

**High Holiday Traditional Service**



# מוֹדֶה אֲנִי MODEH ANI

*Congregation recites together, first in English then in Hebrew.*

I am so grateful for waking up this morning. Some mornings it's so hard to get out of bed, whether because I went to bed too late, or because sometimes I feel so overwhelmed with my life that it's hard to sleep. Or maybe it's just hard for me to get out of bed and face the same old grind. But You know what, God? I'm still grateful for the ability to wake up and have new opportunities. Thanks for believing in me. Thanks for trusting me and empowering me with another chance. Help me to make it a great day, and to remember this gratitude. Specifically, I am grateful this morning for \_\_\_\_\_. (Adaptation by R. Koval)

MODEH ANI L'FANECHA, MELECH  
CHAI V'KAYAM, SHEHECHEZARTA BI  
NISHMATI B'CHEMLAH, RABAH  
EMUNATECHA.

מוֹדֶה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם,  
שֶׁהַחַיָּוִת בִּי נִשְׁמָתִי בְּחֶמְלָה,  
רַבָּה אֱמוּנָתְךָ.

## **Acknowledgements**

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# ADON OLAM עֲדוֹן עוֹלָם

*Congregation recites together, first in English then in Hebrew.*

Master of the world, Who ruled before any form was created. The time when His will brought all creation into being then His Name was established as "King". After all has ceased to exist, He the Awesome One, will rule alone. It is He Who was, He Who is and He Who will remain, in splendor. He is One - there is no second to compare to Him, to be His equal. Without beginning, without conclusion, power and dominion is His. He is my God, my living Savior, rock of my pain in time of distress. He is my banner, a refuge for me, my portion on the day I call. I will entrust my spirit into His hands when I go to sleep, and wake up. With my spirit, my body will remain. A-donoy is with me so I will not fear.

*(Adaptation by R. Koval)*

ADON OLAM ASHER MALACH, B'TEREM  
KOL Y'TZIR NIVRA. L'EIT NA-ASAH  
V'CHEFTZO KOL, AZAI MELECH SH'MO  
NIKRA.

עֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטֶרֶם כָּל  
יָצִיר נִבְרָא. לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,  
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

V'ACHAREI KICHLOT HAKOL, L'VADO  
YIMLOCH NORA. V'HU HAYAH, V'HU  
HOVEH, V'HU YIHYEH, B'TIFARAH.

וְאַחֲרֵי כִכְלוֹת הַכֹּל, לְבָדּוֹ יִמְלֹךְ  
נוֹרָא. וְהוּא הָיָה, וְהוּא הוֹיָה, וְהוּא  
יִהְיֶה, בְּתִפְאָרָה.

V'HU ECHAD V'EIN SHEINI, L'HAMSHIL LO  
L'HACHBIRAH. B'LI REISHIT B'LI TACHLIT,  
V'LO HA-OZ V'HAMISRAH.

וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ  
לְהַחְבִּירָה. בְּלִי רֵאשִׁית בְּלִי תַּחֲלִית,  
וְלוֹ הָעֹז וְהַמְשָׁרָה.

V'HU EILI V'CHAI GOALI, V'TZUR CHEVLI  
B'EIT TZARAH. V'HU NISI UMANOS LI,  
M'NAT KOSI B'YOM EKRA.

וְהוּא אֵלִי וְחַי גָּאֲלִי, וְצוּר חֲבֻלִי בְּעֵת  
צָרָה. וְהוּא נֹסִי וּמְנוּס לִי, מִנֶּת כּוֹסִי  
בְּיוֹם אֶקְרָא.

B'YADO AFKID RUCHI, B'EIT ISHAN  
V'AIRAH. V'IM RUCHI G'VIYATI, A-DONoy  
LI V'LO IRA.

בְּיָדּוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן  
וְאֶעֱיָרָה. וְעַם רוּחִי גְּוִיָּתִי, יְיָ לִי וְלֹא  
אִירָא.

# BLESSINGS OF THE TORAH בְּרִכַּת הַתּוֹרָה

*Congregation recites together, first in English then in Hebrew.*

I know the Torah is so important, but sometimes I feel overwhelmed with it all. There's so much and I don't always understand what's in it or what it all means, or even what Your expectations are of me. Still, God, thank You for the gift of Torah. I recognize that there is so much depth and beauty there, and that so many of the values in the world today come from it. When I see the scroll in its beautiful velvet case, I am overwhelmed with love and reverence. Please allow its words to be sweet for me. Please allow my children to connect to it and recognize its value and centrality in our lives and in our faith. Thank You, God, for the gift of Torah. Thank You for choosing our nation to give it to. We're so blessed!

*(Adaptation by R. Koval)*

BARUCH ATAH A-DONAY ELOHEINU  
MELECH HA-OLAM, ASHER KID'SHANU  
B'MITZVOTAV, V'TZIVANU LA-ASOK  
B'DIVREI TORAH.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִנֵּנוּ לְעֶסֶק בְּדִבְרֵי תוֹרָה.

V'HA-AREV NA A-DONAY ELOHEINU ET  
DIVREI TORAT'CHA B'FINU UV'FI AM'CHA  
BEIT YISRA-EIL, V'NIHYEH ANACHNU  
V'TZE-ETZA-EINU V'TZE-ETZA-EI AM'CHA  
BEIT YISRA-EIL KULANU YOD'EI SH'MECHA  
V'LOM'DEI TORATECHA LISHMAH. BARUCH  
ATAH A-DONAY, HAMLAMEID TORAH  
L'AMO YISRA-EIL.

וְהֵעֲרַב נָא יְיָ אֱלֹהֵינוּ אֶת דִּבְרֵי  
תוֹרַתְךָ בְּפִינוּ וּבְפִי עַמְּךָ בֵּית  
יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצִאֲצֵאֵינוּ  
וְצִאֲצֵאֵי עַמְּךָ בֵּית יִשְׂרָאֵל כְּלָנוּ  
יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרַתְךָ  
לְשִׁמְחָה. בְּרוּךְ אַתָּה יְיָ, הַמְלַמֵּד  
תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

BARUCH ATAH A-DONAY ELOHEINU  
MELECH HA-OLAM, ASHER BACHAR BANU  
MIKOL HA-AMIM, V'NATAN LANU ET  
TORATO. BARUCH ATAH A-DONAY,  
NOTEIN HATORAH.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל  
הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.  
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

# בְּרוּךְ שֶׁ'אַמַּר BARUCH SHE'AMAR

*Congregation sings along with Cantor (Adaptations by R. Koval)*

Your nation, God, is lucky to be Jewish. You have helped me up when I was down.

I will praise You daily. You are so great, God, that truly I couldn't even fathom You if I tried.

BARUCH SHE-AMAR V'HAYAH HA-OLAM,  
BARUCH HU, BARUCH OSEH V'REISHIT,  
BARUCH OMEIR V'OSEH, BARUCH GOZEIR  
UM'KAYEIM, BARUCH M'RACHEIM AL  
HA-ARETZ, BARUCH M'RACHEIM AL  
HAB'RIYOT, BARUCH M'SHALEIM SACHAR  
TOV LIREI-AV, BARUCH CHAI LA-AD  
V'KAYAM LANETZACH, BARUCH PODEH  
UMATZIL, BARUCH SH'MO. BARUCH ATAH  
ADONAI ELOHEINU MELECH HA-OLAM,  
HA-EIL HA-AV HARACHAMAN, HAMHULAL  
B'FI AMO, M'SHUBACH UM'FOAR BILSHON  
CHASIDAV VA-AVADAV, UV'SHIREI DAVID  
AVDECHA. N'HALELCHA ADONAI  
ELOHEINU BISHVACHOT UVIZMIROT,  
N'GADELCHA UN'SHABEICHACHA  
UN'FA-ERCHA V'NAZKIR SHIMCHA,  
V'NAMLICH'CHA, MALKEINU ELOHEINU,  
YACHID, CHEI HA-OLAMIM, MELECH  
M'SHUBACH UM'FOAR ADEI AD SH'MO  
HAGADOL. BARUCH ATAH ADONAI,  
MELECH M'HULAL BATISHBACHOT.

בְּרוּךְ שֶׁ'אַמַּר וְהָיָה הָעוֹלָם, בְּרוּךְ  
הוּא, בְּרוּךְ עֹשֶׂה בְּרֵאשִׁית, בְּרוּךְ  
אוֹמֵר וְעוֹשֶׂה, בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,  
בְּרוּךְ מְרַחֵם עַל הָאָרֶץ, בְּרוּךְ מְרַחֵם  
עַל הַבְּרִיּוֹת, בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב  
לִירֵאָיו, בְּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצַח,  
בְּרוּךְ פּוֹדֶה וּמַצִּיל, בְּרוּךְ שְׁמוֹ. בְּרוּךְ  
אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל  
הָאֵב הָרַחֲמָן, הַמְהַלֵּל בְּפִי עַמּוֹ,  
מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו  
וְעַבְדָּיו, וּבִשְׂרֵי דָוִד עַבְדְּךָ. נְהַלְלְךָ יְיָ  
אֱלֹהֵינוּ בְּשִׁבְחוֹת וּבְזִמְרוֹת, וְנַגִּידְךָ  
וְנִשְׁבַּחְךָ וְנִפְאֶרְךָ וְנִזְכִּיר שְׁמְךָ,  
וְנִמְלִיכְךָ, מְלַכְנוּ אֱלֹהֵינוּ, יְחִיד, חַי  
הָעוֹלָמִים, מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַד  
עַד שְׁמוֹ הַגָּדוֹל. בְּרוּךְ אַתָּה יְיָ מֶלֶךְ  
מְהַלֵּל בַּתְּשֻׁבּוֹת.

Blessed is the One Who spoke and brought the world into existence. Blessed is God!  
Blessed is the One Who maintains creation. Blessed is the One Whose words are deeds;  
Whose decrees are fulfillments. Blessed is the One Who has compassion upon the world  
and all its creatures. Blessed is the One Who rewards those who are reverent. Blessed is  
the One Who lives forever and endures throughout eternity. Blessed is the One Who  
redeems and rescues. Blessed is God's name! Blessed is Adonai our God, Ruler of the  
Universe, God the merciful Father. You are praised by the words of Your people, extolled  
and glorified by the words of Your devout ones and servants and particularly by the words  
of your servant David. With praises and songs shall we laud You, Adonai. We shall exalt  
You, praise You, and glorify Your Name, our God and King. O Unique One, Life of the  
Universe, praised and Glorious King, Your Name is Eternal. Blessed are You, Adonai, King  
who is lauded with praises.

# אַשְׁרֵי

**Congregation sings along with Cantor** (Adaptations by R. Koval)

Your nation, God, is lucky to be Jewish. You have helped me up when I was down.

I will praise You daily. You are so great, God, that truly I couldn't even fathom You if I tried.

ASHREI Y OSH'VEI VEITECHA, OD Y'HAL'LUCHA SELAH.

ASHREI HA-AM SHEKACHAH LO, ASHREI HA-AM

SHE-A-DONOV ELOHAV. T'HILAH L'DAVID,

AROMIMCHA ELOHAI HAMELECH, VA-AVAR'CHAH

SHIMCHA L'OLAM VA-ED.

B'CHOL YOM AVAR'CHEKA, VA-AHAL'LAH SHIMCHA

L'OLAM VA-ED.

GADOL A-DONOV UM'HULAL M'OD, V'LIGDULATO

EIN CHEIKER.

אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה.

אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ, אַשְׁרֵי הָעָם שֶׁיֵּי אֱלֹהֵינוּ.

תְּהִלָּה לְדָוִד, אַרְוַמְכָּה אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה

שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל יוֹם אַבְרָכָה, וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְיָ וּמְהִלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר:

You are not just praised in one generation, but You are praised in each generation.

People have always praised Your glory and miracles.

They have praised You, and I, too, will tell stories of the small miracles that happen to me in my life. People have always remembered the past kindnesses You have done, and it makes them so happy.

DOR L'DOR Y'SHABACH MA-ASECHA, UG'VUROTECHA YAGIDU.

HADAR K'VOD HODECHA, V'DIVREI NIFL'OTECHA ASICHAH.

VE-EZUZ NOR'OTECHA YOMEIRU, UG'DULAT'CHA

ASAP'RENAH.

ZECHER RAV TUV'CHA YABIU, V'TZIDKAT'CHA Y'RANEINU.

דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגִּידוּ.

הַדָּר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֻלַּתְךָ אֲסַפְּרָנָה.

זֵכֶר רַב טוֹבָךָ יִפְיֵעוּ, וְצִדְקַתְךָ יִרְנְנוּ.

God, You are kind and compassionate. You are patient with us when we fail our challenges.

God, You are good to all – humans, animals, and plant life.

All of Your creations praise You. Animals sing praise to you in their own language. Even the hum of the world is a form of praise to You. They're singing a song of Your majesty and greatness.

Who else could create such an incredible world??

CHANUN V'RACHUM A-DONOV, ERECH APAYIM UG'DOL CHASED.

TOV A-DONOV LAKOL, V'RACHAMAV AL KOL MA-ASAV.

YODUCHA A-DONOV KOL MA-ASECHA, VACHASIDECHA

Y'VAR'CHUCHAH.

K'VOD MALCHUT'CHA YOMEIRU, UG'VURAT'CHA Y'DABEIRU.

חֲנוּן וְרַחוּם יְיָ, אֶרֶךְ אַפַּיִם וְגָדֹל חֶסֶד.

טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.

יִוְדוּךָ יְיָ כָּל מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יְבָרְכוּכָה.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ יְדַבְּרוּ.

They want to let the whole world know of Your greatness and honor.

This majesty, God, is an eternal one – not like human kingdoms that rise and fall.

God, you lift up those that have fallen. Everyone looks hopefully towards You, and You don't disappoint – You feed the world, each creature according to its needs.

L'HODI-A LIVNEI HA-ADAM G'VUROTAV, UCH'VOD HADAR MALCHUTO. לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ, וְכְבוֹד הַדָּר מְלָכוּתְךָ.

MALCHUT'CHA MALCHUT KOL OLAMIM, UMEMSHALT'CHA B'CHOL DOR VADOR. מְלָכוּתְךָ מְלָכוּת כָּל עוֹלָמִים, וּמְמַשְׁלֵתְךָ בְּכָל דֹּר וְדֹר.

SOMEICH A-DONAY L'CHOL HANOF' LIM, V'ZOEIF L'CHOL HAK'FUFIM. סוֹמֵיךְ יי לְכָל הַנִּפְלִים, וְזוֹקֵף לְכָל הַכְּפוּפִים.

EINEI CHOL EILECHA Y'SABEIRU, V'ATAH NOTEIN LAHEM ET OCH'LAM B'ITO. עֵינֵי כָל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.

You open Your hand and sustain us all with exactly what we need in our lives. (\*This line is considered the most important sentence in the prayer. It is meant to be said with intent and feeling.) God, You never make mistakes. All Your deeds are pure goodness, even if they don't seem so to us. You are close to anyone that calls to You and wants a relationship.

All they need to do is talk to you sincerely, and You're there.

You do the will of those that revere You, and You hear their voice whenever they speak to you – and you respond in Your decisions and actions!

POTEI-ACH ET YADECHA, UMASBI-A L'CHOL CHAI RATZON. פוֹתֵחַ אֶת יָדְךָ, וּמַשְׁבִּיעַ לְכָל חַי רָצוֹן. \* צָדִיק יי בְּכָל דֶּרֶךְ, וְחָסִיד בְּכָל מַעֲשֵׂיו.

KAROV A-DONAY L'CHOL KOR'AV, L'CHOL ASHER YIKRA-UHU VE-EMET. קָרוֹב יי לְכָל קוֹרְאֵיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.

R'TZON Y'REI-AV YA-ASEH, V'ET SHAVATAM YISHMA V'YOSHI-EIM. רָצוֹן יִרְאֵיו יַעֲשֶׂה, וְאֵת שְׁוַעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.

I wish for myself that I always remember to praise and thank God for all the good that is in my life, and never to take it for granted. I wish, too, that everyone could know and appreciate Your existence, God, but meanwhile I will try to do my share and lead by example.

SHOMEIR A-DONAY ET KOL OHAVAV, V'EIT KOL HAR'SHAIM YASHMID. שׁוֹמֵר יי אֶת כָּל אֹהֲבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.

T'HILAT A-DONAY Y'DABER PI, VIVAREICH KOL BASAR SHEIM KOD'SHO L'OLAM VA-ED. תְּהִלַּת יי יְדַבֵּר פִּי, וַיְבָרֵךְ כָּל בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.

VA-ANACHNU N'VAREICH YAH, MEI-ATAH V'AD OLAM, HAL'LUYAH. וְאַנְחֵנוּ נִבְרָךְ יְהִי, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

# הַמֶּלֶךְ HAMELECH

I am picturing in God my mind, sitting on a throne, sitting in judgment over all of us. It's scary, and at the same time awesomely inspiring. You live forever, while we are so small and finite. Really, all the creatures of the world should praise, thank, glorify, adore, bless, and sing to you – way beyond the vocabulary that is available to me, and even beyond the beautiful Hebrew words of psalms written by King David himself.

But the fact remains that You deserve to be praised – today and forever. Really, in every moment I should be offering you song and praise, hymns, and descriptions of your power, dominion, triumph, greatness, strength, splendor, holiness, sovereignty, blessings and thanksgivings – from now till forever. I thank and bless you, God – ultimately it is only You who gives life to the entire world. (*Adaptation by R. Koval*)  
The King who sits on a high throne

## הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רַם וְנִשָּׂא:

**Hamelech** HAYOSHEIV AL KISEI RAM V'NISA.

# יִשְׁתַּבַּח YISHTABACH

This prayer twice repeats the theme of 15, enumerating 15 expressions of praise in the first half, before the blessing, and including 15 words after the blessing. The number 15 is the numerical value of the name of Hashem that He used to create the world and it is a reminder for us to carry that knowledge throughout our day. (*Explanation*)

YISHTABACH SHIMCHA LA-AD MALKEINU,  
HA-EIL HAMELECH HAGADOL V'HAKADOSH  
BASHAMAYIM UVA-ARETZ. KI L'CHA  
NA-EH, A-DONAY ELOHEINU VEILOHEI  
AVOTEINU, SHIR USH'VACHAH, HALEIL  
V'ZIMRAH, OZ UMEMSHALAH, NETZACH,  
G'DULAH UG'VURAH, T'HILAH V'TIFERET,  
K'DUSHAH UMALCHUT. B'RACHOT  
V'HODA-OT MEI-ATAH V'AD OLAM.  
BARUCH ATAH A-DONAY, EIL MELECH  
GADOL BATISHBACHOT, EIL HAHODA-OT,  
ADON HANIFLA-OT, HABOCHEIR B'SHIREI  
ZIMRAH, MELECH, EIL, CHEI HA-OLAMIM.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִכְנוּ, הָאֵל  
הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בְּשָׁמַיִם  
וּבָאָרֶץ. כִּי לְךָ נִשְׂאָה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ: שִׁיר וְשִׁבְחָה, הַלֵּל וְזִמְרָה,  
עֹז וּמִמְשָׁלָה, נִצָּח, גְּדֻלָּה וּגְבוּרָה,  
תְּהִלָּה וְתִפְאָרֶת, קִדְּשָׁה וּמַלְכוּת.  
בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.  
בְּרוּךְ אַתָּה יְיָ, אֵל מֶלֶךְ גָּדוֹל  
בִּתְשׁוּבָחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן  
הַנִּפְלָאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,  
מֶלֶךְ, אֵל, חַי הַעוֹלָמִים.

# BLESSINGS OF THE SH'MA

**Nature:** You, God, created this incredible physical world of sun, moon, and stars; of heaven and earth. Every day You choose to renew the workings of the world. This world of science is so full of wisdom and complexity, it astounds me anew each time I think of it. These celestial beings, we are taught, “praise” you in their own soundless way as they wax and wane, shine and fade, and bear testament to Your creativity. (*Adaptation by R. Koval*)

**Congregation recites together, first in English then in Hebrew.**

Blessed are You, A-donoy, our God, King of the universe, Who forms light and creates darkness, makes peace and creates all. The primeval light is in the treasury of eternal life; “Let there be lights from the darkness”, He declared, and so it was (*translation*)

BARUCH ATAH A-DONAY, ELOHEINU MELECH  
HA-OLAM, YOTZEIR OR UVOREI CHOSHECH, OSEH  
SHALOM UVOREI ET HAKOL. OR OLAM B'OTZAR  
CHAYIM, OROT MEIOFEL AMAR VAYEHI.

ברוך אתה יי, אלהינו מלך העולם, יוצר אור,  
ובורא חשך, עשה שלום ובורא את הכל:

**Torah:** You love us so much, God – and this is why You have given us a Torah. The Torah is the intellectual way that we can perceive your wisdom. God, have compassion on us, and teach us.

Instill in our hearts and in the hearts of our children and loved ones, to understand and to elucidate, to listen, learn, teach, safeguard, perform, and fulfill all the words of the Torah, with love. Enlighten us in Your Torah – it can be so vast and hard to access. Make it accessible, interesting, and relevant to us. Provide teachers who can explain it to us. Allow us to do the mitzvot that you’ve given us with joy, knowledge and pride. Instill in our hearts the desire to love You, Your Torah, and our faith – from a place of intellect and education. We don’t ever want to feel embarrassed at our ignorance. Thank You, God, for choosing the Jewish people with love.

(*Adaptation by R. Koval*)

AVINU, HA-AV HARACHAMAN, HAMRACHEIM,  
RACHEIM ALEINU, V'TEIN B'LIBEINU L'HAVIN  
UL'HASKIL, LISHMOA, LILMOD UL'LAMEID,  
LISHMOR V'LA-ASOT UL'KAYEIM ET KOL DIVREI  
TALMUD TORATECHA B'AHAVAH. V'HA-EIR  
EINEINU B'TORATECHA, V'DABEIK LIBEINU  
B'MITZVOTECHA, V'YACHEID L'VAVEINU L'AHAVAH  
UL'YIRAH ET SH'MECHA

אבינו, האב הרחמן, המרחם, רחם עלינו,  
ותן בלבנו להבין ולהשכיל, לשמור, ללמוד  
וללמד, לשמור ולעשות ולקיים את כל  
דברי תלמוד תורתך באהבה. והאר עינינו  
בתורתך, ודבק לבנו במצותיך, ויחד  
לבנו לאהבה וליראה את שמך

# THE SH'MA

*Congregation recites together in Hebrew*

Hear, O Israel, A-donoy is our God, A-donoy is One.

שְׁמַע | יִשְׂרָאֵל, יְיָ | אֱלֹהֵינוּ, יְיָ | אֶחָד:

SH'MA YISRA-EIL, ADONAI ELOHEINU ADONAI ECHAD.

Blessed is the name of His glorious kingdom forever.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

BARUCH SHEIM K'VOD MALCHUTO L'OLAM VA-ED.

V'AHAVTA EIT ADONAI ELOHECHA, B'CHOL  
L'VAV'CHA, UV'CHOL NAFSH'CHA,  
UV'CHOL M'ODECHA. V'HAYU HAD'VARIM  
HA-EILEH, ASHER ANOCHI M'TZAV'CHA  
HAYOM, AL L'VAVECHA. V'SHINANTAM  
L'VANECHA, V'DIBARTA BAM, B'SHIVT'CHA  
B'VEITECHA, UV'LECHT'CHA VADERECH,  
UV'SHOCHB'CHA, UV'KUMECHA.  
UK'SHARTAM L'OT AL YADECHA, V'HAYU  
L'TOTAFOT BEIN EINECHA. UCH'TAVTAM AL  
M'ZUZOT BEITECHA UVISHARECHA.

וְאַהֲבַתְּ אֶת יְיָ | אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ,  
וּבְכָל-נַפְשְׁךָ, וּבְכָל-מַאֲדְךָ. וְהָיוּ  
הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר | אֲנֹכִי מְצַוְךָ  
הַיּוֹם, עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָךְ,  
וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֻתְךָ  
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשְׂרָתָם  
לְאוֹת | עַל-יָדְךָ, וְהָיוּ לְטֹטְפוֹת בֵּין |  
עֵינֶיךָ, וּכְתִבְתָּם | עַל מְזוֹזֹת בֵּיתְךָ  
וּבְשַׁעְרֶיךָ:

You shall love A-donoy, your God, with all your heart , with all your soul and with all your resources. Let these matters that I command you today be upon your heart. Teach them thoroughly to your children and speak of them while you sit in your home, while you walk on the way, when you retire and when you arise. Bind them as a sign upon your arm and let them be tefillin between your eyes. And write them on the doorposts of your house and upon your gates. (*translation*)

# INTRODUCTION TO THE SILENT DEVOTIONAL SERVICE

## **Cantor**

Praise to the Supreme God, the blessed One Who is blessed. Moses and the Children of Israel exclaimed a song to You with great joy and they all said: (*translation*)

T'HILOT L'EIL ELYON, BARUCH HU	תְּהִלוֹת לַאֵל עֲלִיוֹן, בָּרוּךְ הוּא
UM'VORACH. MOSHEH UV'NEI	וּמְבוֹרָךְ. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ
YISRA-EIL L'CHA ANU SHIRAH	שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם:
B'SIMCHAH RABAH, V'AM'RU CHULAM:	

## **Congregation sings together**

Who is like You among the heavenly powers, A-donoy! Who is like You, mighty in holiness, too awesome for praise, doing wonders! (*translation*)

MI CHAMOCHAH BA-EILIM A-DONoy,	מִי כְמוֹכָה בָּאֵלִים יְיָ, מִי כְמוֹכָה נֶאֱדָר
MI KAMOCHAH NEDAR BAKODESH,	בְּקֹדֶשׁ, נוֹרָא תְהִלַּת עֲשֵׂה פֶלֶא.
NORA T'HILOT, OSEIH FELE.	

## **Cantor**

With a new song the redeemed ones praised Your Name at the seashore, all of them in unison gave thanks, acknowledged Your sovereignty, and said: (*translation*)

SHIRAH CHADASHAH SHIB'CHU G'ULIM	שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִּים לְשִׁמְךָ
L'SHIMCHA AL S'FAT HAYAM, YACHAD	עַל שְׂפַת הַיָּם, יַחַד כֻּלָּם הוֹדוּ
KULAM HODU V'HIMLICHU V'AM'RU:	וְהִמְלִיכוּ וְאָמְרוּ:

## **Congregation sings together in Hebrew**

'A-donoy shall reign for all eternity!' (*translation*)

A-DONoy YIMLOCH L'OLAM VA-ED.	יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:
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Rock of Israel, arise to the aid of Israel and liberate, as You pledged, Judah and Israel. Our Redeemer – A-donoy, Master of Legions, is His Name – the Holy One of Israel. Blessed are You, Hashem, Who redeemed Israel. (*translation*)

TZUR YISRA-EIL, KUMAH B'EZRAT	צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,
YISRA-EIL, UF'DEIH CHINUMECHA	וּפִדָּה כְנֻאֲמָךְ יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלָּנוּ
Y'HUDAH V'YISRA-EIL. GOALEINU	יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בָּרוּךְ
A-DONoy TZ'VA-OT SH'MO, K'DOSH	אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:
YISRA-EIL. BARUCH ATAH A-DONoy	
GA-AL YISRA-EIL.	

# THE SILENT DEVOTIONAL SERVICE FOR ROSH HASHANAH

אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

## ***Congregation sings in an undertone, along with Cantor***

Blessed are You, A-donoy, our God and the God of our forefathers,  
God of Abraham, God of Isaac, and God of Jacob; the great, mighty, and awesome God, the  
supreme God, who bestows beneficial kindnesses and creates everything, Who recalls the  
kindnesses of the Patriarchs and brings a Redeemer to their children's children, for His  
Name's sake, with love. (*translation*)

BARUCH ATAH A-DONAY ELOHEINU  
VEILOHEI AVOTEINU, ELOHEI AVRAHAM,  
ELOHEI YITZCHAK, VEILOHEI YA-AKOV,  
HA-EIL HAGADOL HAGIBOR V'HANORA, EIL  
ELYON, GOMEIL CHASADIM TOVIM,  
V'KONEIH HAKOL, V'ZOCHEIR CHASDEI  
AVOT, UMEIVI GOEIL LIVNEI V'NEIHEM,  
L'MA-AN SH'MO B'AHAVAH.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי  
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל  
חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל,  
זוֹכֵר חַסְדֵי אֲבוֹת, וּמַבְיָא גּוֹאֵל  
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

## ***Congregation sings along with Cantor in English, then Hebrew.***

Remember us for life, O King Who delights in life, and inscribe us into the Book of Life -  
for Your sake, O Living God. (*translation*)

ZOCH'REINU L'CHAYIM, MELECH  
CHAFEITZ BACHAYIM, V'CHOT'VEINU  
B'SEIFER HACHAYIM, L'MA-ANCHA  
ELOHIM CHAYIM.

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,  
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן  
אֱלֹהִים חַיִּים.

O King, Helper, Savior, and Shield. Blessed are You, A-donoy, Shield of Abraham. (*translation*)  
MELECH OZEIR UMOSHI-A UIMAGEIN.  
BARUCH ATAH A-DONAY, MAGEIN  
AVRAHAM.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן: בְּרוּךְ  
אַתָּה יְיָ, מִגֵּן אַבְרָהָם

You are eternally mighty, my Lord, the Resuscitator of the dead are You; abundantly able to save. He sustains the living with kindness, resuscitates the dead with abundant mercy, supports the fallen, heals the sick, releases the confined and maintains His faith to those asleep in the dust. Who is like You, O Master of mighty deeds, and who is comparable to You, O King Who causes death and restores life and makes salvation sprout! (*translation*)

ATAH GIBOR L'OLAM ADONAY, M'CHAYEIH  
MEITIM ATAH, RAV L'HOSHI-A.  
M'CHALKEIL CHAYIM B'CHESD,  
M'CHAYEIH MEITIM B'RACHAMIM RABIM,  
SOMEICH NOF'LIM, V'ROFEI CHOLIM,  
UMATIR ASURIM, UM'KAYEIM EMUNATO  
LISHEINEI AFAR, MI CHAMOCHA BA-AL  
G'VUROT UMI DOMEH LACH, MELECH  
MEIMIT UM'CHAYEH UMATZMI-ACH  
Y'SHUAH.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה  
מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ: מְכַלְכֵּל  
חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים  
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,  
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,  
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי  
כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,  
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ  
יְשׁוּעָה:

**Congregation sings along with Cantor in English, then Hebrew.**

Who, like You, is a Father of compassion,  
Who in compassion remembers His creatures for life.

MI CHAMOCHA AV HARACHAMIM,  
ZOCHEIR Y'TZURAV L'CHAYIM  
B'RACHAMIM.

מִי כְמוֹךָ אֵב הַרַחֲמִים, זוֹכֵר  
יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

And You are faithful to resuscitate the dead. Blessed are You, A-donoy, who resuscitates the dead. (*translation*)

V'NE-EMAN ATAH L'HACHAYOT MEITIM.  
BARUCH ATAH A-DONAY, M'CHAYEIH  
HAMEITIM.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ  
אַתָּה יי, מְחַיֶּה הַמֵּתִים:

You are holy and Your Name is holy, and holy ones praise You every day, forever. (*translation*)

ATAH KADOSH V'SHIMCHA KADOSH,  
UK'DOSHIM B'CHOL YOM Y'HAL'LUCHA  
SELAH.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ  
וְקְדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ, סֵלָה.

# K'DUSHA FOR ROSH HASHANAH

## ***Congregation reads on their own***

Let us now relate the power of this day's holiness, for it is awesome and frightening. On it Your Kingship will be exalted; Your throne will be firmed with kindness and You will sit upon it in truth. It is true that You alone are the One Who judges, proves, knows, and bears witness; Who writes and seals, (counts and calculates); Who remembers all that was forgotten. You will open the Book of Chronicles – it will read itself, and everyone's signature is in it. The great shofar will be sounded and a still, thin sound will be heard. Angels will hasten, a trembling and terror will seize them – and they will say, 'Behold, it is the Day of Judgment, to muster the heavenly host for judgment!' – for they cannot be vindicated in Your eyes in judgment. All mankind will pass before You like members of the flock. Like a shepherd pasturing his flock, making sheep pass under his staff, so shall You cause to pass, count, calculate, and consider the soul of all the living; and You shall apportion the fixed needs of all Your creatures and inscribe their verdict.

*(translation)*

UN'TANEH TOKEF K'DUSHAT HAYOM, KI  
HU NORA V'AYOM: UVO TINASEI  
MALCHUTECHA, V'YIKON B'CHESD  
KISECHA, V'TEISHEIV ALAV BE-EMET.  
EMET KI ATAH HU DAYAN UMOCHI-ACH,  
V'YODEI-A VAEID, V'CHOTEIV V'CHOTEIM,  
V'SOFEIR UMONAH, V'TIZKOR KOL  
HANISHKACHOT: V'TIFTACH ET SEIFER  
HAZICHRONOT, UMEI-EILAV YIKAREI,  
V'CHOTAM YAD KOL ADAM BO.

וַיִּתְּנָה תְּקֵף קְדֻשַּׁת הַיּוֹם, כִּי הוּא  
נּוֹרָא וְאֵיּוֹם: וּבּוֹ תִּנָּשֵׂא מַלְכוּתְךָ,  
וַיִּכּוֹן בְּחֶסֶד כְּסֵאֲךָ, וַיִּתְּשֵׁב עָלָיו  
בְּאֵמֶת. אֵמֶת כִּי אַתָּה הוּא דִּין  
וּמוֹכִיחַ, וַיּוֹדֵעַ וַיַּעַד, וְכוּתֵּב וְחוֹתֵם,  
וְסוֹפֵר וּמוֹנֶה, וַיִּזְכּוֹר כָּל הַנִּשְׁכָּחוֹת:  
וַיִּתְּפַח אֶת סֵפֶר הַזְּכוֹרוֹת, וַיִּמְאֵלוּ  
יְקָרָא, וְחוֹתֵם יָד כָּל אָדָם בּוֹ.

## ***Congregation reads together in English, followed by Cantor in Hebrew***

On Rosh Hashanah will be inscribed and on Yom Kippur will be sealed how many will pass from the earth and how many will be created; who will live and who will die; who will die at his predestined time and who before his time; who by water and who by fire, who by sword, who by beast, who by famine, who by thirst, who by storm, who by plague, who by strangulation, and who by stoning. Who will rest and who will wander, who will live in harmony and who will be harried, who will enjoy tranquility and who will suffer, who will be impoverished and who will be enriched, who will be degraded and who will be exalted. *(translation)*

B'ROSH HASHANAH YIKATEIVUN,  
 UV'YOM TZOM KIPUR YEICHATEIMUN,  
 KAMAH YA-AVRUN, V'CHAMAH  
 YIBAREIUN: MI YICHYEH, UMI YAMUT: MI  
 V'KITZO, UMI LO V'KITZO: MI VAEISH,  
 UMI VAMAYIM: MI VACHEREV, UMI  
 VACHAYAH: MI VARA-AV, UMI VATZAMA:  
 MI VARA-ASH, UMI VAMAGEIFAH: MI  
 VACHANIKAH, UMI VISKILAH: MI  
 YA-NU-ACH, UMI YANU-A: MI YISHAKEIT,  
 UMI YITAREIF: MI YISHALEIV, UMI  
 YITYASAR: MI YEI-ANI, UMI YEI-ASHEIR:  
 MI YISHAFEIL, UMI YARUM.

בְּרֹאשׁ הַשָּׁנָה יִכְתִּיבוּ, וּבְיוֹם צוֹם  
 כְּפוּר יִחְתִּמוּ, כַּמָּה יַעֲבִירוּ, וְכַמָּה  
 יִבְרֹאוּ: מִי יַחְיֶה, וּמִי יָמוּת: מִי בְקִצּוֹ,  
 וּמִי לֹא בְקִצּוֹ: מִי בְאֵשׁ, וּמִי בַמַּיִם:  
 מִי בַחֲרֵב, וּמִי בַחַיָּה: מִי בְרָעַב, וּמִי  
 בְצָמָא: מִי בְרָעַשׁ, וּמִי בַמְּגִפָּה: מִי  
 בַחֲנִיקָה, וּמִי בַסְּקִילָה: מִי יָנוּחַ, וּמִי  
 יָנוּעַ: מִי יִשְׁקֹט, וּמִי יִטָּרֵף: מִי יִשְׁלֹךְ,  
 וּמִי יִתְיַסֵּר: מִי יַעֲנִי, וּמִי יַעֲשֶׂר: מִי  
 יִשְׁפֹּל, וּמִי יָרוּם.

### ***Congregation reads together in English, then Hebrew***

But repentance, prayer and charity remove the evil of the decree! (translation)

UT'SHUVAH UT'FILAH UTZ'DAKAH  
 MA-AVIRIN ET ROA HAG'ZEIRAH.

וּתְשׁוּבָה וּתְפִלָּה וְצְדָקָה  
 מַעֲבִירִין אֶת רָע הַגְּזֵירָה.

### ***Congregation reads together in English***

For Your Name signifies Your praise; hard to anger and easy to appease, for You do not wish the death of one deserving death, but that he repent from his way and live. Until the day of his death You await him; if he repents You will accept him immediately. It is true that You are their Creator and You know their inclination, for they are flesh and blood.

כִּי כְשֵׁמֶךָ כֹּן תִּהְיֶה לְתִדָּךְ, קָשָׁה לְכַעֵס  
 וְנוֹחַ לְרַצּוֹת: כִּי לֹא תַחַפּוֹץ בְּמוֹת  
 הַמֵּת, כִּי אִם בְּשׁוּבוֹ מִדַּרְכּוֹ וְחַיָּה.  
 וְעַד יוֹם מוֹתוֹ תִּתְחַכֶּה לוֹ, אִם יָשׁוּב  
 מִיָּד תִּקְבְּלוּ. אֲמַת כִּי אַתָּה הוּא  
 יוֹצֵרָם, וְאַתָּה יוֹדֵעַ יִצָּרָם, כִּי הֵם  
 בָּשָׂר וָדָם.

A man's origin is from dust and his destiny is back to dust, at risk of his life he earns his bread; he is likened to a broken shard, withering grass, a fading flower, a passing shade, a dissipating cloud, a blowing wind, flying dust, and a fleeting deram.

אָדָם יְסוּדוֹ מֵעָפָר וְסוּפוֹ לְעָפָר:  
 בְּנִפְשׁוֹ יָבִיא לַחֲמוֹ: מְשׁוּל בְּחָרָס  
 הַנִּשְׁבֵּר, כְּחֹצִיר יָבֵשׁ, וּכְצִיץ נוֹבֵל,  
 כְּצֶל עוֹבֵר, וּכְעָנָן כֹּלֵה, וּכְרוּחַ  
 נוֹשֶׁבֶת, וּכְאָבָק פּוֹרֵחַ, וּכְחֵלוֹם יַעוּף.

But You are the King, the living and enduring God. (translation)

וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם.

**Hope for a brighter global future:** God, the world today sometimes seems so messed up. Imagine if everyone, every day, would be cognizant of a greater purpose...that we all have a role to play in the grand scheme of life...that You, God, made us to reach our potential...wouldn't that be a beautiful world? So I'm asking you God, for a better tomorrow – a tomorrow where the whole world recognizes Your role in a greater purpose. A tomorrow where world peace is possible.

A tomorrow where everyone is united in a mission of goodness. A tomorrow where the Jewish people is not maligned or oppressed, but respected and trusted to be a light unto the nations. A tomorrow where good people are recognized, honored and valued. A tomorrow where Israel is a safe and spiritual haven for all Jews. (*Adaptation by R. Koval*)

And so, too, O A-donoy, our God, instill Your awe upon all Your works, and Your dread upon all that You have created. Let all works revere You and all creatures prostrate themselves before You. Let them all become a single society, to do Your will wholeheartedly. For as we know, A-donoy, our God, that the dominion is Yours, might is in Your hand and strength is in Your right hand, and Your Name inspires awe over all that You have created.

וּבָכֹן תֵּן פִּחְדֶּךָ יְיָ אֱלֹהֵינוּ, עַל כָּל  
מַעֲשֶׂיךָ, וְאִמְתָּךְ עַל כָּל מָה שִׁבְרָאתָ,  
וַיִּרְאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לִפְנֶיךָ  
כָּל הַבְּרוּאִים, וַיַּעֲשׂוּ כֻלָּם אֲגֻדָּה  
אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם, כְּמוֹ  
שֶׁיְדַעְנוּ יְיָ אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטֹן לִפְנֶיךָ,  
עוֹ בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא  
עַל כָּל מָה שִׁבְרָאתָ.

And so, too, O A-donoy, grant honor to Your people, praise to those who revere You, good hope to those who seek You, and eloquent speech to those who hope to You; gladness to Your land and joy to Your city; flourishing pride to David, Your servant, and preparation of a lamp for the son of Jesse, Your anointed – speedily, in our days.

וּבָכֹן תֵּן כְּבוֹד, יְיָ לְעַמֶּךָ, תְּהִלָּה  
לִירֵאֶיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ,  
וּפְתִחוֹן פֶּה לַמְיַחֲלִים לָךְ, שִׂמְחָה  
לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ, וְצִמְיַחַת קֶרֶן  
לְדָוִד עַבְדְּךָ, וְעֲרִיכַת נֵר לְבֶן-יִשִּׁי  
מְשִׁיחְךָ, בְּמַהֲרָה בְּיָמֵינוּ.

And so, too, the righteous will see and be glad, the upright will exult, and the devout will be mirthful with glad song. Iniquity will close its mouth and all wickedness will evaporate like smoke, when You will remove evil's domination from the earth. (translation)

וּבָכֹן צַדִּיקִים יֵרְאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים  
יַעֲלֹזוּ, וַחֲסִידִים בְּרָנָה יִגִּילוּ, וְעוֹלָתָה  
תִּקְפֹּץ-פִּיָּה, וְכָל הָרָשָׁעָה כִּלְהָ כַּעֲשָׁן  
תִּכָּלֶה, כִּי תַעֲבִיר מִמִּשְׁלַת זָדוֹן מִן  
הָאָרֶץ.

Then You, A-donoy, will reign alone over all Your works, on Mount Zion, resting place of Your glory; and in Jerusalem, Your holy city; as it is written in Your holy writings: A-donoy shall reign forever – your God, O Zion – from generation to generation, Halleluyah!

You are holy and Your Name is awesome, and there is no god other than You, as it is written: A-donoy, Master of Legions, will be lofty in judgment, and the holy God will be sanctified in righteousness. Blessed are You, A-donoy, the holy King.

You have chosen us from all the peoples; You loved us and found favor in us; You exalted us above all the languages and You sanctified us with Your commandments. You drew us close, our King to Your service and attached Your great and holy Name upon us.

**On Shabbat, add the bracketed phrases.**

And You gave us, A-donoy, our God, with love this (Shabbath Day for holiness and for rest, and this) Day of Remembrance, a day of (recalling the) sounding of the shofar, (with love) a holy convocation, a memorial of the Exodus from Egypt.

Our God and the God of our forefathers, may there rise, come, reach, be noted, be favored, be heard, be considered and be remembered - the remembrance and consideration of ourselves; the remembrance of our forefathers; the remembrance of Messiah, son of David, Your servant; the remembrance of Jerusalem, the City of Your Holiness; the remembrance of Your entire people, the Family of Israel, before You for deliverance, for goodness, for grace, for kindness, and for compassion, for life and for peace on this Day of Remembrance. (translation)

וְתִמְלֹךְ, אַתָּה יְיָ לְבִדְּךָ, עַל כָּל מַעֲשֶׂיךָ, בְּהַר צִיּוֹן מְשְׁכֹן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ, כְּכַתוּב, בְּדַבְּרֵי קִדְשֶׁךָ: יְמִלֶּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר: הַלְלוּיָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהִים מִבְּלַעַדֶּיךָ, כְּכַתוּב: וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְדוֹשׁ נִקְדָּשׁ בְּצִדְקָה. בָּרוּךְ אַתָּה, יְיָ, הַמְּלֹךְ הַקְדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אָהַבְתָּ אֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ מִלְּכָנוּ לַעֲבוֹדָתְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קָרָאתָ

וְתַתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם) הַזְכָּרוֹן הַזֶּה, יוֹם (הַזְכָּרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זִכָּר לַיְצִיאָת מִצְרַיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֵא, וַיִּגַּע וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר זְכוֹרֵנוּ וּפְקֻדוֹתֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן-דָּוִד עֲבָדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ, וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָלִיטָה וּלְטוֹבָה, לַחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַזְכָּרוֹן הַזֶּה.

Remember us on it, A-donoy, our God, for goodness.

Consider us on it for blessing.

And help us on it for life.

In the matter of salvation and compassion, pity, be gracious and compassionate with us and help us for our eyes are turned to You, because, You are God, the gracious and compassionate King.

Our God and the God of our forefathers, reign over the entire universe in Your glory; be exalted over all the world in Your splendor, reveal Yourself in the majestic grandeur of Your strength over all the dwellers of Your inhabited world. Let everything that has been made know that You are its Maker, let everything that has been molded understand that You are its Molder, and let everything with a life's breath in its nostrils proclaim: 'A-donoy, the God of Israel, is King, and His kingship rules over everything.'

Our God and the God of our forefathers, (may You be pleased with our rest.) Sanctify us with Your commandments and grant us our share in Your Torah; satisfy us from Your goodness and gladden us with Your salvation. (And grant us, O A-donoy our God, with love and favor, Your holy Shabbat as a heritage, and may Israel, the sanctifiers of Your Name, rest on it.) And purify our heart to serve You sincerely. For You are the true God, and Your word is true and endures forever. Blessed are You, A-donoy, King over all the world, Who sanctifies (Shabbat,) Israel and the Day of Remembrance. (translation)

זְכֹרֵנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה,

וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה,

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים;

וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס וְחֲנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהִים עֵינֵינוּ, כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוּ בְּכְבוֹדְךָ, וְהִנָּשָׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ, וְהוֹפֵעַ בְּהִדָּר גָּאוֹן עֲזָךְ, עַל כָּל יוֹשְׁבֵי תֵבֶל אֶרֶץ, וְיִידַע כָּל פֶּעוּל כִּי אַתָּה פֹּעֵלָתוֹ, וְיִבִּין כָּל יָצוֹר כִּי אַתָּה יֹצְרָתוֹ, וְיֹאמֶר כָּל אִשָּׁר נִשְׁמָה בָּאֶפֶס, יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, (רְצָה בְּמִנוּחֵתָנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתָנוּ חֻלְקָנוּ בְּתוֹרָתְךָ, שְׂפָעֵנוּ מִטוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ (וְהִנְחִילָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן שִׁבְתָּ קִדְּשָׁךְ, וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל מְקִדְּשֵׁי שְׁמֶךָ) וְטָהַר לִבֵּנוּ לְעִבְדְּךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים אֱמֶת, וְדְבָרְךָ אֱמֶת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקִדֵּשׁ (הַשְּׁבֵת וְ) יִשְׂרָאֵל וַיּוֹם הַזְּכוֹרֹן.

Be favorable, A-donoy our God, toward Your people Israel and their prayer, and restore the service to the Holy of Holies in Your Temple. The fire offerings of Israel and their prayer accept with love and favor and may the service of Your people Israel always be favorable to You. May our eyes behold Your return to Zion in compassion. Blessed are You, A-donoy, Who restores His Presence to Zion. (translation)

***Congregation recites together in English***

We gratefully thank You, for it is You Who are A-donoy, our God and the God of our forefathers for all eternity; Rock of our lives, Shield of our salvation are You, from generation to generation. We will thank You and relate Your praise for our lives, which are entrusted in your hands and for our souls that are entrusted to You; for Your miracles that are with us every day; and for your wonders and favors in every season - evening, morning and afternoon. The Beneficent One, for Your mercies are never ending, the Compassionate One, for Your kindnesses are never ending - always have we put our hope in You. For all these, may Your Name be blessed and exalted, our King, continually forever and ever. (translation)

***Congregation recites together in English, then in Hebrew along with Cantor***

And inscribe all the children of Your covenant for a good life. (translation)

UCH'TOV L'CHAYIM TOVIM KOL  
B'NEI V'RITECHA.

All living beings will gratefully acknowledge You, and praise Your Name sincerely, O God of our salvation and help! Blessed are You, A-donoy, Your Name is 'The Beneficent One' and to You it is appropriate to give thanks. (translation)

רצה, יי אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, ואשי ישראל, ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך. ותחזינה עינינו בשובך לציון ברחמים. ברוך אתה יי, המחזיר שכנתו לציון.

מודים אנחנו לך, שאתה הוא, יי אלהינו ואלהי אבותינו, לעולם ועד, צור חיינו, מגן ישענו, אתה הוא לדור ודור נודה לך ונספר תהלתך. על חיינו המסורים בידיך, ועל נשמותינו הפקודות לך, ועל נסיון שפך כל יום עמנו, ועל נפלאותיך וטובותיך שפך כל עת, ערב ובקר וצהרים, הטוב כי לא כלו רחמיך, והמרחם כי לא תמו חסדיך מעולם קיינו לך. ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וכל החיים יודוך סלה, ויהללו את שמך באמת, האל ישועתנו ועזרתנו סלה. ברוך אתה יי, הטוב שמך ולך נאה להודות.

### **Congregation sings along with Cantor**

Establish peace, goodness, blessing, graciousness, kindness, and compassion upon us and upon all of Your people Israel. Bless us our Father all of us as one, with the light of Your countenance, for with the light of Your countenance You gave us, A-donoy, our God, the Torah of life and love of kindness, righteousness, blessing, compassion, life, and peace. And may it be good in Your eyes to bless Your people Israel, in every season and in every hour with Your peace. (translation)

SIM SHALOM TOVAH UV'RACHAH, CHEIN  
VACHESED V'RACHAMIM, ALEINU V'AL KOL  
YISRA-EIL AMECHA. BAR'CHEINU, AVINU,  
KULANU K'ECHAD B'OR PANECHA, KI V'OR  
PANECHA NATATA LANU, A-DONAY  
ELOHEINU, TORAT CHAYIM V'AHAVAT  
CHESD, UTZ'DAKAH UV'RACHAH  
V'RACHAMIM V'CHAYIM V'SHALOM, V'TOV  
B'EINECHA L'VAREICH ET AM'CHA YISRA-EIL  
B'CHOL EIT UV'CHOL SHA-AH  
BISHLOMECHA.

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד  
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּךְ.  
בְּרַכְנוּ, אָבִינוּ, כָּלֵנוּ כְּאַחַד בְּאוֹר  
פְּנִיךָ, כִּי בְאוֹר פְּנִיךָ נִתְּתָה לָנוּ, יי  
אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים  
וְשָׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ  
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה  
בְּשָׁלוֹמְךָ.

### **Congregation together, followed by Cantor**

In the book of life, blessing and peace, and good livelihood, may we be remembered and inscribed before You -We and Your entire people the Family of Israel for a good life and for peace. Blessed are You, A-donoy, Who blesses His people Israel with peace. (translation)

B'SEIFER CHAYIM, B'RACHAH,  
V'SHALOM, UFARNASAH TOVAH,  
NIZACHEIR V'NIKATEIV L'FANECHA,  
ANACHNU V'CHOL AM'CHA BEIT  
YISRA-EIL, L'CHAYIM TOVIM  
UL'SHALOM.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרִיָּסָה  
טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ  
וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים  
וּלְשָׁלוֹם.

BARUCH ATAH A-DONAY, HAMVAREICH ET  
AMO YISRA-EIL BASHALOM.

בָּרוּךְ אַתָּה יי, עוֹשֶׂה הַשָּׁלוֹם.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי.

***Congregation sings together with Cantor in Hebrew***

Today, please strengthen us. Today, please bless us. Today, please make us great. Today, please seek us out for good. Today, please listen to our supplications. Today, please accept our prayers with mercy and favor. Today, please support us with the right hand of Your righteousness. (translation)

HAYOM T'AM'TZEINU	AMEIN	הַיּוֹם תְּאַמְצֵנוּ
HAYOM T'VAR'CHEINU	AMEIN	הַיּוֹם תְּבָרְכֵנוּ
HAYOM T'GAD'LEINU	AMEIN	הַיּוֹם תְּגַדְּלֵנוּ
HAYOM TIDR'SHEINU L'TOVAH	AMEIN	הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה
HAYOM TIGHT'VEINU L'CHAYIM	AMEIN	הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים
HAYOM T'KABEL B'RACHAMIM		הַיּוֹם תִּקְבֹּל בְּרַחֲמִים וּבְרָצוֹן אֶת
UV'RATZON ET T'FILATEINU	AMEIN	תַּפִּלָּתֵנוּ
HAYOM TISHMA SHAVATEINU	AMEIN	הַיּוֹם תִּשְׁמַע שְׁוַעֲתֵנוּ
HAYOM TITM'CHEINU BIMIN TZIDKECHA		הַיּוֹם תִּתְמַכֵּנוּ בְּיָמִין צְדִקְךָ.
	AMEIN	

# OUR FATHER OUR KING אָבִינוּ מַלְכֵנוּ

## ***On Shabbat the Avinu Malkeinu prayer is not said.***

The 'Avinu Malkeinu' prayer asks us to address God as "our father, our king." When I think about it, it's really hard to conceptualize God as anything without summoning up the big old man in the sky. (I know you're not that.)

But let's break this down. A good father wants only the good for his child – he just doesn't always have the power to give all the good that is in his heart. And a king – well, that's a tough one, because really, who can think of kings without dreaming up old fashioned fairy tales? – has all the power in the world to give good, but not always the will to give good. Many a king in history used power for evil and tyranny, not good. So You, God, are both a father and a king. You have the will and the power to give so much good. (Adaptation by R. Koval)

## ***Congregation recites together***

אָבִינוּ מַלְכֵנוּ I know I've done wrong this year.

אָבִינוּ מַלְכֵנוּ I affirm that You have ultimate power in this world and that you call the shots.

אָבִינוּ מַלְכֵנוּ Please...be good to us for the sake of Your reputation as a good God.

אָבִינוּ מַלְכֵנוּ Give us a good new year.

אָבִינוּ מַלְכֵנוּ If you've destined a difficult challenge for us – cancel it!

אָבִינוּ מַלְכֵנוּ Neutralize the negative energy of people who hate us.

אָבִינוּ מַלְכֵנוּ Sabotage the plans of those nations that plot against the Jewish people.

אָבִינוּ מַלְכֵנוּ Rid the world of evil people.

אָבִינוּ מַלְכֵנוּ End sickness, starvation, captivity, destruction, pain, and sin from among your people.

אָבִינוּ מַלְכֵנוּ Forgive and pardon all our mistakes.

אָבִינוּ מַלְכֵנוּ Wipe our slates clean. I know not everything I've done wrong this year has been a mistake. Sometimes I've done things in full awareness that they were wrong. Please – erase even these from my record.

## ***The following 9 verses are recited responsively, Congregation follows Cantor.***

אָבִינוּ מַלְכֵנוּ Help us develop a relationship with you. It can all be so confusing.

AVINU MALKEINU, HACHAZIREINU אָבִינוּ מַלְכֵנוּ! הַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ.  
BITSHUVAH SH'LEIMAH L'FANECHA.

אָבִינוּ מַלְכֵנוּ Send a complete recovery to all those that are ill.

AVINU MALKEINU, SH'LACH R'FUAH אָבִינוּ מַלְכֵנוּ! שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמְּךָ.  
SH'LEIMAH L'CHOLEI AMECHA.

אָבִינוּ מַלְכֵנוּ Rip up the evil decree which has been decided for us.

AVINU MALKEINU, K'RA ROA G'ZAR אָבִינוּ מַלְכֵנוּ! קַרַע רוֹעַ גָּזֵר דִּינֵנוּ.  
DINEINU.

**אָבינו מלכנו** When You “recall” us this year, please do so favorably. I know that there are good memories from the year too. Let them take precedence.

AVINU MALKEINU, ZOCH'REINU  
B'ZIKARON TOV L'FANECHA.

**אָבינו מלכנו! זכרנו בזכרון טוב לפניך.**

**אָבינו מלכנו** Inscribe us in the Book of Life.

AVINU MALKEINU, KOT'VEINU B'SEIFER  
CHAYIM TOVIM

**אָבינו מלכנו! כתבנו בספר חיים טובים**

**אָבינו מלכנו** Inscribe us in the book of redemption and salvation.

AVINU MALKEINU, KOT'VEINU B'SEIFER  
G'ULAH VISHUAH

**אָבינו מלכנו! כתבנו בספר גאולה וישועה.**

**אָבינו מלכנו** Inscribe us in the book of sustenance and financial independence.

AVINU MALKEINU, KOT'VEINU B'SEIFER  
PARNASAH V'CHALKALAH.

**אָבינו מלכנו! כתבנו בספר פרנסה וכלכלה.**

**אָבינו מלכנו** Inscribe us in the book of merits.

AVINU MALKEINU, KOT'VEINU B'SEIFER  
Z'CHUYOT.

**אָבינו מלכנו! כתבנו בספר זכיות.**

**אָבינו מלכנו** Inscribe us in the book of forgiveness.

AVINU MALKEINU, KOT'VEINU B'SEIFER  
S'LICHAH UM'CHILAH.

**אָבינו מלכנו! כתבנו בספר סליחה ומחילה.**

### ***Congregation continues together***

**אָבינו מלכנו** Allow us to be proud Jews, and allow the world to respect its Jews.

**אָבינו מלכנו** Fill our hands with Your blessings.

**אָבינו מלכנו** Bless us with abundance.

**אָבינו מלכנו** Hear our voices. Have compassion on us.

**אָבינו מלכנו** Accept our prayers.

**אָבינו מלכנו** Remember that we are only human.

**אָבינו מלכנו** Don't turn us away empty-handed.

**אָבינו מלכנו** Be compassionate not only on us, but on our children and babies.

**אָבינו מלכנו** Have compassion and act kindly with us, if not for our sakes, then for the sakes of those innocent Jews throughout the ages who were burned and murdered, who went through fire and water, just because of their faith.

### ***Congregation sings along with Cantor***

Our Father, our King...be gracious with us and answer us, though we are hardly worthy.

Treat us with charity and kindness.

AVINU MALKEINU, CHONEINU VA-ANEINU,  
KI EIN BANU MA-ASIM, ASEIH IMANU  
TZ'DAKAH VACHESED V'HOSHI-EINU.

**אָבינו מלכנו! חננו וענו, כי אין בנו  
מעשים, עשה עמנו צדקה וחסד והושיענו.**

## The Rabbi's Sermon...

To have a Rosh Hashana sermon and not mention the Corona virus would be ridiculous, so there, it's mentioned!

Seriously, Corona means the crown, and it refers to the shape of the virus under a microscope.

Crowning is one of the three major themes of Rosh Hashana. We proclaim God as our king. We crown G-d. The term 'a king without a crown' would be referring to a king without a people. We the Jewish people are G-d's crown, and we reaffirm that privilege and responsibility on Rosh Hashana.

What does that mean practically? It means that the Jewish people are G-d's ambassador to the world. IF you have any doubt about it just read the news. Everyone is watching us. When you go and see a king, or a queen or even a princess in their royal garb the first thing you notice is their crown. We ooh and ahh, at the crown because it represents their dynasty. If the monarch no longer exists the crown will hopefully make it to a museum so that forever mankind can know of the greatness of the king who wore it. All of this is represented in a crown. We the Jewish people are the crown of Hashem, and when people want to understand G-d in this world they look at us, his crown. It means that we live a different life than our neighbors, we are supposed to eat different foods, celebrate different holidays with different themes. It means we dress differently, have different names and it means that we have the constant awareness of who we are and what we represent.

Being G-d's crown means that when people look for G-d they are looking at us. Our behavior and actions have a profound impact.

Every person needs to know that they matter. We need to know that we matter. Our actions have consequences and that we can have an impact on the world. Looking back at history and seeing the magnificent history of the Jewish people, our contributions in every area of civilization we must conclude that we matter, and we must ask ourselves if I am willing to be a part of that story? Am I willing to be the crown of Hashem, and be the focus of the world's attention? Because if you are then you matter more than you can imagine and on Rosh Hashana we commit to not just knowing that we matter but living like we matter.

I wish you all a Shana Tova  
Rabbi T

# ROSH HASHANA TORAH READING FOR BOTH DAYS

## READING OF THE TORAH FOR THE FIRST DAY

AND ADONAY CONSIDERED SARAH AS HE HAD SAID; AND ADONAY DID FOR SARAH AS HE HAD SPOKEN. SARAH CONCEIVED AND GAVE BIRTH TO AVRAHAM'S SON IN HIS OLD AGE, AT THE DESIGNATED TIME THAT GOD HAD DECLARED. AND AVRAHAM NAMED THE SON THAT WAS BORN TO HIM, TO WHICH SARAH HAD GIVEN BIRTH, YITZCHAK. AND AVRAHAM CIRCUMCISED HIS SON YITZCHAK WHEN HE WAS EIGHT DAYS OLD, AS GOD HAD COMMANDED HIM.

AVRAHAM WAS ONE HUNDREDD YEARS OLD WHEN HIS SON YITZCHAK WAS BORN TO HIM. AND SARAH SAID, "GOD HAS MADE ME LAUGH, ALL WHO HEAR WILL LAUGH WITH ME." AND SHE SAID, "WHO WOULD HAVE SAID TO AVRAHAM, THAT SARAH WOULD NURSE CHILDREN? FOR I HAVE GIVEN BIRTH TO A SON IN HIS OLD AGE." AND THE CHILD GREW AND WAS WEANED, AND AVRAHAM MADE A GREAT FEAST ON THE DAY THAT YITZCHAK WAS WEANED. AND SARAH SAW THAT THE SON WHICH HAGAR, THE MITZRAYIMIAN, HAD BORN UNTO AVRAHAM, WAS MOCKING.

ACCORDING TO SOME, SARAH SAW YISHMAEL COMMIT THREE OF THE WORST POSSIBLE SINS, ADULTERY, IDOLATRY, AND MURDER. A VERY DIFFERENT OPINION IS EXPRESSED BY RABBI SHIMON BAR YOCHAI WHO SAID, "HEAVEN FORBID THAT SUCH SINS WOULD HAVE BEEN COMMITTED IN AVRAHAM'S HOUSE." (YISHMAEL WAS FOURTEEN YEARS OLD AT THE TIME.) HE MAINTAINS THAT YISHMAEL'S MOCKERY CONSISTED OF HIS CLAIMING THE PREMIER RIGHT OF INHERITANCE OVER YITZCHAK.

SHE SAID TO AVRAHAM, "DRIVE OUT THIS SLAVE WOMAN AND HER SON; FOR THE SON OF THIS SLAVE WOMAN WILL NOT SHARE THE INHERITANCE WITH MY SON YITZCHAK. BUT THE MATTER APPEARED EXTREMELY BAD IN THE EYES OF AVRAHAM ON ACCOUNT OF HIS SON.

IT WAS VERY DIFFICULT FOR HIM TO DRIVE YISHMAEL AWAY FROM HIS HOUSE. AVRAHAM WAS KIND-HEARTED TO ALL; EVEN MORE SO TO HIS OWN FLESH AND BLOOD. HAVING TO DRIVE AWAY HIS SON WAS THE WORST THING THAT EVERY HAPPENED TO AVRAHAM (PIRKEI D'RABBI ELIEZER).

AND GOD SAID TO AVRAHAM, "DO NOT CONSIDER THIS BAD FOR THE BOY AND FOR YOUR SLAVE WOMAN; REGARDING ALL THAT SARAH TELLS YOU, LISTEN TO HER, FOR ONLY THROUGH YITZCHAK WILL OFFSPRING BE CALLED UNTO YOU. AND ALSO THE SON OF THE SLAVE WOMAN WILL I MAKE INTO A NATION, FOR HE IS YOUR OFFSPRING."

AND AVRAHAM GOT UP EARLY IN THE MORNING, TOOK BREAD AND A SKIN (POUCH) OF WATER, GAVE IT TO HAGAR, PLACING IT ON HER SHOULDER WITH THE LAD, AND SENT HER AWAY; SHE WENT AND LOST HER WAY IN THE DESERT OF BEER SHEBA. THE WATER IN THE SKIN WAS USED UP,

ALTHOUGH AVRAHAM HAD GIVEN THEM SUFFICIENT FOOD AND WATER TO REACH THEIR DESTINATION, YISHMAEL CONTRACTED AN ILLNESS, AND SUFFERING FROM FEVER, HE CONSUMED ALL THE WATER (RASHI).

AND SHE THREW THE LAD UNDER ONE OF THE BUSHES. SHE WENT AND SAT FACING HIM, ABOUT THE DISTANCE OF A BOWSHOT AWAY, FOR SHE SAID, "LET ME NOT SEE THE DEATH OF THE LAD"; AND SHE SAT FACING HIM AND WEPT IN A LOUD VOICE. AND GOD HEARD THE VOICE OF THE LAD,

ACCORDING TO TARGUM YONASSAN, HASHEM HAD COMPASSION ON YISHMAEL, AND HEARD HIS VOICE BECAUSE

OF AVRAHAM'S MERIT. OTHERS SAY THAT YISHMAEL ALSO HAD MERIT, SINCE HE ALLOWED HIS FATHER TO CIRCUMCISE HIM WHEN HE WAS A GROWN LAD OF THIRTEEN YEARS.

AND AN ANGEL OF GOD CALLED TO HAGAR FROM HEAVEN AND SAID TO HER, "WHAT IS THE MATTER WITH YOU, HAGAR? DO NOT FEAR, FOR GOD HAS HEARD THE VOICE OF THE LAD IN THE PLACE WHERE HE IS."

AS HASHEM WAS ABOUT TO SPARE YISHMAEL, CERTAIN ANGELS ARGUED THAT HE DID NOT DESERVE MIRACULOUS INTERVENTION BECAUSE OF THE FOLLOWING EVENT THAT WAS TO OCCUR IN THE FUTURE: WHEN NEBUCHADNEZZAR DROVE THE JEWS FROM YERUSHALAYIM TO BABYLONIA, EIGHTY THOUSAND YOUNG KOHANIM, (PRIESTS) FLED TO THE YISHMAELITES. THEY SAID, "WE ARE BROTHERS, ALL WE ASK IS SOME WATER TO QUENCH OUR THIRST. THE YISHMAELITES FIRST GAVE THEM GENEROUS HELPINGS OF SALT FISH, SAYING THAT IT WAS NOT GOOD TO DRINK ON AN EMPTY STOMACH. SINCE THEY WERE NEARLY STARVING, THEY ATE THE FISH, WHICH MADE THEM ALL THE MORE THIRSTY. WHEN THEY ASKED FOR WATER, THE YISHMAELITES GAVE THEM SKINS FILLED WITH AIR. WHEN THEY TOOK THEM TO THEIR LIPS, THE PRESSURE EXPLODED THEIR STOMACHS, KILLING MANY OF THEM. THE ANGELS SAID, "THE DESCENDANTS OF YISHMAEL ARE DESTINED TO DO SUCH A WICKED THING TO YOUR CHILDREN, KILLING THEM WITH THIRST. HOW CAN YOU NOW SAVE YISHMAEL, SINCE HE HIMSELF IS ALSO WICKED? "I KNOW," REPLIED THE ALMIGHTY, "BUT I JUDGE A PERSON ONLY ACCORDING TO WHAT HE IS NOW, AND AT THIS POINT IN TIME, YISHMAEL DOESN'T DESERVE TO DIE OF THIRST. SEE RASHI, TARGUM YONASSAN.

"ARISE, LIFT UP THE LAD, AND STRENGTHEN YOUR HAND OVER HIM, FOR I WILL MAKE HIM A GREAT NATION." AND GOD OPENED HER EYES AND SHE SAW A WELL OF WATER; AND SHE WENT AND FILLED THE SKIN WITH WATER AND GAVE THE LAD TO DRINK. AND GOD WAS WITH THE LAD AND HE GREW UP; AND HE SETTLED IN THE DESERT AND HE BECAME AN EXPERT ARCHER. HE SETTLED IN THE DESERT OF PARAN, AND HIS MOTHER TOOK A WIFE FOR HIM FROM THE LAND OF MITZRAYIM.

IT WAS AT THIS TIME THAT AVIMELECH AND PICHOL, HIS GENERAL, SPOKE TO AVRAHAM, SAYING, "GOD IS WITH YOU IN ALL THAT YOU DO." "AND NOW, SWEAR TO ME HERE, BY GOD, THAT YOU WILL NOT DEAL FALSELY WITH ME, WITH MY SON OR MY GRANDSON; ACCORDING TO THE KINDNESS THAT I HAVE DONE WITH YOU, DO UNTO ME AND TO THE LAND IN WHICH YOU HAVE LIVED A WHILE." AND AVRAHAM SAID, "I WILL SWEAR." AND THEN AVRAHAM REPRIMANDED AVIMELECH REGARDING THE WELL OF WATER THAT AVIMELECH'S SERVANTS HAD TAKEN BY FORCE. AND AVIMELECH SAID, "I DON'T KNOW WHO DID THIS THING, NEITHER DID YOU TELL ME, AND I ALSO HEARD NOTHING OF IT UNTIL TODAY." AND AVRAHAM TOOK SHEEP AND CATTLE AND GAVE THEM TO AVIMELECH, AND THE TWO OF THEM MADE A COVENANT.

AND AVRAHAM SET SEVEN EWES OF THE FLOCK APART, BY THEMSELVES. AND AVIMELECH SAID TO AVRAHAM, "WHAT IS THE REASON FOR THESE SEVEN EWES THAT YOU HAVE SET APART?" AND AVRAHAM SAID, "THESE SEVEN EWES, YOU WILL ACCEPT FROM ME, SO THAT IT WILL BE PROOF FOR ME THAT I DUG THIS WELL." THEREFORE HE CALLED THAT PLACE BEER SHEBA, BECAUSE THERE, THE TWO OF THEM TOOK AN OATH. THEY MADE A COVENANT IN BEER SHEBA; THEN AVIMELECH AND PICHOL, HIS GENERAL, AROSE AND RETURNED TO THE LAND OF THE PHILISTINES. AND AVRAHAM PLANTED AN ESHEL TREE IN BEER SHEBA,

ACCORDING TO SOME COMMENTARIES THE WORD **לְשָׂלָה** IS AN ABBREVIATION OF **לְלוּיָהּ** -ESCORT, **שְׂתֵּי** -DRINK AND **אֶלֶל** -FOOD, WHICH WERE PART OF THE GENEROUS HOSPITALITY PROVIDED BY AVRAHAM.

AND THERE HE PROCLAIMED THE NAME OF GOD, ALMIGHTY OF THE UNIVERSE. AND AVRAHAM LIVED IN THE LAND OF THE PHILISTINES FOR MANY DAYS.

## READING OF THE TORAH FOR THE SECOND DAY

AFTER THESE EVENTS, GOD TESTED AVRAHAM AND SAID TO HIM, “AVRAHAM!” AND HE [AVRAHAM] SAID, “HERE I AM.” HE SAID, “PLEASE, TAKE YOUR SON, YOUR ONLY ONE, WHOM YOU LOVE — YITZCHAK — AND GO TO THE LAND OF MORIAH, AND BRING HIM UP AS A BURNT-OFFERING ON ONE OF THE MOUNTAINS WHICH I WILL DESIGNATE TO YOU. AVRAHAM AWOKE EARLY IN THE MORNING, SADDLED HIS DONKEY, AND TOOK HIS TWO ATTENDANTS WITH HIM. AND ALSO HIS SON YITZCHAK. HE SPLIT THE WOOD OF THE BURNT-OFFERING, AND ROSE UP, AND WENT TO THE PLACE THAT GOD HAD DESIGNATED TO HIM.

ON THE THIRD DAY, AVRAHAM LIFTED HIS EYES AND SAW THE PLACE FROM AFAR. AVRAHAM SAID TO HIS ATTENDANTS. “YOU STAY HERE WITH THE DONKEY, AND I AND THE BOY WILL GO TO THAT PLACE. WE WILL PROSTRATE OURSELVES [IN WORSHIP] AND RETURN TO YOU.” AND AVRAHAM TOOK THE WOOD OF THE BURNT-OFFERING AND PLACED IT ON HIS SON YITZCHAK. IN HIS HAND HE TOOK THE FIRE AND THE KNIFE, AND THEY BOTH WENT TOGETHER. YITZCHAK SPOKE TO AVRAHAM HIS FATHER AND SAID, “FATHER,” AND HE SAID, “HERE I AM MY SON.” HE SAID, “HERE ARE THE FIRE AND THE WOOD BUT WHERE IS THE LAMB FOR THE BURNT-OFFERING?” AVRAHAM SAID, “GOD HIMSELF WILL SHOW THE LAMB FOR A BURNT OFFERING, MY SON.” AND THE TWO OF THEM WENT TOGETHER.

THEY CAME TO THE PLACE THAT GOD HAD DESIGNATED TO HIM, AND AVRAHAM BUILT THE ALTAR THERE AND ARRANGED THE WOOD, AND BOUND HIS SON YITZCHAK AND PLACED HIM ON THE ALTAR ON TOP OF THE WOOD. AVRAHAM REACHED OUT HIS HAND AND TOOK THE KNIFE TO SLAUGHTER HIS SON. AN ANGEL OF ADONAY CALLED TO HIM FROM HEAVEN AND SAID, “AVRAHAM! AVRAHAM!” AND HE SAID, “HERE I AM.” HE [GOD] SAID, “DO NOT HARM THE BOY, NOR DO ANYTHING TO HIM; FOR NOW I KNOW THAT YOU ARE ONE WHO FEARS GOD AND HAVE NOT WITHHELD YOUR SON, YOUR ONLY ONE, FROM ME.”

AVRAHAM RAISED HIS EYES AND BEHELD A RAM AFTER IT HAD BEEN CAUGHT IN THE THICKET BY ITS HORNS; AND AVRAHAM WENT AND TOOK THE RAM, AND BROUGHT IT UP AS A BURNT-OFFERING INSTEAD OF HIS SON. AVRAHAM CALLED THE NAME OF THAT PLACE, “ADONAY WILL SEE”; AS IT IS SAID [TO] THIS DAY “ON ADONAY’S MOUNTAIN, HE WILL BE SEEN.”

AN ANGEL OF ADONAY CALLED TO AVRAHAM A SECOND TIME FROM HEAVEN, AND SAID, “‘I HAVE SWORN BY MYSELF,’ DECLARES ADONAY, ‘THAT BECAUSE YOU PERFORMED THIS DEED, AND DID NOT WITHHOLD YOUR ONLY SON, I WILL GREATLY BLESS YOU AND MAKE YOUR DESCENDANTS NUMEROUS AS THE STARS OF THE SKY AND LIKE THE SAND ON THE SEASHORE, AND YOUR DESCENDANTS WILL INHERIT THE GATE OF THEIR ENEMIES. THROUGH YOUR CHILDREN, WILL BE BLESSED ALL THE NATIONS OF THE WORLD BECAUSE YOU HEEDDED MY VOICE.’” AVRAHAM RETURNED TO HIS ATTENDANTS, AND THEY ROSE AND WENT TOGETHER TO BEER SHEVA, AND AVRAHAM DWELT IN BEER SHEVA.

AND IT WAS AFTER THESE EVENTS THAT IT WAS TOLD TO AVRAHAM, “BEHOLD, MILKAH ALSO HAS HAD CHILDREN FROM NACHOR, YOUR BROTHER. UTZ HIS FIRST BORN; AND BOOZ, HIS BROTHER; AND KMUEL, THE FATHER OF ARAM. AND KESSED, CHAZO, PILDASH, YIDLOF, AND BETHUEL. AND BETHUEL FATHERED REBBECA; THESE EIGHT CHILDREN, MILKAH BORE TO NACHOR, AVRAHAM’S BROTHER. HIS (NACHOR’S) CONCUBINE WAS NAMED REUMAH, AND SHE TOO GAVE BIRTH, TO TEVACH, GACHAM, TACHASH AND MA’ACHAH.

# PRAYER FOR THE STATE OF ISRAEL

Our Father in Heaven, Rock and Redeemer of Israel, bless the State of Israel.

Shield it with Your loving kindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

Manifest Yourself in the splendor of Your boldness before the eyes of all inhabitants of Your world, and may everyone endowed with a soul affirm that the Lord, God of Israel, is king and his dominion is absolute.

# PRAYER FOR ISRAEL DEFENSE FORCES

He Who blessed our forefathers Abraham, Isaac and Jacob - may He bless the fighters of the Israel Defense Force, who stand guard over our land and the cities of our God from the border of the Lebanon to the desert of Egypt, and from the Great Sea unto the approach of the Aravah, on the land, in the air, and on the sea.

May Hashem cause the enemies who rise up against us to be struck down before them. May the Holy One, Blessed is He, preserve and rescue our fighting men from every trouble and distress and from every plague and illness, and may He send blessing and success in their every endeavor.

May He lead our enemies under their sway and may He grant them salvation and crown them with victory. And may there be fulfilled for them the verse:

For it is Hashem, your God, Who goes with you to battle your enemies for you, to save you.

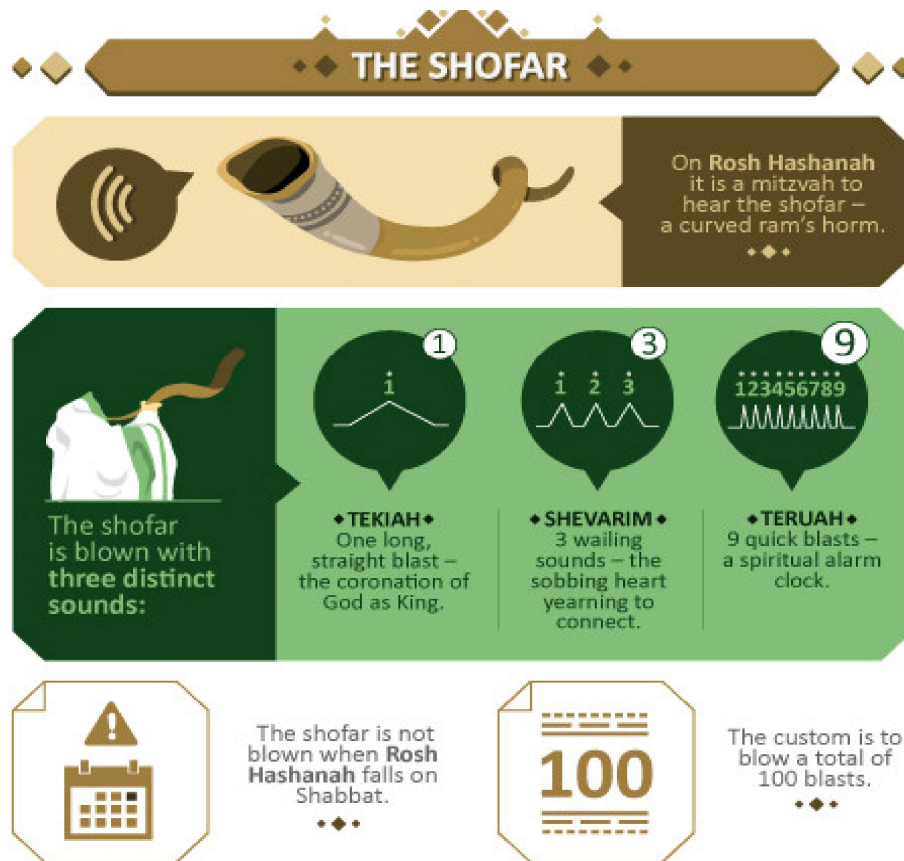
# PRAYER FOR THE SICK

He Who Blessed our forefathers, Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon - May He Bless and heal the sick person

(patient's Hebrew name) son/daughter of (patient's Mother's Hebrew name)  
because all of the congregation is praying on their behalf.

In this merit, may the Holy One, Blessed be He, be filled with compassion for them to restore their health, to strengthen them, and revitalize them. And may He send them speedily, a complete recovery from Heaven, to their entire body, along with the other sick people of Israel, a recovery of both body and soul, very soon, and now let us respond Amen

# THE SHOFAR BLOWING



## The Thirty Shofar Blasts

*In order to prevent the possibility of Shabbat desecration the Shofar is not blown on Shabbat. This year Shofar is only blown on Sunday, the second day of Rosh HaShana.*

TEKI-A SHEVARIM TERUA TEKI-A	תקיעה שברים-תרועה תקיעה
TEKI-A SHEVARIM TERUA TEKI-A	תקיעה שברים-תרועה תקיעה
TEKI-A SHEVARIM TERUA TEKI-A	תקיעה שברים-תרועה תקיעה
TEKI-A SHEVARIM TEKI-A	תקיעה שברים תקיעה
TEKI-A SHEVARIM TEKI-A	תקיעה שברים תקיעה
TEKI-A SHEVARIM TEKI-A	תקיעה שברים תקיעה
TEKI-A TERUA TEKI-A	תקיעה תרועה תקיעה
TEKI-A TERUA TEKI-A	תקיעה תרועה תקיעה
TEKI-A TERUA TEKI-A GEDOLA	תקיעה תרועה תקיעה גדולה

# SHOFAR THOUGHTS

## 10 Ideas to Consider During Shofar Blowing



אע"פ שתקיעת שופר בראש השנה גזירת הכתוב רמז יש בו כלומר: עורו ושינוים משנתכם ונרדמים הקיצו מתרדמתכם וחפשו במעשיכם וחזרו בתשובה וזכרו בוראכם אלו השוכחים את האמת בהבלי הזמן... והטיבו דרכיכם ומעלליכם ויעזוב כל אחד מכם דרכו הרעה ומחשבתו אשר לא טובה... (רמב"ם הלכות תשובה ג:ד)

Even though the sounding of the shofar on Rosh HaShanah is a decree from God, it still contains a personal message: It is as if the shofar's call is telling us, "AWAKEN FROM YOUR SLUMBER! Examine your actions, return to your true selves, and remember your Creator. Those who forget the truth in the vanities of time... Look inside yourselves. Improve your ways and your actions, and abandon the negativity in your life..."

- Rambam, Laws of Teshuva 3:4



IT IS CUSTOMARY TO SOUND **TRUMPETS** AT THE CORONATION OF A NEW KING. THE SHOFAR OF ROSH HASHANA IS HOW WE RECOGNIZE AND ACCEPT **GOD'S KINGSHIP**.



JUST AS A KING MAY PROCLAIM A PERIOD OF FORGIVENESS BEFORE HE PUNISHES WRONGDOERS, SO TOO, THE SHOFAR BLAST PROCLAIMS, "**WHOEVER WISHES TO REPENT - LET THEM DO SO NOW**. IF THEY DO NOT, THEY CANNOT COMPLAIN LATER."



AT MOUNT SINAI WHEN THE JEWS ACCEPTED THE TORAH, "THE SOUND OF THE SHOFAR CONTINUALLY INCREASED AND WAS VERY GREAT" (EXODUS 19:19). ON ROSH HASHANA, THE SHOFAR REMINDS US TO **RENEW OUR COMMITMENT TO TORAH**.



THE SHOFAR REMINDS US OF THE GREAT AND AWESOME FUTURE **DAY OF JUDGMENT**, WHICH ZEPHANIAH (1:16) DESCRIBES AS A DAY OF SHOFAR BLOWING AND SHOUTING.



THE SHOFAR, A RAM'S HORN, REMINDS US OF **AKEIDAS YITZCHAK**, **THE BINDING OF ISAC** (SEE GENESIS 22), WHEN AVRAHAM SACRIFICED A RAM IN LIEU OF HIS SON. WE PRAY THAT THIS MEMORY SHOULD ASCEND BEFORE GOD FOR THE GOOD.



THE SHOFAR MAKES US YEARN FOR THE **INGATHERING OF THE EXILES** OF WHICH WILL BE ACCOMPANIED BY THE BLAST OF THE SHOFAR (SEE ISAIAH 27:13).



THE SOUND OF THE SHOFAR INSPIRES **FEAR AND TREMBLING** IN THE HEARTS OF ALL WHO HEAR IT - AS THE PROPHET ASKS, "CAN A SHOFAR BE BLOWN IN A CITY, AND THE PEOPLE NOT TREMBLE?" (AMOS 3:6).



THE SHOFAR RECALLS THE **RESURRECTION OF THE DEAD**, WHICH WILL BE ACCOMPANIED BY THE SOUNDING OF A SHOFAR (SEE ISAIAH 18:3).



IN BIBLICAL TIMES, WHEN PROPHETS WOULD CALL FOR SPIRITUAL TRANSFORMATION AND **REPENTANCE**, THEIR CRIES WERE ACCOMPANIED BY A SHOFAR (SEE EZEKIEL 33:2-3).



THE SHOFAR REMINDS US TO PRAY FOR THE **REBUILDING OF THE DESTROYED HOLY TEMPLE**, OF WHICH THE PROPHET (JEREMIAH 4:19-20) LAMENTED: "I SHALL NOT BE SILENT, FOR THE SOUND OF THE SHOFAR HAVE YOU HEARD, O MY SOUL, THE SHOUT OF WAR. DESTRUCTION UPON DESTRUCTION HAS BEEN PROCLAIMED..."

**NCJ**  
Inspiring the Jewish Future

These 10 ideas are from Rabbi Saadia Gaon, as found in the Avudraham, Laws of Rosh Hashana. Translations adapted from the Artscroll Rosh Hashana Machzor and Chabad.org.

## עלינו ALEINU

ALEINU L'SHABEI-ACH LA-ADON HAKOL,  
LATEIT G'DULAH L'YOTZEIR B'REISHIT,  
SHELO ASANU K'GOYEI HA-ARATZOT, V'LO  
SAMANU K'MISHP'CHOT HA-ADAMAH,  
SHELO SAM CHELKEINU KAHAM,  
V'GORALEINU K'CHOL HAMONAM,  
(SHEHEIM MISHTACHAVIM L'HEVEL VARIK,  
UMITPAL'LIM EL EIL LO YOSHI-A.)  
VA-ANACHNU KOR'IM UMISHTACHAVIM  
UMODIM, LIFNEI MELECH MALCHEI  
HAM'LACHIM, HAKADOSH BARUCH HU.  
SHEHU NOTEH SHAMAYIM V'YOSEID  
ARETZ, UMOSHAV Y'KARO BASHAMAYIM  
MIMA-AL, USH'CHINAT UZO B'GAV'HEI  
M'ROMIM, HU ELOHEINU EIN OD. EMET  
MALKEINU, EFES ZULATO, KAKATUV  
B'TORATO: V'YADATA HAYOM  
VAHASHEIVOTA EL L'VAVECHA, KI  
A-DONNOY HU HA-ELOHIM BASHAMAM  
MIMA-AL, V'AL HA-ARETZ MITACHAT, EIN  
OD.

AL KEIN N'KAVEH L'CHA A-DONNOY ELOHEINU,  
LIROT M'HEIRAH B'TIFERET UZECHA, L'HA-AVIR  
GILULIM MIN HA-ARETZ, V'HA-ELILIM KAROT  
YIKAREITUN, L'TAKEIN OLAM B'MALCHUT  
SHADAI, V'CHOL B'NEI VASAR YIKR'U VISHMECHA,  
L'HAFNOT EILECHA KOL RISHEI ARETZ. YAKIRU  
V'YEID'U KOL YOSH'VEI TEIVEIL, KI L'CHA TICHRA  
KOL BERECH, TISHAVA KOL LASHON. L'FANECHA  
A-DONNOY ELOHEINU YICHR'U V'YIPOLU,  
V'LICHVOD SHIMCHA Y'KAR YITEINU, VIKAB'LU  
CHULAM ET OL MALCHUTECHA, V'TIMLOCH  
ALEIHEM M'HEIRAH L'OLAM VA-ED. KI  
HAMALCHUT SHEL'CHA HI, UL'OL'MEI AD  
TIMLOCH B'CHAVOD, KAKATUV B'TORATECHA,  
A-DONNOY YIMLOCH L'OLAM VA-ED. V'NE-EMAR,  
V'HAYAH A-DONNOY L'MELECH AL KOL HA-ARETZ,  
BAYOM HAHU YIHYEH A-DONNOY ECHAD, USH'MO  
ECHAD.

עלינו לשבח לאדון הכל, לתת גדלה  
ליוצר בראשית, שלא עשנו כגויי  
הארצות, ולא שמנו כמשפחות  
האדמה, שלא שם חלקנו בהם, וגרלנו  
ככל המונים (שהם משתחוים להבל  
וריק ומתפללים אל אל לא יושיע)  
ואנחנו כורעים ומשתחוים ומוזדים,  
לפני מלך, מלכי המלכים, הקדוש ברוך  
הוא. שהוא נוטה שמים ויסד ארץ,  
ומושב יקרו בשמים ממעל, ושכינתו עזו  
בגבהי מרומים, הוא אלהינו אין עוד.  
אמת מלכנו אפס זולתו, כפיתוב  
בתורתו: וידעת היום והשבת אל לבבך,  
כי יי הוא האלהים בשמים ממעל, ועל  
הארץ מתחת, אין עוד:

על כן נקוו לך יי אלהינו, לראות  
מהרה בתפארת עזך, להעביר גלולים  
מן הארץ והאלילים פרות יפרתון .  
לתקן עולם במלכות שדי, וכל בני בשר  
יקראו בשמך. להפנות אליך כל רשעי  
ארץ. יפירו וידעו כל יושבי תבל, כי לך  
תכרע כל ברך, תשבע כל לשון: לפניך  
יי אלהינו יכרעו ויפלו. ולכבוד שמך  
יקר יתנו. ויקבלו כלם את עול מלכותך.  
ותמלך עליהם מהרה לעולם ועד. כי  
המלכות שלך היא, ולעולמי עד תמלוך  
בכבוד: כפיתוב בתורתך, יי ימלך לעולם  
ועד: ונאמר, והיה יי למלך על כל  
הארץ, ביום ההוא יהיה יי אחד, ושמו  
אחד:

