is easy to find people who will teach us to be eloquent; but who will teach us how to be still? It is surely important to have a sense of reverence. Where should one learn the general wisdom of compassion? The fear of being cruel? The danger of being callous? Where should one learn that the greatest truth is found in contrition? Important and precious as the development of our intellectual faculties is, the cultivation of a sensitive conscience is indispensable. We are all in danger of sinking into the darkness of vanity; we are all involved in worshipping our own egos. Where should we become sensitive to the pitfalls of cleverness, or to the realization that expediency is not the acme of wisdom? We are constantly in need of experiencing moments in which the spiritual is as relevant and as concrete, for example, as the esthetic. Everyone has a sense of beauty; everyone is capable of distinguishing between the beautiful and the ugly. But we must learn to be sensitive to the spirit. It is in the synagogue where we must try to acquire such inwardness, such sensitivity.

-- Abraham Joshua Heschel

A LONG ROAD AHEAD

There is still a long road ahead of us, in order to finish what we began to do. We began to speak a great word once-among ourselves and in the ears of the entire world; but we have not yet completed it. We stand in the middle of our speech. All ears strain for us to finish; we cannot stop it nor do we want to stop it. The truth within us is so rich and overpowering that we cannot express it in clear and simple language. But we will say what we can, as much as our power of understanding and speaking will permit, even as generations before us have done. And we know that in the course of time, others will say that which we try and are unable to say. But we shall not stop until it has all been said, for our sake and for the sake of the world.

-- Rav Kook

The High Holy Day Mahzor is a work of grandeur and sublimity. It is more than a source of nostalgic recollection; it speaks to us about matters of importance - of abiding significance. The traditional prayers, though written in other ages and in the context of different times and circumstances, address themselves to perennial human concerns. They aim to effect in us a transformation: from egocentric lives, activated by the caprice of the moment, to lives inspired by an awareness of a loving God, our sovereign and Judge. In these prayers, our ancestors found the courage to embrace life, to surmount its trials, and to persist in hoping for the day when all peoples "will unite to perform God's will with a perfect heart."

Because the Mahzor reflects historic Judaism's distinctive beliefs about God, humanity, and the universe, it is the most authentic literary source for an understanding of the faith which animates it and of the people that poured its spirit into it.

-- Max Arzt

THE MAHZOR SPEAKS TO US

THE HIGH HOLIDAYS IN THE RHYTHM OF OUR LIFE

All living things are subject to the pulsation of certain rhythms. Our hearts beat, our lungs inhale and exhale, we sleep and we awake, we work and we rest. In a larger sense, our spirit, too, is subject to a rhythmic ebb and flow. While it is true that we must feel the tug of Judaism at our hearts every day of our life, we do, as a matter of fact, sense this pull most powerfully at the approach of the High Holidays.

The ebb and flow of our feelings have been set by the rhythmic structure of the tradition, which fits perfectly with the rhythm of our secular life. In September, we begin afresh our yearly work, after the languor of summer. Work, hard work, in the broad light of day, is the major theme of our faith. We are called upon to work upon ourselves, then upon the community, then on the nation and the world. Our first task is to examine our own being, the gap between what we are and what we ought to be, then go on from there. Let us greet the holiday spirit with this feeling of rededication.

-- Rabbi Jacob Agus

SUMMONED TO RAISE OURSELVES

Rosh Hashanah and Yom Kippur stand alone. They tower over the landscape of the Jewish year, "like lighthouses on the shores of eternity, flashing their messages of holiness." These are the only Jewish festivals which are not connected to particular events in Jewish history or to seasonal events in the agricultural life of our Biblical ancestors; these are the only holy days now referred to as High Holy Days. For this is when we Jews are summoned to raise ourselves to the loftiest spiritual heights through the intensity of our prayers and the sincerity of our penitence. At once the most cosmic of confrontations and the most intimate of encounters, the observances are enacted in the midst of the congregation--and in the deepest recesses of the individual soul.

-- Rachel Anne Rabinowicz

A FRESH START

There is the story of an angry reader who stormed into a newspaper office waving the day's paper, asking to see the editor of the obituary column. He showed him his name in the obituary listing. "You see," he said, "I am very much alive. I demand a retraction!" The reporter replied, "I never retract a story. But I'll tell you what I'll do, I'll put you in the birth column and give you a fresh start!" On Rosh Hashanah we are all being given the opportunity for a fresh start.

In New York there is a compulsory car inspection law. Every automobile must be checked once a year. This is a good law because it makes our cars safer. On another level, more and more people make it a practice to have an annual medical checkup. Perhaps some day a law will be passed to make it mandatory for an annual physical checkup too. Rosh Hashanah is set aside for the Jew to have a spiritual checkup. We want to know how we are doing "Jewishly." Are we living useful lives? Do our lives have Jewish significance? Rosh Hashanah is in a sense the Annual General Meeting of the Jewish people, at which the chairman who directs our fortunes, is reconfirmed in office.

-- Rabbi Saul I. Teplitz

Introductory Prayers

Hadrakha - Instruction

On both nights of Rosh HaShanah we recite these two blessings. When Rosh HaShanah coincides with Shabbat the words in brackets are added.

HADLAKAT NEROT L'YOM TOV

הדלקת נרות ליום טוב

LIGHTING THE CANDLES

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר (שֶׁל שַׁבָּת וְ) שֶׁל יוֹם טוֹב.

Barukh atah Adonai eloheinu melekh ha'olam, asher kid'shanu b'mitz'votav, v'tzivanu l'hadlik ner (shel shabbat v') shel yom tov.

You are the Source of blessing, Adonai our God, sovereign of the universe, who has sanctified us in Your mitzvot and has commanded us to light the candles (of Shabbat and) of Yom Tov.

SHE'CHE'HE'YANU

שהחינו

BLESSING FOR ARRIVING AT THIS SACRED TIME

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִנֵּי עָנּוּ לְזֶמַן הַזֶּה.

Barukh atah Adonai eloheinu melekh ha'olam, she'che'he'yanu v'kiy'manu v'higi'anu la'zman ha'zeh.

You are the Source of blessing, Adonai our God, sovereign of the universe, who has enlivened us, sustained us and brought us to this moment in our lives.

Minhag - Tradition

CANDLE LIGHTING

The act of lighting candles has significance on many levels. On a halachic-legal level it signifies our formal beginning of the Days of Awe. On a spiritual level it is a way to pause and become conscious of the significant day and days ahead. And at a minhag-custom level, as we utter these words and go through these motions, the very same ones used by our ancestors, spiritual or biological, we become connected to something truly magnificent and important.

Minhag - Tradition

HINENI

The essence of this prayer is to help the cantor cultivate a sense of intensity, humility, even trepidation in embarking upon the leading of the prayers. In the prayer, the cantor professes unworthiness to pray on behalf of the congregation and beseeches God nonetheless to accept the cantor's supplications for the congregation's sake.

Traditionally we recite this prayer at the beginning of the Mussaf service. We recite it here to enter into this sense of humility and awe both as a congregation and as individuals at the very beginning of the Days of Awe.

HINENI

הנני

HERE I AM

הַנְּנִי הָעֲנִי מִמַּעַשׁ, נִרְעֵשׁ וְנִפְחָד מִפְּחָד יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, בָּאתִי לְעֹמֵד וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עֲמֻד יִשְׂרָאֵל אֲשֶׁר שְׁלַחְנִי, אַף עַל פִּי שְׂאִינִי כְּדַאי וְהִגִּנּוּ לְךָ. לְכֹן אֲבַקֵּשׁ מִמֶּךָ, אֱלֹהֵי אַבְרָהָם וְיִצְחָק, אֱלֹהֵי יִצְחָק וְרִבְקָה, וְאֱלֹהֵי יַעֲקֹב וְרָחֵל וְלֵאָה, יְיָ יִי, אֵל רַחוּם וְחַנּוּן, אֱלֹהֵי יִשְׂרָאֵל, שְׂדֵי אִיוֹם וְנוֹרָא, הִיָּה נָא מְצַלִּיחַ דְּרַבִּי אֲשֶׁר אֲנִי הוֹלֵךְ, לְעֹמֵד וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחָי.

Hineni he'ani mima'as, nir'ash v'nifchad mi'pachad yoshev t'hilot Yisrael, bati la'amod ul'hit'chanen l'fanekha al amkha Yisrael asher sh'lachuni, af al pi sh'eini kh'dai v'hagun l'khakh. Lakhen avakesh mimkha, elohei Avraham v'Sarah, elohei Yitzchak v'Rivkah, v'elohei Ya'akov v'Rachel v'Leah, Adonai, Adonai, el rachum v'chanun, elohei Yisrael, Shadai ayom ve'nora, he'yeh na matzli'ach darki asher ani holekh, la'amod ul'vakesh rachamim a'lai v'al sholchay.

Here I stand, deficient in good deeds, overcome by awe and trembling, in the presence of the One who abides amid the praises of Israel. I have come to plead with You on behalf of Your people Israel who have sent me, though I am unworthy for this sacred task. God of Abraham and Sarah, God of Isaac and Rebecca, and God of Jacob and Rachel and Leah, gracious and merciful God, God of Israel, awesome and majestic God, I beseech You to help me as I seek mercy for myself and for those who have sent me.

Kavanah - Spiritual Insight

The following Psalms are recited at this point in order to elevate the mood of the individual davener and the congregation, and to prepare us for the *Barkhu*, the formal acceptance of our role as a prayer community. In addition, we chant selected Torah verses in order to remind us, through the imagery of the Shofar, of themes of Rosh HaShanah.

PSALM 121

אֲשָׁא עֵינַי אֶל הַהָרִים, מֵאֵין יָבוֹא עֲזְרִי: עֲזְרִי מֵעַם יי, עֲשֵׂה שָׁמַיִם וָאָרֶץ: אֵל יִתֵּן לְמוֹט רַגְלִי, אֵל
 יָנוּם שְׁמֶרְךָ: הֲיֵה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל: יי שְׁמֶרְךָ, יי צִלְךָ עַל יַד יְמִינֶךָ: יוֹמָם הַשֶּׁמֶשׁ
 לֹא יַכְכֶּךָ, וְיָרַח בַּלַּיְלָה: יי יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ: יי יִשְׁמֹר צִאתְךָ וּבֹאֶךָ
 מֵעַתָּה וְעַד עוֹלָם:

*Esa einai el he'harim, m'ayin yavo ezri. Ezri me'im Adonai, oseh shamayim va'aretz. Al yiten lamot
 raglekha, al yanum shomrekha. Hineh lo yanum v'lo yishan shomer Yisrael. Adonai shomrekha,
 Adonai tzil'kha al yad y'minekha. Yomam ha'shemesh lo ya'kekah, v'yare'ach ba'layla. Adonai
 yishmorkha mi'kol ra, yishmor et nafshekha. Adonai yishmor tzet'kha uvo'ekha me'atah v'ad olam.*

I lift up my eyes to the mountains; what is the source of my help?
 My help will come from Adonai, Maker of heaven and earth.
 God will not allow your foot to slip; your Guardian will not slumber.
 Behold, the Guardian of Israel neither slumbers nor sleeps.
 The Eternal is your Keeper, Adonai is your shade at your right hand.
 The sun shall not harm you by day, nor the moon by night.
 Adonai will guard you from all evil, and protect your being.
 Adonai will guard you, coming and going, from this time forth and forever.

BA'CHODESH HA'SHVI'I

בחדש השביעי

SACRED ASSEMBLY IN THE SEVENTH MONTH

בְּחֹדֶשׁ הַשְּׁבִיעִי, בְּאֶחָד לַחֹדֶשׁ, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם: כָּל מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ

*Vachodesh hashvi'i, b'echad la'chodesh, mikra kodesh yi'hyeh lakhem. Kol m'lekheth avodah lo
 ta'asu.*

In the seventh month, on the first day of the month, there shall be a sacred assembly, a cessation from work, a day of commemoration proclaimed by the sound of the Shofar.

תִּקְעוּ בְּחֹדֶשׁ שׁוֹפָר, בַּכֶּסֶה לְיוֹם חַגְגֵנוּ. כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפַּט לְאֱלֹהֵי יַעֲקֹב.

*Tik'u va'chodesh shofar, ba'keseh l'yom chagenu. Ki chok l'Yisrael hu,
 mishpat l'elohei Ya'akov.*

Sound the Shofar when the new moon appears, at the turning of the year, at the returning of our solemn celebration. For this is a statute binding on Israel, an ordinance of the God of Jacob.

When Rosh HaShanah falls on a Weekday continue with *Barkhu*, page 8.
 When Rosh HaShanah falls on Shabbat, add the following two Psalms.

PSALM 92 -- added on Shabbat

מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת: טוֹב לְהוֹדוֹת לַיְי וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ: לְהַגִּיד בַּבֹּקֶר חֲסִדֶּךָ וְאֱמוּנָתְךָ
בַּלַּיְלוֹת:

*Mizmor shir l'yom hashabat. Tov l'hodot la'donai ul'zamer l'shimkha elyon. L'hagid baboker
chasdekha v'emunatkha ba'leilot.*

עָלִי עֲשׂוֹר וְעָלִי נִבֵּל עָלִי הַגִּיזוֹן בְּכִנּוֹר: כִּי שָׂמַחְתָּנִי יְי בַּפִּעֲלָהּ בְּמַעֲשֵׂי יְדֶיךָ אֲרָנָן: מַה נִּגְדְּלוּ
מַעֲשֵׂיךָ יְי מְאֹד עָמְקוּ מִהַשְׁבִּיחֶיךָ: אִישׁ בָּעַר לֹא יָדַע וּכְסִיל לֹא יָבִין אֶת זֹאת: בַּפֶּרֶחַ רִשְׁעִים כָּמוֹ
עֵשֶׂב וַיִּצְיָצְאוּ כָּל פְּעָלֵי אֲנֹן לְהַשְׁמָדָם עֲדֵי עַד: וְאַתָּה מְרוֹם לְעֵלָם יְי: כִּי הִנֵּה אֵיבֶיךָ יְי כִּי הִנֵּה
אֵיבֶיךָ יֵאבְדוּ יִתְפָּרְדּוּ כָּל פְּעָלֵי אֲנֹן: וְתִרְם כְּרָאִים קַרְנֵי בַלְתֵּי בְשֶׁמֶן רַעֲנָן: וְתִבַּט עֵינֵי בְשׂוּרֵי
בַקָּמִים עָלֵי מְרַעִים תִּשְׁמַעְנָה אֲזַנִּי:

צַדִּיק כַּתָּמָר יִפְרַח כְּאֶרֶז בַּלְבָּנוֹן וְיִשְׁגַּה: שְׁתוּלִים בְּבַיִת יְי בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ: עוֹד יִנּוּבוּן
בְּשִׁיבָה דְשָׁנִים וְרַעֲנָנִים יִהְיוּ: לְהַגִּיד כִּי יִשָּׂר יְי צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.

*Tzadik ka'tamar yifrach k'erez bal'vanon yisgeh. Shtulim b'veit Adonai b'chatz'rot eloheinu yafrichu.
Od y'nuvun b'seiva d'shenim v'ra'ananim yi'hyu. L'hagid ki yashar Adonai tzuri v'lo avlatah bo.*

It is good to thank You, Adonai, to sing praises to Your name, to proclaim Your love every morning, and Your faithfulness every night to the sound of the ten-string lyre, with the music of the lute and harp. Your works, Adonai, bring me gladness; of Your deeds, I joyously sing. How great are Your deeds, Adonai; How profound are Your designs. The superficial cannot comprehend, the foolish cannot grasp this: Though the wicked may thrive like grass, and doers of evil seem to flourish, yet their doom is sure to come, for Yours is the ultimate triumph. Those who oppose You shall be destroyed; workers of evil are sure to be routed. You have given me extraordinary power; I am like one who has been anointed. I see the defeat of my foes, I hear the doom of my enemies. The righteous will grow strong like the palm tree, they will thrive like the cedar of Lebanon planted in the house of Adonai. They will flourish in the courts of our God. They will bear fruit even in old age, They will remain vital and vigorous, proclaiming that Adonai is just, my Rock, in whom there is no unrighteousness.

PSALM 93 -- added on Shabbat

יְי מֶלֶךְ גֵּאוּת לְבִשׁ לְבִשׁ יְי עוֹ הַתְּאֵזֶר אַף תִּבּוֹן תִּבֵּל בַּל תִּמּוֹט: נִכּוֹן כִּסְאֶךָ מֵאֵז מֵעוֹלָם אֶתָּה:
נִשְׂאוּ נְהָרוֹת יְי נִשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דְּכָבִים: מִקּוֹלוֹת מַיִם רַבִּים אֲדִירִים מִשְׁבְּרֵי יָם
אֲדִיר בְּמְרוֹם יְי: עֲדִיתִךָ נֶאֱמְנוּ מְאֹד לְבֵיתְךָ נֶאֱוָה קִדְּשׁ יְי לְאַרְךָ יָמִים:

You, Adonai, are sovereign, crowned with majesty, adorned with splendor, supreme in strength. You established the earth securely; You created a world that stands firm. Your throne is established from of old; You are eternal. The rivers lift up their voice, they raise a mighty roar. The mighty breakers of the sea declare, "God rules supreme." Your decrees are dependable; Holiness befits Your creation; You are Adonai of eternity.

Meditations Prior to the Call to Prayer
Kavanot - Spiritual Insights

WE JOIN OUR PEOPLE

The service of the synagogue is more than an expression of the needs and emotions of the individual worshipers who take part in it. It is an expression of the joys and sorrows, the hopes and ideals of Israel. For the synagogue is the one unfailing wellspring of Jewish feeling. Here we pray together with our fellow Jews, and we become participants in the common sentiment, the collective conscience of Israel. Here we pray with an even mightier assembly, with the whole house of Israel. We become members of a far greater congregation than that of which we form a physical part. We join our people throughout the world in homage to our God.

-- Morris Joseph

THE MEANING OF THIS HOUR

There is a divine dream which the prophets and rabbis have cherished, and which fills our prayers and permeates the acts of true piety. It is the dream of a world, rid of evil, by the grace of God as well as by the efforts of those who are dedicated to the task of establishing the sovereignty of God in the world. The Almighty has not created the universe so that we might have opportunities to satisfy our greed, envy, and ambition. We should not spend our life hunting for trivial satisfactions, while God is waiting for our effort and devotion. We have not survived so that we might waste our years in vulgar vanities. The martyrdom of millions demands that we consecrate ourselves to the fulfillment of God's dream. God is waiting for us to redeem the world.

-- Abraham J. Heschel (adapted)

Kavanah -- Insights regarding the service

The next section of the service is called the Shema and Its Escort of Blessings (Shema u'virhoteha)

It begins with the Barkhu -- the formal call to worship. The Barkhu is the formal call to prayer requiring a minyan, a quorum of ten Jewish adults. The cantor summons the congregation to join in the forthcoming prayers.

The first escort prayer is Ma'ariv Aravim (the One who brings on the evening). The theme of this prayer is creation, that there is an order in the universe, and we see this order as day passes into night. We pray that the Presence that gives order to the universe be present to us and give order to our lives.

The second escort prayer is called Ahavat Olam (Eternal Love). The theme of this prayer is Revelation; that God shows God's love to humanity and to the people of Israel by teaching us the moral order of the universe righteous ways to live and to govern our lives. The loving revelation that God gives to the people of Israel is the Torah.

After these two escort blessings we have the Shema itself. The Shema is followed by three paragraphs: Ve'ahavta: the commandment to love God in return for God's love; Ve'Haya: the consequences for the loving God and living by God's law; and Tzitsit: the commandment to wear the fringes, which are reminders of the commandments.

Following the three paragraphs of the Shema we have the two final escort blessings. The first is called Emet Ve'emunah (True and Certain) when we recall that the God of the universe and the God of the moral order redeemed us from Egypt. The final escort blessing of the Shema is called Hashiveinu (Cause us to lie down), a prayer in which we ask God for evening rest and peace upon us and upon the world.

All rise.

ברכו

BARKHU -- THE CALL TO WORSHIP

The Cantor chants:

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ:

Barkhu et Adonai ha'mvorakh
Praise Adonai, Source of all blessing.

The Congregation responds:

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Barukh Adonai ham'vorakh l'olam va'ed.
Praised be Adonai, Source of all blessing, forever.

The Cantor responds:

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Barukh Adonai ham'vorakh l'olam va'ed.
Praised be Adonai, Source of all blessing, forever.

All are seated.

MA'ARIV AR'AVIM

מעריב ערבים

CREATION -- THE WILL THAT ORDERS THE STARS

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדָבָרוֹ מַעְרִיב עֶרְבִים, בְּחִכְמָה פּוֹתַח שְׁעָרִים,
וּבְתַבּוּנָה מְשַׁנֵּה עֵתִים, וּמַחְלִיף אֶת הַיּוֹמִים, וּמַסְדֵּר אֶת הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרִקְעַ
בְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ.

You are the Source of blessing, Adonai our God, sovereign of the universe, whose word brings on the dusk of evening. Your wisdom opens the gates of dawn; Your understanding regulates time and seasons. The stars above follow their appointed rounds, in response to Your divine will. You create day and night; You alternate darkness and light You remove the day and bring on the night; You separate one from the other.

We call You "Adonai of heavenly myriads";

אֵל חַי וְקַיָּם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עֶרְבִים

*El chai v'kayam, tamid yimlokh aleinu l'olam va'ed. Barukh atah Adonai,
ha'ma'ariv aravim.*

You are our living God. May You rule over us as You rule over nature; You are the Source of blessing, Adonai, who brings the evening dusk.

AHAVAT OLAM

אהבת עולם

REVELATION -- GOD'S LOVE FOR ISRAEL

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת, תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדָּת עַל בֶּן יִי
אֱלֹהֵינוּ, בְּשֹׁכְבֵנוּ וּבְקוּמָנוּ נִשְׁחַת בְּחֻקֶיךָ, וְנִשְׂמַח בְּדַבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם
חַיֵּינוּ וְאַרְךְ יָמֵינוּ, וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה, וְאַהֲבָתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יְיָ,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

*A'havat olam beit Yisrael am'kha ahavta, torah umitzvot, chukim umish'patim, otanu limad'ta. Al ken
Adonai eloheinu, b'shokhvenu uv'kumenu nasi'ach b'chukekha v'nismach b'divrei toratekha
uv'mitz'votekha l'olam va'ed. Ki hem chayeinu v'orech yameinu uvahem neh'geh yomam va'layla,
v'ahavatkha al tasir mimenu l'olamim. Barukh atah Adonai, ohev amo Yisrael.*

With everlasting love You have loved Your people Israel, teaching us the Torah and its Mitzvot, instructing us in its laws and judgments. Therefore, Adonai our God, when we lie down and when we rise up, we shall speak of Your commandments and rejoice in Your Torah and Mitzvot. For they are our life and the length of our days; on them we will meditate day and night. May Your love never depart from us. You are the Source of blessing, Adonai, who loves Your people Israel.

Kavanot - Spiritual Insights
A CALL TO WITNESS

In the Torah scroll, the word "Sh'ma" is written with an enlarged final ayin (ע); and the word "Echad" with an enlarged final daled (ד). These two letters form the Hebrew word "eyd" (עד) which means "witness." Whenever we recite the Sh'ma, we are responding to the Divine call: You are My witnesses, Atem Eydai (Isaiah 43:10); and we are reminded of our vocation to be God's "witnesses" - in both our personal and collective lives.

-- Ben Saul

ETERNAL LOVE

Immediately before the Shema, we are reminded of God's "everlasting love" for us. Immediately after the Shema (in the V'ahavta), we are called upon to love God with all of our heart, soul, and might. God's love came first. Because of this love, God endowed us with the capacity to love and lovingly gave us the gift of the Torah. In the Torah, we have found the sustaining purpose for which to live. Through the Torah, we have been given the strength and inspiration with which to live. Morning and night, our prayers remind us of God's love, so that we may be moved to love God and to let the spirit of the Torah guide our lives.

-- Mahzor Hadash

A RALLYING CRY

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 myriads of 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)

שמע

THE SHEMA

Hadrakha - Instruction

Recite the first verse aloud, with the right hand covering the eyes, concentrating with intensity upon God's Oneness. The second verse is recited in an undertone.

שְׁמַע | יִשְׂרָאֵל, יְיָ | אֱלֹהֵינוּ, יְיָ | אֶחָד:
בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד.

*Sh'ma Yisrael Adonai eloheinu, Adonai echad.
(Quietly: Barukh shem k'vod malkhuto l'olam va'ed.)*

Hear, O Israel: Adonai is our God, Adonai is One.
Praised be God's glorious sovereignty for ever and ever.

Kavanah - Spiritual Insight

One of the reasons for chanting the second verse in a undertone is that these are the words Moses heard being recited by the angels. Out of humility we do not recite this angelic formula in a loud voice.

(Devarim Rabbah 2:36)

The Congregation chants aloud.

V'AHAVTA - The first paragraph of the Shema

ואהבת

YOU SHALL LOVE ADONAI

וְאֶהְבֵּת אֶת יְיָ | אֱלֹהֶיךָ, בְּכָל-לִבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר |
אָנֹכִי מְצַוְךָ הַיּוֹם, עַל-לִבְּךָ: וְשָׁנַנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֻכְתְּךָ בַדֶּרֶךְ |
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשְׁרְתָם לְאוֹת | עַל-יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין | עֵינֶיךָ, וּבֵתְבֹתָם | עַל מְזוֹזֹת |
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

V'ahavtah et Adonai elohekha, b'khol l'vav'kha, uv'khol naf'shekha, uv'khol m'odekha. V'hayu hadvarim ha'eleh, asher anokhi m'tsav'kha ha'yom, al l'vavekha. V'shinantam l'vanekha, v'dibarta bam b'shivtekha b'veitekha, uv'lekhtekha va'derech uv'shokhbekha, uv'kumekha. Uk'shartam l'ot al yadekha, v'hayu l'totafot bein ei'nekha, ukh'tavtam al mezuzot beitekha uvish'arekha.

(English translation of the V'ahavta)

You shall love Adonai 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.

Kavanot - Spiritual Insights

Whether a person really loves God can be determined by the love which that person bears toward others.
-- Levi Yitzhak of Berditchev

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

If you think of God without thinking about loving God, you are not thinking about God.
-- Mordecai Finley

V'HAYA IM SHAMO'A -- The second paragraph of the Shema

והיה

OBSERVANCE OF THE COMANDMENTS

The second paragraph of the Shema is recited silently.

וְהָיָה אִם-שָׁמַעַתְּ שְׁמֵעוּ אֶל-מִצְוֹתַי, אֲשֶׁר | אֲנֹכִי מְצַוֶּה | אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יי | אֱלֹהֵיכֶם, וְלַעֲבֹדוֹ בְּכֹל-לְבַבְכֶם וּבְכֹל נַפְשְׁכֶם. וְנָתַתִּי מָטָר-אֶרְצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלַקֹּשׁ, וְאִסַּפְתִּי דָגְנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ. וְנָתַתִּי | עֵשֶׂב | בְּשָׂדֶךָ לְבַהֲמֹתֶךָ, וְאִכְלֹתָ וְשָׂבַעְתָּ.

If you faithfully obey the commandments which I command you this day, to love Adonai your God and to serve Adonai 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.

Kavanot - Spiritual Insights

The reward for a good deed is another good deed; and the penalty for a transgression is another transgression.
-- Pirkei Avot 4:2

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.
-- Bahya

הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם, וּסְרַתֶם וְעַבַדְתֶם | אֱלֹהִים | אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה | אַף-יי בְּכֶם, וְעָצַר | אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר, וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאִבְדָתֶם | מְהֵרָה מֵעַל הָאָרֶץ הַפְּתוּה | אֲשֶׁר | יי נָתַן לָכֶם:

Take care not to be lured away to worship other gods. For then the wrath of Adonai 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
Adonai gave you.

וּשְׁמַתֶּם | אֶת דְּבַרִי | אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-נַפְשֵׁכֶם וְקִשְׁרֹתֵיכֶם | אֹתָם לְאוֹת | עַל-יְדְכֶם, וְהָיוּ
לְטוֹטְפוֹת בֵּין אֵינֵיכֶם: וְלִמְדֹתֵיכֶם | אֹתָם | אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ
בַּדֶּרֶךְ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכַתְּבֵתֶם | עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן | יִרְבוּ | יְמֵיכֶם וְיָמֵי
בְנֵיכֶם עַל הָאָדָמָה | אֲשֶׁר נִשְׁבַע | יי לְאַבְתֵיכֶם לְתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם | עַל-הָאָרֶץ:

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 Adonai promised to your ancestors for as long as the heavens remain over the earth.

Kavanot - Spiritual Insights

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!

-- Nahman of Bratzlav

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, Peah

VA'YOMER - The third paragraph of the Shema

וַיֹּאמֶר

Tzitzit -- Reminders of the Commandments

וַיֹּאמֶר | יי | אֱלֹהֵי מֹשֶׁה לֵאמֹר: דַּבֵּר | אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם: וְעָשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי
בְּגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ | עַל-צִיצִית הַכַּנֹּף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם | אֹתוֹ
וּזְכַרְתֶּם | אֶת-כָּל-מִצְוֹת | יי, וְעָשִׂיתֶם | אֹתָם, וְלֹא תִתּוּרוּ | אַחֲרַי לְבַבְכֶם וְאַחֲרַי | עֵינֵיכֶם,
אֲשֶׁר-אֹתָם זָנִים | אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם | אֶת-כָּל-מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יי | אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי | אֶתְכֶם | מֵאֶרֶץ מִצְרַיִם, לְהִיוֹת לָכֶם לֵאלֹהִים, אֲנִי | יי | אֱלֹהֵיכֶם:

Adonai 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 Adonai and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes."

(continuation of the third paragraph of the Shema)

L'ma'an tizke'ru va'asitem et kol mitz'votai vi'h'yitem k'doshim le'elo'heichem. Ani Adonai eloheichem asher hotzeti etchem me'erezt mitz'rayim l'hiyot la'khem le'elohim. Ani Adonai eloheichem.

Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I, Adonai am your God.

Hadrakha - Instruction
After personally reciting the three words below, we wait here until the Cantor chants these words aloud and then all continue silently with *Emet V'Emunah*.

יְיָ אֱלֹהֵיכֶם -- אֱמֶת
Adonai eloheichem -- emet.
Adonai, our God, is True.

EMET V'EMUNAH

אמת ואמונה

REDEMPTION -- GOD OUR REDEEMER FROM EGYPT

אֱמֶת וְאֱמוּנָה כָּל זֹאת, וְקָיָם עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ וְאִין זֹלָתוֹ, וְאִנְהֵנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ
מִיַּד מְלָכִים, מִלְּכֵנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעֲרִיצִים. הָאֵל הַנּוֹפֵרֵעַ לָנוּ מִצְרֵינוּ, וְהַמְשַׁלֵּם גְּמוּלָה לְכָל
אִיבֵי נַפְשֵׁנוּ. הַעֲשֵׂה גְדֻלוֹת עַד אִין חֶקֶר, וְנִפְלְאוֹת עַד אִין מִסְפָּר.

True and certain it is that there is One God; and there is none like Adonai. It is God who redeemed us from the might of tyrants and delivered us from slavery to freedom. Great are the things that God has done; Adonai's wonders are without number.

הַשֵּׁם נִפְשָׁנוּ בַחַיִּים, וְלֹא נָתַן לְמוֹט רַגְלֵנוּ, הַמְדְרִיכֵנוּ עַל כְּמוֹת אוֹיְבֵינוּ, וַיִּרֶם קַרְנֵנוּ, עַל כָּל
שׁוֹנְאָנוּ. הַעֲשֵׂה לָנוּ נִסִּים וְנִקְמָה בַּפְרָעָה, אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם. הַמַּכָּה בְּעַבְרַתוֹ כָּל
בְּכוֹרֵי מִצְרַיִם, וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם, לְחֵרוֹת עוֹלָם. הַמַּעֲבִיר בְּנָיו בֵּין גְּזְרֵי יַם סוּף, אֶת
רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם, בְּתֵהוּמוֹת טַבַּע, וְרָאוּ בְנָיו גְּבוּרַתוֹ. שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ. וּמִלְכוּתוֹ בְּרִצּוֹן
קִבְּלוּ עֲלֵיהֶם,

God brought forth Israel from Egyptian bondage and has been our hope in every generation. May You continue Your protecting care over Israel and guard all Your children from disaster. When the Children of Israel beheld Your might, they gave thanks to You and praised Your name. They accepted Your sovereignty willingly, and sang in joyous thanksgiving.

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כְלָם:
Moshe uv'nei Yisrael l'kha anu shirah b'simcha raba, v'amru khulam.
Moses and the Children of Israel proclaimed in great exultation:

מִי כְמוֹכָה בְּאֵלִים יְיָ, מִי כְמוֹכָה נִאֲדָר בְּקֹדֶשׁ, נוֹרָא תִהְיֶילֶת, עֲשֵׂה פִלְאָ:
מִלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לְפָנָי מֹשֶׁה, זֶה אֱלֹהֵי עָנוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעַד. וְנִאָמַר: כִּי

פָּדָה יי אֶת יַעֲקֹב, וַיִּגְאֹל מִיַּד חֹזֵק מִמֶּנּוּ.

Mi khamokhah ba'elim Adonai, mi kamokhah ne'dar bakodesh, nora t'hilot, oseh feleh.

Mal'khut'kha ra'u va'nekha, bo'kei'a yam lif'nei Moshe, zeh e'li a'nu v'amru.

Adonai yim'lokh l'olam va'ed.

V'ne'emar: Ki fadah Adonai et Ya'akov, ug'alo mi'yad chazak mimenu.

"Who is like You, Adonai, among the mighty? Who is like You, glorious in holiness, revered in praises, doing wonders?" When You rescued Israel at the Sea, our children beheld Your power. "This is my God!" they exclaimed, and said: "Adonai shall reign for ever and ever!" As You delivered Israel from a mightier power, so may You redeem all Your children from oppression.

בָּרוּךְ אַתָּה יי, גֹּאֵל יִשְׂרָאֵל:

Barukh atah Adonai ga'al Yisrael.

You are the Source of blessing, Adonai, Redeemer of Israel.

Kavanah - Spiritual Insight
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 the God who crowded the heavens with stars, endowed the earth with glory, and filled our souls with wonder.

-- Chaim Stern

HASHKIVEINU

הַשְׁכִּיבֵנוּ

RETURN TO RENEWED LIFE

הַשְׁכִּיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים וּפְרוֹשׁ עָלֵינוּ סִבַּת שְׁלוֹמְךָ, וְתִקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהַגֵּן בְּעַדֵּנוּ, וְהַסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְהִרְבֵּה, וְרָעַב וּיְגוֹן, וְהַסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ, וּבְצִל כְּנַפְיֶךָ תִּסְתַּיְרֵנוּ.

Ha'shkivenu Adoani eloheinu l'shalom, v'ha'amidenu malkenu l'chayim uf'ros aleinu sukata sh'lomekha, v'taknenu b'etzah tovah mil'fanekha, v'hoshi'enu l'ma'an sh'mekha, v'hagen ba'adenu, v'haser m'aleinu oyev, dever, v'cherev, v'ra'av v'yagon, v'ha'sar satan mil'fanenu ume'acharenu, uv'tzel k'nafekha tas'tirenu.

כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה, וּשְׁמוֹר צִאתָנוּ וּבּוֹאֵנוּ, לְחַיִּים וְלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. וּפְרֵשׁ עָלֵינוּ סִבַּת שְׁלוֹמְךָ.
בָּרוּךְ אַתָּה יי, הַפּוֹרֵשׁ סִבַּת שָׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

Ki el shomrenu umatzilenu atah, ki el melekh chanun v'rachum atah, ush'mor tze'tenu uvo'enu, l'chayim ul'shalom, me'atah v'ad olam. Uf'ros sukata shlomekha. Barukh atah Adonai, ha'pores sukata

shalom aleinu v'al kol amo Yisrael v'al yerushalyim.

Help us, O God, to lie down in peace, and awaken us to life on the morrow. May we always be guided by Your good counsel and thus find shelter in Your tent of peace. Shield us, we pray, against our foes, against plague, destruction, and sorrow. Strengthen us against the evil forces which abound on every side. May we always sense Your care, for You are our merciful Sovereign. Guard us always and everywhere; bless us with life and peace. Praise to You, O God of peace, whose love is always with us, who shelters Your people Israel and protects Jerusalem in love.

When Rosh HaShannah falls on a weekday continue on the next page.
When Rosh HaShanah falls on Shabbat we recite the following:

V'SHAMRU

ושמרו

SHABBAT- AN EVERLASTING COVENANT

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרוֹתֶם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אֹת הַיּוֹם הַלְלוּ, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

V'shamru v'nei Yisrael et ha'shabat, la'asot et ha'shabat l'dorotam b'rit olam. Bei'ni uvein b'nei Yisrael ot hi l'olam, ki sheshet yamim asah Adonai et ha'sha'mayim v'et ha'aretz, uva'yom hash'vi'i shavat va'yinafash.

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

Kavanah - Spiritual Insight
TO SANCTIFY AND RENDER MEANINGFUL

The Jewish way of life is a pattern, akin to the structure and pattern of a work of art, which is to sanctify and render meaningful the hour and day and year of the Jewish people and preserve that people by differentiating its existence in every phase and at every moment from the idolatrous life. If our form were shattered we would not be. Whenever our form is shattered we tend to die. Unless we preserve our form we cannot survive. Unless we survive we cannot perform our function in history.

-- Ludwig Lewisohn

On all days the Service continues here.

TO PROCLAIM THIS DAY OF ROSH HASHANAH

תִּקְעוּ בַּחֲדָשׁ שׁוֹפָר, בְּכֶסֶה לְיוֹם תְּהִנֵּנוּ. כִּי חֵק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב.

Tik'u va'chodesh shofar, ba'keseh l'yom chagenu. Ki chok l'Yisrael hu, mish'pat le'elohei Ya'akov.

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

CHATZI KADDISH

חצי קדיש

READER'S KADDISH

(signifying the end of the Shema and its escort of blessings)

יְתַגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּתַיִיכוֹן וּבְיֻמֵיכוֹן וּבְחַיֵי
דְּכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

*Yit'gadal v'yit'kadash sh'meh raba. B'alma di v'ra khir'utei, v'yamlikh mal'khuteh b'chayekh
uv'yomeikhon uv'chayei d'khol beit Yisrael. Ba'agalah uvizman kariv v'imru amen.*

Congregation then Cantor:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי וְלְעָלְמֵי עָלְמַיָּא:

Y'hei sh'meh raba m'vorakh l'alam ul'almei al'maya.

יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעֵלְמָא וְלְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשֻׁבְחָתָא וְנִחְמָתָא, דְּאִמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

*Yit'barakh v'yish'tabach, v'yit'pa'ar v'yit'romam v'yit'naseh v'yit'hadar v'yit'aleh v'yit'halal sh'meh
d'kudsha b'rikh hu. L'ela ul'ela min kol bir'khata v'shirata, tush'bechata v'nechemata,
d'amiran b'alma, v'imru amen.*

Kavanot - Spiritual Insights
PREPARATION FOR THE AMIDAH -- THE STANDING PRAYER

OUR GOD AND GOD OF OUR ANCESTORS

Why do we say "Our God and God of our ancestors?" There are two kinds of people who believe in God. One believes by virtue of taking over the faith of parents; the other has arrived at faith through thinking and studying. The difference between them is this: the advantage of the first is that, no matter what arguments may be brought against it, the faith cannot be shaken; it is firm because it was taken over from one's parents. But there is one flaw in it: it is faith only in response to a human command, acquired without studying and thinking for one's self. The advantage of the second is that, because God has been found through much thinking, the believer has arrived at a personal faith, independently. But here, too, there is a flaw: it is easy to shake this faith by refuting it through evidence. But the person who unites both kinds of faith is invincible. And so we say "Our God" with reference to our studies, and "God of our ancestors" with an eye to tradition. The same interpretation has been given to our saying, "God of Abraham, God of Isaac, and God of Jacob" and not "God of Abraham, Isaac, and Jacob," for this indicates that Isaac and Jacob did not merely take over the tradition of Abraham; they themselves searched for God.

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

THE FOCUS OF PRAYER

The focus of prayer is not the self. Prayer comes to pass in a complete turning of the heart toward God, toward God's goodness and power. It is the momentary disregard of our personal concerns, the absence of self-centered thoughts, which constitute the art of prayer. Feeling becomes prayer in the moment in which we forget ourselves and become aware of God. Prayer is an invitation to God to intervene in our lives, to let God's will prevail in our affairs; it is the opening of a window to God in our will, an effort to make God the Lord of our soul.

-- Abraham Joshua Heschel

THE REWARDS OF PRAYER

Perhaps for saints and truly holy persons, fully conscious prayer is really an everyday thing. For the ordinary worshiper, the rewards of a lifetime of faithful praying come at unpredictable times, scattered through the years, when all at once the liturgy glows as with fire. Such an hour may come after a death, or after a birth; it may flood the soul at no marked time, for no marked reason. It comes; and one knows why one has prayed all of one's life.

-- Herman Wouk (adapted)

PURIFY OUR HEARTS

Every Jewish prayer is a small Yom Kippur. It challenges us to examine our hearts and thoughts. It demands that we ask ourselves - have we been silent when we should have spoken out? Have we been selfish when we should have been responsive to the needs of others? Have we been thoughtless when we should have been sensitive? Have we pursued that which is hollow when we should have reached for that which can hallow our life? In this kind of prayer, we do not ask God to do our will. We accept the challenge to fulfill God's will. We confess our guilt and ask God for strength to purify ourselves.

-- Ernst Simon (adapted)

THE EFFORT IS PRECIOUS

Make every effort to pray from the heart. Even if you do not succeed, the effort is precious in the eyes of the Lord.

-- Nahman of Bratslav

Hadrakha - Instruction
THE AMIDAH

The Amidah is the pinnacle of the Tefilah/Prayer experience. Though it may appear to be rigid and highly choreographed, it is only so to provide a structure for ongoing, thrice daily, individual and communal prayer. To begin, we take three steps backwards and three steps forwards. These steps spiritually symbolize our willingness to leave behind our physical world, for a time, and to enter into communion with God.

All rise.

עמידה
THE AMIDAH

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

Adonai s'fatai tiftach ufi yagid t'hilatekha.

"Adonai, open my lips that my mouth may declare Your praise."

AVOT

אבות

THE FIRST BLESSING OF THE AMIDAH -- GOD OF ALL GENERATIONS

Bend the knees at *Baruch*, bow at *Atah*, and straighten at *Adonai*.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם וְשָׂרָה, אֱלֹהֵי יִצְחָק וּרְבֵקָה, וְאֱלֹהֵי יַעֲקֹב וְרַחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכּוֹל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה:

Barukh atah Adonai eloheinu v'elohei avoteinu v'imoteinu, elohei Avraham v'Sarah, elohei Yitzchak v'Rivkah, v'elohei Ya'akov v'Rachel v'Leah, ha'el ha'gadol ha'gibor v'ha'nora, el elyon, go'mel chasadim tovim, v'koneh hakol, v'zokher chasdei avot, umevi go'el livnei v'neihem l'ma'an sh'mo b'ahava.

You are the Source of blessing, Adonai, our God and God of our ancestors, God of Abraham and Sarah, God of Isaac and Rebecca, and God of Jacob and Rachel and 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.

Kavanah - Spiritual Insight

Our whole way of life, proclaimed by the Torah has but one objective: to reveal the enlightenment that comes from aspiration after divine ideals. --Abraham Isaac Kook

Again, bend the knees at *Baruch*, bow at *Atah*, and straighten at *Adonai*.

זָכְרָנוּ לְחַיִּים, מִלֶּדֶת חַפְצֵי חַיִּים, וְכִתְבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים. מִלֶּדֶת עוֹזֵר וּמוֹשִׁיעַ
וּמְגִן: בְּרוּךְ אַתָּה יְיָ, מְגִן אַבְרָהָם וְשָׂרָה:

*Zokhrenu l'chayim, melek chafetz bachayim, v'khotvenu b'sefer ha'chayim, l'ma'ankha elohim
chayim. Melek ozer umoshia umagen. Barukh atah Adonai magen Avraham v'Sara.*

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. You are the Source of
blessing, Adonai, Shield of Abraham and Sarah.

GEVUROT

גְבוּרוֹת

THE SECOND BLESSING OF THE AMIDAH -- GOD'S POWER

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶה מֵתִים
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ לְיִשְׂרָאֵל עֶפְרָיִם, מִי
כְמוֹךָ בְּעַל גְבוּרוֹת וּמִי דוֹמֵה לָךְ, מִלֶּדֶת מְמִית וּמְחַיֶה וּמְצַמִּיחַ יְשׁוּעָה:

*Atah gibor l'olam Adonai, m'chayeh metim atah, rav l'hoshi'ah. Mekhal'kel chayim b'chesed,
m'chayeh metim b'rachamim rabim, so'mekh nof'lim v'rofeh cholim, umatir asurim, um'kayem
emunato lishenei afar. Mi khamokha ba'al g'vurot umi domeh lakh, melech memit um'chayeh
umtz'mi'ach yeshuah.*

Adonai, mighty for all eternity, with Your saving power You grant immortal life. You sustain the
living with lovingkindness, and, with great mercy, You bestow eternal life upon the dead. You support
the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust. Who
is like You, almighty God? Who can be compared to You, Ruler over life and death, Source of
redemption?

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים: וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְיָ, מְחַיֶה הַמֵּתִים:

*Mi khamokha av ha'rachamim zokher y'tsurav l'chayim b'rachamim.
V'ne'eman atah l'hachayot metim.
(Do not bow here) Barukh atah Adonai m'chayei ha'metim.*

Who is like You, compassionate God? Mercifully You remember Your creatures for life. You are
faithful in granting eternal life to the departed. You are the Source of blessing, Adonai, who grants
immortality to the departed.

Kavanot - Spiritual Insights

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

-- R. Judah Loew

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

-- Bahya

Every human being has the freedom to change at any instant...A human being is a self-transcending being.

-- Viktor Frankl, *Man's Search for Meaning*

The Uv-Chen Prayers

Our messianic vision is the subject of the famous insertion in the High Holy Day Tefila called *Uv'khen*. The word "uv'khen" means "therefore," so that the insertion constitutes a sort of a threefold summary judgement on what the covenantal relationship with God implies.

-- Gates of Understanding 2 (adapted)

KEDUSHAH

קְדוּשָׁה

THE THIRD BLESSING OF THE AMIDAH -- GOD'S HOLINESS

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכֹל יוֹם יְהַלְלוּךָ, סְלָה.

Atah kadosh v'shimkha kadosh uk'doshim b'khol yom y'halelukha, selah.
Holy are You and hallowed is Your name, and holy ones praise You daily.

UV-KHEN

(SPECIAL HIGH HOLY DAY POEM ADDED TO THIRD BLESSING OF AMIDAH)

וּבְכֵן תֵּן פְּחָדֶךָ יי אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאֵימַתְךָ עַל כָּל מַה שֶּׁבָרַאתָ, וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים
וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וַיַּעֲשׂוּ כָלֵם אֲנִידָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבָּב שְׁלֵם, כְּמוֹ שֶׁיְדַעְנוּ יי
אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטֵן לְפָנֶיךָ, עוֹ בְיָדְךָ וּגְבוּרָה בִּימִינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָרַאתָ.

*Uv'khen ten pa'chdekha Adonai eloheinu, v'eimat'kha al kol ma she'barata, v'yira'ukha kol
ha'ma'asim v'yishtachavu l'fanekha kol ha'bru'im, va'ye'asu khulam agudah achat la'asot r'tzonkha
b'levav shalem, k'mo she'yadanu Adonai eloheinu, sh'ha'shantan l'fanekha, oz b'yad'kha ug'vurah
bi'yminekha, v'shimkha nora al kol ma she'barata.*

And therefore, Adonai 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.

וּבְכֵן תֵּן כְּבוֹד, יי לְעַמְּךָ, תְּהִלָּה לִירְאֵיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ, וּפְתַחוּן פֶּה לְמִיַּתְלִים לָךְ,
שִׁמְחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ, וְצִמְיַחַת קָרְן לְדוֹר עַבְדְּךָ, וְעִרְיַבַת נֵר לְבֵן יִשְׂרָאֵל מְשִׁיחֶךָ, בְּמַהֲרָה

בְּיָמֵינוּ.

Uv'khen ten khavod, Adonai l'amekha, t'hilah li're'ekha v'tikvah tova l'dorsheikha, ufitt'khon peh lam'yachalim lakh, simcha l'artzekha v'sason l'irekha, utzmichat keren l'David av'dehkha, va'arikhat ner l'ven Yishei m'shi'chekha, bim'hera v'yameinu.

And therefore, grant honor, Adonai, 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.

וּבְכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים יַעֲלוּ, וַחֲסִידִים בְּרָנָה יִגִּילוּ, וְעוֹלָתָהּ תִּקְפֹּץ פִּיהָ, וְכָל הַרְשָׁעָה בְּלָהּ בְּעֵשֶׁן תִּבְלָהּ, כִּי תַעֲבִיר מִמִּשְׁלַת יָדוֹן מִן הָאָרֶץ. וְתִמְלֹךְ, אַתָּה יְיָ לְבַדְּךָ, עַל כָּל מַעֲשֵׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ, כְּפָתוּב בְּדַבְרֵי קִדְשֶׁךָ:

Uv'khen tzadikim yir'u v'yis'machu, vi'sharim ya'alozu v'chasidim b'rinah yagilu, v'olatah tik'patz pi'ha, v'khol ha'rish'ah kulah k'ahshan tikhleh, ki ta'avir mem'shelet zaton min ha'aretz. V'timlokha, atah Adonai l'vadekha, al kol ma'a'seikha, b'har tzion mish'kan k'vodekha, u'vi'Y'rushalyim ir kod'shekha, ka'katuv b'divrei kod'shekah.

And therefore, 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, Adonai, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city.

Kavanot - Spiritual Insights

If you are not at peace with the world, your prayer will not be heard. -- Nachman of Bratzlav

Man is not yet human. He is only a candidate for humanity. -- Rabbi Mordecai M. Kaplan

The true profession of man is to find his way to himself. -- Hermann Hesse

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ, כְּפָתוּב: וַיִּגְבַּהּ יְיָ צְבָאוֹת בְּמִשְׁפָּט, וַהֲאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה. בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ.

Kadosh atah v'nora sh'mekha, v'ain elohah mi'biladekha ka'katuv: Va'yigbah Adonai tz'va'ot ba'mishpat, v'ha'el ha'kadosh nik'dash bi'tzakah. Barukh atah Adonai ha'melekh ha'kadosh.

You are holy, Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: "Adonai of hosts is exalted by justice, and the holy God is sanctified through righteousness." You are the Source of blessing, Adonai, the holy sovereign.

KEDUSHAT HA'YOM

קְדוּשַׁת הַיּוֹם

THE FOURTH PRAYER OF THE AMIDAH -- THE HOLINESS OF THIS DAY

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו, ורוממתנו מכל הלשונות, וקדשתנו
במצותיך, וקרבתנו מלבנו לעבודתך, ושמך הגדול והקדוש עלינו קראת.

*Atah v'chartanu mi'kol ha'amim, ahavta otanu v'ratzita banu, v'romamtanu mi'kol hal'shonot,
v'kidash'tanu b'mitz'votekha, v'keravtanu mal'kenu la'avodatekha, v'shim'kha ha'gadol v'hakadosh
aleinu karata.*

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 Saturday night, add the following two paragraphs.

On other nights, continue on the next page:

ותודיענו יי אלהינו את משפטי צדקה, ותלמדתנו לעשות (בהם) חקי רצונך. ותתן לנו יי אלהינו,
משפטים ישרים ותורות אמת, חקים ומצוות טובים. ותנחילנו זמני ששון ומועדי קדש וחגי נדבה.

Adonai our God, You have made known to us Your ordinances of righteousness and have taught us to perform
Your laws. You have given us, Adonai our God, just ordinances, true teachings, good statutes and
commandments. You have enriched us with seasons of rejoicing, appointed times of holiness, and festivals for
bringing free-will offerings.

ותורישינו קדשת שבת וכבוד מועד וחגיגת הרגל, ותבדל יי אלהינו בין קדש לחול, בין אור לחשך,
בין ישראל לעמים, בין יום השביעי לששת ימי המעשה, בין קדשת שבת לקדשת יום טוב הבדלת,
ואת יום השביעי מששת ימי המעשה קדשת הבדלת וקדשת את עמך ישראל בקדשתך:

You have given us as our heritage the holiness of the Sabbath, the glory of the festival, the pilgrimage season.
You have made a distinction, Adonai our God, between the holy and the ordinary, between light and darkness,
between the people Israel and the other nations, between the seventh day and the six ordinary days of the week.
You have made a distinction between the holiness of the Sabbath and the holiness of the festival, and You have
hallowed the seventh day above all other days. You have distinguished and sanctified Your people Israel by
Your holiness.

All nights, continue here (on Shabbat add words in brackets).

וַתִּתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) הַזְכָּרוֹן הַזֶּה, יוֹם (וְזִכְרוֹן) תְּרוּעַת
(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זִכָּר לְיִצְיַאת מִצְרַיִם.

*V'titen lanu, Adonai eloheinu, b'ahavah et yom (ha'shabat ha'zeh v'et yom) ha'zikaron ha'zeh, yom
(zikaron) t'ruah (b'ahavah) mikrah kodesh, zekher li'tziat mitz'rayim.*

In love have You given us, Adonai 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.

YA'ALEH V'YAVO

יעלה ויבא

(HOLIDAY ADDITION TO THE FOURTH PRAYER OF THE AMIDAH)
MAY GOD BE MINDFUL OF US DURING THIS HOLY DAY

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרֵינוּ וּפְקוּדוֹתֵינוּ,
וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בְּיָדֶיךָ עֲבֹדָה, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשׁךָ, וְזִכְרוֹן כָּל עַמּוּךָ בֵּית
יִשְׂרָאֵל לְפָנֶיךָ לְפָלִיטָה וּלְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַזְכָּרוֹן הַזֶּה. זְכַרְנוּ,
יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקוּדָנוּ בּוֹ לְבָרָכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים וּבְדַבָּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן,
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶכֶךְ חַנּוּן וְרַחוּם אַתָּה.

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, Adonai; 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.

SPECIAL ROSH HASHANAH ADDITION TO FOURTH PRAYER OF THE AMIDAH

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלוֹךְ עַל כָּל הָעוֹלָם בְּלוֹ בְּכַבּוּדְךָ, וְהַנָּשָׂא עַל כָּל הָאָרֶץ בִּיקְרָךָ, וְהוֹפֵעַ
בְּהַדָּר גָּאוֹן עֲזָה, עַל כָּל יוֹשְׁבֵי תַבֵּל אֲרֻצֶּיךָ, וְיַדַּע כָּל פֶּעוּל כִּי אַתָּה פֹּעֵלָתוֹ, וְיִבִּין כָּל יְצוּר כִּי
אַתָּה יַצַּרְתָּ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בָּאָפוֹ, יְיָ אֱלֹהֵי יִשְׂרָאֵל מְלֶכֶךְ, וּמְלִכּוֹתוֹ בְּכָל מְשָׁלָה.

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: Adonai, God of Israel, is the sovereign, whose dominion extends over all creation.

CONCLUSION OF FOURTH PRAYER OF AMIDAH

On Shabbat add words in brackets.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שֶׁבַענוּ מִטּוֹבֶךָ
 וְשִׂמְחָנוּ בִישׁוּעֶתֶךָ (וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קִדְשֶׁךָ, וְיִגְוָחוּ בְּהַיְשָׁרָא
 מִקִּדְשֵׁי שְׁמֶיךָ) וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת, כִּי אַתָּה אֱלֹהִים אֱמֶת, וְדַבְּרֵךָ אֱמֶת וְקַיִם לְעַד. בְּרוּךְ
 אַתָּה, יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ, מִקִּדְשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וַיּוֹם הַזְּכוֹרֹן.

*Eloheinu v'elohei avoteinu, (r'tzeh vi'mnuchatenu) kad'shenu b'mitz'votekha v'ten chel'kenu
 b'toratekha, sab'enu mi'tuvekha v'samchenu bi'shu'atekha (v'hanchilenu, Adonai eloheinu, b'ahavah
 uv'ratzon shabbat kod'shekha, v'yanuchu vah Yisrael m'kadshei sh'mekha) v'taher libenu l'ovdekha
 be'emet, ki atah elohim emet, ud'varkha emet v'kayam la'ad. Barukh atah, Adonai, melekh al kol
 ha'aretz, m'kadesh (ha'shabat v') Yisrael v'yom ha'zikaron.*

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. You are the Source of blessing, Adonai, sovereign over all the earth, who hallows [the Sabbath,] Israel and this Day of Remembrance.

Kavanah - Spiritual Insight

People who truly davven must seek to go beyond the material world. They should speak the words simply, and devote all their attention to the holy letters and to the meaning of the prayer. It is this true devotion that will bring them to the love and the awe of God - and will really set their hearts aflame.

-- Pitgamin Kaddishin

AVODAH

עבודה

**THE FIFTH PRAYER OF THE AMIDAH
 MAY OUR WORSHIP BE ACCEPTABLE**

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהַשֵּׁב אֶת הָעֲבוּדָה לְדַבֵּיר בֵּיתֶךָ, וְאֲשֵׁי יִשְׂרָאֵל,
 וְתִפְלְתָם בְּאַהֲבָה תִקַּבַּל בְּרַצוֹן, וְתֵהִי לְרַצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ. וְתִחְיֶינָה עֵינֵינוּ בְּשׁוֹבֶךָ
 לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ, הַמְחִיזֵר שְׂכִינְתּוֹ לְצִיּוֹן.

Be gracious to Your people Israel, Adonai 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, Adonai, who restores the Divine Presence to Zion.

Bow at *Modim* (we thankfully acknowledge)
 and straighten at *Adonai*.

HODA'AH

הודאה

THE SIXTH PRAYER OF THE AMIDAH -- THANKSGIVING

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיִּינוּ, מְגִן יִשְׁעֵנוּ,
 אֵתָה הוּא לְדוֹר וָדוֹר נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ
 הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבִכָּל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבִכָּל עֵת, עָרַב וּבִקֵּר
 וְצִהָרִים, הַטוֹב בִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרָחֵם בִּי לֹא תִמוּן חֲסִדֶיךָ מֵעוֹלָם קוֹיֵנוּ לָךְ.

We thankfully acknowledge You, Adonai our God and God of our ancestors, God 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 kindnesses never cease. You are our abiding hope.

Again, bend the knees at *Baruch (blessed)*, bow at *Atah (You)* ,
 and straighten at *Adonai*.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּכָנוּ תְּמִיד לְעוֹלָם וָעֶד. וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.
 וְכָל חַיִּים יוֹדֶיךָ סֵלָה, וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי,
 הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱמָה לְהוֹדוֹת.

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. You are the Source of blessing, beneficent Adonai, to whom all praise is due.

Kavanah - Spiritual Insight

Life surrounds us on all sides. When we rise, everything rises with us; when we decline, everything declines with us. When our own essence is elevated, then all life's expressions, wherever they may be, are elevated. The ascent toward Godliness, to the extent that it becomes manifest, raises with it whatever is related to us, no matter how distant the relationship.

-- Abraham Isaac Kook

BIRKAT HA'SHALOM

ברכת שלום

THE SEVENTH BLESSING OF THE AMIDAH -- BLESS US WITH PEACE

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת עַמָּךְ יִשְׂרָאֵל, בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

*Shalom rav al Yisrael am'kha tasim l'olam,
ki atah hu melekh adon l'khol ha'shalom.
V'tov b'einekha l'varekh et am'kha Yisrael
b'khol et uv'khol sha'ah bish'lomekha.*

Grant lasting peace to Your people Israel, for You are the sovereign of peace. May it please You to
bless Your people Israel, in every season and at every hour,
with Your peace.

בְּסֵפֶר חַיִּים, בְּרַכָּה וְשָׁלוֹם וּפְרֻנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וְלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

*B'sefer chayim b'rakha v'shalom upar'nasa tovah ni'zakher v'ni'katev l'fanekha anachnu v'khol
am'kha beit Yisrael l'chayim tovim ul'shalom. Barukh atah Adonai oseh ha'shalom.*

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. You are the Source of blessing, Adonai, Source of
peace.

Kavanah - Spiritual Insight
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 person. 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

ELOHAI N'TZOR

אלהי נצור

OPTIONAL SILENT PRAYER AFTER THE AMIDAH

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מַרְעֵי. וּשְׁפָתַי מִדְּבַר מַרְמָה: וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעֹפֵר לְכָל תַּהֲוָה.
פֶּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל
מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן
יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יְהִי לְרִצּוֹן אִמְרֵי כִּי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

Adonai, 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, Adonai; answer me with
Your redeeming power. "May the words of my mouth and the meditation of my heart find favor
before You, my Rock and my Redeemer."

Bow and take three steps back. As we do this we bow to the left, to the right, and to the center, both acknowledging God's presence all around us as well as formally exiting the prayer as we had begun.

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ: אָמֵן.

Oseh shalom bim'romav, hu ya'aseh shalom aleinu, v'al kol Yisrael v'imru amen.

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

Kavanot - Spiritual Insights
THE WORDS WE PRAY AND SPEAK
Levi Yitzhak of Berditchev taught: The words we utter to God can elevate the words we later speak to those around us. Thus it is when we conclude the Amidah, and move three steps backward, bowing, and saying, "Guard my tongue from evil and my lips from speaking guile..." This prayer may well keep us from frivolous or evil speech afterward. For later we will think: "Just a moment ago I uttered these words of purity and truth before the great and awesome One; and soon I will pray again to God 'Whose glory fills the world.' How dare this very same mouth speak offensive words now?"

When Rosh HaShanah falls on a Weekday continue with *Kaddish Shalem*, page 29.
When Rosh HaShanah falls on Shabbat continue below.

VA'Y'KHULU

ויכלו

GOD BLESSED THE SEVENTH DAY:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּו שְׁבֹת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Va'y'khulu ha'shamayim v'ha'aretz v'khol tz'va'am va'ykhal elohim ba'yom ha'shvi'i m'lakhto asher asah. Va'yishbot ba'yom ha'shvi'i mi'kol m'lakhto asher asah. Va'yivarekh elohim et yom ha'shvi'i va'ykadesh oto, ki vo shavat mi'kol m'lakhto asher bara elohim la'asot.

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

MAGEIN AVOT

מגן אבות

SHIELD OF ALL GENERATIONS:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ; אֱלֹהֵי אַבְרָהָם וְיִשְׂרָאֵל, אֱלֹהֵי יִצְחָק וְרִבְקָה, וְאֱלֹהֵי יַעֲקֹב וְרָחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ:

Barukh atah Adonai, eloheinu v'elohei avoteinu, elohei Avraham v'Sarah, elohei Yitzchak v'Rivkah, v'elohei Ya'akov v'Rachel v'Leah, ha'el ha'gadol ha'gibor v'ha'nora el elyon ko'ne sh'mayim

va'aretz.

You are the Source of blessing, Adonai our God and God of our ancestors, God of Abraham and Sarah, God of Isaac and Rebecca, and God of Jacob, Rachel and Leah; Great and mighty, revered and supreme, You are sovereign of heaven and of earth!

מִגֵּן אֲבוֹת בְּדַבְּרוֹ, מְחַיֶּה מֵתִים בְּמֵאֲמָרוֹ, הַמְּלִיךְ הַקְּדוֹשׁ שְׂאִין כְּמוֹהוּ, הַמְּנַיֵחַ לְעַמּוֹ בְּיוֹם שַׁבַּת
קְדָשׁוֹ, כִּי בָּם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבוֹד בִּירְאָה וּפְחָד, וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תָּמִיד, מְעִין
הַבְּרָכוֹת. אֵל הַהוֹדָאוֹת אֲרוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת, וּמְבָרֵךְ שְׂבִיעֵי, וּמְנַיֵחַ בְּקַדְשָׁהּ לְעַם מְדֻשְׁנֵי
עֲנָנֵי, זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית:

*Magen avot bi'dvaro, m'chayeh metim b'ma'amaro, ha'melekh ha'kadosh sh'ein kamohu,
ha'meni'ach l'amo b'yom shabbat kod'sho, ki vam ratza l'hani'ach la'hem. L'fanav na'avod b'yir'a
va'fachad, v'no'deh li'shmo b'chol yom tamid, me'ein ha'brakhot. El ha'hoda'ot adon ha'shalom,
m'kadesh ha'shabat, um'varekh sh'vi'i, umani'akh bik'dushah l'am m'dushnei o'neg, zekher
l'ma'aseh v'reshit.*

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמִנּוּחֵינוּ. קְדָשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ, שְׂבַעֲנוּ מִשׁוּבָךָ,
וְשִׂמְחָנוּ בִישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת, וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קְדָשְׁךָ,
וְיָנוּחוּ בְּהַיְשָׁרָאֵל, מְקַדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

*Eloheinu v'elohei avoteinu, r'tseh bim'nuchateinu kad'shenu b'mitz'votekha v'ten chel'kenu
b'torahtekha. Sab'enu mituvekha, v'samchenu bi'shu'atekha, v'taher li'benu l'ovdekha be'emet,
v'hanchilenu, Adonai eloheinu, b'ahavah uv'ratzon shabat kod'shekhah, v'yanuchu ba Yisrael,
mekad'shei sh'mekha.*

Our God and God of our ancestors, may our Sabbath rest be acceptable to You. May Your Mitzvot lead us to holiness, and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings and joy in Your sustaining power. Purify our hearts to serve You in truth and help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who sanctify Your name, rest on this day. You are the Source of blessing, Adonai, who sanctifies the Sabbath.

On all days continue here.

THE KADDISH SHALEM

קְדִישׁ שָׁלֵם

COMPLETE KADDISH
SIGNIFYING THE CONCLUSION OF THE AMIDAH

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵךָ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתְהָ, וְיִמְלִיךְ מְלַכוּתְהָ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵנְיָא וּבְזִמְנ קָרִיב וְאָמְרוּ אָמֵן:

Yit'gadal v'yit'kadash sh'meh raba. Be'alma di v'ra kir'utei, v'yamlikh mal'khutei b'chayeikhon uv'yomeikhon uv'chayei d'khol beit Yisrael. Ba'agala uvizman kariv 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 in that of the entire house of Israel. And let us say: Amen.

(Congregation and Cantor)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמִי וְלְעֵלְמֵי עֵלְמֵיָא:

Y'hei sh'meh raba m'varakh l'alam ule'almei almaya.

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

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא לְעֵלְמֵי וְלְעֵלְמֵי מְכַל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחַתָּא וְנִחְמַתָּא, דְאָמִירִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

Yitbarakh v'yishtabach v'yitpa'ar v'yitromam v'yitnaseh v'yithadar v'yitaleh v'yithalal sh'meh d'kudsha b'rikh hu. L'eila ul'eila mi'kol birkhatah v'shiratah tush'bechatah v'nechematah d'amiran b'alma, v'imru amen.

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.

תְּתַקַּבֵּל צְלוֹתֵהוֹן וּבְעוֹתֵהוֹן דְּכָל (בֵּית) יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי בְשָׁמַיָא וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרְמֵיּוּ הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

Tit'kabel tzelot'hon d'khol (beit) Yisrael kadam avuhon di vishmayah v'imru amen.

Y'hei shlama raba min sh'maya v'chayim aleinu val kol Yisrael, v'imru amen.

Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol Yisrael, v'imru, amen.

May the prayers and requests of the entire house of Israel be acceptable before their Father in heaven, and say you: Amen. May abundant peace from Heaven and life be upon us and all Israel, and say you: Amen. May the One who makes peace in heights, make peace upon us, all Israel and all the world, and say you: Amen

The Concluding Prayers

THE HEART OF SERVICE: AN EXPERIENTIAL EXERCISE

Take a quiet period of meditation to ask your heart about service. Let yourself sit and be silent for some time. When you are ready, pose the following questions inwardly to yourself. Pause after each one and give your heart time to answer, allowing a response from the deepest levels of your compassion and wisdom.

Imagine yourself five years from now as you would most like to be, having done all the things you want to have done, having contributed all the things you want to contribute in the most heartfelt way. What is your greatest source of happiness? What is the thing you've done of which you are most proud? What is the contribution you've made to the world that brings your heart the most satisfaction? To make this contribution to the world, what unworthiness would you have to relinquish? To make this contribution to the world, what strengths and capacities would you have to recognize in yourself and others? What would you have to do in your life today to begin this service, this contribution?

Why not begin?

-- Joseph Goldstein & Jack Kornfield, *Seeking the Heart of Wisdom*

NO LIFE WITHOUT HOPE

Hugo Gryn, now a prominent London Rabbi, tells the following story about his experience in a concentration camp, in *Der Morgen*, a magazine published in Germany after the Second World War: "I did not learn this lesson in a theological college (this came much later), but in a miserable little concentration camp in German Silesia, grotesquely called Leiberose, "Lovely Rose." It was the cold winter of 1944, and although we had nothing like calendars, my father, who was my fellow prisoner there, took me and some of our friends to a corner in our barrack. He announced that it was the eve of Hanukkah, produced a curious-shaped clay bowl, and began to light a wick immersed in his precious, but now melted, margarine ration. Before he could recite the blessing, I protested at his waste of food. He looked at me, then at the lamp, and finally said: "You and I have seen that it is possible to live up to three weeks without food. We once lived almost three days without water. But you cannot live properly for three minutes without hope!"

-- Rabbi Pinhas H. Peli, *Torah Today*

KIDDUSH

קִדּוּשׁ

THE SANCTIFICATION OF THE DAY OVER WINE

סְבָרִי

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

Savri

Barukh atah Adonai eloheinu melek ha'olam, bore p'ri ha'gafen.

You are the Source of blessing, Adonai our God, sovereign of the universe,
creator of the fruit of the vine.

On Shabbat add words in brackets:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל לְשׁוֹן,
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) הַזְּכוּרֹן הַזֶּה, יוֹם
[וְזְכוּרֹן] תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זָכַר לְיִצְיַאת מִצְרַיִם: כִּי בָנוּ בְּחֵרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל
הָעַמִּים וּדְבַרְךָ אִמְתָּ וְקִיָּם לְעַד. בְּרוּךְ אַתָּה יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ,
מִקְדָּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַזְּכוּרֹן.

*Barukh atah Adonai eloheinu melek ha'olam, asher bachar banu mi'kol am v'rommanu mi'kol
lashon, v'kidshanu b'mitzvotav. Va'titen lanu Adonai eloheinu b'ahavah et yom ha'shabat ha'zeh v'et*

*yom ha'zikaron ha'zeh, yom (zikhron) t'ru'ah (b'ahavah) mikrah kodesh, zekher l'yitzi'at mitz'rayim.
Ki vanu bacharta, v'otanu kidashta mi'kol ha'amim ud'varkha emet v'kayam la'ad. Barukh atah
Adonai, melekh al kol ha'arets, m'kadesh (ha'shabat v')Yisrael v'yom ha'zikaron.*

You are the Source of blessing, Adonai our God, sovereign of the universe, who has chosen us of all peoples for Divine service and distinguished us by teaching us the way of holiness through the Mitzvot.

In love have You given us, Adonai our God, [this Sabbath day, and] this Day of Remembrance, a day for [recalling in love] the sounding of the Shofar, a holy convocation, commemorating the Exodus from Egypt. You have chosen us for Your service and have given us a sacred purpose in life; for Your word is truth and endures forever. You are the Source of blessing, Adonai, sovereign over all the earth, who hallows [the Sabbath, and] Israel, and this Day of Remembrance.

(On Saturday night, do not yet sip from the wine and do not yet say the Shehechyanu here.
First recite Havdalah, and then recite the Shehechyanu.)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁהַחַיֵּנוּ וְקִיַּמְנוּ וְהַגִּיעָנוּ לְזֶמַן הַזֶּה.

Barukh atah Adonai eloheinu melekh ha'olam, she'hecheyanu v'kiy'manu v'higi'anu la'zman ha'zeh.

You are the Source of blessing, Adonai our God, sovereign of the universe, who has kept us in life, sustained us, and enabled us to reach this season.

We sip from the wine.

Except on Saturday night, Continue with <i>Aleinu</i> , page 33.
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On Saturday night, continue the Kiddush with Havdalah.

HAVDALAH

הברלה

DIVISION BETWEEN SHABBAT AND THE WEEKDAYS

Hadrakha - Instruction
HAVDALAH

On Saturday night we add a shortened version of Havdalah, the separation between Shabbat and the rest of the week. A Havdalah candle is lit, and while we are reciting the first blessing, we hold our hands up looking at the shadow the light casts on our hands or the light reflected on our nails.

ברוך אתה יי אלהינו מלך העולם, בורא מאורי האש.

Barukh atah Adonai eloheinu melek ha'olam, bo're m'orei ha'esh.

You are the Source of blessing, Adonai our God, sovereign of the universe,
Creator of the light of the fire.

ברוך אתה יי, אלהינו מלך העולם, המבדיל בין קדש לחול, בין אור לחשך, בין ישראל לעמים, בין יום השביעי, לששת ימי המעשה: בין קדשת שבת לקדשת יום טוב הברלה, ואת יום השביעי מששת ימי המעשה קדשתה, הברלה וקדשת את עמך ישראל בקדשתה.

Barukh atah Adonai, eloheinu melek ha'olam, ha'mavdil bein kodesh l'chol, bein or l'choshekh, bein Yisrael la'amim, bein yom hashvi'e l'sheset y'mei ha'ma'aseh. Bein k'dushat shabat li'kdushat yom tov hiv'dalta, v'et yom ha'sh'vi'i mi'sheset y'mei ha'ma'aseh kidashta, hiv'dalta v'kidashta et amekha Yisrael bi'kdushatekha.

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

ברוך אתה יי המבדיל בין קדש לקדש.

Barukh atah Adonai ha'mavdil bein kodesh l'kodesh

ברוך אתה יי אלהינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה.

Barukh atah Adonai eloheinu melek ha'olam, she'hecheyanu v'kiy'manu v'higi'anu la'zman ha'zeh.

You are the Source of blessing, Adonai our God, sovereign of the universe, who has kept us in life, sustained us, and enabled us to reach this season.

We sip from the wine.

All days continue here with *Aleinu*.

All rise.

ALEINU

עלינו

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עֲשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ
בְּמִשְׁפָּחוֹת הָאָדָמָה, שֶׁלֹּא שָׁם חָלְקָנוּ כֶּהֱם, וְגִרְלָנוּ כְּכֹל הַמוֹנָם.

*Aleinu l'shabe'ach la'adon ha'kol, la'tet g'dulah l'yotzer b'reshit, shelo asanu k'goyei ha'aratzot v'lo
samanu k'mishpechot ha'adama, shelo sam chel'kenu ka'hem v'goralenu k'khol ha'monam.*

We bow at *kor'im* and rise at *lif'nei*.

וְאִנְחָנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ, מְלֹכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

*Va'anachnu kor'im umishtachavim umodim, lif'nei melekh mal'khei ha'mlakhim,
ha'kadosh barukh hu.*

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיָסַד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל, וּשְׂכִינַת עֶזוֹ בְּגִבְהֵי מְרוֹמִים, הוּא
אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת מְלַכְנוּ אָפֶס זוּלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ: וַיְדַעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבָּהּ, כִּי יי
הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל, וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד:

*She'hu noteh sha'mayim v'yosed aretz, umoshav y'karo ba'sha'mayim mi'ma'al, ush'khinat uzo
b'gov'hei m'romim, hu eloheinu ein od. Emet mal'kenu efes zulato, ka'katuv b'torato: v'yadata
ha'yom va'hashevota el l'vavekha, ki Adonai hu ha'elohim ba'sha'mayim mi'ma'al, v'al ha'aretz
mi'tachat, ein od.*

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

עַל בֶּן נִקְוָה לָךְ יי אֱלֹהֵינוּ, לְרֵאוֹת מְהִרָה בְּתַפְאֳרַת עֲזֶךָ, לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ וְהָאֱלִילִים
כְּרוֹת יִבְרָתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי, וְכֹל בְּנֵי בֶשֶׁר יִקְרְאוּ בְּשִׁמְךָ. לְהַפְנוֹת אֱלִיד כָּל רִשְׁעֵי
אֶרֶץ. יִפְּירוּ וַיְדַעוּ כָּל יוֹשְׁבֵי תְּבֵל, כִּי לָךְ תִּכְרַע כָּל בָּרָה, תִּשְׁבַּע כָּל לְשׁוֹן: לְפָנֶיךָ יי אֱלֹהֵינוּ
יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ. וַיִּקְבְּלוּ בְּלִבָּם אֶת עוֹל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהִרָה לְעוֹלָם
וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא, וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכַבּוֹד:

Because we believe in You, O God, we hope for the day when Your majesty will prevail, when all false gods will be removed, and all idolatry will be abolished; when the world will be made a kingdom of God, when all humanity will invoke Your name, and the wicked will be turned to You. May all

who live be convinced that to You every knee must bend, every tongue must vow loyalty. Before You may all bow in reverence, proclaiming Your glory, accepting Your sovereignty. May Your reign come soon and last forever; for sovereignty is Yours alone, now and evermore.

בְּכַתּוּב בְּתוֹרַתְךָ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד: וְנִאֶמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ
אֶחָד, וּשְׁמוֹ אֶחָד:

*Ka'katuv b'toratekha, Adonai yim'lokh l'olam va'ed: V'ne'emar, v'haya Adonai l'melekh al kol
ha'aretz, ba'yom ha'hu yi'hyeh Adonai echad, ush'mo echad.*

So is it written in Your Torah: "Adonai shall reign for ever and ever." The prophet too, proclaimed this promise: "Adonai shall be sovereign over all the earth; that day Adonai shall be One and God's name One."

Minhag - Custom

THE LEGACY OF THE MOURNERS' KADDISH

The Kaddish is among the best known and most frequently recited Jewish prayers. Even Jews who recite few other prayers, know the Kaddish and recite it during the months of mourning for a loved one, on anniversaries of the death, and at memorial services, on the Festivals and on Yom Kippur. Interestingly, the Kaddish was not originally intended as a prayer for mourners. It was composed for recitation at the conclusion of a lesson in the "House of Study." Gradually, it passed into the "House of Prayer," and then into the "House of mourning." And so, although popularly known as a mourner's prayer, the Kaddish does not include a word about death or immortality. It makes no reference to the pain of parting or the anguish of sorrow. It seems altogether silent about those thoughts which are likely to fill the mourner's mind or the feelings which the heart is prone to harbor. Yet, despite its origins the Kaddish makes several vital affirmations which relate directly to the mourner.

SANCTIFICATION EVEN IN SORROW

Kaddish means "sanctification." From beginning to end, the *Kaddish* sanctifies the name of God, thus affirming our submission to, and acceptance of, God's will. Despite our loss, we are among those who praise God's name. The structure of our faith may totter in the winds of bereavement; the *Kaddish* helps to steady it. It helps to restore our perspective. In the midst of grief, we maintain a sense of gratitude. Death cannot erase the years of shared experience; memory remains our eternal possession. The *Kaddish* affirms further that this is a world which God "created according to the Divine will." Though sorrow may temporarily dull our vision or threaten to rob life of meaning, we affirm that there is a purpose to life because God is at the heart of it. Moreover, if we do not permit sorrow to embitter us, we can use it creatively. Sorrow can help us to become more sympathetic to the hurt of others, more compassionate toward the afflicted, more sensitive to life's spiritual values-realities which never die.

REASSURANCE AND RESOLVE

The Kaddish offers the reassurance that God can provide inner peace and serenity-often our greatest need in times of grief or of painful remembrance. "May God, who ordains harmony in the universe, grant peace to us..." The death of a loved one may leave in its stead feelings of guilt and regret, resentment and anxiety. The promise of peace serves as a beacon of hope to help dispel the gloom. The Kaddish challenges us to work for the betterment of our World. Reciting the Kaddish is a link with the past; but the Kaddish itself looks forward. "May God's sovereignty soon be established..." This ought not remain a mere passive hope. The Kaddish sounds a call to action -on behalf of that era of God's sovereignty for whose advent we pray.

SOLACE AND SOLIDARITY

By requiring that the Kaddish be recited with a Minyan (quorum of ten worshipers) our tradition rendered a profound service. A Minyan will usually include other mourners. Thus, the person reciting Kaddish realizes that bereavement is not the malevolent work of a spiteful fate. The mourner is not a lonely traveler in the valley of the shadow. Other people - decent, upright, and kind - are also making the heavy pilgrimage. Death is thus seen for what it is: part of the incomprehensible mystery of human existence, in which light and dark, laughter and tears, joy and sadness, birth and death are not only interwoven but inseparable.

A contemporary writer has noted that the mourner who recites the Kaddish feels an instinctive solace and release in the act, as though, for the moment the survivor is reaching out to the far shore and touching the hand of the departed.

The Kaddish does this and more. It joins us to our people. It adjusts our perspective. It fortifies our faith. It reassures us with a promise of inner peace. It summons us to labor for a better world. The Kaddish itself has acquired a quality of immortality. It is a gracious way to honor the dead - and to ennoble the living.

-- Likrat Shabbat (adapted)

Remain standing for Mourner's Kaddish.

KADDISH YATOM

קדיש יתום

MOURNER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל. בְּעֻלְמָא וּבְזִמְנֵי קָרִיב וְאָמְרוּ אָמֵן:

Congregation followed by mourners:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֻלְמָיָא:

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא.
לְעֻלְמָא וּלְעֻלְמָא מְכַל בְּרַכְתָּא וְשִׁירָתָא, תִּשְׁבַּחְתָּא וְנַחֲמָתָא, דְּאִמְרֵינוּ בְּעֻלְמָא, וְאָמְרוּ אָמֵן:

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמֵינוּ הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

*Yit'gadal v'yit'kadash sh'meh raba. Be'alma di v'ra khir'ute v'yam'likh mal'khute b'chayeikhon
u'v'yomeikhon u'v'chayei d'khol beit Yisrael. Ba'agalah u'vizman kariv v'imru: amen,*

Y'hei shme rabah mevorakh l'olam u'l'olmei olmaya.

*Yit'barakh v'yish'tabach v'yit'pa'ar v'yit'romam v'yit'naseh v'yit'hadar v'yit'aleh v'yit'halal sh'mei
d'kudshah b'rikh hu. L'eila ul'eila min kol bir'khatah v'shiratah, tush'bechata v'nechematah
da'amiran b'alma v'imru: amen.*

Y'he shlama raba min sh'maya v'chayim aleinu v'al kol Yisrael, v'imru amen.

Oseh shalom b'imromav hu b'rachamav ya'aseh shalom aleinu 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 above 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 of Israel. And let us say:
Amen.

ADON OLAM

אדון עולם

בְּמַרְם כָּל יְצִיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
אֲזֵי מְלֶכֶךְ שָׁמוּ נִקְרָא.	לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל,
לְבָדוֹ יִמְלֹךְ נִרְא.	וְאַחֲרֵי כָכֹלֹת הַכֹּל,
וְהוּא יִהְיֶה, בְּתַפְאֲרָה.	וְהוּא הָיָה, וְהוּא הוּא,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.	וְהוּא אֶחָד וְאֵין שְׁנֵי,
וְלוֹ הָעוֹז וְהַמְשַׁרָה.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְצִוֵּר חֲבָלֵי בְּעֵת צָרָה.	וְהוּא אֵלֵי וְחֵי גְאֻלֵי,
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.	וְהוּא נְסִי וּמְנוֹס לִי
בְּעֵת אִישָׁן וְאֶעֱרָה.	בְּיָדוֹ אֶפְקִיד רוּחִי,
יֵי לִי וְלֹא אִירָא	וְעַם רוּחִי גְוִיָתִי,

*Adon olam asher malakh, b'terem kol y'tzir ni'vra.
L'et na'asah b'cheftzo kol, a'zai melekh sh'mo nikra.*

*V'acharei kikhlot ha'kol, l'vado yim'lokh nora.
V'hu ha'ya, v'hu ho've, v'hu yi'hyeh, b'tifara.*

*V'hu echad v'ein sheni, l'hamshil lo l'ha'chbira.
B'li reshit b'li takhlit, v'lo ha'oz v'ha'misra.*

*V'hu eli v'chai go'ali, v'tzur chevli b'et tzara.
V'hu nisi umanos li m'nat kosi b'yom ek'ra.*

*B'yado afkid ruchy, b'et ishan v'a'ira.
V'im ruchy g'viyati, Adonai li v'lo ira.*

The Eternal Adonai reigned alone while yet the universe was naught;
When by Divine will all things were wrought,
God's sovereign name was first known.
And when this all shall cease to be
In dread splendor shall God yet reign;
God was, God is, God shall remain in glorious eternity.
For God is one, no other shares God's nature or uniqueness;
unending and beginningless, all strength is God's; all sway God bears.
Acclaim the living God to save, my Rock while sorrow's toils endure,
my banner and my stronghold sure, the cup of life whene'er I crave.
I place my soul within God's palm before I sleep as when I wake,
And though my body I forsake, rest in Adonai in fearless calm.

לְשָׁנָה טוֹבָה
תִּכְתֵּב וְתִתְחַתֵּם

תְּכַתְּבֵי וְתַחֲתָמֵי
תְּכַתְּבוּ וְתַחֲתָמוּ
תְּכַתְּבֶנָּה וְתַחֲתַמְנֶנָּה

*L'shana tova
tikatev v'techatem
tikhatvi v'techatmi
tikatevu v'techatemu
Tikatavna v'techatemna*

May it be Your will, Adonai our God and God of our ancestors, that we be blessed with a good and sweet new year.

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.

Kavanah - Spiritual Insight
ON THE EVE OF THE NEW YEAR

We have come together to welcome the new year, to celebrate its promise, to ponder its responsibilities. Let us give thanks for the new opportunities it brings us, for the new and deeper relationships it offers us, and for the larger vision to which it summons us. Let us preserve joyous and worthy memories, and let us carry forward our noblest hopes to enrich and uplift the year which now begins. Let us be worthy of our ancient heritage, and loyal to its teachings, yet aware of the new challenges still before us. Let us greet the new year with renewed strength and hope, responding to the mystery and the glory of life, setting forth confidently as servants of Adonai. As we pray for a year of good health and fulfillment, may the thoughts we think and the deeds we perform help make this truly a Shanah Tovah!

-- *The New Mahzor (adapted)*

END OF THE ROSH HASHANAH EVENING SERVICE