

ערבית לדאש השנה

Rosh HaShanah Evening Service



בְּשַׁעְרֵי רֹאשׁ הַשָּׁנָה

B'Shaarei Rosh HaShanah

At the Threshold of the New Year

HINEIH MAH TOV

Hineih mah tov umah na'im:

shevet achim/achayot gam yachad.

הִנֵּה מַה־טוֹב וּמַה־נָּעִים

שֵׁבֶת אֲחִים/אָחִיּוֹת גַּם־יַחַד.

How good and how pleasant —

Brothers and sisters gathered together!



3. The first mitzvah in the Torah is “Let there be light!”

So we are commanded:

in everything you do, be a menorah, a bringer of light.

Live with honor, act with integrity, do your work with passion —
and the radiance of your deeds will live after you.

May our ideals burn bright, forever unextinguished,
and may we live our lives like the flames we kindle —
always stretching upward, striving for the good, reaching for You.

Baruch atah, Adonai,

Eloheinu melech haolam,

asher kid'shanu b'mitzvotav,

v'tzivanu l'hadlik ner

[shel Shabbat v'] shel yom tov.

ברוך אתה, יי,
אלהינו מלך העולם,
אשר קדשנו במצותיו,
וצונו להדליק נר
[של שבת ו] של יום טוב.

Source of blessing, Eternal our God,
You fill the universe with majestic might,
teaching us holiness through sacred obligations,
giving us the mitzvah of bringing light on **[Shabbat and]** this festival.

THIS autumn night
 the shades of darkness
 in the sky
 are signs of earth's turning,
 the fleeting ways of nature.

And we—
 drawn together in this holy house,
 filled with New Year's hope and light—
 turn our hearts toward You
 in prayer,
 in worship,
 seeking life's essence.

In the presence of Your love
 we feel the nearness
 of those who bless our lives
 even in death.
 Precious memories of their love
 restore our strength,
 renew our faith in life's goodness.

We acknowledge with gratitude
 the life You have given us,
 the bounty that sustains us,
 Your comfort
 in sickness and sorrow,
 Your compassion
 in valleys of despair.

God of years, God of eternity,
 bless us now and always.
 Bless our homes and our families.
 Be with us in our dreams
 and in our hopes.
 Be with us
 through these Days of Awe,
 as we search our souls within
 and seek the lasting shelter
 of Your love.

THIS AUTUMN NIGHT. Inspired by a hymn for the New Year by Rabbi David Einhorn (1809–1879).

שִׁמָּע וּבִרְכוֹתֶיהָ

Sh'ma Uvirchoteha · Sh'ma and Its Blessings

Prayer should not be recited as if a person were reading a document.

Rabbi Acha said: A new prayer should be said every day.

— JERUSALEM TALMUD, B'RACHOT 4:4

Bar'chu et Adonai hamvorach.

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ.

Baruch Adonai hamvorach l'olam va-ed.

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

Bless the Eternal, the Blessed One.

Blessed is the Eternal, the Blessed One, now and forever.

BLESS THE ETERNAL בְּרַכּוּ. Says the *Zohar*: "All sacred acts require summoning" (3:186b). As *Birkat HaMazon* (the Grace after meals) begins when the leader invites those present to join in the prayer — by saying *Chaveirim vachaveirot, n'vareich* (Friends, let us praise God) — so the Jewish worship service formally begins when the leader summons the congregation to praise God: *Bar'chu et Adonai hamvorach!* The congregation responds in unison: *Baruch Adonai hamvorach l'olam va-ed!*

NOW AND FOREVER לְעוֹלָם וָעֶד. Why does the congregation add the words *l'olam va-ed* (now and forever)? According to Rabbi Judah Loew of Prague (1525–1609), the congregation's task is to reach for a higher level of praise than that expressed by the prayer leader. This principle of stretching to reach a higher level is a fitting introduction for our High Holy Day work of character improvement.

THE QUICKENING of the moon calls us to return
 and we gather, seam-dwellers on the edge of the earth.
 As the sun lowers itself into the sea
 introspection rises.
 A sliver cracks the heart of the firmament,
 the vast blackness an invitation
 to write ourselves anew.

בָּרוּךְ אַתָּה, יי, הַמַּעֲרִיב עֶרְבִים.

Baruch atah, Adonai, hamaariv aravim.

Blessed are You, Adonai, Creator of twilight and dusk.



<i>Ahavat olam beit Yisrael am'cha ahavta;</i>	אהבת עולם בית ישראל עמך אהבת,
<i>Torah umitzvot, chukim umishpatim</i>	תורה ומצוות, חקים ומשפטים
<i>otanu limadta.</i>	אותנו למדת.
<i>Al kein, Adonai Eloheinu, b'shochbeinu</i>	על כן, יי אלהינו, בשכבנו
<i>uvkumeinu nasiach b'chukecha;</i>	ובקומנו נשיח בחקיך,
<i>v'nismach b'divrei Toratecha</i>	ונשמח בדברי תורתך
<i>uvmitzvotecha l'olam va-ed.</i>	ובמצותיך לעולם ועד.
<i>Ki heim chayeinu v'orech yameinu;</i>	כי הם חיינו וארך ימינו,
<i>uvahem negeh yomam valailah.</i>	ובהם נהגה יומם ולילה.
<i>V'ahavat'cha al tasir mimenu l'olamim.</i>	ואהבתך אל תסיר ממנו לעולמים.

Love beyond all space and time —
 Your love enfolds Your people, *Yisrael*.
 We receive it in Your teaching:
 Your gift of Torah, sacred obligations, discipline, and law.
 So let us speak these teachings when we lie down and rise up
 and find joy forever in Your Torah and mitzvot.
 They are the very essence of our life —
 ours to ponder and study all our days.
 May we never lose or be unworthy of Your love . . .

ברוך אתה, יי, אוהב עמו ישראל.
Baruch atah, Adonai, oheiv amo Yisrael.
 . . . for You are blessed: the One who loves Your people, *Yisrael*.

שמע ישראל אלהינו יהוה אחד

Sh'ma, Yisrael: Adonai Eloheinu, Adonai echad!

Listen, Israel: Adonai is our God, Adonai is One!

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

בְּרוּךְ שֵׁם כְּבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד.

You shall love Adonai your God with all your mind,
with all your soul, and with all your strength.
Set these words, which I command you this day, upon your heart.
Teach them faithfully to your children.
Speak of them in your home and on your way,
when you lie down and when you rise up.
Bind them as a sign upon your hand;
let them be a symbol before your eyes;
inscribe them on the doorposts of your house, and on your gates.

YOU HAVE STAYED long enough in this place, God said.
Time to go forward.

Turn your face to the future.
Believe that you can cross this sea and survive.

Inside you is a Moses; within you Miriam dances, unafraid.
Lift up your voice and sing a new song.

"Mi-chamocha ba-eilim, Adonai?"

Mi kamocha — nedar bakodesh,

nora t'hilot, oseih-fele?"

Malchut'cha ra-u vanecha,

bokei-a yam lifnei Mosheh uMiryam;

"Zeh Eilil!" anu v'am'ru:

"Adonai yimloch l'olam va-ed."

V'ne-emar: "Ki fadah Adonai et-Yaakov;

ug-alo miyad chazak mimenu."

מִי־כֹמֶכָה בָּאֵלִים, יְיָ,

מִי כֹמֶכָה נֶאֱדָר בְּקֹדֶשׁ,

נֹרָא תִהְיֶה לָּךְ, עֹשֶׂה פֶלֶא.

מַלְכוּתְךָ רָאוּ בְּנֵיךָ,

בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם,

זֶה אֱלֹהֵינוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

וְנֹאמַר: כִּי פָדָה יְיָ אֶת־יַעֲקֹב,

וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.

"Of all that is worshiped, is there another like You?

Maker of wonders, who is like You —

in holiness sublime, evoking awe and praise?"

When Your children saw Your sovereign might —

the splitting of the sea before Moses and Miriam —

they responded, "This is my God!"

And they said, "The Eternal will reign till the end of time."

As it is written: "Adonai will save Jacob,

and redeem him from one stronger than himself."

בָּרוּךְ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.

Baruch atah, Adonai, gaal Yisrael.

We praise You, Eternal Power, the One who redeemed Israel.

IS THERE ANOTHER LIKE YOU מִי־כֹמֶכָה, Exodus 15:11.

THE ETERNAL WILL REIGN יְיָ יִמְלֹךְ, Exodus 15:18.

ADONAI WILL SAVE יְיָ פָדָה, Jeremiah 31:11.

Hashkiveinu, Adonai Eloheinu, l'shalom;

v'haamideinu, Malkeinu, l'chayim.

Ufros aleinu sukat sh'lomecha,

v'tak'neinu b'eitzah tovah mil'fanecha.

V'hoshi-einu l'maan sh'mecha —

הַשְׁכִּיבֵנוּ, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם,

וְהַעֲמִידֵנוּ, מַלְכֵנוּ, לְחַיִּים.

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,

וְתַקֵּנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,

וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.

בָּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ,

וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלַיִם.

Baruch atah, Adonai, haporeis sukat shalom aleinu,

v'al kol amo Yisrael, v'al Y'rushalayim.

Blessed One, You spread over us a canopy of peace —
a shelter of shalom over all Israel, Your people, and over Jerusalem.

Bless our sleep with peace, Adonai, and awaken us to life when we rise.

With power sublime, spread over us Your shelter of shalom;

and through Your wisdom restore us — make us whole.

Let Your name proclaim Your presence in our lives —

ROSH HAsHANAH IN THE PINES

Darkness settles, slowly, across the horizon.

The new year rises before us,

its fragile moon awaiting our embrace.

Heaven and earth entwine

in their annual dance of re-creation.

A fissure appears in the firmament tonight,

an entranceway into new beginnings.

Out beyond the swales

the sea expands and contracts,

keeping time to the thrumming of the universe.

Under this Rosh HaShanah sky

the path before us is uncertain.

All we can do is hold each other tight

as we make our way home.

הַתְּפִלָּה

HaT'filah · Standing before God

*The words of our prayers must not fall off our lips like
dead leaves in the autumn. They must rise like birds —
out of the heart — into the vast expanse of eternity.*

— RABBI ABRAHAM JOSHUA HESCHEL

*Adonai, s'fatay tiftach,
ufi yagid t'hilatecha.*

אֲדֹנָי, שְׁפָתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ.

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

ADONAI, OPEN MY LIPS אֲדֹנָי, שְׁפָתַי תִּפְתָּח, Psalm 51:17. The word for lips, *s'fatayim*, is also used for the banks of a river, or the shores of the sea. The phrasing of this psalm suggests that our words — however inadequate — have the power to cross the wide expanse that often seems to lie between ourselves and God, from our bank of the river to the other side.

Shalom rav al Yisrael am'cha tasim

l'olam —

ki atah hu melech adon l'chol hashalom;

v'tov b'einecha l'vareich et am'cha

Yisrael,

b'chol eit uvchol shaah, bishlomecha.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תִּשִּׁים
לְעוֹלָם,

כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם,

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ

יִשְׂרָאֵל,

בְּכָל עֵת וּבְכָל שָׁעָה, בְּשָׁלוֹמְךָ.

בָּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשְּׁלוֹם.

Baruch atah, Adonai, oseih hashalom.

You are the Blessed One, Eternal Source of shalom.

Peace — profound and lasting, all-embracing.

Peace — let this be Your gift to Israel, Your people.

In Your goodness, Author of peace, bless us and all people —

every season, every hour —

with the peace that is Yours to give.

אָבִינוּ מֶלְכֵנוּ

Avinu Malkeinu · Almighty and Merciful

Avinu Malkeinu, sustain our souls.

Send rain to our roots; help us find a way to pray.

Make us humble and forgiving

of ourselves and one another.

Avinu Malkeinu—renew these words.

Help us speak them with conviction and believe their truth.

A hundred generations have stood before the ark

And they lifted up their voices like flame on the altar

And they put their trust in kindness and justice

And they gave their strength to make the promise real.

Avinu Malkeinu, we haven't forgotten.

Avinu Malkeinu, bring us back to You.

אָבינוּ מַלְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֲלָא אַתָּה. *Avinu Malkeinu, ein lanu melech ela atah.*
Avinu Malkeinu — Almighty and Merciful — You alone are our Sovereign.

אָבינוּ מַלְכֵנוּ, לְמַעַן רַחֵם עָלֵינוּ. *Avinu Malkeinu, l'maancha racheim aleinu.*
Avinu Malkeinu, for Your sake, show us mercy.

אָבינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ
 לְמַעַן שְׁמֶךָ. *Avinu Malkeinu, aseih imanu*
l'maan sh'mecha.
Avinu Malkeinu, act toward us as befits Your name.

אָבינוּ מַלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה
 לְחוּלֵי עַמֶּךָ. *Avinu Malkeinu, sh'lach r'fuah sh'leimah*
l'cholei amecha.
Avinu Malkeinu, bring healing and wholeness to the ill among us.

אָבינוּ מַלְכֵנוּ, קַרַע רוֹעַ גָּזֵר דִּינֵנוּ. *Avinu Malkeinu, k'ra ro-a g'zar dineinu.*
Avinu Malkeinu, allay the harshness of the decree against us.

אָבינוּ מַלְכֵנוּ, כָּתֹבנוּ בְּסֵפֶר גְּאֻלָּה
 וִישׁוּעָה. *Avinu Malkeinu, kotveinu b'sefer g'ulah*
vishuah.
Avinu Malkeinu, inscribe us in the Book of Redemption and Renewal.

אָבינוּ מַלְכֵנוּ, זְכַרְנוּ בְּזִכְרוֹן טוֹב
 לְפָנֶיךָ. *Avinu Malkeinu, zochreinu b'zichron tov*
l'fanecha.
Avinu Malkeinu, remember our goodness and call it to mind.

אָבינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַן
 וְהוֹשִׁיעֵנוּ. *Avinu Malkeinu, aseih l'maancha*
v'hoshi-einu.
Avinu Malkeinu, act for Your sake and save us.

YOU ALONE ARE OUR SOVEREIGN אֵין לָנוּ מֶלֶךְ אֲלָא אַתָּה. A statement of defiance against the might of the Roman Empire, declaring ultimate allegiance only to God. This verse and "For Your sake, show us mercy" constitute the nucleus of the original *Avinu Malkeinu* prayer uttered by Rabbi Akiva, according to Talmud Taanit 25b. Akiva participated in the revolt against Rome led by Bar Kochba (ca. 132–136 CE). According to Talmud B'rachot 61b, he was tortured and executed for violating the Emperor Hadrian's edict against teaching Torah.

Avinu Malkeinu, sh'ma koleinu. אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

Avinu Malkeinu — Almighty and Merciful — hear our voice.

Avinu Malkeinu, chatanu l'fanecha. אָבִינוּ מַלְכֵנוּ, חָטֵאנוּ לְפָנֶיךָ.

Avinu Malkeinu, we have strayed and sinned before You.

Avinu Malkeinu, chamol aleinu, אָבִינוּ מַלְכֵנוּ, חָמַל עָלֵינוּ,
v'al olaleinu v'tapeinu. וְעַל עוֹלָלֵנוּ וְטָפָנוּ.

Avinu Malkeinu, have compassion on us and our families.

Avinu Malkeinu, kaleih dever v'cherev אָבִינוּ מַלְכֵנוּ, כֹּלֵה דֶבֶר וְחֶרֶב
v'raav mei-aleinu. וְרָעַב מֵעָלֵינוּ.

Avinu Malkeinu, halt the onslaught of sickness, violence, and hunger.

Avinu Malkeinu, kaleih kol tzar אָבִינוּ מַלְכֵנוּ, כֹּלֵה כָּל צָר
umastin mei-aleinu. וּמַשְׁטִין מֵעָלֵינוּ.

Avinu Malkeinu, halt the reign of those who cause pain and terror.

Avinu Malkeinu, kotveinu b'sefer אָבִינוּ מַלְכֵנוּ, כּוֹתְבֵנוּ בְּסֵפֶר
chayim tovim. חַיִּים טוֹבִים.

Avinu Malkeinu, enter our names in the Book of Lives Well Lived.

Avinu Malkeinu, chadeish aleinu אָבִינוּ מַלְכֵנוּ, חֲדָשׁ עָלֵינוּ
shanah tovah. שָׁנָה טוֹבָה.

Avinu Malkeinu, renew for us a year of goodness.

Avinu Malkeinu, choneinu vaaneinu; אָבִינוּ מַלְכֵנוּ, חֲנֵנוּ וְאַנְנוּ,
ki ein banu maasim. כִּי אֵין בָּנוּ מַעֲשִׂים.

Aseih imanu tz'dakah vachessed, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד,
v'hoshi-einu. וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu — Almighty and Merciful —
answer us with grace, for our deeds are wanting.
Save us through acts of justice and love.

No one ever told me the coming of the Messiah
 Could be an inward thing;
 No one ever told me a change of heart
 Might be as quiet as new-fallen snow.
 No one ever told me that redemption
 Was as simple as springtime and as wonderful
 As birds returning after a long winter,
 Rose-breasted grosbeaks singing in the swaying branches
 Of a newly budded tree.

No one ever told me that salvation
 Might be like a fresh spring wind
 Blowing away the dried withered leaves of another year,
 Carrying the scent of flowers, the promise of fruition.

What I found for myself I try to tell you:
 Redemption and salvation are very near,
 And the taste of them is in the world
 That God created and laid before us.

*Aleinu l'shabei-ach laadon hakol,
 lateit g'dulah l'yotzeir b'reishit —
 shehu asanu l'shomrei haadamah,
 v'hu saman lishlichei haTorah;
 shehu sam chayeinu itam,
 v'goraleinu im kol haolam.
 Vaanachnu korim,
 umishtachavim, umodim
 lifnei melech malchei ham'lachim:
 HaKadosh, baruch hu.*

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,
 לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
 שֶׁהוּא עָשָׂנוּ לְשׁוֹמְרֵי הָאֲדָמָה,
 וְהוּא שָׁמָנוּ לְשִׁלְחֵי הַתּוֹרָה,
 שֶׁהוּא שָׂם חַיֵּינוּ אִתָּם,
 וְגָרְלָנוּ עִם כָּל הָעוֹלָם.
 וְאִנְחָנוּ כּוֹרְעִים
 וּמִשְׁתַּחֲוִים וּמוֹדִים
 לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
 הַקָּדוֹשׁ בְּרוּךְ הוּא.

Our calling is to praise the Living Source. Our duty is to make known the greatness of the One Creator, who trusts us to be guardians of the earth and messengers of Torah; who gives us a destiny shared with all human beings, and who binds our lives to theirs. And so we bend, bow, and give thanks before the Blessed One whose realm is unfathomable, whose sovereignty over all makes all life holy and precious.

YEISH kochavim she-oram magia artzah
 rak kaasher heim atzmam avdu v'ainam.
 Yeish anashim sheziv zichram mei-ir
 kaasher heim atzmam einam od b'tocheinu.
 Orot eileh hamavhikim
 b'cheshtat halayil
 heim heim shemarim laadam et haderech.

יש כוכבים שאורם מגיע ארצה
 רק כאשר הם עצמם אבדו ואינם.
 יש אנשים שזיו זכרם מאיר
 כאשר הם עצמם אינם עוד בתוכנו.
 אורות אלה המבהיקים
 בחשכת הליל
 הם הם שמראים לאדם את הדרך.

THERE ARE STARS up above,
 so far away we only see their light
 long, long after the star itself is gone.
 And so it is with people that we loved —
 their memories keep shining ever brightly
 though their time with us is done.
 But the stars that light up the darkest night,
 these are the lights that guide us.
 As we live our days, these are the ways we remember.



Mourner's Kaddish

*Yitgadal v'yitkadash sh'meih raba,
b'alma di v'ra chiruteih.
V'yamlich malchuteih b'chayeichon
uvyomeichon,
uvchayei d'chol beit Yisrael —
baagala uvizman kariv;
v'imru: Amen.*

*Y'hei sh'meih raba m'varach
l'alam ul-almei almaya.
Yitbarach v'yishtabach v'yitpaar
v'yitromam v'yitnasei v'yit-hadar
v'yitaleh v'yit-halal sh'meih
d'kudsha — b'rich hu —
l'eila ul-eila mikol birchata v'shirata,
tushb'chata v'nechemata
daamiran b'alma;
v'imru: Amen.*

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

*Oseh shalom bimromav,
hu yaaseh shalom aleinu,
v'al kol Yisrael
v'al kol yoshvei teiveil;
v'imru: Amen.*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דִּי בְּרָא כְרֻעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן,
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעִגְלָא וּבְזְמַן קָרִיב.
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרומם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ
דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְא וּלְעָלְא מְכַל בְּרַכְתָּא וְשִׁירָתָא,
תְּשׁוּבָתָא וְנַחֲמָתָא
דְּאִמְרֵן בְּעֵלְמָא.
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמִרְמֵי
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.
וְאָמְרוּ: אָמֵן.

AND ALL WHO DWELL ON EARTH תְּכַל יוֹשְׁבֵי תֵבֵל, Psalm 33:8. In keeping with the universal themes of the High Holy Days, our *Kaddish* includes a prayer for the well-being of all earth's creatures. The British Liberal movement introduced the phrase *v'al kol b'nei adam* — peace "for all human beings" — in its 1967 prayer book.

*Baruch atah, Adonai,
Eloheinu melech haolam,
shehecheyanu v'kiy'manu v'higianu
laz'man hazeh.*

בָּרוּךְ אַתָּה, יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיָּנוּ וְקִיּמָנוּ וְהִגִּיעָנוּ
לְזֶמֶן הַזֶּה.

Source of blessing, Eternal our God,
You fill the universe with majestic might —
giving us life, upholding the life within us, and bringing us to this time.



A Blessing for the New Year

Our God and God of all generations before us,
may it be Your will in the coming year to grant us —

a year of Abundance and atonement
 a year of Blessings bestowed and received
 a year of Community and compassion
 a year of Delight and exultation
 a year of Enlightenment
 a year of Friendship and forgiveness
 a year of Going-up in gladness to the Land of Israel
 a year of Health and healing and humor
 a year of Inner strength and well-being
 a year of Joy and Jewish celebration
 a year of Knowledge and learning for its own sake
 a year of Love — between parents and children, friends
 and spouses, brothers and sisters
 a year of Mitzvot and moments of sweetness
 a year of Nature protected and enjoyed
 a year of Optimism and hope
 a year of Peace — pursued with perseverance
 a year of Quiet and tranquility
 a year of Rain in its season
 a year of Song and spiritual growth
 a year of Torah study and *tikkun olam*
 a year of Understanding and unity
 a year of Vows fulfilled and violence overcome
 a year of Wisdom acquired and shared
 a year of co-eXistence among the families of the earth
 a year of Young and old reaching out to one another
 a year of Zion aglow with light for us and all the world

Our God and God of the generations before us,
grant us a year of gratitude to You for the most profound of blessings —
Your gift of life.

Adon Olam

Adon olam asher malach,

b'terem kol y'tzir nivra.

L'eit naasah v'cheftzo kol,

azai Melech sh'mo nikra.

V'acharei kichlot hakol,

I'vado yimloch nora.

V'hu hayah, v'hu hoveh,

v'hu yiyeh, b'tifarah.

V'hu echad v'ein sheini,

I'hamshil lo l'hachbirah.

B'li reishit b'li tachlit,

v'lo haoz v'hamisrah.

V'hu Eli v'chai go-ali,

v'tzur chevli b'eit tzarah.

V'hu nisi umanos-li,

m'nat kosi b'yom ekra.

B'yado afkid ruchi,

b'eit ishan v'a-irah.

V'im ruchi g'viyati,

Adonai li v'lo ira.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כָּל יִצִּיר נִבְרָא.
לְעֵת נַעֲשֶׂה בַחֲפָצוֹ כָּל,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כִכְלוֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹנֶה,
וְהוּא יִהְיֶה, בְּתִפְאָרָה.
וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלֹא הָעֵז וְהַמְשָׁרָה.
וְהוּא אֵלִי וְחַי גָּאֻלִּי,
וְצוּר חֲבֻלִי בְּעֵת צָרָה.
וְהוּא נָסִי וּמְנוֹס לִי,
מִנַּת כּוֹסֵי בַיּוֹם אֶקְרָא.
בְּיָדוֹ אֶפְקִיד רוּחִי,
בְּעֵת אִישׁוֹן וְאַעִּירָה.
וְעַם רוּחִי גְּוִיָּתִי,
יְיָ לִי וְלֹא אֵיךָא.

Eternal God, who reigned before the earth was formed and life appeared,
when all came forth as You desired, You ruled supreme, Your name revered.

And after all shall fade away, alone our God of Awe remains;
You were, You are, shall always be; Your presence shines; Your glory reigns.

Our God is One, beyond compare; through You we glimpse pure unity.
Unbound by words like "first" and "last," our Moment of eternity.

My living God, my Rock, my Help, in times of grief I seek Your face;
my sign of hope, my cup of life — my prayer reveals Your sheltering place.

My soul entrusted to Your care, both when I sleep and when I rise.
My body, too, will rest in You. I have no fear — for God is mine.

Our God and God of our ancestors,
 Eternal God of all generations:
 May Your presence in our lives this New Year
 renew our spirits and renew our strength.
 May it be a good year.
 May it be a sweet year.

לְשָׁנָה טוֹבָה תִּכְתְּבוּ – וְתַחְתְּמוּ!

L'shanah tovah tikateivu — v'teichateimu!

May you be inscribed — and sealed — for a good year!

