

Out of the depths

שיר המעלות.

ממַעַמְקִים קִרְאתִיךָ יְיָ:
אֲדֹנָי שְׁמֶעָה בְּקוֹלִי. תִּהְיֶינָה אַזְנוֹתֶיךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנֵי:
אִם עֲוֹנוֹת תִּשְׁמְרֶנָּה אֲדֹנָי מִי יַעֲמֵד:
כִּי־עָמָד הַסְּלִיחָה לְמַעַן תִּזְכָּר:
קִוִּיתִי יְיָ קוֹתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:
נַפְשִׁי לֵאדֹנָי מִשְׁמָרִים לְבָקֵר שְׁמָרִים לְבָקֵר:
יַחַל יִשְׂרָאֵל אֱלֹהֵי. כִּי־עַם יְיָ הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְּדוּת:
וְהוּא יַפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

Out of the depths I call to You, O Lord.
Hear my cry, O Lord;
Be attentive to my plea.

If You kept account of all sins,
O Lord, who could survive?

But with You there is forgiveness;
Therefore we revere You.

I wait for the Lord with all my being,
With hope I await God's word.

My soul yearns for the Lord
More anxiously than watchmen yearn for the dawn.

O Israel, put your hope in the Lord,
For the Lord is abundantly kind.

Great is the Lord's power to redeem;
May God redeem our people from all their iniquities.

Psalm 130

The Tallit: a symbol of holiness

On putting on the Tallit, say:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית:

*Baruh ata Adonai, Eloheynu meleh ha-olam,
asher kid-shanu b'mitz-votav,
v'tzivanu l'hit-ateyf ba-tzitzit.*

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

How can we enter?



On this sacred night, O Lord,
We have entered Your house—
We who are unworthy to enter.

For who may sojourn in Your sanctuary?
Who may dwell upon Your holy mountain?

They who walk before You in innocence and integrity,
Who act with perfect righteousness,
And speak the truth even in their hearts.

How, then, dare we enter Your house, O Lord,
Knowing that our failings are so many?

We come strengthened by the assuring promise:
"The Lord is near to all who call—
To all who call upon the Lord in truth."

O cleanse us of all self-righteousness and conceit;
Teach us to speak to You in humility and in truth;
And teach us, O Lord, to listen . . .

Hershel J. Matt (adapted)

To serve You in truth



Eternal God, source of hope in every generation,
Source of strength to those who seek You,
Grant us, we pray, a clearer vision of Your truth,
A greater faith in Your redeeming power,
And a more confident assurance of Your sustaining love.

When the path before us seems dark,
Help us to walk trustingly;
When Your presence seems hidden,
Help us to hold fast to Your commandments;

When insight falters, let loyalty stand firm;
When courage wavers, let conviction remain steadfast;
When faith is weak, let love prevail.

Speak to us again with the still small voice of Your spirit,
And purify our hearts to serve You in truth.

May we speak the truth



O Lord our God, many are the evasions and deceits which we
practice upon others and upon ourselves.

We long to speak and hear truth only, yet time and again,
from fear of loss or hope of gain, from dull habit or cruel
deliberation, we speak half-truths, we twist facts, we are
silent when others lie, and we lie to ourselves.

But we stand now before You, and our words and our
thoughts speed to One who knows them before we utter
them. We know we cannot lie in Your presence.

May our worship teach us to practice truth in speech and in
thought before You, and before one another.

Chaim Stern

Forgiving



Ribono shel olam,
I hereby forgive
Whoever has hurt me,
And whoever has done me any wrong;
Whether deliberately or accidentally,
Whether by word or by deed.

May no one be punished on my account.
May it be Your will,
O Lord my God and God of my ancestors,
That I sin no more,
That I not revert to my old ways,
That I not anger You any more with my actions,
And that I not do that which is evil in Your sight.

Wipe away my sins
With Your great compassion,
Rather than through sickness or suffering.
May these words of my mouth
And the prayers that are in my heart
Be acceptable before You, O Lord,
My Rock and my Redeemer.

Medieval prayer, adapted by Jack Riemer



Seek the Lord while the Lord may be found;
Call upon the Lord while the Lord is near.

Let the wicked abandon their ways,
And the evil their designs.

Let them return to the Lord,
Who will have mercy upon them;


Let them return to our God,
Who is ever ready to forgive.

Based on Isaiah 55:6-7

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֶבֶה חַדָּשׁ יָמֵינוּ כְּקֶדֶם:

Ha-shiveynu Adonai eyleha v'na-shuva, hadeysh yameynu k'kedem.
Turn us to You, O Lord, and we shall return; renew our days as of old.

A MEDITATION BEFORE KOL NIDRE

 Eternal God, who calls us to repentance, we are grateful for the opportunity to answer Your call, to forsake our sins, and to turn to You with all our hearts.

Yet we know that repentance is difficult. We know that there have been times when we resolved to mend our ways and did not succeed.

Even the admission that we have done wrong does not come easily: our pride is as tall as the mountains; our vanity is as wide as the sea; and excuses abound.

But before You there are no secrets. To You all stands revealed. Our pettiness and our greed, our selfishness and our weakness, our running to do evil and our limping to do good—all these are known to You.

On this night of atonement, we yearn to become better than we have been. For You, O Lord, have given us the great gift of atonement, enabling individuals and communities to return to You and to do Your will.

Open our hearts to the call of this sacred night, so that the words of our prayers may remain with us to renew us and to refine us. May our deeds make us worthy to hear Your Divine assurance, "Salahti—I have forgiven."

Seek the Lord while the Lord may be found;
Call upon the Lord while the Lord is near.

Let the wicked abandon their ways,
And the evil their designs.

Let them return to the Lord
Who will have mercy upon them;

Let them return to our God,

Who is ever ready to forgive.

(Isaiah 55:6-7)

אוֹר זָרַע לַצַּדִּיק וְלִישְׁרֵי-לֵב שִׂמְחָה:

Or zarua la-tzadik, ul-yish-rey leyv simḥah.

Light is sown for the righteous, joy for the upright in heart.

We stand before our God

 Read in the Synagogues of Germany, Kol Nidre Eve 1935

In this hour all Israel stands before God, the Judge and Forgiver. In God's presence let us all examine our ways, our deeds, and what we have failed to do.

Where we transgressed, let us openly confess:

"We have sinned!"

Determined to return to God, let us pray: "Forgive us."

We confess our sins; the sins of the individual
and the sins of the community.

We express our contempt for the lies concerning us and the defamation of our religion and its testimonies. We have trust in our faith and in our future.

Who made known to the world the mystery of the Eternal,
the One God? Who imparted to the world the comprehension
of purity of conduct and purity of family life?

Who taught the world respect for the human being, created in
the image of God? Who spoke of the commandment of
righteousness of social justice?

In all this we see manifest the spirit of the prophets, the divine
revelation to the Jewish people. It grew out of our faith and it
is still growing.

We stand before our God, on whom we rely. From God issue the
truth and the glory of our history, our fortitude amidst all changes
of fortune, our endurance in distress.

Our history is a history of nobility of soul, of human dignity.
It is a history to which we have recourse when attack and
grievous wrong are directed against us, when affliction and
calamity befall us.

God has led our ancestors from generation to generation. God
will guide us and our children through these days. We stand
before our God, strengthened by the commandments that we
fulfill.

We bow to God and stand erect before mortals. We worship God
and remain firm in all vicissitudes. Humbly we trust in God and
our path lies clear before us; we see our future.

All Israel stands before God in this hour. In our prayers, in our
hope, in our confession, we are one with all Jews on earth. We
look upon each other and know who we are; we look up to our
God and know what shall abide.

Leo Baeck (adapted)

TO CONVENE AND CONSENT

By the authority of the heavenly court
And by the authority of this earthly court,
With Divine consent
And with the consent of this congregation,
We hereby declare it permissible
To pray with those who have transgressed.

Kol Nidre

All vows, oaths, and promises
Which we made to God and were not able to fulfill—
From last Yom Kippur to this Yom Kippur—
May all such vows between ourselves and God be annulled.
May they be void and of no effect.
May we be absolved of them and released from them.
May these vows not be considered vows,
These oaths not be considered oaths,
And these promises not be considered promises.

TO SEEK ATONEMENT



For transgressions between a human being and God, repentance on Yom Kippur brings atonement. For transgressions between one human being and another, Yom Kippur brings no atonement until the injured party is reconciled.

Mishnah, Yoma 8:9

Reader:

בישיבה של מעלה. ובשיבה של מטה.
על דעת המקום. ועל דעת הקהל.
אנו מתירין להתפלל עם העברנים:

כל נדרי ואסרי וחרמי וקונמי וכנויי וקנוסי ושבועות
דנדרנא ודאשתבענא ודאחרמנא
ודאסרנא על נפשנא.
מיום כפרים* שעבר עד יום כפרים זה
הבא עלינו לטובה.
כלהון אחרמנא בהון. כלהון יהון שרון.
שביקין. שביטין. בטלין ומבטלין.
לא שרירין ולא קימין:
נדרנא לא נדרי. ואסרנא לא אסרי.
ושבענא לא שבועות:

Kol nidrey ve-esarey va-ha-ramey
V'kona-mey v'hinu-yey v'kinu-sey u-sh'vuot,
Di-n'darna u-d'ish-t'vana, u-d'ah-rimna,
V'di-asarna al naf-sha-tana
Mi-yom kipurim sheh-avar ad yom kipurim zeh
Ha-ba aleynu l'tovah,
Kol-hon ih-ratna v'hon, kol-hon y'hon sharan.
Sh'vikin, sh'vitin, b'teylin u-m'vutalin,
La sh'ririn v'la ka-yamin.
Nidrana la nidrey, ve-esa-rana la esarey,
U-sh'vua-tana la sh'vuot.

* וזה עד יום כפרים

On this night of atonement



O God of forgiveness,
on this night of atonement we come before You,
haunted by memories of duties unperformed,
of promptings disobeyed, of beckonings ignored.

We confess
that there were opportunities for kindness and service
which we allowed to pass by in the year just ended.

We are ashamed
of sins committed with evil intent,
as well as of follies committed unwittingly,
or even with good intentions.

Make us honest enough to recognize our transgressions,
big enough to admit them, strong enough to forsake them.

Humble us by showing us what we are;
exalt us with a vision of what we may yet grow to be.

Keep us ever mindful of our dependence upon You,
and help us to understand Your need of us.

United with You in a holy partnership,
may we dedicate our lives to Your law of love.

Help us to create homes filled with joy and harmony,
and to labor for peace among communities and nations.

On this sacred night, grant us atonement,
and help us to find serenity within ourselves.

Kindle within us the fires of faith,
and set aglow our courage to live the words we pray.

Reader and congregation:

וְנִסְלַח לְכָל־עֲדַת בְּנֵי יִשְׂרָאֵל וְלַגֵּר הַגֵּר בְּתוֹכָם.
כִּי לְכָל־הָעָם בִּשְׁנֵהָ:

Reader:

סְלַח־נָא לַעֲוֹן הָעָם הַזֶּה כְּגֹדֶל חַסְדְּךָ
וְכַאֲשֶׁר נִשְׁאַמְתָּה לָעָם הַזֶּה מִמִּצְרַיִם וְעַד־הַנֶּה:
וְשֵׁם נֶאֱמַר.

Congregation:

וַיֹּאמֶר יי סְלַחְתִּי כְּדַבְּרְךָ:

Reader, followed by congregation:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֵחִינוּ וְקִיַּמְנוּ וְהִצִּיעֵנוּ לְזִמְן הַזֶּה:

Reader and congregation:

May forgiveness be granted to the whole congregation of Israel
and to the stranger in their midst, for all the people have trans-
gressed unwittingly. Numbers 15:26

Reader:

In Your unbounded mercy, forgive the sin of this people, as You
have ever forgiven our people from the days of Egypt until now.

Numbers 14:19

Congregation:

And the Lord said:

"I have pardoned them as you have asked."

Numbers 14:20

Reader, followed by congregation:

Praised are You, Lord our God, Ruler of the universe, who has kept
us in life, sustained us, and enabled us to reach this season.

Baruh ata Adonai, Eloheyenu meleh ha-olam,
sheh-heh-heh-yanu, v'kiy'manu, v'higi-anu la-z'man ha-zeh.

Every word for the sake of Heaven



Sovereign of the universe, God of mercy and compassion,
May it be Your will this day and every day,
That I guard my mouth and my tongue
From stumbling into sinful speech.

Keep me from the sin of gossip, as the Torah says:
"You shall not carry a false report."

Keep me also from the sin of talebearing, as the Torah says:
"You shall not go about as a talebearer among your people."

May I be careful never to speak against a single person,
And, surely, never to speak against the house of Israel.

Keep me from the grievous sin of speaking
Against the ways of the Holy One, who is blessed.

Keep me from speaking falsehood, as the Torah says:
"From every false matter, keep far away."

Keep me from flattery, frivolity, and deception,
From humiliating another human being with words.

May my words be free from pride;
May they never be spoken in anger.

May every word that I speak, and every deed I perform
Be uttered and done for the sake of Heaven.

Based on a prayer by the Hafetz Hayyim

All vows



All vows, promises, and commitments made in Your presence—
May we be given the strength to keep them:

*Our vows to ourselves, commitments to self-discipline—
May we take our own lives seriously enough to heed them,
Honoring our resolves in the way we eat and drink,
The way we work and rest, the way we regulate our lives.*

Commitments made to loved ones and friends,
Pledges made to worthwhile causes—
Help us to become as compassionate and generous
As we sought to be at those noble moments.

*The promises we made to worship and to study—
We meant them when we made them,
But distractions were many, and our wills were weak.
This time, may we be strong enough;
May our better selves prevail.*

Promises made in the synagogue by young people
Who glimpsed what life as Jews might hold in store for them—
May devotion and idealism be with them all their days.

*Our marriage vows—may they endure
Through dark days and through dull days,
Through fatigue and through frustration—
May our love prove strong and our faith firm.*

O God, we meant the promises we made
To You, to each other, and to ourselves,
Even as we mean the vows we silently make tonight.

*Reach down to us as we strive to reach up toward You;
Give us the strength and self-respect, the fidelity and vision,
To grow to become the people we have sworn to be.*

All worthy vows and commitments which we make
From this Yom Kippur until the next—
May we be faithful enough and firm enough to keep them.

Harold Kushner (adapted)

THE SABBATH PSALM

It is good to thank You, O Lord,
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, O Lord, bring me gladness;
Of Your deeds, I joyously sing.

How great are Your deeds, O Lord;
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 the Lord,
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 the Lord is just,
My Rock, in whom there is no unrighteousness.

Psalm 92

As we praise God's greatness and might in the "Sabbath Psalm,"
we look forward, with the Psalmist, to the day when the righteous
will flourish, when all of God's children will live in harmony and
justice, and when the spirit of Shabbat, symbol of a perfected world,
will inspire all human conduct.

(Ben Saul)

מזמור שיר ליום השבת:

טוב להודות לך
ולומר לשמך עליון:

להגיד בבקר חסדך
ואמונתך בלילות:

על-עשור ועל-יגבל
עלי הגיון בכנור:

כי שמחתני בפקעלה
במעשי ידך ארנן:

מהגדלו מעשיך
מאד עמקו מחשבתך:

איש-בער לא ידע
וכסיל לא-יבין את-זאת:

בפרח רשעים כמדע-עשב
ויציצו כל-פקעלי און

להשמדם ערי-ער:

ואתה מרום לעלם:

כי הנה איביך
כי-הנה איביך יאבדו:

ותפרדו כל-פקעלי און:

ותרם כראים קרני
בלתי בשמן רענן:

ותבט עיני בשורי
בקמים עלי מרעים:

תשמענה אזני:

צדיק כתמר יפרח
בארז בלבנון ישגה:

שתולים בבית
בחדרות אלהינו יפריחו:

עוד ינובון בשיבה
דשנים ורעננים יהיו:

להגיד כירש
צורי ולא-עולתה בו:

Tzadik ka-tamar yif-rah, k'erez ba-l'vanon yis-geh.
Sh'tulim b'veyt Adonai, b'hatz-rot Eloheynu yaf-rihu.
Od y'nu-vun b'sey-va, d'shey-nim v'ra-a-nanim yi-h'yu.
L'hagid ki ya-shar Adonai, tzuri v'lo av-lata bo.

We acclaim God in song and prayer



The God who calls us to repentance
Is the God we acclaim in song and prayer.
It is God who gives meaning to our lives,
Guiding us through darkness and light.
To God we lift our voices, in hope and thanksgiving.

Lord, Your word brings on the evening twilight;
The heavens proclaim Your glory;

And we, Your creatures on earth,
Behold in wonder Your endless miracles.

Help us to recognize Your guiding power
In distant galaxies and in our own souls.

Teach us Your law of righteousness and love
So that Your spirit may govern our lives.

Source of peace, bless our worship;
May our meditations find favor in Your sight.

May our gratitude for Your wonders
Lead us, in love, to Your service,

So that, like the changing seasons, the days, the nights,
Our lives, too, will proclaim Your glory. Amen.

ON THE BARHU

In the ancient Temple in Jerusalem, a Priest would greet the first appearance of the morning sun with the exclamation:

"Praise the Lord, Source of all blessing" (Nehemiah 9:5).

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

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

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

GOD RULES SUPREME

On Shabbat:

לְבַשׁ יְיָ עוֹ הַתְּאֵדָה יְיָ מֶלֶךְ נֶאֱדָה לְבַשׁ
אֲדִירָתְךָ כֹּהֵן תָּבֵל בְּלִיַּחמוֹט:
נִכּוֹן כְּסֵאֲךָ מֵאֵן מֵעוֹלָם אֲתָה:
נִשְׂאוּ נְהָרוֹת יְיָ נִשְׂאוּ נְהָרוֹת קוֹלָם
יִשְׂאוּ נְהָרוֹת דְּכָיִים:
מִקְלּוֹת מַיִם רַבִּים אֲדִירִים מְשַׁבְּרֵי־יָם
אֲדִיר בְּמָרוֹם יְיָ:
עֲדִיתִךְ נֶאֱמְנוּ מֵאֵד לְבֵיתְךָ נֶאֱדָה קֹדֶשׁ
יְיָ לְאֶרֶץ יָמִים:

You, O Lord, 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 the Lord of eternity.

Psalms 93

Mourner's Kaddish, page 482, may be recited.

BARHU: The call to worship

Reader:

Praise the Lord, Source of all blessing.

Congregation and Reader:

Praised be the Lord, Source of all blessing, forever.

MAARIV ARAVIM: Lord of night and day

Praised are You, Lord our God, Ruler 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 "Lord of heavenly hosts";
You are our living God.

May You rule over us as You rule over nature;
Praised are You, O Lord, who brings the evening dusk.

Two blessings before and after the "Evening Shema"

 The Mishnah prescribes that the reading of the Evening Shema be preceded by two blessings and followed by two blessings (*Berahot* 1:4).

The first blessing before the Evening Shema, *Ha-Maariv Aravim* ("Your command brings on the evening twilight"), acknowledges that the orderliness of nature manifests the continuous activity of a loving God.

The second blessing before the Evening Shema, *Ahavat Olam* ("With everlasting love"), expresses gratitude for the love which God has bestowed upon the House of Israel, as reflected in the Divine gift of Torah.

The first blessing after the Evening Shema is the Redemption Blessing: it closes the *Emet ve-Emunah* ("True and certain . . .") which is a reaffirmation of the principles articulated and implied in the Shema, and a recollection of Divine acts of deliverance and redemption.

The second blessing after the Evening Shema, *Hashkivenu* ("Help us to lie down in peace"), seeks protection from peril and fear.

Thus, the Evening Shema is "framed" by prayers whose themes encompass the cosmic and the communal, the historical and the immediate.

BARHU: The call to worship

Reader:

ברכו את־י' המברך:

Congregation and Reader:

ברוך י' המברך לעולם ועד:

ברוך אתה י' אלהינו מלך העולם אשר בדרך
מעריב ערבים בתקמה פותח שערים ובתבונה משנה
עתים ומחליף את־הזמנים ומסדר את־הכוכבים
במשמרתיהם בקיע כרצונו. בורא יום ולילה גלגל
אור מפני חשך וחשך מפני אור. ומעביר יום ומביא
לילה ומבדיל בין יום ובין לילה. י' צבאות שמו.
אל חי וקיים תמיד ימלוך עלינו לעולם ועד.

ברוך אתה י' המעריב ערבים:

Reader:

Barhu et Adonai ha-m'vo-rah.

Congregation and Reader:

Baruh Adonai ha-m'vo-rah l'olam va-ed.

Baruh atah Adonai, Eloheynu meleh ha-olam,
Asher bi-d'varo ma-ariv aravim,
B'hohma potey-ah sh'arim u-vitvuna m'shaneh itim,
U-maha-lif et ha-z'manim u-m'sadeyr et ha-kohavim
B'mish-m'ro-teyhem ba-rakia kir-tzono.
Borey yom va-laila,
Goleyl ohr mipney ho-sheh v'ho-sheh mipney ohr.
U-ma-avir yom u-meyvi laila,
U-mavdil beyn yom u-veyn laila,
Adonai tz'va-ot sh'mo.
Eyl hai v'ka-yam tamid yimloeh aleynu l'olam va-ed,
Baruh atah Adonai, ha-ma-ariv aravim.

"These words..."



Let us commit our hearts and might
to accept, in love, the sovereignty of Heaven,
to do that which is expected of us,
to live the Covenant day and night.

"HEAR"

Let no egotism, personal or national, seal our ears
to the cry for compassion
or to the voice of divine command.

"O ISRAEL"

We are linked by a bond we are not free to break.
We are of the covenant people whose ancestors
heard God's voice, whose prophets beheld God in visions.
We have been compared to the lamb,
torn by vicious wolves,
and to the lion, unafraid to walk alone among the peoples.

"THE LORD OUR GOD"

In a pagan world, which treated nature as divine
and adored gods with the vices of mortals,
our people stood apart, witnesses to a daring faith;
The God of holiness, who loves us,
demands justice and mercy,
and will, one day, be the God of all humanity.

"THE LORD IS ONE"

The universe,
its diversity, complexity, and seeming contradictions,
all derive from one source, the One Creator.
People, unlike by history, race, and temperament,
are yet of one family, the children of One Parent.
God is our King, whose kingship is not in a far-off age.
It is in us, and upon us, if we will now accept its yoke.

Nahum Waldman (adapted)

AHAVAT OLAM: God's love expressed through Torah

אהבת עולם בית ישראל עמך אהבת.
תורה ומצוות חקים ומשפטים אותנו למדת.
עליכן יי אלהינו בשכבנו ובקומנו נשיח בחקיקה.
ונשמח בדברי תורתך ובמצותיך לעולם ועד.
כי הם תינו וארך ימינו ובהם נהנה יוםם ולילם.
ואהבתך אל תסיר ממנו לעולם.
ברוך אתה יי אהב עמו ישראל:

With everlasting love You have loved Your people Israel,
Teaching us the Torah and its Mitzvot,
Instructing us in its laws and judgments.

Therefore, O Lord 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.

Praised are You, O Lord,
Who loves Your people Israel.

Ahavat olam beyt yisrael am-ha ahavta,
Torah u-mitzvot, hukim u-mish-patim otanu limad'ta.
Al keyn Adonai Eloheynu,
B'sho'h-beynu u-v'ku-meynu nasi-ah b'hukeha,
V'nismah b'divrey torateha
U-v'mitz-voteha l'olam va-ed.
Ki hey'm ha-yeynu v'oreh ya-meynu,
U-va-hem neh-geh yomam va-laila.
V'aha-vat-ha al tasir mimenu l'olamim,
Baruh atah Adonai, oheyv amo yisrael.

The Shema

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

Aloud:

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

V'AHAVTA: You shall love the Lord

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

Deuteronomy 6:4-9

THE SHEMA: A call to witness

In the Torah scroll, the word "Sh'ma" is written with an enlarged final ayin (ע); and the word "Ehad" with an enlarged final daled (ד). These two letters form the Hebrew word עד (Eyd) which means "witness."

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

(Ben Saul)

V'AHAVTA: You shall love the Lord

Whether a person really loves God can be determined by the love which that person bears toward others.

(Levi Yitzhak of Berdichev)

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

(Leo Baeck)

שמע ישראל יהוה אלהינו יהוה אחד:

Aloud:

ברוך שם כבוד מלכותו לעולם ועד:

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך
ובכל מאריך: והיו הדברים האלה אשר אנכי מצוך
היום על לבבך: ושננתם לבניך ודברת בם בשבתך
בביתך ובלקיחה בדרך ובשכבך ובקומך: וקשרתם
לאות על ירך והיו לטטפת בין עיניך: וכתבתם על-
מזוזות ביתך ובשעריך:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

Baruh sheym k'vod mal-huto l'olam va-ed.

V'ahavta eyt Adonai Eloheha
B'hol l'avvha, u-v'hol naf-sh'ha, u-v'hol m'odeha.
V'ha-yu ha-d'varim ha-eyleh
Asher anohi m'tza-v'ha ha-yom al l'va-veha.
V'shi-nan-tam l'va-neha v'dibarta bam
B'shiv-t'ha b'vey-teha, u-v'leht-t'ha va-dereh,
U-v'shoht-b'ha u-v'ku-meha.
U-k'shar-tam l'ot al ya-deha,
V'ha-yu l'totafot beyn eyneha.
U-h'tav-tam al m'zuzot bey-teha u-vish-areha.

KEEP THESE WORDS

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

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

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

Deuteronomy 11:13-21

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

(Maimonides)

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

(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)

וְהָיָה אִם־שָׁמַעַתְּ אֶת־קוֹלֵי אֱלֹהֵיךָ אֲשֶׁר אֲנִי מְצַוֶּה אֹתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאֶסְפָּת דָּגָו וְתִירֹשׁ וְיִצְהָרָךְ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבְהֵמָתְךָ וְאָכְלָתָּ וְשָׂבַעְתָּ: הִשְׁמָרוּ לָכֶם פְּרִי־יִצְהָרָה לְבִבְכֶם וּסְרַתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְהָרָה אֶפְיִי־יְהוָה בָּכֶם וְעָצָר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יִבּוּלָהּ וְאָכַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת־דִּבְרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרַתֶּם אִתָּם לֹאֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אִתָּם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשִׁכְבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם לֵאמֹר לָהֶם כִּי־מִי הַשָּׁמַיִם עַל־הָאָרֶץ:

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

(Pirkey Avot 1:3)

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

(Pirkey Avot 4:2)

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

(Solantier)

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)

And seeing them, recall



The Children of Israel were taught by Moses
New laws, new ways,
An ethos unknown to Canaan and Babylon
And pagans of other lands.

Remember them, he said out of his mighty vision,
Always; fulfill them;
Be not led astray by temptation or evil desire.

To that end sew fringes on your garments
With thread of blue,
And seeing them, recall the laws and commandments.


Think of them as true and firm,
Ever enduring, constant, right,
Beloved, precious, fearful, mighty,
Cherished, treasured, good, and beautiful;

And as a sweet remembrance of our ancestors,
For your children,
And your children's children,
And of the Children of Israel,

That they may live to the end of days;
Sew fringes of blue on your garments;
Remember the teachings,
The visions of Moses.

Emil Weitzner

The fringes are the sign

 In antiquity, slaves carried on their persons the seals
of their masters. The fringes are the sign and "seal" of our
submission to the will of the Holy One.

Tosafot, Menahot 43b

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כְּנָפֵי בְגָדֵיהֶם
לְדֶרֶתָם וְנָתַנוּ עַל־צִיצִית הַכֶּנָּף פֶּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְכַבֵּדְכֶם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר־אֲתֶם זָנִים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: Reader

TO SEE, TO REMEMBER, AND TO OBSERVE!

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

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

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

Numbers 15:37-41

EMET VE-EMUNAH: God our Redeemer

True and certain it is that there is One God;
And there is none like our Lord.

*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;
The Lord's wonders are without number.

*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.

*Moses and the Children of Israel
Proclaimed in great exultation:*

"Who is like You, O Lord, among the mighty?
Who is like You, glorious in holiness,
Revered in praises, doing wonders?"

*When You rescued Israel at the Sea,
Your children beheld Your power.*

"This is my God!" they exclaimed, and said:
"The Lord shall reign for ever and ever!"

*As You delivered Israel from a mightier power,
So may You redeem all Your children from oppression.*

Praised are You, O Lord,
Redeemer of Israel.

Morris Silverman (adapted)

אֱמֶת וְאֱמוּנָה כָּל־זֹאת וְנִקְיָם עָלֵינוּ כִּי הוּא יי אֱלֹהֵינוּ
וְאֵין זֹולָתוֹ וְאֶנְחֵנוּ יִשְׂרָאֵל עַמּוֹ הַפּוֹדֵנוּ מִיַּד מְלָכִים
מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעֲרִיצִים הָאֵל הַנּוֹפֵרֵנוּ לָנוּ
מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אוֹיְבֵי נַפְשָׁנוּ: הָעֹשֶׂה גְדֻלוֹת
עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר: הֵשֵׁם נִפְשָׁנוּ בַּחַיִּים
וְלֹא נָתַן לָמוּט רִגְלָנוּ: הַמְדְּרִיכָנוּ עַל בָּמוֹת אוֹיְבֵינוּ וַיִּרֶם
קַרְנָנוּ עַל כָּל־שֹׁנְאֵינוּ: הָעֹשֶׂה לָנוּ נִסִּים וְנִקְמָה בַּפִּרְעָה
אוֹתוֹת וּמוֹפְתִים בְּאֶרֶץ בְּנֵי חָם הַמֶּכָּה בְּעֶבְרָתוֹ כָּל־
בְּכוֹרֵי מִצְרַיִם וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת
עוֹלָם: הַמַּעֲבִיר בְּנֵיו בֵּין גִּזְרֵי יַם־סוּף אֶת רוֹדְפֵיהֶם
וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טָבַע. וַיִּרְאוּ בְּנֵיו גְּבוּרָתוֹ שֶׁבָּחוּ
וְהוֹדוּ לִשְׁמוֹ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלָם.
מִי־כִמְכָּה בָּאֵלִים יי. מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ. נִרְאָה
תְּהִלָּתוֹ. עֲשֵׂה פֶלֶא:

מַלְכוּתְךָ רָאוּ בְּנִיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה זֶה אֱלֹהֵי עָנוּ
וְאָמְרוּ.

יי יִמְלֹךְ לְעֹלָם וָעֶד:

וְאָמַר. כִּי־יִפְדֶּה יי אֶת־יַעֲקֹב וְגָאֵל מִיַּד חֹזֶק מִמֶּנּוּ.
כְּרוֹךְ אֲתָה יי גָּאֵל יִשְׂרָאֵל:

*Mi hamo'ha ba-eylim Adonai,
Mi kamoha nedar ba-kodesh,
Nora t'hilot osey fe-leh...
Adonai yimloh l'olam va-ed.*

HASHKIVENU: Help us to lie down in peace

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.

VESHAMRU: Shabbat—an everlasting covenant

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 the Lord made heaven and earth; and on the seventh day the Lord ceased this work and rested.

Exodus 31:16-17

TO PROCLAIM THIS DAY

For on this day
Atonement shall be made for you to cleanse you;
Of all your sins shall you be clean before the Lord.

Leviticus 16:30

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּקָנוּ לַחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָךְ וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִנּוּ בַעֲדֵנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב
דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבָצַל כְּנֹפֶיךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה כִּי
אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. וְשָׁמֹר צִאתָנוּ וּבֹאָנוּ לַחַיִּים
וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָךְ.
בְּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם עָלֵינוּ וְעַל כָּל-עַמּוֹ
יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם:

VESHAMRU: Shabbat—an everlasting covenant

וְשָׁמְרוּ בְּנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת לַעֲשׂוֹת אֶת-הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעָלָם כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

*V'shamru v'ney yisrael et ha-shabbat, la-asot et ha-shabbat
l'dorotam b'rit olam. Bey-ni uveyn b'ney yisrael ot
hi l'olam. Ki shey-shet yamim asa Adonai et ha-shamayim
v'et ha-aretz uva-yom ha-sh'vi-i shavat va-yina-fash.*

TO PROCLAIM THIS DAY

כִּי-בַיּוֹם הַזֶּה יִכָּפֵר עָלֵיכֶם לְטָהָר אַתְּכֶם.
מִכָּל הַטְּאֵתִיכֶם לִפְנֵי יְיָ תִּטְהָרוּ:

*Ki va-yom ha-zeh y'hapeyr aley-hem l'taheyr ethem.
Mi-kol hatay-tem lifney Adonai titharu.*

Preludes to the Amidah

ABRAHAM, ISAAC, AND JACOB

Abraham, Isaac, and Jacob are not principles to be comprehended but lives to be continued. The life of the person who joins the covenant of Abraham continues the life of Abraham. For the present is not apart from the past. "Abraham is still standing before God" (Genesis 18:22); Abraham endures forever. We are Abraham, Isaac, and Jacob.

Abraham J. Heschel

TO REMEMBER WITH REVERENCE



Let us be silent with our ancestors,
Remember with reverence their ancient prayer,
Pronounced for millennia, their words, their faith.

Gather the gleanings with thanks,
The marvelous gleanings,
Those we can share in truth to ourselves
And our sense, and our thinking.

Shine in the glow of their vision with gladness,
That we may build as their seed
Upon their soul's searching
Seeking for meaning in the mystery of life and of being,

Through justice, mercy, truth, and peace,
Through love of others, and through humility.

Emil Weitzner (adapted)

HATZI KADDISH

Reader:

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־כְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
לְעָלְמָא מְכַל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאֻמִּירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ru hiru-tey, v'yam-lih mal-hutey
B'ha-yey-hon uv-yomey-hon uv-ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

Reader:

Yit-barach v'yish-tabach v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla l'eyla mi-kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

"Magnified and sanctified be God's great name 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."

The Amidah

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

GOD OF ALL GENERATIONS*

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

You are abundantly kind, O Creator of all.
Remembering the piety of our ancestors,
You lovingly bring redemption to their children's children.

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

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

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity,
With Your saving power You grant immortal life.
You sustain the living with lovingkindness,
And with great mercy You bestow eternal life upon the dead.
You support the falling, heal the sick, 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?

Who is like You, compassionate God?
Mercifully You remember Your creatures for life.
You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who grants immortality to the departed.

* This English version of the Avot Blessing reflects the egalitarian rendering which appears in the "Interpretive Amidah Blessings" (p. 891).

The Amidah

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקִנְיָה הַכֹּל. חֹזֵר חַסְדֵי
אֲבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

וְכִרְנוּ לַחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים.

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים.

לְמַעַן אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יי מֶגֶן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחֲיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:
מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקִים אַמּוֹנָתוֹ לִישְׁנֵי
עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ מֶלֶךְ מֵמִית
וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחָמִים.

זוֹכֵר יִצְרָיו לַחַיִּים בְּרַחֲמִים:

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יי מַחֲיָה הַמֵּתִים:

For the Hebrew text of the "Interpretive Amidah Blessings," see page 890.

O GOD, IN YOUR HOLINESS, ESTABLISH YOUR REIGN!

Holy are You and hallowed is Your name, and holy ones praise You daily.

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

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

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

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

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

אתה קדוש ושמך קדוש וקדושים בכל יום יהללוך
סלה:

ובכן תן פחדך יי אלהינו על כל מעשיך ואימתך על
כל מה שבראת. ויראוך כל המעשים וישתחוו לפניך
כל הברואים. ויעשו כלם אגדה אחת לעשות רצונך
בלבב שלם. כמו שידענו יי אלהינו שהשלטון לפניך עז
בדרך ונבוכה בימיך ושמך נורא על כל מה שבראת:

ובכן תן כבוד יי לעמך תהלה ליראיך ותקנה
לדורשיך ופתחון פה למיחלים לך. שמחה לארצך
וששון לעירך במהרה בימינו:

ובכן צדיקים יראו וישמחו וישרים יעלזו וחסידים
ברנה גילו. ועולתה תקפץ פיה וכל הדרשעה כלה בעשן
תכלה. כי תעביר ממשלת ודון מן הארץ:

ותמלוך אתה יי לבבך על כל מעשיך בהר ציון משכן
כבודך ובירושלים עיר קדשך בכתוב בדברי קדשך.
ימלך יי לעולם. אלהיך ציון לדר ודר. יהלולה:

קדוש אתה ונורא שמך ואין אלה מבלעדיך בכתוב.
וינבה יי צבאות במשפט והאל הקדוש נקדש בצדקה.
ברוך אתה יי המלך הקדוש:

YOU SANCTIFY ISRAEL AND THIS DAY OF ATONEMENT

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

On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day for sanctity and rest, and] this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

YAALEH V'YAVO: Invoking the merits of our ancestors as we pray for redemption

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 Atonement.

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

On Shabbat add the words in brackets.

Our God and God of our ancestors, forgive our sins [on this Sabbath day and] on this Day of Atonement.

Blot out and remove our sins and transgressions as Isaiah promised in Your name: "I blot out your transgressions, for My own sake; and your sins I shall not recall."

You promised further: "I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you."

אתה בחרתנו מכל העמים. אהבת אותנו ורצית בנו. ורוממתנו מכל הלושונות. וקדשתנו במצותיך. וקרבתנו מלפני לעבודתך. ושמך הגדול והקדוש עלינו קראת:

On Shabbat add the words in brackets.

ותתן לנו יי אלהינו באהבה אתיוס והשבת הנה לקדשה ולמנוחה [ואתיוס] הכפרים הנה למחילה ולסליחה ולכפרה ולמחלבו את כל עונותינו [באהבה] מקרא קדש. וזכר ליציאת מצרים:

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה וירצה וישמע. ויפקד ויזכר ויכוננו ויפקדוננו. וזכרון אבותינו. וזכרון משיח בן דוד עבדך. וזכרון ירושלים עיר קדשך. וזכרון כל עמך בית ישראל לפניך. לפליטה לטובה לחן ולחסד ולרחמים לחיים ולשלום ביום הכפרים הנה: וזכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו בו לחיים. ובדבר ישועה ורחמים חוס וחנו ורחם עלינו והושיענו. כי אליך עינינו. כי אל מלך חנון ורחום אתה:

On Shabbat add the words in brackets.

אלהינו ואלהי אבותינו מחל לעונותינו ביום והשבת הנה וביוס הכפרים הנה מחה והעבר פשעינו וחטאתינו מנגד עיניך. באמור אנכי הוא מחה פשעיך למעני וחטאתיך לא אזכר: ונאמר מחיתי כעב פשעיך וכענן

And in the Torah it is written: "For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord."

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 forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as Sovereign who grants us pardon and forgiveness.

Praised are You, O Lord, who forgives and pardons our sins and the sins of the house of Israel. Year after year, You absolve us of our guilt, Sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Atonement.

ACCEPT OUR PRAYER AND BLESS ZION

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

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

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation. We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

חטאתיך שובה אלי כי גאלתיך: ונאמר כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר
עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יי תְּטַהֲרוּ:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְרָצָה בְּמִנְחָתָנוּ קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ שְׂבַעְנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ.
וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׂבַח קִדְּשָׁךְ וְנִנּוּחוֹ בְּהַ יִשְׂרָאֵל
מִקֹּדֶשׁ שְׁמֶךָ וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה סֵלֶחַן
לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וְדוֹר וּמִבְּלַעֲדֶיךָ
אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה יי
מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל.
וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה. מֶלֶךְ עַל כָּל־הָאָרֶץ
מִקֹּדֶשׁ וְהַשְׁבֵּת הַיִּשְׂרָאֵל יוֹם הַכִּפּוּרִים:

רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל. וְתַפְלֵתֶם בְּאַהֲבָה תִּקְבַּל
בְּרָצוֹן. וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

וְתַחֲנוּנֶיךָ עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי
הַמְּחַיֵּה שְׁכִינָתוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהַלֵּלְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל
נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נַפְשֵׁיךָ שְׂבָכְלֵי־יוֹם עִמָּנוּ וְעַל
נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכְלֵי־עַתָּה עָרֵב וּבָקָר וְצִהָרִים.
הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם כִּי לֹא־תָמוּ חַסְדֶּיךָ.
מַעֲלֵם קִיְּנוּ לָךְ:

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

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

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

BLESS US WITH PEACE

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

INSCRIBE US IN THE BOOK OF LIFE

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life. Praised are You, O Lord, Source of peace.

**In the Morning Service, substitute the following paragraph:*

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel. Bless us, O Divine Parent of us all, with the light of Your sacred presence. For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace. May it please You to bless Your people Israel, in every season and at every hour, with Your peace. In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life. Praised are You, O Lord, Source of peace.

ועל־כָּל־ם יתְבַרַךְ וַיְתַרֻמֶם שְׁמֶךָ מְלָכֵנו תָּמִיד לְעוֹלָם

וְעַד:

וְכָתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת הָאֵל
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה יי הַטוֹב שְׁמֶךָ וְלֹךְ
נֶאֱמָה לְהוֹדוֹת:

*שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׁים לְעוֹלָם. כִּי אַתָּה
הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־
עַמָּךְ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשִׁלּוּמֶךָ:

בְּסֶפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה. נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמָּךְ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים
וְלְשְׁלוֹם. בָּרוּךְ אַתָּה יי עוֹשֵׂה הַשְּׁלוֹם:

**In the Morning Service, substitute the following paragraph:*

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בָּרְכֵנוּ אֲבוֹנֵינוּ כָּלֵנוּ בְּאַחַד בָּאוֹר פְּנִיךָ.
כִּי בָאוֹר פְּנִיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
וְצִדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת־עַמָּךְ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשִׁלּוּמֶךָ: בְּסֶפֶר חַיִּים
בְּרָכָה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה. נִזְכָּר וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל־
עַמָּךְ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וְלְשְׁלוֹם. בָּרוּךְ אַתָּה יי עוֹשֵׂה
הַשְּׁלוֹם:

THE CONFESSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously;
we have robbed; we have spoken slander;
we have acted perversely; we have done wrong;
we have acted presumptuously; we have done violence;
we have practiced deceit; we have counseled evil;
we have spoken falsehood; we have scoffed;
we have revolted; we have blasphemed;
we have rebelled; we have committed iniquity;
we have transgressed; we have oppressed;
we have been stiff-necked; we have acted wickedly;
we have dealt corruptly; we have committed abomination;
we have gone astray; we have led others astray.

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

What can we say to You, exalted God? What can we tell You, Lord of the universe? For You know everything, the hidden and the open.

You know the mysteries of the universe as well as the secrets of every mortal. You search the deepest recesses of the human soul, and probe all our thoughts and motives. Nothing escapes You, nothing is concealed from You.

Therefore, may it be Your will, Lord our God and God of our ancestors, to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

אלהינו ואלהי אבותינו. תבא לפניך תפלתנו ואל
תתעלם מתחנונתנו. שאין אנחנו עזי פנים וקשי ערף לומר
לפניך יי אלהינו ואלהי אבותינו צדיקים אנחנו ולא חטאנו
אבל אנחנו חטאנו:

אשמנו. בגדנו. גנלנו. דברנו רפי.
העוינו. והרשענו. גזנו. חמסנו. טפלנו שקר.
יעצנו רע. כזבנו. לזנו. מרדנו. נאצנו.
סררנו. עוינו. פשענו. צררנו. קשינו ערף.
רשענו. שחתנו. תעבנו. תעינו. תעתענו:

סרנו ממצותיך וממשפטיך הטובים ולא שנה לנו:
ואתה צדיק על כל-הבא עלינו. כי אמת עשית ואנחנו
הרשענו:

מהנאמר לפניך יושב מרום ומה-נספר לפניך שוכן
שחקים. הלא כל-הנסתרות והנגלות אפה יודע:

אפה יודע רזי עולם. ותעלומות סתרי כל-חי: אפה
חופש כל-חדרי בטן ובוחן כליות ולב: אין דבר נעלם
ממך. ואין נסתר מגדר עיניך:

ובכן יהי רצון מלפניך יי אלהינו ואלהי אבותינו.
שתסלח לנו על כל-חטאתינו. ותמחל לנו על כל-
עונותינו. ותכפר לנו על כל-פשעינו:

AL HET: The multitude of our sins

We have sinned against you willingly and unwillingly;
And we have sinned against You by hardening our hearts.

We have sinned against You by acting without thinking;
And we have sinned against You by speaking perversely.

We have sinned against You through sexual immorality;
And we have sinned against You publicly and privately.

We have sinned against You knowingly and deceitfully;
And we have sinned against You by corrupt speech.

We have sinned against You by wronging others;
And we have sinned against You by evil thoughts.

We have sinned against You by licentiousness;
And we have sinned against You by insincere confession.

We have sinned against You by disrespecting parents and teachers;

And we have sinned against You intentionally and unintentionally.

We have sinned against You by violence;
And we have sinned against You by desecrating Your name.

We have sinned against You by foul speech;
And we have sinned against You by foolish talk.

We have sinned against You through the inclination to evil;
And we have sinned against You knowingly and unknowingly.

For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאֵנָם וּבְרָצוֹן.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאַמוּץ הַלֵּב:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דַעַת.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵּר:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֶעַ.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַדּוּי פֶה:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְיָה:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִזָּק יָד.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּיִצְרַר הָרֶעַ.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים:

וְעַל כָּלֵם אֱלוֹהִי סְלִיחוֹת סְלַח־לָנוּ. מְחַל־לָנוּ. כְּפָר־לָנוּ:

We have sinned against You by fraud and falsehood;
And we have sinned against You by bribery.

We have sinned against You by mocking;
And we have sinned against You by slander.

We have sinned against You in our business affairs;
And we have sinned against You in eating and drinking.

We have sinned against You by usury and extortion;
And we have sinned against You by false pride.

We have sinned against You by idle gossip;
And we have sinned against You by wanton glances.

We have sinned against You by haughtiness;
And we have sinned against You by effrontery.

*For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.*

We have sinned against You by rejecting Your commandments;
And we have sinned against You by perverting justice.

We have sinned against You by betraying others;
And we have sinned against You by envy.

We have sinned against You by being irreverent;
And we have sinned against You by being stubborn.

We have sinned against You by running to do evil;
And we have sinned against You by talebearing.

עַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב.

וְעַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּכַפַּת שֹׁחַד:

עַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּלָצוֹן.

וְעַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע:

עַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּמַשָּׂא וּבְמַתָּן.

וְעַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּמַאֲכָל וּבְמִשְׁתָּה:

עַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּגִישָׁה וּבְמַרְבִּית.

וְעַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּנִטְיַח גְּרוֹן:

עַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפֹתֵינוּ.

וְעַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַיִן:

עַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּעֵינִים רְמוֹת.

וְעַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח:

וְעַל כָּל אֵלֶּה סְלִיחוֹת סְלַחֲלָנוּ. מַחֲלֵלָנוּ. כְּפַר־לָנוּ:

עַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּפִרְיָקָת עַל.

וְעַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּפִלְלוֹת:

עַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּצַדִּיקַת רָע.

וְעַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַיִן:

עַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ.

וְעַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְף:

עַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלִים לְהָרָע.

וְעַל חַטָּאת שֶׁחֲטֵאנוּ לְפָנֶיךָ בְּרִכִּילוֹת:

We have sinned against You by swearing falsely;
And we have sinned against You by causeless hatred.

We have sinned against You by breach of trust;
And we have sinned against You by confusion of values.

For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.

Forgive us for the breach of positive commandments and negative commandments, whether done actively or passively, whether known to us or unknown to us.

The sins known to us we have already confessed; and those unknown to us are certainly known to You, as it is written in the Torah:

"The secret things belong to the Lord our God; but the things that are known belong to us and to our children forever, that we may fulfill all the words of this Torah."

For You forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as our Sovereign, who grants us pardon and forgiveness.

GUARD MY TONGUE FROM EVIL

O Lord, guard my tongue from evil and my lips from speaking falsehood. Help me to ignore those who slander me, and to be humble and forgiving to all. Open my heart to Your Torah, that I may know Your teachings and eagerly do Your will. Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, and Your law. Save Your loved ones, O Lord; answer us with Your redeeming power. "May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer." O Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere. Amen.

Adapted from the Hebrew

על חטא שחטאנו לפניך בשבועת שוא.

ועל חטא שחטאנו לפניך בשנאת חנם:

על חטא שחטאנו לפניך בתשומת-יד.

ועל חטא שחטאנו לפניך בתמהון לבב:

ועל כלם אלוה סליחות סלח לנו. מחל לנו. בפר-לנו:

ועל מצות עשה ועל מצות לא תעשה. בין שיש בה קום עשה ובין שאין בה קום עשה. את-הגלוים לנו וא-ת-שאינם גלוים לנו: את-הגלוים לנו כבר אמרנום לפניך והודינו לך עליהם. וא-ת-שאינם גלוים לנו לפניך הם גלוים וידועים. כדבר שנאמר. הנסתרת לי אלהינו. והנגלת לנו ולבנינו עד-עולם. לעשות את-כל-דברי התורה הזאת:

כי אתה סלחן לישראל ומחלן לשבטי ישראל בכל-דור ודור ומבל-עדיך אין לנו מלך מוחל וסולח אלא אתה:

אלהי. נצור לשוני מרע ושפתי מדבר מרמה. ולמקללי נפשי תדום ונפשי כעפר לכל תהיה: פתח לבי בתורתך ובמצותיך תרדוף נפשי. וכל החושבים עלי רעה. מהרה הפר עצתם ומלקל מחשבתם: עשה למען שמך עשה למען ימינך עשה למען קדשתך עשה למען תורתך: למען יחלצון ידיך הושיעה ימינך וענני: יהיו לרצון אמרי-פי והגיון לבי לפניך. יי צורי ונאלי: עשה שלום במרומו הוא יעשה שלום עלינו ועל כל-ישראל. ואמרו:

אמן:

VAY'HULU: God blessed the seventh day (Genesis 2:1-3)

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.

MAGEYN AVOT: Our shield in all generations (Adapted from the Hebrew)

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;
Great, mighty, revered, and supreme, Lord of heaven and earth.

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 the Lord 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. The Lord of peace sanctifies the Sabbath and blesses the seventh day, giving our people the joy of Sabbath rest, as a commemoration of Creation.

MEKADEYSH HA-SHABBAT: Holiness and joy

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. Praised are You, O Lord, who sanctifies the Sabbath.

Mageyn avot bi-d'varo m'ha-yey meytim b'ma-amaro.

Ha-meleh ha-kadosh sheh-eyn kamohu

Ha-meyniat l'amo b'yom shabbat kod-sho.

Ki vam ratza l'haniah lahem, l'fanav na-avod b'yira va-fahad,

V'no-deh li-sh'mo b'hol yom tamid me-eyn ha-b'rahot.

Eyl ha-hoda-ot adon ha-shalom,

M'kadeysh ha-shabbat u-m'varey sh'vi-i,

U-meyni-ah bi-k'dusha l'am m'dush-ney oneg.

Zeyher l'ma-asey v'reyshit.

וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. כִּי בּוֹ שָׁבַת
מְכַל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Reader:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ.

אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק וְאַלֹהֵי יַעֲקֹב.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ:

Congregation and Reader:

מִגֵּן אֲבוֹת בְּדַבְּרוֹ מַחֲיָה מֵתִים בְּמַאֲמָרוֹ.

הַמֶּלֶךְ הַקָּדוֹשׁ שֶׁאֵין בְּמֹדוֹ הַמְּנִיחַ לַעֲמוֹ בַּיּוֹם שְׁבַת קָדְשׁוֹ.

כִּי בִּסְרָצָה לְהַנִּיחַ לָהֶם. לִפְנֵינוּ נַעֲבֹד בִּירְאָה וּפֶחַד

וְנוֹדָה לְשִׁמּוֹ בְּכָל-יוֹם תָּמִיד מֵעַן הַבְּרָכוֹת.

אֵל הַהוֹדָאוֹת אֲרוֹן הַשְּׁלוֹם. מְקַדֵּשׁ הַשְּׁבַת וּמְבָרֵךְ שְׁבִיעִי.

וּמְנִיחַ בְּקִדְשָׁהּ לַעַם מְדֻשָּׁנִי עָנִי. זָכֵר לַמַּעֲשֵׂה בְּרֵאשִׁית:

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחֵנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן

חֵלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעְנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ. וְטַהַר לִבֵּנוּ

לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׁבַת קָדְשְׁךָ.

וְיִגְדֹּחַ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשְּׁבַת:

("Mageyn Avot" transliteration on facing page.)

Va-y'hulu ha-shama-yim v'ha-aretz v'hol tz'va-am.

Va-y'hal Elohim ba-yom ha-sh'vi-i m'lahto asher asa,

Va-yish-bot ba-yom ha-sh'vi-i mi-kol m'lahto asher asa,

Va-y'vareh Elohim et yom ha-sh'vi-i va-y'kadeysh oto,

Ki vo shavat mi-kol m'lahto asher bara Elohim la-asot.

An invitation to God

🕎 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 the Divine 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 J. Heschel (adapted)

As we call upon Your name



On this night of Atonement, grant us, O God,
A sense of Your presence, as we call upon Your name.

Speak Your hopeful message to each yearning heart;
And answer the worthy petitions of each searching soul.

Purify and strengthen our noble strivings;
And cleanse us of all our unworthy desires.

Join us together in fellowship and in love;
And grant us the joy which comes from enriching other lives.

Help us to be loyal to the heritage we share;
Draw us near to Torah in wisdom and in faith.

Strengthen our devotion to our people everywhere;
Keep alive our faith in righteousness and truth.

Bless us with hopes to uplift our daily lives;
And keep steadfast our courage and our resolve at all times.

On this night of Atonement, help us, O God,
To be worthy of Your presence, as we call upon Your name.

Prayer: The service of the heart



Our Sages taught: "Prayer is the service of the heart."
For the Jew, "to pray" means more than to request.

It means to seek God's help—
"To keep our tongue from evil,"
"To purify our heart,"
"To fulfill in love the words of the Torah."

To pray means to teach ourselves to be grateful
For the miracles which God bestows upon us daily:
Love and fellowship, health and understanding.

It means to pledge ourselves anew to those ideals
With which we can build a decent world.

To pray means to meditate upon those moments in ages
past
When God became real in people's lives,
When God's spirit moved them and guided their actions—

And to permit those moments to give us, today,
The courage to work for justice, peace, and freedom.

To pray means to sense the reality of God in our own lives,
In our acts, and in our thoughts;

To feel the purity and the exaltation
Which come from being near God;

And to gain for our souls that peace
Which neither worldly wealth nor worldly failure,
Neither love of life nor fear of death can shatter.

Simon Greenberg (adapted)

YAALEH: May our prayers be accepted

May our supplication rise at nightfall,
Our plea approach Your presence in the morning,
And our exultation come at dusk.

May our voices rise in prayer at nightfall,
Our cause ascend to You in the morning,
And redemption come to us at dusk.

May our penitence rise to You at nightfall,
Our pardon come before You in the morning,
And our cry be heard by You at dusk.

May our trust in You rise up at nightfall,
Our hope be granted for Your sake in the morning,
And our atonement come at dusk.

May our deliverance mount at nightfall,
Our cleansing come to us in the morning,
And Your favor come to us at dusk.

May our remembrance rise to You at nightfall,
Our assemblage be acceptable to You in the morning,
And Your glory shine upon us at dusk.

May our knocking at Your gates be heard at nightfall,
Our joy come to us in the morning,
And our petition be granted at dusk.

May our cry rise up to You at nightfall,
Our plea reach Your presence in the morning,
And Your mercy be shown to us at dusk.

יעלה תחנונו מערב. Ya-aleh taḥa-nu-neynu mey-erev,
ויבא שועתנו מבקר. V'yavo shava-teynu mi-boker,
ויראה רנונו עד ערב: V'yey-ra-eh rinu-neynu ad arev.

יעלה קולנו מערב. Ya-aleh koleynu mey-erev,
ויבא צדקתנו מבקר. V'yavo tzidka-teynu mi-boker,
ויראה פדיונו עד ערב: V'yey-ra-eh pidyo-neynu ad arev.

יעלה עונינו מערב. Ya-aleh inu-yeynu mey-erev,
ויבא סליחתנו מבקר. V'yavo s'liḥa-teynu mi-boker,
ויראה נאקתנו עד ערב: V'yey-ra-eh na-aka-teynu ad arev.

יעלה מנוסנו מערב. Ya-aleh m'nu-seynu mey-erev,
ויבא למענו מבקר. V'yavo l'ma-ano mi-boker,
ויראה כפורנו עד ערב: V'yey-ra-eh kipu-reynu ad arev.

יעלה ישענו מערב. Ya-aleh yish-eynu mey-erev,
ויבא טהורנו מבקר. V'yavo taho-reynu mi-boker,
ויראה חנונו עד ערב: V'yey-ra-eh ḥinu-neynu ad arev.

יעלה זכרוננו מערב. Ya-aleh zihro-neynu mey-erev,
ויבא ועידנו מבקר. V'yavo viu-deynu mi-boker,
ויראה הדרתנו עד ערב: V'yey-ra-eh hadra-teynu ad arev.

יעלה דפקנו מערב. Ya-aleh daf-keynu mey-erev,
ויבא גילנו מבקר. V'yavo gi-leynu mi-boker,
ויראה בקשתנו עד ערב: V'yey-ra-eh baka-sha-teynu ad arev.

יעלה אנקתנו מערב. Ya-aleh enka-teynu mey-erev,
ויבא אליך מבקר. V'yavo ey-leḥa mi-boker,
ויראה אלינו עד ערב: V'yey-ra-eh ey-leynu ad arev.

IN REVERENCE AND THANKSGIVING

O God who hears prayer,
To You shall all creatures come.

They shall come and worship before You,
And render homage to Your name.

Come, let us worship and bow down;
Let us bend the knee before the Lord, our Maker.

Come, let us sing to the Lord;
Let us acclaim the Rock of our deliverance.

Let us draw near to the Lord with thankfulness;
Let us acclaim the Lord with songs of praise.

Righteousness and justice sustain God's throne;
Love and truth attend God always.

The sea is God's, who made it,
Whose hands formed the dry land.

In God's hand is the life of every creature,
The spirit of every human being.

Biblical verses

SHOW COMPASSION, O LORD, TO YOUR HANDIWORK

The soul is Yours, the body is Your creation;
Have compassion on Your handiwork.

The soul is Yours, the body is Yours;
Forgive us Lord, for the sake of Your name.

We have come trusting in You,
Lord, deal kindly for Your name's sake.

Gracious and compassionate God,
Forgive us, for numerous are our sins.

שִׁמְעַתְּ תַפִּלָּה עֲדִיף כָּל־בָּשָׂר יְבָאוּ:

יְבָאוּ וַיִּשְׁתַּחֲווּ לִפְנֵיךָ אֲדֹנָי וַיִּכְבְּדוּ לְשִׁמְךָ:

בָּאוּ וַשְׁתַּחֲוֶה וַנִּכְבְּדָה וְנִבְרַכְהָ לִפְנֵי־יְיָ עֲשֵׂנוּ:

לְכוּ וְנִנְנָה לִי נְרִיעָה לְצֹר יִשְׁעֵנוּ:

וְנִקְדְּמָה פָנֵינוּ בַתּוֹדָה בְּזִמְרוֹת נְרִיעָה לֹא:

צֶדֶק וּמִשְׁפָּט מְכֹון כִּסְאֶךָ חֶסֶד וְאַמֶּת יִקְדְּמוּ פָנֶיךָ:

אֲשֶׁר־לוֹ הַיָּם וְהוּא עֲשָׂהוּ וַיְבַשֵּׁת יָדָיו יָצְרוּ:

אֲשֶׁר בָּיְרוּ גִפְשׁ כָּל־חַי וְרוּחַ כָּל־בָּשָׂר־אִישׁ:

הַנִּשְׁמָה לָךְ וְהַגּוֹף פְּעֶלְךָ חֹסֶה עַל עֲמָלְךָ:

הַנִּשְׁמָה לָךְ וְהַגּוֹף שְׁלֶךְ יְיָ עֲשֵׂה לְמַעַן שְׁמֶךָ:

אֲתָאֵנוּ עַל שְׁמֶךָ יְיָ עֲשֵׂה לְמַעַן שְׁמֶךָ:

בְּעֶבֶר כְּבוֹד שְׁמֶךָ כִּי אַל חֲנוּן וְרַחוּם שְׁמֶךָ:

לְמַעַן שְׁמֶךָ יְיָ וְסִלְחָה לַעֲוֹנוֹ כִּי רַב הוּא:

KI HINEY KA-HOMER: We are in Your hand

As clay in the hand of the potter,
Who thickens or thins it at will,
So are we in Your hand, O God of love;

Recall Your covenant, forgive our sin.

As stone in the hand of the mason,
Who preserves or breaks it at will,
So are we in Your hand, O God of life;

Recall Your covenant, forgive our sin.

As iron in the hand of the artisan,
Who forges or rejects it at will,
So are we in Your hand, O God who saves;

Recall Your covenant, forgive our sin.

As glass in the hand of the blower,
Who shapes or melts it at will,
So are we in Your hand, O gracious God;

Recall Your covenant, forgive our sin.

As cloth in the hand of the draper,
Who drapes or twists it at will,
So are we in Your hand, O righteous God;

Recall Your covenant, forgive our sin.

As silver in the hand of the smelter,
Who alloys or refines it at will,
So are we in Your hand, O healing God;

Recall Your covenant, forgive our sin.

Morris Silverman (adapted)

La-b'rit habeyt, v'al teyfen la-yey-tzer.

כִּי הִנֵּה כַּחֲמֵר בְּיַד הַיּוֹצֵר. בְּרָצוֹתוֹ מְרַחֵב וּבְרָצוֹתוֹ
מְקַצֵּר. כֵּן אֲנַחְנוּ בְּיָדְךָ חֶסֶד נוֹצֵר.

לְבְרִית הַבֵּט וְאֵל תִּפֶּן לַיֹּצֵר:

כִּי הִנֵּה כָּאֶבֶן בְּיַד הַמְּסַתֵּת. בְּרָצוֹתוֹ אוֹחֵז וּבְרָצוֹתוֹ
מַכְסֵּת. כֵּן אֲנַחְנוּ בְּיָדְךָ מַחְיָה וּמָמוֹת.

לְבְרִית הַבֵּט וְאֵל תִּפֶּן לַיֹּצֵר:

כִּי הִנֵּה כְּגִרְזֵן בְּיַד הַחֶרֶשׁ. בְּרָצוֹתוֹ דֹּבֵק לְאוֹר וּבְרָצוֹתוֹ
פָּרֵשׁ. כֵּן אֲנַחְנוּ בְּיָדְךָ תּוֹמֵךְ עֲנִי וְרֵשׁ.

לְבְרִית הַבֵּט וְאֵל תִּפֶּן לַיֹּצֵר:

כִּי הִנֵּה כְּהֶגֶה בְּיַד הַמֶּלֶךְ. בְּרָצוֹתוֹ אוֹחֵז וּבְרָצוֹתוֹ
שׁוֹלַח. כֵּן אֲנַחְנוּ בְּיָדְךָ אֵל טוֹב וְסֶלַח.

לְבְרִית הַבֵּט וְאֵל תִּפֶּן לַיֹּצֵר:

כִּי הִנֵּה כְּזִכּוּכִית בְּיַד הַמְּוֹנֵג. בְּרָצוֹתוֹ חוֹנֵג וּבְרָצוֹתוֹ
מְמוֹנֵג. כֵּן אֲנַחְנוּ בְּיָדְךָ מַעֲבִיר זֶדוֹן וְשׁוֹנֵג.

לְבְרִית הַבֵּט וְאֵל תִּפֶּן לַיֹּצֵר:

כִּי הִנֵּה כְּרִיעָה בְּיַד הַרוֹקֵם. בְּרָצוֹתוֹ מְיַשֵּׁר וּבְרָצוֹתוֹ
מַעֲקֵם. כֵּן אֲנַחְנוּ בְּיָדְךָ אֵל קְנוֹא וְנוֹקֵם.

לְבְרִית הַבֵּט וְאֵל תִּפֶּן לַיֹּצֵר:

כִּי הִנֵּה כְּכֶסֶף בְּיַד הַצּוֹרֵף. בְּרָצוֹתוֹ מְסַנֵּג וּבְרָצוֹתוֹ
מְצַרֵּף. כֵּן אֲנַחְנוּ בְּיָדְךָ מְמַצִּיא לְמוֹזֵר תָּרֵף.

לְבְרִית הַבֵּט וְאֵל תִּפֶּן לַיֹּצֵר:

Prelude to the "Thirteen Attributes"



Who has ever lived who did not sin?
Is there any mortal untainted by iniquity?

*No one is free of all transgression;
All, therefore, stand in need of God's forgiveness.*

Our ancestors sinned at the very foot of Sinai,
Where the command of God had just been proclaimed.

*Though they had pledged "we will do, we will obey,"
They soon broke their promise of loyalty to God.*

Faithlessly, they broke the commandments of the Lord;
They fashioned and worshiped a calf of gold.

*How wondrous then, was God's compassion;
For God did not destroy the rebellious people.*

Subduing the Divine wrath, God forgave our ancestors,
Revealing the thirteen aspects of Divine mercy.

*Now we, O Lord, come before You in contrition,
Recalling those same attributes of Your compassion.*

As You had mercy upon our ancestors,
Have mercy also upon us, we pray;
For we, O God, have also sinned.

*We, too, forsake and break our pledge;
We, too, worship the work of our own hands;
We, too, make of gold a god;
We, too, cast off the Torah's yoke.*

Show compassion, O Lord; forgive our sins;
For we, like our ancestors, need Your pardon.

Hershel J. Mott (adapted)

We are clay



"We are clay.
You are the potter
Who shapes us at Your will."
Mold us into worthy vessels
Even though we're only clay.
Do not smash us if we prove imperfect,
Remember we are only clay.

"We are glass.
You are the artisan
Who can form us into many shapes."
Form us into finest crystal—
Even if You have to twist and turn us.
But do not smash us if we are not pure,
Remember we are only glass.

"We are silver.
You are the smith
Who molds us as You wish."
Hammer us as You design
Even though we are not gold.
Do not smash us if we tarnish,
Remember we are only silver.

"We are the rudder.
You are the helmsman
Who steers us to the left or to the right."
Direct us to the shore You choose.
Do not let us idly spin
Even if we consistently resist Your grasp,
Remember that the waves are very strong.

"We are threads.
You are the weaver
Who creates the patterns that You like."
Weave us, God, into Your plan.
Make us supple, straight, and true.
And do not discard us
If we should be imperfect.
Remember we are only threads.

Michael Hecht (adapted)

THE THRONE OF MERCY

O God our Sovereign, enthroned in mercy,
You rule with lovingkindness.

You pardon Your people's transgressions,
Forgiving them again and again.

You are generous in forgiveness to sinners;
You deal mercifully with all creatures,
Not according to the evil of their deeds.

Lord, You taught us through the humble one, Moses,
To recite Your thirteen attributes of mercy.

Remember, as You judge us,
The covenant of mercy which You then revealed.

Thus is it written in Your Torah:

"The Lord descended in a cloud,

And Moses was with the Lord there,

And proclaimed the name of the Lord."

THE COVENANT OF MERCY: The Thirteen Attributes

"Then the Lord passed before Moses and proclaimed:

"The Lord is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up love for a thousand generations, forgiving iniquity, transgression, and sin, and pardoning the penitent."

"Pardon our iniquity and our sin; take us to be Your own."

Forgive us, our Lord, for we have sinned;
Pardon us, our Sovereign, for we have transgressed.

For You, O Lord, generously forgive;
Great is Your love for all who call upon You.

אל מלך יושב על כסא רחמים.
מתנהג בחסידות מוחל עונות עמו.
מעביר ראשון ראשון.
מרה מחילה לתטאים וסליחה לפושעים.
עושה צדקות עם כל־בשר ורוח.
לא כרעתם תגמול.
אל הורית לנו לומר שלש עשרה.
זכר־לנו היום ברית שלש עשרה.
כמו שהודעת לענו מקדם כמו שכתוב.
וירד יי בענו ותיצב עמו שם ויקרא בשם יי:

ויעבר יי על־פניו ויקרא.

יי אל רחום וחנון. ארך אפים ורחמים ורב־חסד ואמת:
נצר חסד לאלפים. נשא עון ופשע וחטאה ונקה:

וסלחת לעוננו ולחטאתנו ונחלתנו:

סלח־לנו אבינו כי חטאנו. מחל־לנו מלכנו כי פשענו:
כי אתה אדני טוב וסלח ורב־חסד לכל־קראיך:

Adonai Adonai Eyl rahum v'hanun,
ereh apa-yim v'rav hesed ve-emet.
No-tzeyr hesed la-alafim,
nosey avon va-fe-sha v'hata-a v'nakey.

REMEMBER US, RECALL THE COVENANT, AND PURIFY US

O Lord, remember Your mercy and Your kindness,
For they are everlasting.

Remember us, O Lord, and show us Your favor;
Remember us and deliver us.

Remember the people You redeemed from bondage,
And Mount Zion, the site of Your presence.

Remember, O Lord, Your love of Jerusalem;
Forget not Your love for Zion.

Remember, O Lord, Your Covenant with our forebears:

"I will remember My Covenant with Jacob, Isaac, and
Abraham, and I will remember the land."

Remember, O Lord, Your Covenant with our ancestors:

"I will remember My Covenant with your ancestors, whom
I brought out of the land of Egypt, in the sight of all the
nations, to be their God; I am the Lord."

Have mercy upon us, O Lord, and do not destroy us:

"The Lord is a merciful God who will not forsake you, nor
destroy you, nor ever forget the Covenant."

Open our hearts that we may love and revere You:

"The Lord your God will open your heart and the heart of
your children, so that you will love God with all your heart
and with all your soul, that you may live."

Gather our dispersed and our homeless, as was promised:

"Even if you are dispersed in the remotest parts of the world,
from there the Lord your God will gather and fetch you."

Be with us, O Lord, when we seek You:

"If you seek the Lord your God, you shall find God—if you
seek with all your heart and all your soul."

Forgive our sins on this day, O Lord, and purify us:

"On this day atonement shall be made for you to cleanse
you; of all your sins shall you be clean before the Lord."

זְכֹר־רַחֲמֶיךָ יי וְחַסְדֶּיךָ כִּי מַעֲלָם הָמָּה: זְכַרְנוּ יי
בְּרָצוֹן עִמָּךְ. פָּקְדָנוּ בִּישׁוּעָתְךָ: זְכֹר עֲדָתְךָ קְנִיַת קָדָם.
וְאַלְתָּ שֶׁבֶט נִחְלָתְךָ. הִרְצִיּוֹן זֶה שְׁכֻנָּתְךָ בּוֹ: זְכֹר יי חֶבֶת
יְרוּשָׁלַיִם. אֲהַבַת צִיּוֹן אֶל תִּשְׁכַּח לְנֶצַח:

וְזָכַרְנוּ לָנוּ בְּרִית אֲבוֹת כַּאֲשֶׁר אָמַרְתָּ. וְזָכַרְתִּי אֶת־בְּרִיתִי
יַעֲקֹב וְאַף אֶת־בְּרִיתִי יִצְחָק וְאַף אֶת־בְּרִיתִי אַבְרָהָם
אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר: וְזָכַרְנוּ לָנוּ בְּרִית רֵאשׁוֹנִים כַּאֲשֶׁר
אָמַרְתָּ. וְזָכַרְתִּי לָהֶם בְּרִית רֵאשׁוֹנִים. אֲשֶׁר הוֹצֵאתִי אֹתָם
מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לֵאלֹהִים. אֲנִי יי:
רַחֵם עָלֵינוּ וְאַל תִּשְׁחִיתֵנוּ כְּמָה שֶׁכָּתוּב. כִּי אֵל רַחוּם
יי אֱלֹהֶיךָ לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת־בְּרִית
אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם: מוֹל אֶת־לִבְבָנוּ לֹא־הִבָּה וּלְיִרְאָה
אֶת־שִׁמְךָ כְּכָתוּב בְּתוֹרָתְךָ. וּמַל יי אֱלֹהֶיךָ אֶת־לִבְבְּךָ וְאֶת־
לִבֵּב זֶרַעֲךָ לֹא־הִבָּה אֶת־יי אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־
נַפְשְׁךָ לְמַעַן חַיֶּיךָ:

קִבֵּץ נִדְחֵנוּ כְּמָה שֶׁכָּתוּב. אִם־יִהְיֶה נִדְחָךְ בְּקִצֵּה
הַשָּׂמַיִם. מִשָּׁם יִקְבְּצֶךָ יי אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ: הִמָּצֵא לָנוּ
בְּבִקְשָׁתְנוּ כְּמָה שֶׁכָּתוּב. וּבִקְשָׁתָם מִשָּׁם אֶת־יי אֱלֹהֶיךָ
וּמִצֵּאתָ. כִּי תִדְרָשְׁנוּ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ:

כִּפּוּר חַטָּאתֵינוּ בְּיוֹם הַזֶּה וְטַהֲרָנוּ כְּמָה שֶׁכָּתוּב. בְּיָבוּם
הַזֶּה יִכְפּוּר עָלֵיכֶם לְטַהֵר אֶתְכֶם. מִכָּל חַטָּאתֵיכֶם לִפְנֵי יי
תִּטְהָרוּ:

SHEMA KOLEYNU: Hear our voice

Hear our voice, Lord our God; spare us, pity us,
Accept our prayer in Your gracious love.

Turn us to You, O Lord, and we shall return;
Renew us as in days of old.

Do not banish us from Your presence;
Do not deprive us of Your holy spirit.

Do not cast us off in old age;
When our strength declines, do not forsake us.

Do not forsake us, O Lord our God;
Do not make Yourself distant from us.

DO NOT FORSAKE US: Teach, purify, and forgive us

Our God and God of our ancestors,
Do not abandon or forsake us;
Do not shame us;
Do not break Your covenant with us.

Bring us closer to Your Torah;
Teach us Your commandments; show us Your ways.

Incline our hearts to revere You;
Purify our hearts to love You,
So that we return to You sincerely and wholeheartedly.

Forgive and pardon our iniquities,
As it is written in Your Holy Scriptures:

"For Your own sake, O Lord,
Pardon my sin though it is great."

שמע קולנו יי אלהינו חוס ורחם עלינו וקבל ברחמים
ויברצון את־תפלתנו:

השיבנו יי אליך ונשובה חדש ימינו בקרם:

אל־תשליכנו מלפניך ורוח קדשך אל־תקח ממנו:

אל־תשליכנו לעת זקנה ככלות כחנו אל־תעזבנו:

אל־תעזבנו יי אלהינו אל־תרחק ממנו:

אלהינו ואלהי אבותינו. אל־תעזבנו. ואל־תששנו. ואל־
תכלימנו. ואל־תפר ברידתך אתנו. קרבנו לתורתך. למדנו
מצותיך. הורנו דרכיך. הט לבנו ליראה את שמך. ומול
את־לבבנו לאהבתך. ונשוב אליך באמת ובלב שלם.
ולמען שמך הגדול תמחול ותסלח לעונינו בכתוב בדברי
קדשך. למען־שמך יי וסלחת לעוני כי רב־הוא:

Sh'ma koleynu, Adonai Eloheynu, hus v'raheyim aleynu,
V'kabeyl b'rahamim uv-ratzon et t'filateynu.

Ha-shiveynu Adonai eyleha v'na-shuva,
Hadeysh yameynu k'kedem.

Al tashli-heyne mil-faneha,
V'ruah kod-sh'ha al tikah mimenu.

Al tashli-heyne l'eyt zikna,
Kih-lot koheyne al ta-azveynu.

Al ta-azveynu Adonai Eloheynu, al tirhak mimenu.

KI ANU AMEHA: We are Your people, and You are our God

Our God and God of our ancestors,
Forgive us, pardon us, grant us atonement.

For we are Your people, and You are our God.

We are Your children, and You are our Parent.

We are Your servants, and You are our Master.

We are Your congregation, and You are our Heritage.

We are Your possession, and You are our Destiny.

We are Your flock, and You are our Shepherd.

We are Your vineyard, and You are our Guardian.

We are Your creatures, and You are our Creator.

We are Your faithful, and You are our Beloved.

We are Your treasure, and You are our Protector.

We are Your subjects, and You are our Ruler.

We are Your chosen ones, and You are our Chosen One.


We are arrogant; but You are merciful.

We are obstinate; but You are patient.

We are laden with sin; but You abound in compassion.

We are as a passing shadow; but You are eternal.

THE EXISTENCE OF GOD

 God exists; but unless we acknowledge this, and unless our belief in God's existence has some influence on our life and character, then for us God does not exist. . . . God exists when we recognize God's sovereignty! The Sages of the Midrash had their own way of teaching this idea that, in a sense, God depends on us just as we depend on God: "You are My witnesses, says the Lord, and I am God" (Isaiah 43:12). When you are My witnesses, I am God; but when you are not My witnesses, I am, as it were, not God."

Louis Jacobs (adapted)

אלהינו ואלהי אבותינו סלח־לנו. מחל־לנו. כפר־לנו:

כי אנו עמך ואתה אלהינו. אנו בניך ואתה אבינו:

אנו עבדיך ואתה אדוננו. אנו קהלתך ואתה חלקנו:

אנו נחלתך ואתה נור־לנו. אנו צאנך ואתה רוענו:

אנו כרמך ואתה נוטרינו. אנו פועלתך ואתה יוצרינו:

אנו רעייתך ואתה דורנו. אנו סגלתך ואתה קרובנו:

אנו עמך ואתה מלכנו. אנו מאמריך ואתה מאמירנו:

אנו עזי פנים ואתה רחום וחנון. אנו קשי ערף ואתה
ארך אפים. אנו מלאי עון ואתה מלא רחמים. אנו ימינו
כצל עובר. ואתה הוא ושנותיך לא יתמו:

Ki anu ameha v'ata Eloheynu,
Anu vaneha v'ata avinu.

Anu avadeha v'ata adoneynu,
Anu k'haleha v'ata hel-keynu.

Anu nah-lateha v'ata gora-leynu,
Anu tzoneha v'ata ro-eynu.

Anu harmeha v'ata notreynu,
Anu fu-lateha v'ata yotz-reynu.

Anu ra-yateha v'ata do-deynu,
Anu s'gulateha v'ata k'roveynu.

Anu ameha v'ata malkeynu,
Anu ma-amireha v'ata ma-amireynu.

THE CONFESSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously;
we have robbed; we have spoken slander;
we have acted perversely; we have done wrong;
we have acted presumptuously; we have done violence;
we have practiced deceit; we have counseled evil;
we have spoken falsehood; we have scoffed;
we have revolted; we have blasphemed;
we have rebelled; we have committed iniquity;
we have transgressed; we have oppressed;
we have been stiff-necked; we have acted wickedly;
we have dealt corruptly; we have committed abomination;
we have gone astray; we have led others astray.

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

THE GREAT TRANSGRESSION



The great transgression is not that we commit sins—for temptation is strong and our power is slight. Rather the great transgression is that at every instant we could turn to God in repentance—and yet we do not do so!

Rabbi Simḥah Bunam

אלהינו ואלהי אבותינו. תבא לפניך תפלתנו ואל
תתעלם מתחנונתנו. שאין אנחנו עזי פנים וקשי ערף לומר
לפניך יי אלהינו ואלהי אבותינו צדיקים אנחנו ולא חטאנו
אבל אנחנו חטאנו:

אֲשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ רָפִי.
הִעֲוִינוּ. וְהִרְשָׁעְנוּ. וָדָנוּ. חָמְסְנוּ. טָפְלָנוּ שָׁקָר.
יַעֲצֵנוּ רָע. כָּזַבְנוּ. לָצָנוּ. מָרְדְּנוּ. נֶאֱצָנוּ.
סָרְדְנוּ. עִוְנוּ. פָּשַׁעְנוּ. צָרְרְנוּ. קָשִׁינוּ עֵרָף.
רָשָׁעְנוּ. שָׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲרִינוּ. תַּעֲתָעְנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁהָ לָנוּ:
וְאַתָּה צָדִיק עַל כָּל־הַבָּא עֲלֵינוּ. כִּי אָמַת עֲשִׂיתָ וְאַנְחָנוּ
הִרְשָׁעְנוּ:

Ashamnu, bagadnu, gazalnu, dibarnu dofi;
he-evinu, v'hir-shanu, zadnu, hamasnu, tafalnu sheker;
ya-atznu ra, kizavnu, latznu, maradnu, niatznu,
sararnu, avinu, pa-shanu, tza-rarnu, ki-shinu oref;
ra-shanu, shi-hatnu, tiavnu, tainu, ti-tanu.

FORGIVE OUR SINS

On Shabbat add the words in brackets.

Our God and God of our ancestors, forgive and pardon our sins [on this Sabbath day and] on this Day of Atonement.

Answer our prayers; blot out and remove our transgressions from Your sight. Direct our impulses that we may serve You, and humble our pride that we may return to You.

Renew our inner being so that we may observe Your commandments, and open our hearts so that we may love and revere You; as it is written in Your Torah: "The Lord your God will open your heart and the heart of your children, so that you will love the Lord with all your heart and with all your soul, that you may live."

What can we say to You, exalted God?

What can we tell You, Lord of the universe?

For You know everything, the hidden and the open.

YOU KNOW OUR DEEPEST THOUGHTS

You know the mysteries of the universe
as well as the secrets of every mortal.

You search the deepest recesses of the human soul,
and probe all our thoughts and motives.

Nothing escapes You,
nothing is concealed from You.

Therefore, may it be Your will, Lord our God and God of our ancestors, to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

On Shabbat add the words in brackets.

אלהינו ואלהי אבותינו. סלח ומחל לעוונותינו ביום
והשבת הזה וביום הכפורים הזה. והעתר לנו בתפלתנו.
מחה והעבר פשעינו מגד עיניך. וכוף את יצרנו
להשתעבד לך. והכנע ערפנו לשוב אליך. וחדש
כליותינו לשמור פקדיך. ומול את לבבנו לאהבה
וליראה את ישמך בכתוב בתורתך. ומל יי אלהיך את
לבבך ואת לבב ירעה לאהבה את יי אלהיך בכל לבבך
ובכל נפשך למען חיה:

מה נאמר לפניך יושב מרום.

ומה נספר לפניך שוכן שחקים.

הלא כל הנסתרות והנגלות אתה יודע:

אתה יודע רזי עולם ותעלומות סתרי כל-חי:
אתה חופש כל-חרי בטן ובוחן כליות ולב:
אין דבר נעלם ממך ואין נסתר מגד עיניך:

ובכן יהי רצון מלפניך יי אלהינו ואלהי אבותינו.
שתסלח לנו על כל-הטאתינו. ותמחל לנו על כל-
עוונותינו. ותכפר לנו על כל-פשעינו:

AL HET: The multitude of our sins

We have sinned against You by hardening our hearts;

And we have sinned against You by speaking perversely.

We have sinned against You publicly and privately;

And we have sinned against You by corrupt speech.

We have sinned against You by evil thoughts;

And we have sinned against You by insincere confession.

We have sinned against You intentionally and unintentionally;

And we have sinned against You by desecrating Your name.

*For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.*

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

We have sinned against You by foolish talk;

And we have sinned against You knowingly and unknowingly.

We have sinned against You by bribery;

And we have sinned against You by slander.

We have sinned against You in eating and drinking;

And we have sinned against You by false pride.

*For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.*

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

We have sinned against You by wanton glances;

And we have sinned against You by effrontery.

We have sinned against You by perverting justice;

And we have sinned against You by envy.

We have sinned against You by being stubborn;

And we have sinned against You by talebearing.

We have sinned against You by causeless hatred;

And we have sinned against You by confusion of values.

*For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.*

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

על חטא שחטאנו לפניך באמוץ הלב.

ועל חטא שחטאנו לפניך בבטוי שפתים:

על חטא שחטאנו לפניך בגלוי ובסתר.

ועל חטא שחטאנו לפניך בדבור פה:

על חטא שחטאנו לפניך בהרהור הלב.

ועל חטא שחטאנו לפניך בודוי פה:

על חטא שחטאנו לפניך בזדון ובשגגה.

ועל חטא שחטאנו לפניך בחלול השם:

ועל כלם אלוה סליחות סלח לנו. מחל לנו. כפר לנו:

על חטא שחטאנו לפניך בטפשות פה.

ועל חטא שחטאנו לפניך ביוזעים ובלא יודעים:

על חטא שחטאנו לפניך בכפת שחד.

ועל חטא שחטאנו לפניך בלשון הרע:

על חטא שחטאנו לפניך במאכל ובמשתה.

ועל חטא שחטאנו לפניך בגזיזת גרון:

ועל כלם אלוה סליחות סלח לנו. מחל לנו. כפר לנו:

על חטא שחטאנו לפניך בשקור עין.

ועל חטא שחטאנו לפניך בעזות מצח:

על חטא שחטאנו לפניך בפלילות.

ועל חטא שחטאנו לפניך בצרות עין:

על חטא שחטאנו לפניך בקשיות ערף.

ועל חטא שחטאנו לפניך בקבילות:

על חטא שחטאנו לפניך בשנאת חנם.

ועל חטא שחטאנו לפניך בתמהון לבב: ועל כלם ...



Our physical characteristics may be determined by heredity, but our human stature, we fashion for ourselves.

Our environment determines the language we speak; but it is we who determine whether our words are cruel or gentle, cutting or comforting.

Passions, appetites, and instincts are part of our animal equipment; but whether they rule us or we rule them, we ourselves determine.

We are neither robots nor puppets; we are human beings, capable of choosing between right and wrong, and morally responsible for our deeds.

Because we are free to choose, we are capable of change. We can give new direction to our lives.

This is the liberating glory of T'shuvah! We can throw off the tyranny of debasing habits. We can conquer the greed which gnaws at us, the selfishness which shrinks us, the prejudice which enslaves us, the indifference which dehumanizes us.

We can reach great moral heights if we so choose—if we will it with all our hearts, with all our souls, and with all our might.

In this struggle for repentance, we are not alone. God is our ally. God, who calls us to T'shuvah, has given us the power to repent.

God helps us in our effort to refine our characters, to reshape our goals, to redirect our lives.

This is the meaning of Yom Kippur: responsibility for yesterday, opportunity for tomorrow, and choices to be made today!



For the sin of the hardened heart,

And for the sin of the talebearing lips;

For the sin of the lustful look,

And for the sin of the pious mask;

For the sin of enjoying violence,

And for the sin of polluting Your earth;

For the sin of debasing our speech,

And for the sin of degrading Your name;

For the sin of the yes that was no,

And for the sin of the promise unkept;

For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

For the sin of the covetous eye,

And for the sin of the haughty head;

For the sin of the insensitive soul,

And for the sin of the mocking voice;

For the sin of the clenched fist,

And for the sin of the deceitful smile;

For the sin of eating too much,

And for the sin of drinking too hard;

For the sin of not hearing the oppressed,

And for the sin of closing our eyes;

For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

Richard Levy (adapted)

AS GOD ANSWERED IN AGES PAST...

As God answered Abraham, our father, on Mount Moriah,
And his son, Isaac, when bound upon the altar,
So may God answer us!

As God answered Jacob in Beth El,
And Joseph unjustly imprisoned in Egypt,
So may God answer us!

As God answered our ancestors at the Sea,
And Moses in the wilderness of Horeb,
So may God answer us!

As God answered Aaron bearing an offering,
And Phinehas when he fought for the right,
So may God answer us!

As God answered Joshua in Gilgal,
And Samuel in Mizpah,
So may God answer us!

As God answered David and Solomon in Jerusalem,
Elijah on Mount Carmel, and Elisha in Jericho,
So may God answer us!

As God answered Jonah inside the fish,
And Hezekiah in his illness,
So may God answer us!

As God answered Hananiah, Mishael and Azariah,
Thrown into the fiery furnace,
So may God answer us!

As God answered Daniel in the lions' den,
And Mordecai and Esther in Shushan,
So may God answer us!

As God answered Ezra in exile,
And all the righteous, the faithful, and the upright,
So may God answer us!

מִי שְׁעָנָה לְאַבְרָהָם אָבִינוּ בְּהַר הַמִּזְבֵּחַ: הוּא יַעֲנֵנוּ:

מִי שֶׁעָנָה לִיצְחָק בְּנוֹ כְּשֶׁנֶּעְקַד עַל גֵּב הַמִּזְבֵּחַ הוּא יַעֲקֹב:

מִי שֶׁעָנָה לַיַּעֲקֹב בְּבֵית אֵל
הוּא יַעֲנֵנוּ:

מִי שֶׁעָנָה לְיוֹסֵף בְּבֵית הָאֱסוּרִים הוּא יַעֲקֹב:

מִי שֶׁעָנָה לְאַבוֹתֵינוּ עַל יָם סוּף:

מִי שֶׁעָנָה לַמֶּשֶׁה בְּחֹרֶב הוּא יַעֲנֶנּוּ:

מִי שֶׁעָנָה לְאַהֲרֹן בְּמַחֲתָה הוּא יַעֲנֶנּוּ:

מִי שֶׁעָנָה לְפִינָחָס בְּקוֹמוֹ מִתּוֹךְ הָעֵדָה הוּא יַעֲנֵנוּ:

הוא יַעֲנֵנוּ: מִי שֶׁעָנָה לַיהוָה בְּגִלְגָּל

מִי שֶׁעָנָה לְשִׁמּוֹאֵל בְּמִצְפָּה הוּא יַעֲנֵנוּ:

הוא יַעֲנֵנוּ: מִי שֶׁעָנָה לְדָוִד וּשְׁלֵמָה בְּנוֹ בִּירוּשָׁלַיִם

מִי שֶׁעָנָה לֹא לֵיהִו בְּהַר הַפָּרָמִל

הוא יעֲנֵנו: מִי שֶׁעָנָה לְאֵלֵי שָׁע בִּירְחוֹ

הוא יִעֲנֶנּוּ: מִי שֶׁעָנָה לַיהוָה בְּמַעַי הַדָּקָה

מִי שֶׁעָנָה לְחֻקָּהּוּ בַּחֲלִיּוֹ הוּא יַעֲנֶנּוּ:

מִי שֶׁעָנָה לַחֲנֻנְיָה מִיִּשְׂאֵל וְעִזְרָיָה בְּתוֹךְ

כִּבְשֵׁן הָאֵשׁ הוּא יַעֲנֵנוּ:

מִי שֶׁעָנָה לְדָנְיָאֵל בְּגֹב הָאֲרִיּוֹת הוּא יַעֲנֶנּוּ:

מִי שֶׁעָנָה לְמַרְדְּכַי וְאַסְתֵּר בְּשׁוֹשֵׁן הַבִּיָּרָה הוּא יַעֲקֹב:

הוא יִעֲנֵנו: מִי שֶׁעָנָה לְעֹרָא בְּנוֹלָה

מִי שֶׁעָזָה לְכַלֵּה צְדִיקִים וְהַחֲסִידִים וְהַתְּמִימִים

יהוה ישירים הוא יעננו:

AVINU MALKEYNU

Avinu Malkeynu, we have sinned before You.

Avinu Malkeynu, we have no Sovereign but You.

Avinu Malkeynu, help us to return to You fully repentant.

Avinu Malkeynu, grant us a good new year.

Avinu Malkeynu, send complete healing for our afflicted.

Avinu Malkeynu, frustrate the designs of our adversaries.

Avinu Malkeynu, remember us favorably.

Avinu Malkeynu, inscribe us in the book of goodness.

Avinu Malkeynu, inscribe us in the book of redemption.

Avinu Malkeynu, inscribe us in the book of sustenance.

Avinu Malkeynu, inscribe us in the book of merit.

Avinu Malkeynu, inscribe us in the book of forgiveness.

Avinu Malkeynu, hasten our deliverance.

Avinu Malkeynu, grant glory to Your people Israel.

Avinu Malkeynu, hear us, pity us, and spare us.

Avinu Malkeynu, accept our prayer with mercy and favor.

Avinu Malkeynu, have pity on us and on our children.

Avinu Malkeynu, act for those who went through fire
and water for the sanctification of Your name.

Avinu Malkeynu, act for Your sake if not for ours.

Avinu Malkeynu, graciously answer us,
although we are without merits;

Deal with us charitably and lovingly save us.

A Note on Avinu Malkeynu appears on page 886.

On Shabbat omit.

אָבִינוּ מַלְכֵנוּ הָטָאנוּ לְפָנֶיךָ:

אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה:

אָבִינוּ מַלְכֵנוּ הַחֲזִירְנוּ בַתְּשׁוּבָה שְׁלָמָה לְפָנֶיךָ:

אָבִינוּ מַלְכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:

אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלָמָה לְחֹלֵי עַמְּךָ:

אָבִינוּ מַלְכֵנוּ הַפֶּר עֲצַת אוֹיְבֵינוּ:

אָבִינוּ מַלְכֵנוּ זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ:

אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים:

אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר נְאֻלָּה וְיִשׁוּעָה:

אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר פְּרִיָּסָה וְכִלְכָּלָה:

אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר זְכוֹת:

אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה:

אָבִינוּ מַלְכֵנוּ הַצְמַח לָנוּ יִשׁוּעָה בְּקֶרֶב:

אָבִינוּ מַלְכֵנוּ הִרָם קֶרֶן יִשְׂרָאֵל עַמְּךָ:

אָבִינוּ מַלְכֵנוּ שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ:

אָבִינוּ מַלְכֵנוּ קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תַּפְּלָתֵנוּ:

אָבִינוּ מַלְכֵנוּ חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ:

אָבִינוּ מַלְכֵנוּ עֲשֵׂה לָמַעַן בָּאֵי בָּאֵשׁ וּבַמֵּיִם עַל קִדּוּשׁ שְׁמֶךָ:

אָבִינוּ מַלְכֵנוּ עֲשֵׂה לָמַעַנָּה אִם לֹא לְמַעַנָּנוּ:

אָבִינוּ מַלְכֵנוּ חַנּוּן וְעֲנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu mal-keynu, honey-nu va-aneynu, ki eyn banu ma-asim,
Asey imanu tz'dokah va-hesed, v'ho-shi-eynu.

The righteous live their faith



Pledging allegiance to God and to God's Law cannot suffice; professing unswerving faith in the truth and the right is not enough.

We must live our allegiance, and weave our faith into the pattern of all for which we strive.

Justice and love dare not remain mere iridescent dreams for the spirit to indulge in on Sabbaths and solemn days.

The Kingdom of God cannot be defended by those of mere passive faith, by those who are persuaded that God causes righteousness to triumph, regardless of what we do.

Only that faith which impels us to live in mutual helpfulness can enable us to overcome the deadly enemies of God and humanity.

God is a Lord of hosts. To be numbered among those hosts we must engage in unyielding struggle to make this world safe for all who want to be free and just and kind;

For only thus will the ancient vision be fulfilled:
"The impious, their power shall fail them,
If they who profess righteousness will live by their faith."

Mordecai M. Kaplan

Avinu Malkeynu, give us honesty and strength



Avinu Malkeynu, give us the honesty to call a sin a sin.

Avinu Malkeynu, help us to renounce the idols we worship.

Avinu Malkeynu, give us the strength to seek forgiveness.

Avinu Malkeynu, give us the understanding to grant forgiveness.

Avinu Malkeynu, keep us from being our own worst enemies.

Avinu Malkeynu, liberate us from the chains we forge for ourselves.

Avinu Malkeynu, keep us from surrendering our hopes.

Avinu Malkeynu, help us to use our strength to do Your work.

Avinu Malkeynu, free us from needless worry and useless anxiety.

Avinu Malkeynu, keep us mindful of the needs of all Your children.

Avinu Malkeynu, teach us to cherish the good we have abandoned.

Avinu Malkeynu, help us to abandon the evil we cherish.

Avinu Malkeynu, help us to love You with all our hearts.

Avinu Malkeynu, help us to seek You with all our souls.

Avinu Malkeynu, help us to serve You with all our might.

Avinu Malkeynu, help us in our quest for truth and beauty.

Avinu Malkeynu, teach us the joy of studying Torah.

Avinu Malkeynu, give us the strength to walk in its ways.

Avinu Malkeynu, show us the way to harmony and reconciliation.

Avinu Malkeynu, may our words and deeds proclaim That You are, truly, our Parent and Sovereign.

KADDISH SHALEM

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla l'eyla mi-kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

Tit-kabeyl tz'lot-hon uva-ut-hon d'hol yisrael
Kodam avuhon di vi-sh'ma-ya, v'imru amen.

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

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

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

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

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

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

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

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

Reader:

יתגדל ויתקדש שמה רבא. בעלמא די-ברא כרעותה.
ויתגדל מלכותה בחייו ובימינו ובחיי דכל-בית
ישראל בעגלא ובזמן קריב. ואמרו אמן:

Congregation and Reader:

יהא שמה רבא מברך לעלם ולעלמי עלמאי:

Reader:

יתברך וישתבח ויתפאר ויתרמם ויתנשא ויתהדר
ויתעלה ויתהלל שמה דקדשא. בריך הוא. לעלא
לעלא מכל-ברכתא ושירתא השבחיתא ונחמתא
דאמירן בעלמא. ואמרו אמן:

תתקבל צלותהון ובעותהון דכל-ישראל קדם
אבוהון די-בשמיא. ואמרו אמן:

יהא שלמא רבא מן שמיא וחיים עלינו ועל כל-
ישראל. ואמרו אמן:

עשה שלום במוקדיו הוא יעשה שלום עלינו ועל כל-
ישראל. ואמרו אמן:

Alenu

Let us now praise the Lord of all;
 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.
 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.
 The Lord is our God; there is no other.
 Truly, our sovereign Lord is incomparable.
 As it is written in the Torah:
 "This day accept, with mind and heart,
 That God is the Lord of heaven and earth;
 There is no other."

(Alenu continues on next page)

Among the themes which find majestic expression in the Alenu are thanksgiving for the unique religious heritage of the Jewish People, and confident hope for a world transformed, under the sovereignty of our Creator. When the realities of the world (or of our lives) discourage or distress us, the Alenu reminds us of our Vocation, calls upon us to reaffirm our Faith, and redirects our troubled thoughts toward a future of renewed hope.

(Reflections on Alenu, Ben Saul)

SHEH-HU NOTEH SHAMA-YIM

Sheh-hu noteh shama-yim v'yoseyd aretz,
 U-mo-shav y'karo ba-shama-yim mi-maal,
 U-sh'hinat uzo b'gov-hey m'romim.
 Hu Eloheynu eyn od,
 Emet mal-keynu efes zu-lato, ka-katuv b'torato,
 V'yada-ta ha-yom va-ha-shey-vota el l'va-veha
 Ki Adonai hu ha-Elohim
 Ba-shama-yim mi-maal v'al ha-aretz mi-tahat, eyn od.

Alenu

עלינו לשבח לאדון הכל
 לתת נדלה ליוצר בראשית.
 שלא עשנו כגוי הארצות
 ולא שמנו כמשפחות האדמה.
 שלא שם חלקנו בהם
 ונר לנו בכל-המונים:
 ואנחנו כורעים ומשתחיים ומודים
 לפני מלך מלכי המלכים
 הקדוש ברוך הוא.

שהוא נוטה שמים ויוסד ארץ ומושב יקרו בשמים ממעל
 ושכינת עוז בנבחי מרומים: הוא אלהינו אין עוד. אמת מלכנו
 אפס זולתו. ככתוב בתורתו. וידעת היום והשבת אל-לכבוד
 כי יי הוא האלהים בשמים ממעל ועל-הארץ מתחת. אין עוד:

In the Alenu, we reverently acclaim God as Creator of the universe; we affirm the distinctive character of our People and our Faith; and we pray, with hope, for the salvation of all God's children, looking beyond the idolatries which still abound.

Alenu is thus a quintessential Jewish prayer; for here the voices of the "universal" and the "particular" are joined, in a chorus of faith and hope.

Aleynu l'sha-bey-ah la-adon ha-kol,
 La-teyt g'dula l'yotzeyr b'reyshit.
 Sheh-lo asanu k'go-yey ha-aratzot,
 V'lo samanu k'mish-p'hot ha-adama.
 Sheh-lo sam hel-keynu ka-hem,
 V'gora-leynu k'hol hamonam.
 Va-anahnu kor-im u-mishta-havim u-modim,
 Lifney meleḥ malhey ha-m'lahim,
 Ha-kadosh baruh hu.

WE HOPE FOR THE DAY

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



A HERITAGE OF MEMORIES

May the memories which we cherish
And lovingly now recall
Inspire us so to live
That we too may bequeath
A heritage of precious memories
To those whom we shall leave behind.
In tribute to our departed
May we enrich the lives we touch.
May we share and preserve the faith
Which our mourners will now affirm,
As they rise to sanctify God's name
In the hallowed words of the Kaddish.

על־בן נקמה לך יי אלהינו לראות מהרה בתפארת
עוף להעביר גלולים מן הארץ והאלילים ברות
יברתון. לתקן עולם במלכות שדי. וכל־בני בשר יקראו
בשמה להפנות אליה כל־דשעי ארץ. יקירו וידעו כל־
יושבי תבל. כִּי־לך תכרע כל־ברך תשבע כל־לשון:
לפניך יי אלהינו יכרעו ויפולו. ולכבוד שמך יקר יתנו.
ויקבלו כלם את על מלכותך. ותמלך עליהם מהרה
לעולם ועד. כי המלכות שלך היא ולעולמי עד תמלך
בכבוד: בכתוב בתורתך. יי ימלך לעולם ועד:

ונאמר. והיה יי למלך על־כל־הארץ.
ביום ההוא יהיה יי אחד ושמו אחד:

V'ne-emar, v'ha-ya Adonai I'meleh al kol ha-aretz,
Ba-yom ha-hu yi-h'yeh Adonai ehad u-sh'mo ehad.

MOURNER'S KADDISH

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and mourners:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Mourners:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla l'eyla mi-kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

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

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

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

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

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

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

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

A meditation before the Kaddish

🕯 Eternal God, who remembers our deeds and our lives, we turn to You for solace and hope when we are bowed in grief.

As we recall with affection those who have been taken from our midst, we thank You for our years of love and companionship with them, and for the memories and the undying inspiration which they have left behind.

In solemn testimony to the unbroken faith which links the generations of the house of Israel, those who mourn now rise to sanctify Your name.

Mourners:

יְתַדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי־יִבְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעוֹלָא וּבּוֹמָן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
לְעָלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא
דְּאִמְרִין בְּעֻלְמָא. וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

PSALMS FOR THE PENITENTIAL SEASON

TRUST IN THE LORD—Psalm 27 (selected from the Hebrew)

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

Alternate Penitential Psalm—Psalm 130

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

(We reflect upon the twin themes of Divine Judgment and Divine Mercy, as the Psalmist calls upon us to put our hope and trust in the Lord.)

לְדוֹר. יי אֲוִרִי וַיִּשְׁעִי מִמִּי אִירָא יי מַעֲוֹ חַיִּי מִמִּי אֶפְחָד:
בְּקֶרֶב עָלֵי מְרָעִים לֹאכֹל אֶת־בִּשְׂרֵי צָרִי וְאִיבִי לִי הָמָּה
כְּשָׁלוּ וְנָפְלוּ: אִס־תַּחֲנֶנֶה עָלַי מַחֲנֶה לֹא־יִירָא לְבִי אִם־
תָּקוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בֹטֵחַ: אַחַת שְׁאֵלָתִי מֵאֵת יי
אוֹתָהּ אֲבַקֵּשׁ שִׁבְתִּי בְּבֵית־יי כְּלִימֵי חַיִּי לַחֲזוֹת בְּנִעֲמֵי־
וּלְבַקֵּר בְּהִיבָלוֹ: כִּי יִצְפְּנֵנִי בְּסֶכֶה בְּיוֹם רָעָה יִסְתַּיְרֵנִי
בְּסֶחֶר אֶהְלוּ בְּצוֹר יְרוּמָמִנִי: וְעַתָּה יְרוֹם רֹאשִׁי עַל־אִיבִי
סְבִיבוֹתַי וְאֹבָחָהּ בְּאֶהְלוּ זִבְחֵי חַרּוּעָה אֲשִׁירָה וְאֹמְרָה
לִי: שְׁמַע־יי קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנֵנִי: לֵךְ אָמַר לְבִי בִקְשׁוּ
פָנַי אֶת־פָּנֶיךָ יי אֲבַקֵּשׁ: אֶל־תִּסְתַּר פָּנֶיךָ מִמֶּנִּי אֶל־תֵּט
בְּאֶף עֲבָדְךָ עֲזָרְתִּי הִיָּית אֶל־תִּשְׁשֵׁנִי וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי
יִשְׁרָאֵל: כִּי־אֲבִי וְאֲמִי עֲזָבוּנִי וְיִי יֹאסֵפֵנִי: הוֹרֵנִי יי דֶּרֶכְךָ
וְנַחֲנִי בְּאֶרֶץ מִישׁוֹר לְמַעַן שַׁרְרִי: אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי כִּי
קָמַרְבִּי עַד־יִשְׁקַר וַיִּפַּח חֶמֶס: לֹלֵא הָאֲמָנָתִי לִרְאוֹת בְּטוֹב־
יי בְּאֶרֶץ חַיִּים: קוֹה אֶל־יי חֹזֵק וַיֹּאמֶץ לְבָבִי וְקוֹה אֶל־יי:

Alternate Penitential Psalm

מִמַּעַמְמָקִים קָרָאתִיךָ יי:
אֲדֹנָי שְׁמַעָה בְּקוֹלִי. תַּהֲיִינָה אֲזִנֶּיךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנֵי:
אִם עֲוֹנוֹת תִּשְׁמְרֶנָּה אֲדֹנָי מִי יַעֲמֵד:
כִּי־עֲמָךְ הִסְלִיחָה לְמַעַן תִּתְּנָה:
קוֹיָתִי יי קוֹתָה נַפְשִׁי וּלְדַבְּרוֹ הוֹחֵלָתִי:
נַפְשִׁי לֹא־דָנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:
יַחַל יִשְׂרָאֵל אֶל־יי כִּי־עַם־יי הַחֶסֶד וְהַרְבֵּה עֲמוֹ פְדוֹת:
וְהוּא יִפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

YIGDAL

Yigdal Elohim hai v'yish-tabah,
Nimtza v'eyn eyt el m'tzi-uto.

Ehad v'eyn yahid k'yi-hudo,
Ne-lam v'gam eyn sof l'ah-duto.

Eyn lo d'mut ha-guf v'eyno guf,
Lo na-aroh eylvav k'dushato.

Kadmon l'hol davar asher niv-ra,
Rishon v'eyn reyshit l'reyshito.

Hino adon olam v'hol notzar,
Yoreh g'dulato u-mal-huto.

She-fa n'vu-ato n'tano,
El an-shey s'gulato v'tif-arto.

Lo kam b'yisrael k'moshe od,
Navi u-mabit et t'munato.

Torat emet natan l'amo Eyl,
Al yad n'vi-o ne-eman beyto.

Lo yaha-lif ha-Eyl v'lo yamir dato,
L'olamim l'zulato.

Tzo-feh v'yo-dey-a s'ta-reynu,
Ma-bit l'sof davar b'kad-mato.

Gomeyl l'ish hesed k'mif-alo,
Noteyn l'rasha ra k'rish-ato.

Yish-lah l'keytz yamin m'shi-heynu,
Lifdot m'hakey keytz y'shu-ato.

Meytim y'ha-yeh Eyl b'rov hasdo,
Baruh adey ad sheym t'hilato.

1. God is Eternal; 2. God is One; 3. God is incorporeal; 4. God created the universe in time; 5. God alone is to be worshiped; 6. God revealed Divine truth to the prophets; 7. Moses was the greatest prophet; 8. The Torah is true; 9. The Torah is immutable; 10. God knows our thoughts and the future; 11. God rewards those who obey the Divine will and punishes those who transgress; 12. A Messiah will come; 13. God grants eternal life.

יגדל אלהים חי וישתבח נמצא ואין עת אל מציאותו:

אחד ואין יחיד ביחודו נעלם וגם אין סוף לאחרותו:

אין לו דמות הגוף ואינו גוף לא נערוך אליו קדשתו:

קדמון לכל דבר אשר נברא ראשון ואין ראשית לראשיתו:

הנו ארון עולם וכל-ינוצר יורה גדלותו ומלכותו:

שפע נבואתו נתנו אל אנשי סגלותו ותפארתו:

לא קם בישראל במשה עוד נביא ומביט את-תמונתו:

תורת אמת נתן לעמו אל על-יד נביאו נאמן ביתו:

לא יחליף האל ולא ימיר דתו לעולמים לזולתו:

צופה ויודע סתרינו מביט לסוף דבר בקדמתו:

גומל לאיש חסד כמפעלו גותן לרשע רע כרשעתו:

ישלח לקץ ימין משיחנו לפדות מחבי קץ ישועתו:

מתים יחיה אל ברב חסדו ברוך עד עדי עד שם תהלתו:

Yigdal, a poetic summary of the thirteen principles of faith as formulated by Moses Maimonides in his Commentary on the Mishnah (Sanhedrin 10:1), is believed to have been written by Daniel ben Judah, a fourteenth-century Italian poet.

ADON OLAM

The Eternal Lord 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 the Lord in fearless calm.

Ismael Zangwill (adapted by Adina N. Samuelson)

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ	בְּטֶרֶם כָּל יִצְרִי נִבְרָא:
לֵעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל	אֲזִי מָלַךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי בְּכָלוֹת הַכֹּל	לְבָדּוֹ יִמְלֹךְ נֹרָא:
וְהוּא הָיָה וְהוּא הֵנָּה	וְהוּא יְהִיָּה בְּתַפְאֲרָה:
וְהוּא אֶחָד וְאֵין שְׁנֵי	לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:
בְּלִי רֵאשִׁית בְּלִי תְּכָלִית	וְלוֹ הָעֵז וְהַמְשָׁרָה:
וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי	וְצוּר חֲבֵלֵי בְּעַת צָרָה:
וְהוּא נָסִי וּמְנוֹס לִי	מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא:
בְּיָדּוֹ אֶפְקִיד רוּחִי	בְּעַת אִישָׁן וְאַעֲרִירָה:
וְעַם רוּחִי גִּוְיָתִי	יְיָ לִי וְלֹא אֵירָא:

Adon olam asher malah, b'terem kol y'tzir niv-ra.
L'eyt na-asa v'heftzo kol, azai meleh sh'mo nikra.
V'aharey kih-lot ha-kol, l'vado yim-loh nora.
V'hu ha-ya v'hu ho-veh, v'hu yi-h'yeh b'tif-ara.
V'hu ehad v'eyn shey-ni, l'ham-shil lo l'ha-h-bira.
B'li reyshit b'li tahlit, v'lo ha-oz v'ha-misra.
V'hu Eyli v'hai go-ali, v'tzur hevli b'eyt tzara.
V'hu nisi u-manos li, m'nat kosi b'yom ekra.
B'yado afkid ruhi, b'eyt ishan v'a-ira.
V'im ruhi g'vi-yati, Adonai li v'lo ira.

A Yom Kippur prayer



On this night of atonement, we pray,
Sustain us and strengthen us.

Keep us mindful of the meaning of the prayers we utter;
Make us sensitive to the purposes of the fast we have begun.

Keep us hungry for truth,
And give us the will to seek it.

Keep us hungry for justice,
And give us the courage to pursue it.

Keep us hungry for peace,
And give us the strength to work for it.

Keep us hungry for righteousness,
And give us the determination to live it.

Keep us hungry for love,
And give us the understanding to earn it.

Keep us hungry for reconciliation,
And give us the wisdom to obtain it.

Keep us hungry for Your forgiveness,
And give us the humility to ask for it.

On this night of atonement, O God,
Sustain us and strengthen us.

Draw us closer



Eternal God, in whose name we have gathered, lift our thoughts that we may renew our minds; and lead us beside the still waters so that we may restore our souls.

We thank You, O Lord, for our hallowed memories and for our abiding hopes.

Help us to show that we are Your children by giving ourselves faithfully to Your tasks.

Help us to convert our convictions into conduct and our commitments into deeds.

Help us to narrow the gap between our principles and our practices, between our aspirations and our actions.

Keep us from blaming others for our own faults; help us to heal the wounds we have thoughtlessly inflicted.

Help us to face defeat with courage and to carry success with humility.

Keep us from the pride that blinds the mind and from the anger that locks the heart.

Make us loyal to our convictions in the face of falsehood; but help us to speak the truth in love.

On this sacred night, draw us closer to Your teachings, closer to our people, and closer to You.

Amen.



SHAḤARIT / MORNING SERVICE

ROSH HASHANAH AND YOM KIPPUR

שַׁחֲרִית
לְרֹאשׁ
הַשָּׁנָה
וּלְיוֹם
כְּפֹר

MA TOVU

How goodly are your dwellings, O Jacob,
Your sanctuaries, O Israel!

Thanks to Your abundant kindness, O Lord,
I am able to enter Your house,

To bow down before You in reverence
In this sacred place of worship.

Lord, I love to be in Your house,
The sanctuary dedicated to Your glory.

Here I worship in Your presence,
O Lord, my Maker.

In kindness, Lord, answer my prayer;
Mercifully, grant me Your abiding help.

Biblical verses

THE PRAYERFUL MOOD



Eternal Spirit,
God of the heavens above
And of the earth below,
God of drifting clouds
And of leaping, laughing streams,
Hear my prayer.

As every river is conceived by clouds,
And every stream begins in rain,
So may my every thought come from above—
And my every purpose have its origin in You.

Harold E. Kohn

מִהֲטוֹב אֹהֶלְיָךְ יַעֲקֹב. מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

וְאֲנִי בְּרֹב חֶסֶדְךָ אָבוֹא בֵּיתְךָ.

אֲשַׁתְּחֶנָּה אֶל־הַיֵּכָל קֹדֶשְׁךָ בִּירְאָתְךָ:

יְיָ אֶהְבֵּתִי מְעוֹן בֵּיתְךָ. וּמָקוֹם מִשְׁכַּן כְּבוֹדְךָ:

וְאֲנִי אֲשַׁתְּחֶנָּה וְאֶכְרַעַה. אֲבָרְכָה לִפְנֵי־יְיָ עֹשִׂי:

וְאֲנִי תַפְלִיחֶיךָ יְיָ עַת רְצוֹן

אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

Ma tovu oha-leha yaakov,
Mish-k'no-teha yisrael.
Va-ani b'rov has-d'ha, avo vey-teha,
Eshta-ha-veh el heyhal kod-sh'ha b'yira-teha.
Adonai ahavti m'on bey-teha,
U-m'kom mishkan k'vo-deha.
Va-ani eshta-ha-veh v'ehra-a,
Ev-r'ha lifney Adonai osi.
Va-ani t'filati l'ha Adonai eyt ratzon,
Elohim b'rov has-deha, aneyni be-emet yish-eha.

THE TALLIT: A reminder of the Mitzvot

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

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

Psalms 104:1-2

On putting on the Tallit:

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

How precious is Your lovingkindness, O God!
We take shelter under Your wings.

We feast on the abundance found in Your house;
You give us drink from the river of Your delight.

For with You is the fountain of life;
By Your light do we see light.

Grant Your lovingkindness to those who love You,
And Your righteousness to the upright in heart.

Psalms 36:8-11

PREPARATION FOR PRAYER



The Tzanzer Rebbe was asked by one of his disciples:
"What does the Rebbe do before praying?"

The Rebbe replied: "I pray that I may have the ability to pray!"

Before putting on the Tallit:

הֲנִי מְתַעֲטֵף / מְתַעֲטֶפֶת בְּטָלִית שֶׁל צִיצִת
כְּדִי לְקַיֵּם מִצְוַת בּוֹרְאִי. כְּכָתוּב בַּתּוֹרָה.
וַעֲשׂוּ לָהֶם צִיצִת עַל-כִּנְפֵי בְּגָדֵיהֶם לְדֵרֹתָם:

בְּרַכֵּי נַפְשִׁי אֱתֵינִי.
יְיָ אֱלֹהֵי גְדֻלַּת מָאֹד. הוֹד וְהָדָר לְבִשְׁתְּךָ:
עֲטָה-אֹזֶר בְּשִׁלְמָה. נוֹטָה שָׁמַיִם בִּירֵעָה:

On putting on the Tallit:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִת:

מִהֲיִקָּר חֲסִדְךָ אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יַחֲסִיוּ:

יְרוּיִן מִדֶּשֶׁן בֵּיתְךָ וְנַחַל עֲדָנֶיךָ תִּשְׁקֶם:

כִּי־עֲמִיךָ מְקוֹר חַיִּים בְּאֹרֶךְ נְרָאָה-אֹזֶר:

מִשָּׁךְ חֲסִדְךָ לִידְעֶיךָ וְצִדְקָתְךָ לִישְׂרֵי-לֵב:

THE GOAL OF PRAYER



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

(Joseph Albo)

GRATITUDE FOR OUR WONDROUS BODY

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

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

Talmud, Berakhot 60b

GRATITUDE FOR THE GIFT OF THE SOUL

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

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

Talmud, Berakhot 60b

ברוך אתה יי אלהינו מלך העולם אשר קדשנו
במצותיו וצונו על נטילת ידים:

ברוך אתה יי אלהינו מלך העולם אשר יצר את
האדם בחכמה וברא בו נקבים ונקבים חלולים חלולים.
גלוי וידוע לפני כסא כבודך שאם יפתח אחד מהם או
יסתם אחד מהם אי אפשר להתקיים ולעמוד לפניך.
ברוך אתה יי רופא כל-בשר ומפליא לעשות:

אלהי. נשמה שנתת בי טהורה היא. אתה בראתה אתה
יצרתה אתה נפחתה בי ואתה משמרה בקרבי. ואתה
עתיד לפלה ממני ולהחזירה בי לעתיד לבא: כל-זמן
שהנשמה בקרבי מודה אני לפניך יי אלהי ואלהי אבותי
רבון כל-המעשים אדון כל-הנשמות: ברוך אתה יי
המחזיר נשמות לפגרים מתים:

MORNING BLESSINGS OF THANKSGIVING

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

For bestowing the power to distinguish
between day and night;

For creating us in Your image;

For giving us freedom;

For making us Jews;

For giving us the capacity to see;

For clothing the naked;

For releasing the oppressed;

For raising up those who are bowed down;

For sustaining the universe;


For providing for our daily needs;

For giving us guidance for life's path;

For endowing our people with courage;

For crowning our people with glory;

For giving strength to those who are weary.

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

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

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

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

MORNING BLESSINGS

ברוך אתה יי אלהינו מלך העולם
אשר נתן לשכוי בינה להבחין בין יום ובין לילה:

ברוך אתה יי אלהינו מלך העולם שעשני בצלמו:

ברוך אתה יי אלהינו מלך העולם שעשני בן/בת חורין:

ברוך אתה יי אלהינו מלך העולם שעשני ישראל:

ברוך אתה יי אלהינו מלך העולם פוקח עורים:

ברוך אתה יי אלהינו מלך העולם מלביש ערמית:

ברוך אתה יי אלהינו מלך העולם מתיר אסורים:

ברוך אתה יי אלהינו מלך העולם זוקף כפופים:

ברוך אתה יי אלהינו מלך העולם רוקע הארץ על המים:

ברוך אתה יי אלהינו מלך העולם שעשה לי כלצרכי:

ברוך אתה יי אלהינו מלך העולם אשר הכין מצעדינגבר:

ברוך אתה יי אלהינו מלך העולם אוזר ישראל בגבורה:

ברוך אתה יי אלהינו מלך העולם עוזר ישראל בחפארה:

ברוך אתה יי אלהינו מלך העולם הנותן ליער כח:

THANKSGIVING WILL NOT CEASE



In the time to come all other Temple sacrifices will cease, but the Sacrifice of Thanksgiving will not cease. All other prayers will cease, but prayers of thanksgiving will not cease. (Leviticus Rabbah 9:7)

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

We give thanks to You, O Lord, because we are able to give thanks!

TO AWAKEN TO A DAY OF LOVINGKINDNESS

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

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

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

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

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

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

Talmud, Berakhot 60b

IN TRUTH AND HUMILITY

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

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

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

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

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

ברוך אתה יי אלהינו מלך העולם
המעביר שנה מעיני ותנומה מעפעפי:
יהי רצון מלפניך יי אלהינו ואלהי אבותינו
שתרגילנו בתורתך ודבקנו במצותיך.
ואל תביאנו לא לידי חטא ולא לידי עברה ועון
ולא לידי נסיון ולא לידי בזיון.
ואל תשלט בנו יצר הרע
והרחיקנו מאדם רע ומחבר רע.
ודבקנו ביצר הטוב ובמעשים טובים.
וכוף את יצרנו להשתעבד לך.
ותננו היום ובכל יום לחן ולחסד ולרחמים
בעיניך ובעיני כל רואינו
ותגמלנו חסדים טובים.
ברוך אתה יי גומל חסדים טובים לעמו ישראל:

לעולם יהא אדם ירא שמים בסתר ובגלוי.
ומודה על האמת. ודובר אמת בלבבו. וישכם ויאמר.

רבון כל העולמות. לא על צדקותינו אנחנו מפילים
מתנגנינו לפניך כי על רחמיך הרבים: מה אנו. מה חינו.
מה חסדנו. מה צדקנו. מה ישענו. מה יצחקנו. מה גבורתנו.
מה נאמר לפניך יי אלהינו ואלהי אבותינו. הלא כל-
הגבורים כאין לפניך ואנשי השם כלא היו. וחכמים כבלי
מדע ונבונים כבלי השכל. כי רב מעשיהם תהו וימי
חייהם הבל לפניך. ומותר האדם מן הבהמה אין כי הכל
הבל:

THE COVENANT: Our privilege and duty

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

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

IN JOYOUS THANKSGIVING

Ashreynu!

How fortunate are we!

How good is our portion!

How pleasant our lot!

How beautiful our heritage!

How fortunate are we that twice each day,
morning and evening, we can declare:

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

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

O eternal God before creation and since creation, Lord of this world and the world to come, reveal Your holiness through those who sanctify You. Reveal Your holiness throughout the world. Uplift us and exalt us through Your deliverance. Praised are You, O Lord! You reveal Your holiness before all.

אָבֵל אֲנַחְנוּ עִמָּךְ בְּנֵי בְרִיתְךָ. בְּנֵי אַבְרָהָם אֱהָבְךָ
שֶׁנִּשְׁבַּעְתָּ לוֹ בְּהַר מוֹרְיָה. זָרַע יִצְחָק יְחִידוֹ שֶׁנֶּעֱקַד עַל גֵּב
הַמִּזְבֵּחַ. עַדֹת יַעֲקֹב בְּנֵךְ בְּכוֹרְךָ שֶׁמֵּאַהֲבָתְךָ שְׁאַהֲבָתְךָ אֹתוֹ
וּמִשְׁמַחְתְּךָ שֶׁשִּׂמַּחְתָּ בּוֹ קָרָאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל וַיִּשְׂרוּן:

לְפִיכָךְ אֲנַחְנוּ חַיִּים לְהוֹדוֹת לָךְ וּלְשַׁבַּחְךָ וּלְפָאֲרְךָ
וּלְבָרְךָ וּלְקַדֵּשׁ וּלְתַת שִׁבְחַ וְהוֹדְיָה לְשִׁמְךָ:

אֲשֶׁרֵינוּ מֵהַטּוֹב חֲלָקֵנוּ

וּמֵהַנָּעִים גּוֹרְלֵנוּ וּמֵהַיִּפָּה יִרְשָׁתֵנוּ.

אֲשֶׁרֵינוּ. שֶׁאֲנַחְנוּ מְשֻׁבָּחִים וּמְעֲרִיבִים עָרֵב וְבֹקֵר

וְאוֹמְרִים פַּעַמִּים בְּכָל־יוֹם.

שִׁמְעַיִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד:

אֱתָהּ הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם. אֱתָהּ הוּא מְשֻׁבָּרָא
הָעוֹלָם. אֱתָהּ הוּא בְּעוֹלָם הַזֶּה וְאֱתָהּ הוּא לְעוֹלָם הַבָּא:
קֹדֶשׁ אֶת־שִׁמְךָ עַל מְקוֹדֵשֵׁי שִׁמְךָ וְקֹדֶשׁ אֶת־שִׁמְךָ בְּעֶלְמְךָ.
וּבִישׁוּעָתְךָ תָּרִים וְתִגְבִּיֶה קִרְגָּנוּ. בְּרוּךְ אֱתָהּ יְיָ מְקֹדֶשׁ אֶת־
שִׁמְךָ בְּרַבִּים:

A HERITAGE OF TORAH STUDY

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

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

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

(Talmud, Berakhot 11b)

TANAKH (Bible)

May the Lord bless you and protect you.

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

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

(Numbers 6:24-26)

MISHNAH

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

(Mishnah, Peah 1:1)

TALMUD

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

(Talmud, Shabbat 127a)

(A passage from an additional classical Jewish text may be read here.)

ברוך אתה יי אלהינו מלך העולם אשר קדשנו
במצותיו וצונו לעסוק בדברי תורה:

והערבנא יי אלהינו אתדברי תורתך בפנינו ובפי
עמך בית ישראל. ונהיה אנחנו וצאצאינו וצאצאי עמך
בית ישראל כלנו יודעי שמך ולומדי תורתך לשמה.
ברוך אתה יי המלמד תורה לעמו ישראל:

ברוך אתה יי אלהינו מלך העולם אשר בחר-בנו
מכל-העמים ונתת לנו את-תורתך. ברוך אתה יי נותן
התורה:

יברכך יי וישמרך:

יאר יי פניו אליך ויחנך:

ישא יי פניו אליך וישם לך שלום:

אלו דברים שאין להם שעור. הפאה והבכורים
והראיון וגמילות חסדים ותלמוד תורה:

אלו דברים שאדם אוכל פרותיהם בעולם הזה
והקרו קיימת לו לעולם הבא. ואלו הן. כבוד אב ואם
וגמילות חסדים והשקמת בית המדרש שחרית וערבית
והכנסת אורחים ובקור חולים והכנסת כלה ולוית המט
ועיון תפלה והבאת שלום בין אדם לחברו. ותלמוד
תורה כנגד כלם:

(A passage from an additional classical Jewish text may be read here.)

Mourners:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וְיִמְלִיד מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיִּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיד הוּא. לְעָלְמָא
לְעָלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאִמְרִין בְּעָלְמָא. וְאָמְרוּ אָמֵן:

*עַל יִשְׂרָאֵל וְעַל רַבָּנָן. וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל־
תַּלְמִידֵי תַלְמִידֵיהוֹן. וְעַל כָּל־מָאן דְּעָסְקִין בְּאִוְרֵיתָא.
דִּי בְּאַתְרָא הִדִּין וְדִי בְּכָל אֲמַר וְאֲמַר. יְהֵא לְהוֹן וּלְכוֹן
שְׁלָמָא רַבָּא. חָנָא וְחֻסְדָּא וְרַחֲמִין. וְחַיִּין אֲרִיכִין. וּמְזֻנָּא
רוּחִין. וּפְרָקְנָא מִדְּקָדָם אַבְוֵהוֹן דִּי־בְשִׁמְיָא וְאַרְעָא.
וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

"SHIR SHEL YOM," page 882.

*A special prayer for the well-being of those who study and teach Torah.

A SINGLE PERSON WAS CREATED

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

Mishnah, Sanhedrin 4:5

On Yom Kippur:

REPENTANCE

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

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

Mishnah, Yoma 8:9

PSALMS FOR THE PENITENTIAL SEASON

TRUST IN THE LORD—Psalm 27 (selected from the Hebrew)

The Lord is my light and my help; whom shall I fear?
The Lord is the strength of my life; whom shall I dread?
Should an army be arrayed against me, I would not fear.
Should war beset me, still would I be confident.

One thing I ask of the Lord, for this do I yearn:
That I may dwell in the house of the Lord all my life,
To feel the goodness of the Lord in the Lord's sanctuary.

On the day of trouble God will shield me,
Lifting me to safety; my head will be high above my foes.
In God's Tabernacle I will bring offerings of jubilation,
With chanting and joyous singing.

O Lord, hear my voice when I call;
Be gracious to me and answer me.

O Lord, I truly seek You. Do not hide Yourself from me;
Turn not in anger from Your servant.

You have always been my help;
Do not forsake me, O God, my Deliverer.

Teach me Your way, O Lord; lead me on a straight path.
Deliver me not to the will of my enemies.

Trust in the Lord and be strong;
Take courage and hope in the Lord.

Alternate Penitential Psalm—Psalm 130

Out of the depths I call to You, O Lord.
Hear my cry, O Lord; be attentive to my plea.

If You kept account of all sins,
O Lord, who could survive?

But with You there is forgiveness;
Therefore we revere You.

With all my being I wait for the Lord,
Whose word I await with hope.

My soul yearns for the Lord
More anxiously than watchmen yearn for the dawn.

O Israel, put your hope in the Lord,
For the Lord is abundantly kind.

Great is the saving power of the Lord,
Who will redeem our people from all their iniquities.

(We reflect upon the twin themes of Divine Judgment and Divine Mercy, as the Psalmist calls upon us to put our hope and trust in the Lord.)

לְדוֹד. יְיָ אֱלֹהֵי וְיִשְׁעֵי מִמִּי אֵיכָרָא יְיָ מִעוֹז חַיִּי מִמִּי אֶפְחָד:
בְּקֶרֶב עָלֵי מְרָעִים לֶאֱכֹל אֶת־בִּשְׂרֵי צָרִי וְאֵיבֵי לִי הִמָּה
כְּשֶׁלּוֹ וְנִפְלּוֹ: אִם־תַּחֲנֶנֶה עָלֵי מַחֲנֶה לֹא־יִירָא לְבִי אִם־
תָּקוּם עָלֵי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח: אַחַת שְׁאֵלְתִּי מֵאֵת יְיָ
אוֹתָהּ אֲבַקֵּשׁ שְׁבִתִּי בְּבֵית־יְיָ כְּלַיְמִי חַיִּי לַחַיּוֹת בְּנִעַם־יְיָ
וּלְבִקֵּר בְּהִיכְלּוֹ: כִּי יִצְפְּנִי בְּסֶכֶה בְּיוֹם רָעָה יִסְתִּירֵנִי
בְּסֶתֶר אֶהְלֹו בְּצוּר יְרוּמָמִנִי: וְעַתָּה יְרוּם רֹאשִׁי עַל־אֵיבֵי
סְבִיבוֹתַי וְאֲזַבְּחָהּ בְּאֶהְלֹו וּבְחֵי תְרוּעָה אֲשִׁירָה וְאֲזַמְּרָה
לִי: שְׁמַע־יְיָ קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנִנִי: לֵךְ אָמַר לְבִי בְּקִשׁוֹ
פָּנֵי אֶת־פָּנֶיךָ יְיָ אֲבַקֵּשׁ: אֶל־תִּסְתַּר פָּנֶיךָ מִמֶּנִּי אֶל־תִּמָּט
בְּאַף עֲבָדְךָ עֲזַרְתִּי הָיִיתִי אֶל־תִּטְשֵׁנִי וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי
יִשְׁרָאֵל: כִּי־אָבִי וְאֲמִי עֲזָבוּנִי וְיְיָ יִאֲסֹפֵנִי: הוֹרֵנִי יְיָ דֶּרֶכְךָ
וְנַחֲנִי בְּאֶרֶחַ מִישׁוֹר לְמַעַן שְׂרָרִי: אֶל־תִּתְּנֵנִי בְּנַפְשׁ צָרִי כִּי
קָמַרְבִּי עֲדִי־שָׁקֶר וַיִּפַּח חֶמְס: לוֹלֵא הָאֲמָנֹתִי לִרְאוֹת בְּטוֹב־
יְיָ בְּאֶרֶץ חַיִּים: קוֹה אֶל־יְיָ חֹזֵק וַיֵּאֱמֶן לִבָּהּ וְקוֹה אֶל־יְיָ:

Alternate Penitential Psalm

מִמַּעַמְקִים קָרָאתִיךָ יְיָ:

אֲדָנִי שְׁמָעָה בְּקוֹלִי. תַּהֲיִינָה אַזְנוֹיֶךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנֵי:

אִם עֲזוֹנוֹת תִּשְׁמָרֶינָה אֲדָנִי מִי יַעֲמֹד:

כִּי־עָמַד הַסְּלִיחָה לְמַעַן תִּגְרָא:

קוֹיִתִּי יְיָ קוֹתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹא־דָנִי מִשְׁמָרִים לְבָקֶר שְׁמָרִים לְבָקֶר:

יַחַל יִשְׂרָאֵל אֶל־יְיָ. כִּי־עַם־יְיָ הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְּדוֹת:

וְהוּא יִפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

FROM DESPAIR TO REJOICING—Psalm 30

A Song at the Dedication of the House. A Psalm of David.

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

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

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

God's anger lasts but a moment;
God's favor is for a lifetime.

Weeping may linger for the night,
But joy accompanies the dawn.

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

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

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

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

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

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

You turned my mourning into dancing;
You changed my sackcloth for robes of joy,
So that I may praise You and never be silent.
Lord my God, I shall praise You forever!

REFLECTION ON PSALM 30

❖ Severe illness and the threat of imminent death confronted the author of this Psalm with the reality of human frailty. After a long night of prayer and weeping, came the dawn of healing and joy.

Now gratefully aware of the blessings of health and life, which previously were taken for granted, the Psalmist vows to praise God forever.

Our recitation of this Psalm is a daily re-affirmation of faith in God's healing power.

Mizmor Shir Hanukkat Habayit—Psalm 30

מזמור שיר־הנִּכְנֻת הַבַּיִת לְדָוִד:

אֲרוּמָמָךְ יְיָ כִּי דִלִּיתָנִי וְלֹא־שִׂמְחָה אוֹיְבֵי לִי:

יְיָ אֱלֹהֵי שְׁנַעַתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי:

יְיָ הֵעֲלִיתָ מִן־שְׂאוֹל נַפְשִׁי חַיִּיתִנִּי מִיָּרֵד־יָבוֹר:

זָמְרוּ לִי חֲסִידֶיךָ וְהוֹדוּ לְזִכְרֶךָ קִדְשׁוֹ:

כִּי רָנַע בְּאַפּוֹ חַיִּים בְּרָצוֹנוֹ

בְּעָרֵב יָלִין בְּכִי וּלְבָקֶר רָנָה:

וְאַנִּי אֲמַרְתִּי בְּשִׁלּוֹי בְּל־אֲמוּט לְעוֹלָם:

יְיָ בְּרָצוֹנֶךָ הֵעֲמַדְתָּה לְהִרְרִי עֵץ

הַסִּתְרָת פָּנֶיךָ הָיִיתִי נִבְהָל:

אֵלֶיךָ יְיָ אֶקְרָא וְאֶל־אֲדָרְנִי אֶתְחַנֵּן:

מִהִבְצַע בְּדָמִי בְּרִדְתִּי אֶל שַׁחַת

הַיּוֹדֵךְ עֶפֶר הַגִּיד אֶמְתָּךְ:

שְׁמַע־יְיָ וְחַנּוּנִי יְיָ הִגִּיד־עוֹזֶר לִי:

הַפִּכְתָּ מִסִּפְדִּי לְמַחֹל לִי פָתַחְתָּ שִׁקִּי וַתֹּאזְנֵנִי שְׂמִיחָה:

לְמַעַן יִזְמְרָךְ בָּבוֹד וְלֹא יָדָם יְיָ אֱלֹהֵי לְעוֹלָם אֲוִרָךְ:

BEYOND DESPAIR

❖ When calamity comes—a business or professional failure, a painful illness, a consuming disease, a broken limb, a broken heart—the dark mantle of melancholy casts its pall over us and we are enveloped by clouds of meaninglessness and bitterness and foreboding. . . .

At times of death and failure and despair, when we can turn to no one else (for no one else seems to understand, or to care, or to truly listen) we can turn to God in prayer.

(Samuel H. Dresner)

MOURNER'S KADDISH

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and mourners:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Mourners:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla l'eyla mi-kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

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

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

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

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

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

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

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

Mourners:

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Mourners:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
לְעָלְמָא מְכָל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְאָמְרִין בְּעָלְמָא. וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

For an alternate P'sukey D'zimra service, continue on page 114.

THE KADDISH

The Kaddish is not a prayer for the dead, but a mandate to the living. It bids us rise above our sorrow, and fixes our view upon the welfare of humanity. It lifts our hope and directs our vision to a day when all shall at last inhabit the earth as children of the one God, when justice shall reign supreme, in peace. (Richard C. Hertz)

BARUH SHEH-AMAR: Praise to the Source of all being

Praised is the One whose word brought the world into being;
to whom praise is due.

Praised is the Author of all creation.

Praised is the One who fulfills Divine promises.

Praised is the One who carries out Divine decrees.

Praised is the One who has compassion on the world.

Praised is the One who has compassion on all creatures.

Praised is the One who rewards those who are truly reverent.

Praised is the One who abides for all eternity.

Praised is the One who redeems and saves.

Praised be God's holy name.

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

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

You alone are the life of the universe;
You are the Sovereign, whose great name
Is to be eternally glorified.

Praised are You, O Lord,
Sovereign adored with praises.

ברוך שְׁאָמַר וְהָיָה הָעוֹלָם.

ברוך הוא:

ברוך עוֹשֶׂה בְּרָאשִׁית:

ברוך אוֹמֵר וְעוֹשֶׂה:

ברוך גּוֹזֵר וּמְקַיֵּם:

ברוך מְרַחֵם עַל הָאָרֶץ:

ברוך מְרַחֵם עַל הַבְּרִיּוֹת:

ברוך מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו:

ברוך חֵי לְעַד וּמְקִים לְנֶצַח:

ברוך פּוֹדֶה וּמַצִּיל.

ברוך שְׁמוֹ:

ברוך אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הָאֵב
הַרְחֵמֵן הַמְהִלֵּל בְּפִי עַמּוֹ. מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן
חַסִּידָיו וְעַבְדָּיו. וּבִשְׁירֵי דָוִד עַבְדְּךָ נִהְלָלְךָ יי אֱלֹהֵינוּ.
בְּשִׁבְחוֹת וּבִזְמִירוֹת נִגְדְּלְךָ וְנִשְׁבַּחְךָ וְנִפְאֶרְךָ וְנִזְכִּיר
שְׁמֶךָ וְנִמְלִיכְךָ מִלְּכֵנוּ אֱלֹהֵינוּ יְחִיד חֵי הָעוֹלָמִים. מֶלֶךְ
מְשַׁבַּח וּמְפָאֵר עַד־יְעַד שְׁמוֹ הַגָּדוֹל. בְּרוּךְ אַתָּה יי מֶלֶךְ
מְהִלֵּל בְּתִשְׁבָּחוֹת:

A PSALM OF DAVID

The heavens declare the glory of God,
The sky proclaims God's handiwork.

*Day after day the word is uttered;
Night after night the knowledge is revealed.*

There is no speech, there are no words,
Yet their voice resounds to the very ends of the world.

*In the heavens, God has pitched a tent for the sun,
Which goes forth like a bridegroom from his chamber,
Like an athlete rejoicing to run the course.*

It sets out from one end of the sky,
And completes its circuit at the other end;
Nothing is hidden from its warmth.

*The teaching of the Lord is perfect, reviving the spirit;
The testimony of the Lord is trustworthy,
Teaching wisdom to the simple.*

The precepts of the Lord are just, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes.

*Reverence for the Lord is pure, enduring forever.
Judgments of the Lord are true; they are altogether just.*

They are more precious than gold, even purest gold,
They are sweeter than honey, even drops of the honeycomb.

*Your servant also strives to observe them,
For great is the reward in keeping them.*

Yet who can discern one's own errors?
Hold me guiltless, O Lord, for unwitting sins.

*Also keep me from willful sins;
May they have no control over me.*

Then shall I be blameless,
Clear of all transgressions.

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

Psalm 19

למנצח מזמור לדוד:

השמים מספרים כבוד-אל ומעשה ידיו מגיד הרכיע:

יום ליום יביע אמר ולילה ללילה יחוד-דעת:

אין-אמר ואין דברים בלי נשמע קולם:

בכל-הארץ יצא קום ובקצה תבל מליהם:

לשמש שם אהל בהם:

והוא כחתן יצא מחפתו ישיש כגבור לרוץ ארח:

מקצה השמים מוצאו ותקופתו על-קצותם:

ואין נסתר מחמתו:

תורת יי תמימה משיבת נפש

עדות יי נאמנה מחכימת פתי:

פקודי יי ישרים משמח-לב

מצות יי ברה מאירת עינים:

יראת יי טהורה עומדת לעד

משפטי יי אמת צדקו יחדו:

הנחמדים מזהב ומפז רב. ומחוקים מדבש ונפת צופים:

גם-עבדך נזהר בהם בשמרם עקב רב:

שגיאות מייבין מנסתרות נקני:

גם מזדים חשך עבדך אלי-משלרבי

אז איתם ונקיתי מפשע רב:

יהיו לרצון אמרי-פי והגיון לבי לפניך

יי צורי וגאלי:

I praise the Lord at all times;
God's acclaim is continually on my lips.

Exalt the Lord with me,
And let us extol the Lord together.

I sought the Lord, who answered me,
Saving me from all that I feared.

Discover the goodness of the Lord;
Happy are those who take shelter with God.

Come, children, listen to me;
I will teach you reverence of the Lord.

Who is the person who delights in life
And loves a long life of goodness?

Keep your tongue from evil,
And your lips from speaking falsehood.


Depart from evil and do good;
Seek peace and pursue it.

The Lord is near to the broken-hearted,
And helps those who are crushed in spirit.


The Lord redeems the lives of the faithful,
And those who trust in God shall not feel forsaken.

Psalm 34—selected from the Hebrew

"DEPART FROM EVIL AND DO GOOD"

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

"SEEK PEACE AND PURSUE IT"

 Rabbi Simeon ben Gamliel taught: By bringing peace into one's own home, a person is regarded by Scripture as having brought peace to each and every Jew. 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 28)

לְדוֹד. בְּשָׁנוֹתַי אֶת־שִׁמְעוֹ לִפְנֵי אֲבִימֶלֶךְ וַיְגַדֵּשׁוּ וַיִּלְדוּ:
אֲבָרְכָה אֶת־יְיָ בְּכָל־עֵת תָּמִיד תִּהְלֶתוּ בִּפְנֵי:
בְּיָ תִתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנֻוִּים וַיִּשְׁמְחוּ:
גִּדְּלוּ לִי אֶתִּי וַיְגַדֵּשׁוּ שְׁמוֹ יַחְדָּו:
דְּרָשְׁתִּי אֶת־יְיָ וַעֲנֵנִי וּמִכָּל־מְגוּרֹתַי הֲצִילָנִי:
הִבִּיטוּ אֵלָיו וְנִהְרֻוּ וּפְנִיָהֶם אֶל־יַחְפְּרוּ:
זֶה עָנִי קָרָא וַיִּי שָׁמַע וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוּ:
חָנָה מִלְּאֲדָרִי קָבִיב לִירְאָיו וַיַּחֲלֹצֵם:
טִשְׁעֻמוּ וְרָאוּ כִּי־טוֹב יְיָ אֲשֶׁר־יִחַסֶּה־בּוֹ:
יִרְאוּ אֶת־יְיָ קֹדֶשׁוֹ כִּי־אֵין מַחְסוֹר לִירְאָיו:
כְּפִירִים רָשׁוּ וְרָעִבוּ וְדָרְשִׁי יְיָ לֹא־יִחַסְרוּ כָּל־טוֹב:
לְכֹרֶבָנִים שִׁמְעוּ־לִי יִרְאֵת יְיָ אֲלֵמֶדְכֶם:
מִי־הָאִישׁ הִחְפֵּץ חַיִּים אֶהֱב יָמִים לְרָאוֹת טוֹב:
נָצַר לְשׁוֹנֶה מָרַע וּשְׁפָתַיִךְ מִדְּבַר מֶרְמָה:
סוֹר מָרַע וַעֲשֵׂה־טוֹב בִּקְשׁ שָׁלוֹם וְרִדְפֵהוּ:
עֵינַי יְיָ אֶל־צַדִּיקִים וְאֲנִיו אֶל־שׁוֹעֲתָם:
פָּנִי יְיָ בַּעֲשֵׂי רַע לְהַכְרִית מֵאֶרֶץ זָכָרָם:
צַעֲקוּ וַיִּי שָׁמַע וּמִכָּל־צָרוֹתֶם הֲצִילָם:
קָרֹב יְיָ לְנִשְׁבָּרֵי־לֵב וְאֶת־דְּבַאֲרוֹת יוֹשִׁיעַ:
רַבּוֹת רַעוֹת צַדִּיק וּמִכָּל־יָצִילוּנוּ יְיָ:
שָׁמַר כָּל־עֲצָמָתוֹ אַחַת מֵהֵנָּה לֹא נִשְׁבָּרָה:
תָּמוֹתֶת רָשָׁע רָעָה וּשְׁנֵאֵי צַדִּיק יִאֲשָׁמוּ:
פֹּדֶה יְיָ נַפְשׁ עַבְדּוֹ וְלֹא יִאֲשָׁמוּ כָּל־הַחֲסִים בּוֹ:

A PRAYER OF MOSES: Teach us to number our days

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

A thousand years in Your sight are
Like a passing day, like a fleeting night watch.

You sweep people away as if they were but a dream;
By morning, they are like the new grass—

In the morning, it flourishes and grows;
In the evening, it fades and withers.

Our years may number three score and ten;
If we be granted special vigor, then eighty.

But their boasting is only trouble and travail;
For soon they are gone and we vanish.


So teach us to number our days,
That we may attain a heart of wisdom.

Satisfy us each morning with Your love,
That we may joyously celebrate all of our days.

Help Your servants to behold Your wondrous works,
And their children to perceive Your glory.

May Your favor, Lord our God, rest upon us.
May the work of our hands be established.
Establish the work of our hands firmly.

Psalm 90—selected from the Hebrew

 Like the Psalmist, we ponder the contrast between God's eternity and our own mortality. We seek wisdom; and we pray for the redeeming power of God's abundant love. It is the promise and prospect of this love which enable us to "live joyously all of our days." (Ben Saul)

תפלה למשה איש־האלהים

אֲדֹנָי. מֵעוֹן אַתָּה הָיִיתָ לָנוּ בְּדֹר וָדֹר:

בְּטָרֶם הָרִים יֵלְדוּ וּתְחִלָּל אֶרֶץ וְתַבֵּל

וּמֵעוֹלָם עַד־עוֹלָם אַתָּה אֵל:

תָּשֵׁב אָנוּשׁ עַד־דָּכָא וּתְאִמָּר שׁוּבוּ בְנֵי־אָדָם:

כִּי אֵלֶּךָ שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֲחֻמּוֹל כִּי יַעֲבֹר

וְאֲשֻׁמּוֹרָה בְּלִילָה:

זֶרְמָתָם שָׁנָה יִהְיוּ בְּבֹקֶר כְּחֹצִיר יִחַלֶּף:

בְּבֹקֶר יִצְיֵץ וּחֹלֶף לְעָרֵב יִמּוֹלֵל וַיֵּבֶשׁ:

כִּי־כָלֵינוּ בְּאַפָּךָ וּבְחֻמָּתְךָ נִבְהָלֵנוּ:

שֶׁתּ עֲזוֹתֵינוּ לִנְגִידָךָ עָלְמָנוּ לְמֵאוֹר פָּנֶיךָ:

כִּי כָל־יָמֵינוּ פָּנוּ בְּעִבְרָתְךָ כָּלֵינוּ שָׁנִינוּ כְּמוֹ־הֶהָדָה:

יִמֵּי־שְׁנוֹתֵינוּ בָּהֶם שְׁבַע־עִים שָׁנָה וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה

וְרֹהֲבָם עָמַל וְאָוֶן כִּי־נָ חֵישׁ וְנִעְפָּה:

מִי־יִזְדַּע עַז אַפָּךָ וּכִי־רֹאֲתָךָ עִבְרָתְךָ:

לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע וְנָבֵא לִבָּב חֻכְמָה:

שׁוּבָה יְיָ עַד־מָתִי וְהִנָּחֵם עַל־עֲבֹדֶיךָ:

שְׁבַעֲנוּ בְּבֹקֶר חֲסִדְךָ וְנִרְנָנָה וְנִשְׁמַחָה בְּכָל־יָמֵינוּ:

שְׁמַחְנוּ כִּי־מוֹת עֲנִיתָנוּ שָׁנוֹת רָאִינוּ רָעָה:

יִרְאָה אֶל־עֲבֹדֶיךָ פָּעֲלָךָ וְהִדְרָךָ עַל־בְּנֵיהֶם:

וַיְהִי נֶעֱם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ

וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָהוּ:

• **ASHREY: All Your creatures shall praise You**

(Transliteration, p. 892.)

Happy are they who dwell in Your house;
Forever shall they praise You.

Happy is the people so favored;
Happy is the people whose God is the Lord.

A Psalm of David.

I extol You, my God and Sovereign;
I will praise You for ever and ever.

Every day I praise You,
Glorifying You forever.

Great is the Lord, eminently to be praised;
God's greatness cannot be fathomed.

One generation to another lauds Your works,
Recounting Your mighty deeds.

They speak of the splendor of Your majesty
And of Your glorious works.

They tell of Your awesome acts,
Declaring Your greatness.

They recount Your abundant goodness,
Celebrating Your righteousness.

The Lord is gracious and compassionate,
Exceedingly patient, abounding in love.

The Lord is good to all;
God's tenderness embraces all Creation.

All Your creatures shall thank You;
And Your faithful shall praise You.

They shall speak of the glory of Your dominion,
Proclaiming Your power,

That all may know of Your might,
The splendor of Your sovereignty.

Your sovereignty is everlasting;
Your dominion endures for all generations.

The Lord supports all who stumble,
And makes all who are bent stand straight.

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְיוּ לְךָ:

אֲשֶׁר הָעָם שִׁבְּחָהּ לֹא אֱלֹהֵינוּ:

תְּהִלָּה לְדוֹר

אֲרוֹמְמָה אֱלֹהֵי הַמֶּלֶךְ וְאֶבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל־יוֹם אֶבְרָכָה וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְיָ וּמִהֲלָל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֶקֶר:

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ וְגִבּוֹרֶיךָ יִגְדֹּדוּ:

הִדְר כְּבוֹד הַדָּר וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעֲזוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ וְגִדֻּלָּתְךָ אֲסַפְּרָנָה:

זָכַר רַב־טוֹבָה יִבְיָעוּ וְצִדְקָתְךָ יִרְגְּנוּ:

חֲנוּן וְרַחוּם יְיָ אֶרֶךְ אֲפִים וְגִדֻּלַּת־חֶסֶד:

טוֹב־יְיָ לְכָל וְרַחֲמֵיו עַל־כָּל־מַעֲשָׂיו:

יִזְדוּךְ יְיָ כָּל־מַעֲשֶׂיךָ וְחֲסִידֶיךָ יִבְרָכוּךָ:

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וְגִבּוֹרֶתְךָ יִדְבְּרוּ:

לְהוֹדִיעַ לְבְנֵי הָאָדָם גִּבּוֹרֶתוֹ וְכְבוֹד הַדָּר מַלְכוּתוֹ:

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִשְׁלַתְךָ בְּכָל־דוֹר וָדוֹר:

סוֹמֵךְ יְיָ לְכָל־הַנִּפְלִים וְחוֹקֵף לְכָל־הַכְּפוּפִים:

The eyes of all look hopefully to You;
You give them their food when it is due.

*You open Your hand,
You satisfy the needs of all the living.*

O Lord, how beneficent are Your ways!
How loving are Your deeds!

*The Lord is near to all who call out—
To all who call out in truth,*

Fulfilling the desires of those who are reverent,
Hearing their cry and delivering them.

*The Lord preserves those who are faithful,
But destroys those who are wicked.*

My mouth shall speak the praise of the Lord,
Whose praise shall be uttered by all, forever.

*We shall praise the Lord,
Now and evermore. Hallelujah.*

Psalms 84:5, 144:15, 145, 115:18

Hallelujah! Praise the Lord, O my soul.

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

Psalm 146

עֵינֵיכֶם כֻּלָּם אֵלַי יִשְׁכְּרוּ. וְאַתָּה נֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

פּוֹתַח אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:

צָדִיק יי בְּכָל־דֶּרֶכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו:

קָרוֹב יי לְכָל־קֹרְאֵיו לְכָל־אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת:

רִצּוֹן־רְאִיו יַעֲשֶׂה וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:

שׁוֹמֵר יי אֶת־כָּל־אֱהָבָיו וְאֶת־כָּל־הַרְשָׁעִים יִשְׁמִיד:

תִּהְיֶה לָּהֶם יי יְדִבְרֵפִי וַיִּבְרַךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ

לְעוֹלָם וָעֶד:

וְנִגְחֵנוּ נִבְרַךְ יְהוָה מִעַתָּה וְעַד־עוֹלָם. הִלְלוּהָ:

הִלְלוּהָ. הִלְלִי נַפְשִׁי אֶת־יְיָ: אֲהַלֵּלָהּ יי בְּחַיִּי אֲזַמְּרָה לְאֱלֹהֵי בְּעוֹדִי: אֶל־תִּבְטְחוּ בְּנָדִיבִים בְּבִן־אָדָם שְׂאִין לוֹ תְּשׁוּעָה: תִּצָּא רֹחוֹ יֵשֶׁב לְאֲדָמָתוֹ בְּיוֹם הַהוּא אֲבָרוּ עֲשִׂתְנָתוֹ: אֲשֶׁר־יִשְׁאֵל יַעֲקֹב בְּעֶזְרוֹ שִׁבְרוּ עַל־יְיָ אֱלֹהָיו: עֲשֶׂה שָׁמַיִם וָאָרֶץ אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם הַשֶּׁמֶר אֱמַת לְעוֹלָם: עֲשֶׂה מִשְׁפָּט לַעֲשׂוֹקִים נָתַן לָחֶם לָרָעִבִים יי מִתֵּיב אֲסוּדִים: יי פָּקַח עֵינָיו יי זָקַף בְּפוֹפִים יי אָהֵב צָדִיקִים: יי שָׁמַר אֶת־גֵּרִים יְתוֹם וְאַלְמָנָה יְעוֹדֵד וְדָרָךְ רַשָּׁעִים יַעֲזוֹת: יִמְלֹךְ יי לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

HALLELUJAH!

Praise God in the sacred sanctuary;
Praise God in the mighty heavens.

Praise God who is vast in power;
Praise God who abounds in greatness.

Praise God with the sound of the Shofar,
Praise God with lute and lyre.

Praise God with drum and dance,
Praise God with strings and flute.

Praise God with resounding cymbals,
Praise God with clanging cymbals.

Praise God for all that breathe.
Hallelujah! Praise the Lord!

Psalms 150

THE LORD OF ZION PERFORMS WONDROUS DEEDS

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

Verses from the Book of Psalms

To praise God and God's Creation is to celebrate the world into which we have been born; it is to dig beneath its sorrow and injustice to find the beauty which might redeem the ugliness which is too readily apparent.

Yet praise of the world as it exists can linger on our lips just so long; and then we must cry out: There are evils which we shall not accept, there are cruelties and horrors which we shall not let our celebration conceal!

And so, our praise is not complete until we take the world which our Yom Tov vision celebrates, and make of it the text of a new song—shattering the rhythms of the familiar life we know with a chorus of resolve to wipe out cruelty and ugliness, writing an anthem which all people may sing in a world of justice, love, and peace. *Richard Levy (adapted)*

הללויה:

הללויה בקדשו
הללויה ברכיע עזו:

הללויה בגבורתו
הללויה כרב גדלו:

הללויה בתקע שופר
הללויה בנגבל וכנור:

הללויה בתוף ומחול
הללויה במנים וענב:

הללויה בצלצל ישמע
הללויה בצלצל תרועה:

כל הנשמה תהלל יה
הללויה:

(כל הנשמה תהלל יה
הללויה:)

ברוך יי לעולם. אמן ואמן:

ברוך יי מציון שכן ירושלים. הללויה:

ברוך יי אלהים אלהי ישראל עשה נפלאות לבדו:

וברוך שם כבודו לעולם

וימלא כבודו את כל הארץ. אמן ואמן:

Continue on page 130.

Halleluyah.

Hal'lu Eyl b'kod-sho, hal'luhu bi-r'kia uzo.

Hal'luhu vi-g'vuro-tav, hal'luhu k'rov gudlo.

Hal'luhu b'teyka shofar, hal'luhu b'ney-vel v'hinor.

Hal'luhu b'tof u-maḥol, hal'luhu b'minim v'ugav.

Hal'luhu v'tzil-tz'ley shama,

Hal'luhu b'tzil-tz'ley t'rua.

Kol ha-n'shama t'haleyl yah,

Halleluyah.

ברוך שֶׁאָמַר וְהָיָה הָעוֹלָם. בָּרוּךְ הוּא: בָּרוּךְ עוֹשֶׂה
בְּרָאשִׁית: בָּרוּךְ אוֹמֵר וְעוֹשֶׂה: בָּרוּךְ גּוֹזֵר וּמְקַיֵּם: בָּרוּךְ
מְרַחֵם עַל הָאָרֶץ: בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת: בָּרוּךְ
מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו: בָּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח:
בָּרוּךְ פּוֹדֶה וּמַצִּיל. בָּרוּךְ שְׁמוֹ: בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם הָאֵל הָאֵב הַרְחֵם הַמְהִלָּל בְּפִי עַמּוֹ.
מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו. וּבְשִׁירֵי דָוִד עַבְדְּךָ
נִהְלָלְךָ יי אֱלֹהֵינוּ. בְּשִׁבְחוֹת וּבְזִמְרוֹת נִגְדְּלְךָ וְנִשְׁבַּחְךָ
וְנִפְאָרְךָ וְנִזְכִּיר שְׁמְךָ וְנִמְלִיכְךָ מִלְּכֵנוּ אֱלֹהֵינוּ יְחִיד חַי
הָעוֹלָמִים. מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַד־יָעַד שְׁמוֹ הַגָּדוֹל.
בָּרוּךְ אַתָּה יי מֶלֶךְ מְהִלָּל בַּתְּשֻׁבּוֹת:

1 Chronicles 16:8-36

הוֹדוּ לַיהוָה לֵי קִרְאוֹ בְּשִׁמּוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילָתָיו: שִׁירוּ
לוֹ זִמְרֵי לֵב שִׁיחוּ בְּכָל־נִפְלְאוֹתָיו: הִתְהַלְלוּ בְּשֵׁם קִדְשׁוֹ
יִשְׁמַח לֵב מְבַקְשֵׁי יי: דִּרְשׁוּ יי וְעֲזוּ בִקְשׁוּ פָנָיו תָּמִיד: זָכְרוּ
נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה מִפְתּוֹ וּמִשְׁפָּטֵי־פִיהוּ: גִּרַע יִשְׂרָאֵל
עַבְדּוֹ בְּנֵי יַעֲקֹב בַּחֲרִירָיו: הוּא יי אֱלֹהֵינוּ בְּכָל־הָאָרֶץ
מִשְׁפָּטָיו: זָכְרוּ לְעוֹלָם בְּרִיתוֹ דָּבָר צִוָּה לְאַלְף דָּוִד: אֲשֶׁר
כָּרַת אֶת־אַבְרָהָם וּשְׁבוּעָתוֹ לְיִצְחָק: וַיַּעֲמִידָהּ לְיַעֲקֹב
לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם: לֵאמֹר לְךָ אֶתֶּן אֶרֶץ־כְּנָעַן
חֻבֵּל נִחְלָתְכֶם: בְּהִיוֹתְכֶם מְתֵי מִסְפָּר בְּמַעַט וְגֵרִים בָּהֶם:
וַיִּתְּנֵם לְכַבֵּד מִגֹּי אֱלִגּוֹי וּמִמַּמְלָכָה אֶל־עַם אֲחֵר: לֹא־הִנִּיחַ
לְאִישׁ לַעֲשֹׂק וּלְזָכַח עֲלֵיהֶם מְלָכִים: אֶל־תִּגְעוּ בְּמִשְׁחִי

וּבִנְיָאֵי אֶל־תִּרְעוּ: שִׁירוּ לַיהוָה בְּכָל־הָאָרֶץ בְּשִׁירֵי מִיּוֹם־אֶל־
יוֹם יִשׁוּעָתוֹ: סִפְרוּ בְּגוֹיִם אֶת־כְּבוֹדוֹ בְּכָל־הָעַמִּים
נִפְלְאוֹתָיו: כִּי גָדוֹל יי וּמְהִלָּל מְאֹד וְנוֹרָא הוּא עַל־כָּל־
אֱלֹהִים: כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים. וַיִּי שְׁמִים עָשָׂה:
הוֹד וְהִדָּר לִפְנֵי עַז וְחִדְוָה בְּמִקְמוֹ: הָבוּ לַיהוָה מִשְׁפָּחוֹת
עַמִּים הָבוּ לַיהוָה כְּבוֹד וְעֹז: הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ שְׂאוּ מִנְחָה
וּבָאוּ לִפְנֵי הַשְׁתַּחֲוֹ לַיהוָה בַּהֲדַר־קֹדֶשׁ: חִילוּ מִלִּפְנֵי כָל־
הָאָרֶץ אֶת־תְּכֵן תִּבֵּל בַּל־תִּמְוֹט: יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל
הָאָרֶץ וַיֹּאמְרוּ בְּגוֹיִם יי מֶלֶךְ: יִרְעֻם הַיָּם וּמִלּוֹאוֹ יַעֲלֶץ
הַשְּׂדֶה וְכָל־אֲשֶׁר־בּוֹ: אֲזַי יִרְנְנוּ עַצֵּי הַיַּעַר מִלִּפְנֵי יי כִּי־בָא
לִשְׁפּוֹט אֶת־הָאָרֶץ: הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֲסִידוֹ:
וַיֹּאמְרוּ. הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִיָּדֵינוּ
לְהוֹדוֹת לְשֵׁם קֹדֶשְׁךָ לְהַשְׁתַּבַּח בְּתִהְלָתְךָ: בָּרוּךְ יי אֱלֹהֵי
יִשְׂרָאֵל מְהִלָּל וְעַד־הָעֵלָם וַיֹּאמְרוּ כָל־הָעַם אָמֵן
וְהִלָּל לַיהוָה:

Psalms 99:5, 9

רוֹמְמוּ יי אֱלֹהֵינוּ וְהַשְׁתַּחֲוֹ לַיהוָה בְּגִלְיוֹ. קְדוֹשׁ הוּא:
רוֹמְמוּ יי אֱלֹהֵינוּ וְהַשְׁתַּחֲוֹ לַיהוָה קְדוֹשׁ. כִּי־קְדוֹשׁ יי
אֱלֹהֵינוּ:

Verses from the Book of Psalms

וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא־יִשְׁחִית וְהִרְבָּה לְהַשִּׁיב אָפּוֹ
וְלֹא־יַעֲזִיר כָּל־חַמָּתוֹ: אַתָּה יי לֹא תִכְלֹא רַחֲמֶיךָ מִמֶּנִּי
חֲסִידְךָ וְאַמְתָּךְ תָּמִיד יִצְרוּנִי: זָכַר רַחֲמֶיךָ יי וְחֲסִידְךָ כִּי
מִעוֹלָם הָמָּה: תָּנוּ עֹז לְאֱלֹהִים עַל יִשְׂרָאֵל נִצְּחוֹתָיו וְעֹז
בְּשִׁחָקִים: נוֹרָא אֱלֹהִים מִמֶּקְדָּשֶׁיךָ אֵל יִשְׂרָאֵל הוּא נִתָּן

עו וְתַעֲצֹמוֹת לָעַם בְּרוּךְ אֱלֹהִים: אֵל־נִקְמוֹת יי אֵל נִקְמוֹת
הוֹפִיעַ: הַנֶּשֶׁא שִׁפְט הָאָרֶץ הִשָּׁב גְּמוּל עַל־נָאִים: לִי
הַיְשׁוּעָה עַל־עַמְּךָ בִּרְכֶתְךָ סֵלָה: יי צָבָאוֹת עֲמֵנוּ מִשָּׁנָב
לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה: יי צָבָאוֹת אֲשֶׁרִי אָדָם בָּטַח בְּךָ:
יי הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קִרְאָנוּ:

הוֹשִׁיעָה אֶת־עַמְּךָ וּבְרַךְ אֶת־נַחֲלֶתְךָ וְרַעַם וְנִשְׁאֵם עַד־
הָעוֹלָם: נַפְשֵׁנוּ חֲכָתָה לִי עֲזָרְנוּ וּמִגִּנּוּ הוּא: כִּי־בו יִשְׁמַח
לִבֵּנוּ כִּי בָשָׂם קִדְשׁוֹ בְּטַחֲנוּ: יְהִי־חֲסִדְךָ יי עָלֵינוּ כַּאֲשֶׁר
יַחֲלֵנוּ לָךְ: הִרְאֵנוּ יי חֲסִדְךָ וַיִּשְׁעֶךָ תַּתְּחִלְנוּ: קוּמָה
עֲזָרְתָה לָנוּ וּפָדֵנוּ לְמַעַן חֲסִדְךָ: אֲנֹכִי יי אֱלֹהֶיךָ הַמַּעֲלֶךְ
מֵאָרֶץ מִצְרַיִם הִרְחַב־פִּיךָ וְאִמְלֵאֲהוּ: אֲשֶׁרִי הָעַם שֶׁכָּכָה
לוֹ אֲשֶׁרִי הָעַם שֶׁיְי אֱלֹהֵינוּ: וְאֲנִי בְּחֲסִדְךָ בְּטַחֲתִי יָגֵל לִבִּי
בִישׁוּעָתְךָ אֲשִׁירָה לִי כִּי גָמַל עָלַי:

Psalm 19

לְמִנְצָח מִן־מֹר לְדוֹד:

הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד־אֵל וּמַעֲשֵׂה יְדֵיו מְגִיד הֶרְקִיעַ:
יוֹם לְיוֹם יִבִּיעַ אֶמֶר וְלַיְלָה לַלַּיְלָה יַחֲוֶה־דַעַת: אֵין אֶמֶר
וְאֵין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם: בְּכֹל־הָאָרֶץ יֵצֵא קוֹם
וּבִקְצָה תִּבֵּל מְלִיָּהֶם לִשְׁמֵשׁ שֶׁם אֱהֵל בָּהֶם: וְהוּא כֹחֲתָן
יֵצֵא מִחֻפְתּוֹ יָשִׁישׁ כְּגִבּוֹר לְרוּץ אֶרֶץ: מִקְצָה הַשָּׁמַיִם
מוֹצֵאוֹ וְתִקּוּפָתוֹ עַל־קִצּוֹתָם וְאֵין גִּסְתָּר מִחֻמָּתוֹ: תוֹרַת יי
תְּמִימָה מְשִׁיבַת נֶפֶשׁ עֲדוֹת יי נֶאֱמָנָה מַחְכִּימַת פֶּתִי: פְּקוּדֵי
יי יִשְׂרָאֵל מְשִׁמְחֵי־לֵב מִצּוֹת יי בְּרָה מְאִירַת עֵינַיִם: יִרְאֵת
יי טְהוֹרָה עוֹמֶדֶת לְעַד מִשְׁפָּטִי יי אֶמֶת צְדָקוֹ יַחֲדוּ:

הַנִּחְמָדִים מִזֶּהָב וּמִפָּז רַב וּמִתּוֹקִים מִדְּבַשׁ וְנֹפֶת צוּפִים:
גַּם־עֲבָדְךָ נִזְהָר בָּהֶם בְּשִׁמְרָם עֲקֹב רַב: שְׂגִיאוֹת מִיַּיִבִּין
מִנְסַתְרוֹת נִקְנִי: גַּם מִזֵּדִים חֲשֹׁךְ עֲבָדְךָ אֵל־יִמְשַׁלְרִבִּי אֲנִי
אֵיתָם וְנִקִּיתִי מִפֶּשַׁע רַב: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ יי צוּרִי וְנֹאֲלִי:

Psalm 34

לְדוֹד. בְּשִׁנּוֹתֵי אֶת־טַעְמוֹ לִפְנֵי אֲבִי־מֶלֶךְ וַיַּגְדִּשְׁהוּ וַיַּלֵּךְ:

אֲבָרְכָה אֶת־יְי בְּכֹל־עֵת תָּמִיד תִּהְלֶתוּ בְּפִי: בִּי
תִתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנֻיִם וַיִּשְׁמְחוּ: גִּדְּלוּ לִי אֱתִי
וְגִרּוֹמָמָה שְׁמוֹ יַחֲדוּ: דְּרָשְׁתִּי אֶת־יְי וְעָנֵנִי וּמִכָּל־מְגוֹרוֹתִי
הִצִּילְנִי: הִבִּיטוּ אֵלָיו וְנִקְהָרוּ וּפְגִיָּהֶם אֵל־יִחַפְּרוּ: זֶה עָנִי
קָרָא וַיִּי שָׁמַע וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוּ: חָנָה מִלְּאֹד־יְי סָבִיב
לִירְאָיו וַיַּחֲלֹצֵם: טַעְמוּ וּרְאוּ כִּי־טוֹב יי אֲשֶׁרִי הַגֹּבֵר
יִחְסֶה־בוֹ: יִרְאוּ אֶת־יְי קֹדְשׁוֹ כִּי אֵין מַחְסוֹר לִירְאָיו:
כְּפִירִים רָשׁוּ וְרָעִבוּ וְדָרְשׁוּ יי לֹא־יִחַסְרוּ כָּל־טוֹב: לְכֹד
בָּנִים שָׁמַעְדִּלִי יִרְאֵת יי אֱלֹמֶדְכֶם: מִי־הָאִישׁ הִתְפַּךְ חַיִּים
אֱהָב יָמִים לִרְאוֹת טוֹב: נֹצֵר לְשׁוֹנֶה מָרַע וּשְׁפָתֶיךָ מִדְּבַר
מִרְמָה: סוּר מִרַע וַעֲשֵׂה־טוֹב בִּקְשׁ שְׁלוֹם וְרַדְּפֵהוּ: עֵינֵי יי
אֵל־צַדִּיקִים וְאֶזְנוֹיו אֵל־שׁוֹעֲתִם: פִּנִּי יי בַּעֲשֵׂי רַע לְהַכְרִית
מֵאָרֶץ זָכָרִם: צָעֲקוּ וַיִּי שָׁמַע וּמִכָּל־צָרוֹתָם הִצִּילָם: קְרוֹב
יי לְנִשְׁבְּרֵי־לֵב וְאֶת־דְּכֹאֵירוֹחַ יוֹשִׁיעַ: רַבּוֹת רַעוֹת צַדִּיק
וּמִכָּל־יִצְלָנוּ יְי: שִׁמְרָ כָּל־עַצְמֹתָיו אַחַת מִקְּנָה לֹא
נִשְׁבְּרָה: תְּמוֹתֶת רָשָׁע רָעָה וְשִׁנְאֵי צַדִּיק יִאֲשָׁמוּ: פּוֹדָה יי
נֶפֶשׁ עֲבָדָיו וְלֹא יִאֲשָׁמוּ כָּל־הַחֲסִים בוֹ:

אֲדֹנִי. מֵעוֹן אַתָּה הָיִיתָ לָנוּ בְּדֹר וָדֹר: בְּטָרֶם הָרִים
יִלְדוּ וַתְּחַוֵּל אֶרֶץ וַתְּבַל וּמַעוֹלָם עַד-עוֹלָם אַתָּה אֵל:
תָּשׁב אָנוּשׁ עַד-דָּבָא וַתֹּאמֶר שׁוּבוּ בְּנֵי-אָדָם: כִּי אֵלֶּף שָׁנִים
בְּעֵינֶיךָ כִּיּוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאַשְׁמוּרָה בְּלִילָה: זָרְמָתָם
שָׁנָה יִהְיוּ בַּבֶּקֶר כַּחֲצִיר יִחְלֶף: בַּבֶּקֶר יֵצֵא וּחְלֶף לַעֲרֹב
יִמּוֹלֵל וַיָּבֶשׁ: כִּי-כָלִינוּ בְּאַפָּךָ וּבַחֲמָתְךָ נִבְהָלְנוּ: שֶׁתָּ
עֲוֹנֹתֵינוּ לִנְגִידֶךָ עָלְמָנוּ לְמֹאזֹר פְּנִיךָ: כִּי כָל-יָמֵינוּ פָּנוּ
בַּעֲבֹרְתְּךָ כָלִינוּ שָׁנֵינוּ כְּמוֹ-הֶהָה: יְמֵי-שָׁנוֹתֵינוּ בָּהֶם שָׁבָעִים
שָׁנָה וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה וְרַהֲבָם עָמַל וְאוֹן כִּי־נָזַן
חַיִּשׁ וַנִּעְשֶׂה: מִי־יֹדֵעַ עוֹ אַפָּךָ וּכִי־רָאִיתְךָ עֲבֹרְתְּךָ: לְמִנּוֹת
יָמֵינוּ כִּן הוֹדַע וְנָבֵא לִבִּי חֲכָמָה: שׁוּבָה יְיָ עַד-מִתִּי
וְהִנָּחֵם עַל-עֲבֹדֶיךָ: שִׁבְעֵנוּ בַּבֶּקֶר חֲסִדֶּךָ וּנְרַנֶּנָּה וְנִשְׁמַחָה
בְּכָל-יָמֵינוּ: שִׁמְחָנוּ כִּימוֹת עֲנִיתָנוּ שָׁנוֹת רָאִינוּ רָעָה: יִרְאֶה
אֱלֹהֵי-עֲבֹדֶיךָ פַּעֲלֶךָ וְהִדְרֶךָ עַל-בְּנֵיהֶם: וַיְהִי נָעַם אֲדֹנִי
אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כֹּונֵנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ
כֹּונֵנָה:

Psalm 91

יֹשֵׁב בְּסִתְרֵי עֲלִיּוֹן בָּצַל שָׁדַי יִתְלוֹנֵן: אָמַר לִי מַחְסִי
וּמִצֻּדֹתַי אֱלֹהִי אֲבִטְחֶבּוּ: כִּי הוּא יִצְּלֶךָ מִפָּח יָקוֹשׁ
מִדָּבָר הַוּוֹת: בְּאַבְרֹתָיו יִסָּךְ לֶךָ וַתַּחֲתִכְנִפּוּ תַּחְסֶה צָנָה
וּסְחָרָה אֲמָתוֹ: לֹא-תִירָא מִפָּחַד לִילָה מִחָץ יְעוֹף יוֹמָם:
מִדָּבָר בְּאֶפֶל יִהְלֶךְ מִקֶּטֶב יִשׁוּר צָהָרִים: יִפֹּל מִצִּדֶּךָ
אֵלֶּף וּרְבֵבָה מִיְּמִינֶךָ אֱלֹהִיךָ לֹא יִגָּשׁ: רַק בְּעֵינֶיךָ תִּבְטֹא

וּשְׁלֹמֹת רָשָׁעִים תִּרְאֶה: כִּי-אַתָּה יְיָ מַחְסִי עֲלִיּוֹן שִׁמְתָּ
מֵעוֹנֶךָ: לֹא-תִאָּנֶה אֱלֹהִיךָ רָעָה וַנִּגַּע לֹא-יִקְרַב בְּאַהֲלֶךָ:
כִּי מִלֵּאכָיו יִצְוֶה לֶךָ לְשֹׁמְרֶךָ בְּכָל-דֶּרֶכֶיךָ: עַל-כַּפֵּים
יִשְׁאוּנֶךָ פֶּרֶתְנֶךָ בְּאָבֹן רִגְלֶךָ: עַל-שַׁחַל וַפֹּתֵן תִּדְרֹךְ תִּרְמָס
כַּפִּיר וַתִּנֵּן: כִּי בִי חֶשֶׁק וְאַפְלָטָהוּ אֲשַׁנְּבֶהוּ כִּי-יָדַע שְׁמִי:
יִקְרָאֵנִי וְאַעֲנֶהוּ עִמּוֹ אֲנֹכִי בְּצָרָה אֲחַלְצָהוּ וְאֲכַבְּדָהוּ:
אֲרֹךְ יָמִים אֲשַׁבִּיעָהוּ וְאַרְאֶהוּ בִישׁוּעָתִי:

אֲרֹךְ יָמִים אֲשַׁבִּיעָהוּ וְאַרְאֶהוּ בִישׁוּעָתִי:

Psalm 135

הַלְלוּהָ. הַלְלוּ אֶת-שֵׁם יְיָ הַלְלוּ עַבְדֵי יְיָ: שְׁעֵמֶדִים
בְּבֵית יְיָ בַּחֲצֹרוֹת בֵּית אֱלֹהֵינוּ: הַלְלוּהָ כִּי-טוֹב יְיָ זָמְרוּ
לְשִׁמּוֹ כִּי נָעִים: כִּי-יַעֲקֹב בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסֻגְלָתוֹ: כִּי
אֲנִי יִדְעָתִי כִּי-גָדוֹל יְיָ וְאֲדֹנֵינוּ מְכַל-אֱלֹהִים: כָּל אֲשֶׁר-
חָפֵץ יְיָ עָשָׂה בַשָּׁמַיִם וּבָאָרֶץ בַּיָּמִים וְכָל-תַּהֲמוֹת: מַעֲלָה
נִשְׂאִים מִקְצֵה הָאָרֶץ בְּרָקִים לְמָטָר עָשָׂה מוֹצְאֵרוֹת
מֵאוֹצְרוֹתָיו: שֶׁהִכָּה בְּכוֹרֵי מִצְרַיִם מֵאָדָם עַד-בְּהֵמָה:
שָׁלַח אוֹתָת וּמוֹפְתִים בְּתוֹכָכִי מִצְרַיִם בַּפֶּרֶעַה וּבְכָל-
עַבְדָּיו: שֶׁהִכָּה גּוֹיִם רַבִּים וְהִרְג מְלָכִים עַצוּמִים: לְסִיחּוֹן
מֶלֶךְ הָאֲמֹרִי וּלְעֹוג מֶלֶךְ הַבָּשָׁן וּלְכָל מַמְלָכוֹת כְּנָעַן: וַנִּמְן
אֶרֶץ נִחֵלָה נִחֵלָה לְיִשְׂרָאֵל עַמּוֹ: יְיָ שִׁמְךָ לְעוֹלָם יְיָ
זָכְרֶךָ לְדֹר־וָדֹר: כִּי-יִדִּין יְיָ עַמּוֹ וְעַל-עַבְדָּיו יִתְנַחֵם: עַצְבֵּי
הַגּוֹיִם כֶּסֶף חֲדָב מַעֲשֵׂה יְדֵי אָדָם: פֶּה-לָהֶם וְלֹא יִדְבְּרוּ
עֵינֵים לָהֶם וְלֹא יִרְאוּ: אֲזַנִּים לָהֶם וְלֹא יִשְׁמְעוּ אֶף אִי־יִשָּׁר
רוּחַ בְּפִיהֶם: כְּמוֹתֵם יִהְיוּ עֲשִׂיהֶם כָּל אֲשֶׁר-בִּטַּח בָּהֶם:

בית ישראל ברכו אתי בית אהרן ברכו אתי בית
הלוי ברכו אתי יראי יי ברכו אתי ברוך יי מציון
שכן ירושלים. הללויה:

Psalm 136

הודו ליי כי טוב
הודו לאלהי האלהים
הודו לאדני האדנים
לעשה נפלאות גדלות לבדו
לעשה השמים בתבונה
לרקע הארץ עליהמים
לעשה אורים גדלים
את השמש לממשלת ביום
את הירח וכוכבים לממשלות בלילה
למפה מצרים בבכוריהם
ויוצא ישראל מתוכם
ביד חזקה ובזרוע נטויה
לגזר ים סוף לגזרים
והעביר ישראל בתוכו
ונער פרעה וחילו בים סוף
למוליד עמו במדבר
למפה מלכים גדלים
ויהרג מלכים אדירים
לסיחון מלך האמרי
ולעוג מלך הבשן

כי לעולם חסדו:
כי לעולם חסדו:
כי לעולם חסדו:
כי לעולם חסדו:
כי לעולם חסדו:
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כי לעולם חסדו:
כי לעולם חסדו:
כי לעולם חסדו:

ונתן ארצם לנחלה
נחלה לישראל עבדו
שבשפלונו זכר לנו
ויפרקנו מצרינו
נתן לחם לכל בשר
הודו לאל השמים

Psalm 33

כי לעולם חסדו:
כי לעולם חסדו:
כי לעולם חסדו:
כי לעולם חסדו:
כי לעולם חסדו:
כי לעולם חסדו:

רננו צדיקים ביי לישירים נאמה תהלה: הודו ליי
בכנור בנגל עשור זמרלו: שירדלו שיר חדש היטיבו
נגן בתרועה: כיישר דברי וכל מעשהו באמונה: אהב
צדקה ומשפט חסד יי מלאה הארץ: בדבר יי שמים
נעשו וברוח פיו כל צבאם: כנס כנר מי הים נתן
באוצרות תהומות: יראו מיי כל הארץ ממנו יגורו כל
ישבי תבל: כי הוא אמר ויהי הוא צנה ויצמד: יי הפיר
עצת גוים הניא מחשבות עמים: עצת יי לעולם תעמד
מחשבות לבו לדר נדר: אשרי הגוי אשר יי אלהיו העם
בחר לנחלה לו: משמים הביט יי ראה את כל בני
האדם: ממכון שבתו השגיח אל כל יושבי הארץ: היצר
יחד לבם המבין אל כל מעשיהם: אין המלך נושע ברב
חיל גבור לא יציל ברב כח: שקר הסוס לתשועה וברב
חילו לא ימלט: הנה עין יי אל יראיו למיחלים לחסדו:
להציל ממות נפשם ולחיותם ברעב: נפשנו חבתה ליי
עזרנו ומגננו הוא: כייבו ישמח לבנו כי בשם קדשו בטחנו:
יהי חסדך יי עלינו כפאשר יחלנו לך:

הַלְלוּהָ. כִּי טוֹב זְמַרָה אֱלֹהֵינוּ כִּי נַעֲשֶׂים נִאוֹה תְהִלָּה:
 בּוֹנֵה יְרוּשָׁלַיִם יי נְדַחֵי יִשְׂרָאֵל יִכְנָס: הַרֹפֵא לְשִׁבּוּרֵי לֵב
 וּמַחְבֵּשׁ לַעֲצָבוֹתָם: מוֹנֵה מִסְפָּר לְכוֹכְבִּים לְכֹלָם שְׁמוֹת
 יִקְרָא: גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לְתַבּוּנָתוֹ אֵין מִסְפָּר: מַעֲוֹדֵד
 עֲנוּיִם יי מִשְׁפִּיל רְשָׁעִים עַד־אֶרֶץ: עָנוּ לֵי בְתוּדָה וָמָרוּ
 לְאֱלֹהֵינוּ בְּכִנּוּר: הַמְכַסֶּה שָׁמַיִם בְּעָבִים הַמְכִין לְאֶרֶץ
 מָטָר הַמַּצְמִיחַ הָרִים חֲצִיר: נוֹתֵן לְבִהְמָה לַחֲמָה לְבִנְי
 עֶרֶב אֲשֶׁר יִקְרָאוּ: לֹא בְּגִבּוֹרַת הַסּוּס יִחַפֵּץ לֹא־בִשְׁוֹקֵי
 הָאִישׁ יִרְצֶה: רוֹצֶה יי אֶת־יִרְאָיו אֶת־הַמִּיחָלִים לְחִסְדּוֹ:
 שִׁבְחֵי יְרוּשָׁלַיִם אֶת־יי הַלְלֵי אֱלֹהֶיךָ צִיּוֹן: כִּי־חֹזֶק בְּרִיחֵי
 שַׁעֲרֶיךָ בִּרְדֵּךְ בְּגִיּוֹךְ בְּקִרְבֶּךָ: הַשֵּׁם־גִּבּוֹלֶךָ שְׁלוֹם חֵלֶב
 חֹטִים יִשְׁבִּיעֶךָ: הַשְׁלַח אִמְרָתוֹ אֶרֶץ עַד־מִהְרָה יְרוּץ
 דְּבָרוֹ: הַנָּתֵן שֶׁלֶג כַּצֶּמֶר כַּפּוֹר כַּאֲפֹר יַפּוֹר: מִשְׁלִיךְ קִרְחוֹ
 כַּפְתִּים לִפְנֵי קָרְתוֹ מִי יַעֲמֵד: יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם יֵשֵׁב רוּחוֹ
 יִזְלַרְמִים: מְגִיד דְּבָרָיו לִיעֲקֹב חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל:
 לֹא עָשָׂה כֵן לְכָל־גּוֹי וּמִשְׁפָּטִים בְּלִי־דַעוּם. הַלְלוּהָ:

הַלְלוּהָ. הַלְלוּ אֶת־יי מְן־הַשָּׁמַיִם הַלְלוּהוּ בַּמְרוֹמִים:
 הַלְלוּהוּ כָל־מַלְאָכָיו הַלְלוּהוּ כָל־צָבָאוֹ: הַלְלוּהוּ שֶׁמֶשׁ
 וַיָּרַח הַלְלוּהוּ כָל־כּוֹכְבֵי אוֹר: הַלְלוּהוּ שָׁמַי הַשָּׁמַיִם
 וְהַמַּיִם אֲשֶׁר מַעַל הַשָּׁמַיִם: יְהַלְלוּ אֶת־שֵׁם יי כִּי הוּא צִוָּה
 וַנִּבְרָא: וַיַּעֲמִידֵם לְעַד לְעוֹלָם חֲקִנָתָן וְלֹא יַעֲבוֹר: הַלְלוּ
 אֶת־יי מְרִה־אֶרֶץ תַּיִנִּים וְכָל־תְּהוֹמוֹת: אֵשׁ וּבָרָד שֶׁלֶג

כְּבוֹד מַלְכוּתָךְ יֹאמְרוּ וַנִּבְרָתְךָ יְדַבְּרוּ:

לְהוֹדִיעַ לְבִנְי הָאָדָם גִּבּוֹרָתוֹ וְכְבוֹד הָדָר מַלְכוּתוֹ:
 מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדָר:
 סוֹמֵךְ יי לְכָל־הַנְּפִלִים וְזֹקֵף לְכָל־הַכּוֹפּוּפִים:
 עֵינֵי־כָל אֱלֹהִיךָ יִשְׁכְּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בַּעֲתוֹ:
 פּוֹתֵחַ אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:
 צָדִיק יי בְּכָל־דֶּרֶכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו:
 קָרוֹב יי לְכָל־קִרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת:
 רִצּוֹן־יִרְאָיו יַעֲשֶׂה וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:
 שׁוֹמֵר יי אֶת־כָּל־אֱהָבָיו וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:
 תְּהַלַּח יי יְדַבֵּר־פִּי וַיְבָרֶךְ כָּל־בָּשָׂר שֵׁם קֹדֶשׁוֹ
 לְעוֹלָם וָעַד:

וַנִּגְחֲנוּ נִבְרָךְ יְהוָה מַעֲתָה וְעַד־עוֹלָם. הַלְלוּהָ:

הַלְלוּהָ. הַלְלֵי נַפְשִׁי אֶת־יי: אֶהְלֶלָה יי בְּחַיִּי אֲזַמְּרָה
 לְאֱלֹהֵי בְּעוֹדִי: אֶל־תִּבְטְחוּ בְּנָדִיבִים בְּבִרְאֹתָם שְׂאִין לוֹ
 תְּשׁוּעָה: תִּצַּא רוּחוֹ יֵשֵׁב לְאֲדָמָתוֹ בַּיּוֹם הַהוּא אָבְדוּ
 עֲשֹׁתֵיהֶם: אֲשֶׁר־יִשְׁאֵל יַעֲקֹב בְּעֶזְרוֹ שִׁבְרוּ עַל־יי אֱלֹהָיו:
 עָשָׂה שָׁמַיִם וָאֶרֶץ אֶת־יְהוָה וְאֶת־כָּל־אֲשֶׁר־בָּם הַשֶּׁמֶר אֲמַת
 לְעוֹלָם: עָשָׂה מִשְׁפָּט לַעֲשׂוֹקִים נָתַן לָחֶם לָרַעֲבִים יי מִתִּיר
 אֲסוּרִים: יי פָקַח עֵינִים יי זָקַף כּוֹפּוּפִים יי אָהַב צָדִיקִים:
 יי שָׁמַר אֶת־יְנֹרִים יְתוֹם וְאֶלְמָנָה יַעֲוֹדֵד וְדָרֶךְ רְשָׁעִים
 יַעֲנֹת: יִמְלֹךְ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר. הַלְלוּהָ:

ברוך יי לעולם. אמן ואמן: ברוך יי מציון שכן
ירושלים. הללויה: ברוך יי אלהים אלהי ישראל עשה
נפלאות לבדו: וברוך שם כבודו לעולם וימלא כבודו
את כל הארץ. אמן ואמן:

1 Chronicles 29:10-13

ויברך דויד את יי לעיני כל הקהל ויאמר דויד ברוך
אתה יי אלהי ישראל אבינו מעולם ועד-עולם: לך יי
הגדלה והגבורה והתפארת והנצח וההוד כי כל בשמים
ובארץ לך יי הממלכה והמתנשא לכל לראש: והעשר
והקבוד מלפניך ואתה מושל בכל ובידך כח וגבורה
ובידך לגדל ולחזק לכל: ועתה אלהינו מודים אנחנו לך
ומהללים לשם תפארתך:

Nehemiah 9:6-11

אתה הוא יי לברך אתה עשית את השמים שמי
השמים וכל צבאם הארץ וכל אשר עליה הימים וכל-
אשר בהם ואתה מחיה את כלם וצבא השמים לך
משתחווים: אתה הוא יי האלהים אשר בחרת באברהם
והוצאתו מאור כשדים ושמך שמו אברהם: ומצאת את-
לבבו נאמן לפניך —

וכרות עמו הברית לתת את הארץ הכנעני החתי האמרי
והפרזי והיבוסי והגרנזשי לתת לזרעו ותקם את דברך
כי צדיק אתה: ותרא את עיני אבותינו במצרים ואת
זעקתם שמעת על-יסוסף: ותתן אותם ומפתים בפרעה

וקיטור רוח סערה עשה דברו: ההרים וכל גבעות עץ
פרי וכל ארזים: החיה וכל בהמה רמש וצפור כנף:
מלכי ארץ וכל לאמים שרים וכל שפטי ארץ: בחורים
וגם בתולות וקנים עם נערים: יהללו את שם יי ביינושב
שמו לבדו הודו על ארץ ושמים: וירם קרן לעמו תהלה
לכל חסידיו לבני ישראל עם קרבו הללויה:

Psalm 149

הללויה. שירו ליי שיר חדש תהלתו בקהל חסידים:
ישמח ישראל בעשיו בני ציון יגילו במלכם: יהללו שמו
במחול בתוף וכנור וזמרלו: בירוצה יי בעמו יפאר
עגונים בישועה: יעלו חסידים בכבוד ירננו על-
משכבותם: רוממות אל בגרונם וחרב פיות בידם:
לעשות נקמה בגוים תזכחות בלאמים: לאסר מלכיהם
בזקים ונכבדיהם בכבלי ברזל: לעשות בהם משפט
כתוב הדר הוא לכל חסידיו הללויה:

Psalm 150

הללויה. הלל ישראל בקדשו	הללוהו ברקיע עזו:
הללוהו בגבורתיו	הללוהו כרב גדלו:
הללוהו בתקע שופר	הללוהו בגבול וכנור:
הללוהו בתוף ומחול	הללוהו במנים וענב:
הללוהו בצלצל ששמע	הללוהו בצלצלי תרועה:
כל הנשמה תהלל יה	הללויה:
כל הנשמה תהלל יה	הללויה:

וּבְכָל-עֲבָדָיו וּבְכָל-עַם אֶרֶצוֹ כִּי יִדְעַתָּ כִּי הִזְדּוּ עֲלֵיהֶם
וַתַּעַשׂ-לָהֶם שֵׁם כְּהַיּוֹם הַזֶּה: וְהָיָם בְּקַעַתָּהּ לִפְנֵיהֶם וַיַּעֲבְרוּ
בְּתוֹרֵיהֶם בִּיבֹשָׁה וְאֶת־דִּרְפֵיהֶם הִשְׁלַכְתָּ בַּמַּצּוֹלֹת כְּמוֹ-
אֶבֶן בְּמַיִם עֲזִימִים:

Exodus 14:30-31

וַיֹּשַׁע יְיָ בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרָיִם. וַיֵּרָא
יִשְׂרָאֵל אֶת־מִצְרָיִם מֵת עַל־שַׁפַּת הַיָּם: וַיֵּרָא יִשְׂרָאֵל
אֶת־יְהוָה הַגָּדֹלָה אֲשֶׁר עָשָׂה יְיָ בַּמִּצְרָיִם. וַיֵּרָאוּ הָעָם
אֶת־יְיָ וַיֹּאמְרוּ בְּיָי וּבַמֶּשֶׁה עֲבָדוֹ:

Exodus 15:1-18

אֲזַ יִשִּׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיְיָ.
וַיֹּאמְרוּ לֵאמֹר.

אֲשִׁירָה לַיְיָ כִּי־נָאָה נָאָה. סוּס וָרֶכֶב וְרָמָה בָּיָם:
עֲזִי וְזִמְרָת יְהוָה וַיְהִי לִי לִישׁוּעָה.

זֶה אֱלֹהֵי וַאֲנִיָּהּ. אֱלֹהֵי אֲבִי וְאַרְמְמָנָהוּ:
יְיָ אִישׁ מִלְחָמָה. יְיָ שְׁמוֹ:

מִרְכַּבַּת פָּרֹעַה וַחֲיִילוֹ יָרָה בָּיָם.
וּמִבְּחָר שְׁלֹשִׁי טָבָעוּ בָיָם סוּף:

תַּהֲמַת יִבְסִימוּ. יִרְדּוּ בַּמַּצּוֹלֹת כְּמוֹ אֶבֶן:

יְמִינָה יְיָ נֹאדְרֵי בִכְחַ. יְמִינָה יְיָ תִרְעֵץ אוֹיֵב:

וּבִרְבַּ גְּאוֹנָה תַּהֲרֵם קִמְיָה. תִּשְׁלַח חֲרֹנֶךָ יֹאכְלֵמוּ בִּקְשׁ:

וּבְכָרוֹת אֲפִיָּה נַעֲרְמוּ מַיִם. נִצְבּוּ כְּמוֹ־נֶד נְזִלִים.
קָפְאוּ תַהֲמַת בְּלִבֵּיָם:

אָמַר אוֹיֵב. אֶרְדֶּף אֲשִׁיג אֶחֱלֹק שְׁלָל תִּמְלֹאמוּ נַפְשִׁי.
אֶרִיק חֲרָבִי תוֹרִישְׁמוּ יָדִי:

נִשְׁפַּת בְּרוּחְךָ כִּסְמוּ יָם. צָלְלוּ כַּעֲזוּפָרַת בְּמַיִם אֲדִירִים:
מִי־כִמְכָּה בְּאֵלִם יְיָ. מִי כִמְכָּה נֹאדֵר בְּקִדְשׁ.

נֹרָא תַהֲלֹת. עָשָׂה פֶּלֶא:

נָטִיתָ יְמִינָךָ. תִּבְלַעְמוּ אֶרֶץ:

נָחִיתָ בַּחֲסִדְךָ עֲסִזוּ נֶאֱלָתָ. נִהְלַתָּ בַּעֲזָךָ אֶל־נִנְוָה קִדְשְׁךָ:
שָׁמְעוּ עַמִּים יִרְגְּזוּן. חֵיל אֲחִי יִשְׁבִּי פִלִּשְׁתִּי:

אֲזַ נִבְהָלוּ אֱלֹפֵי אֲדוֹם. אֵילֵי מוֹאָב יֶאֱחָזְמוּ רָעַד.
נִמְגּוּ כָל יִשְׁבֵּי כְנָעַן:

תַּפַּל עֲלֵיהֶם אֵימָתָה וּפָחַד. בְּגֹדֶל זְרוּעֶךָ יִדְמוּ כְּאֶבֶן.
עַד־יַעֲבֹר עִמָּךְ יְיָ. עַד־יַעֲבֹר עֲסִזוּ קִנְיָתָ:

תִּבְאָמוּ וַתִּטְעְמוּ בְּהַר נִחְלָתְךָ. מְכוֹן לְשִׁבְתְּךָ פָּעֲלָתָ יְיָ.
מִקְדָּשׁ אֲדָנִי כוֹנֵנִי יָדִידָךְ:

יְיָ יִמְלֹךְ לְעֹלָם וָעַד:

יְיָ יִמְלֹךְ לְעֹלָם וָעַד:

Biblical verses

כִּי לַיְיָ הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם: וְעָלוּ מוֹשְׁעִים בְּהַר
צִיּוֹן לְשַׁפֵּט אֶת־הָעָר. עֲשׂוּ וְהִיתָה לַיְיָ הַמְּלוּכָה: וְהָיָה יְיָ
לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וְשֵׁמוֹ אֶחָד:

NISHMAT KOL HAI: A hymn of praise

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

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

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

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

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

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

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

We would still be unable to thank You adequately
For the smallest fraction of the numberless bounties
You bestowed upon our ancestors and upon us.

נִשְׁמַת כָּל־חַי תְּבָרֵךְ אֶת־שִׁמְךָ יְיָ אֱלֹהֵינוּ. וְרוּחַ כָּל־
בָּשָׂר תִּפְאָר וּתְרוּמָם וְזִכְרֶךָ מְלַכְנוּ תָּמִיד: מְהֵעוֹלָם וְעַד־
הָעוֹלָם אַתָּה אֵל. וּמִבְלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.
פּוֹדֶה וּמַצִּיל וּמַפְרִיֵּם וּמַרְחֵם בְּכָל־עֵת צָרָה וְצוּקָה. אֵין
לָנוּ מֶלֶךְ אֵלָּא אַתָּה:

אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים. אֱלֹהֵי כָל־בְּרִיּוֹת אֲדוֹן
כָּל־תַּלְדוֹת. הַמְהַלֵּל בָּרַב הַתְּשַׁבְּחוֹת הַמְּנַהֵג עוֹלָמוֹ
בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים: וַיֵּי לֹא־יָנוּם וְלֹא־יִישָׁן. הַמְעוֹרֵר
יְשָׁנִים וְהַמְקִיץ נִרְדָּמִים וְהַמְשִׁיחַ אֱלָמִים וְהַמְתִּיר אֲסוּרִים
וְהַסּוּמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לָךְ לְבַדְּךָ אֲנַחְנוּ
מוֹדִים:

אֵלֹ פִּינוּ מָלֵא שִׁירָה בְּיָם
וּלְשׁוֹנֵנוּ רָנָה בְּהִמּוֹן גָּלִיו
וּשְׁפֹתֵינוּ שָׁבַח בְּמִרְחָבֵי רִקְיעַ
וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִיָּרָח
וְדִינוּ פְּרוֹשׁוֹת כְּנִשְׁרֵי שָׁמַיִם
וְרַגְלֵינוּ קָלוֹת כְּאַיִלוֹת
אֵין אֲנַחְנוּ מִסְּפִיקִים לַהוֹדוֹת לָךְ
יְיָ אֱלֹהֵינוּ וְאַל־הֵי אֲבוֹתֵינוּ
וּלְבַרְךָ אֶת־שִׁמְךָ עַל אַחַת מֵאַלְפֵי אֲלָפִים
וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ:

OUR REDEEMER, THE INCOMPARABLE LORD

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

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

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

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

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

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

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

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

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

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

מִמִּצְרַיִם וְאַלְתָּנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים פָּדִיתָנוּ.
בְּרָעַב וְנָתַתָּנוּ וּבְשָׂבַע כָּל־כֶּלֶלְתָּנוּ. מִחֶרֶב הִצַּלְתָּנוּ וּמִדָּבָר
מִלְּטָתָנוּ. וּמִחַלְלִים רָעִים וְנֹאמָנִים דִּלִּיתָנוּ: עֲדֵהֲנָה עֲזָרוֹנוּ
רַחֲמֶיךָ. וְלֹא־עֲזָבוֹנוּ חֲסִידֶיךָ. וְאַל־תִּשְׁשֵׁנוּ יְיָ אֱלֹהֵינוּ לְנֶצַח:

עַל כֵּן אַבְרָהָם שִׁפְלָתָהּ בָּנוּ וְרוּחַ וְנִשְׁמָה שִׁנְפָּחָהּ בְּאַפֵּינוּ
וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ. הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ
וַיִּפְאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת־שִׁמְךָ
מִלִּבָּנוּ: כִּי כָל־פֶּה לְךָ יוֹדָה וְכָל־לִשׁוֹן לְךָ תִּשְׁבַּע וְכָל־
בֶּרֶךְ לְךָ תִּכְרַע וְכָל־קוֹמָה לִפְנֶיךָ תִּשְׁתַּחֲוֶה. וְכָל־לִבָּבוֹת
יִירָאוּךָ וְכָל־קֶרֶב וְכָל־זֵוֹת יִזְמְרוּ לְשִׁמְךָ. בְּדָבָר שְׂכָתוֹב.
כָּל עֲצָמָתִי תִאֲמָרְנָה יְיָ מִי כָמוֹךָ. מַצִּיל עָנִי מִחֶזֶק מִמֶּנּוּ
וְעָנִי וְאַבְיוֹן מִגִּזְלוֹ:

מִי יִדְמֶה־לְךָ וּמִי יִשׁוּהֶ־לְךָ וּמִי יַעֲרֶךְ־לְךָ. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ: נִהְלָלְךָ
וְנִשְׁבַּחְךָ וְנִפְאֲרְךָ וְנִבְרַךְ אֶת שֵׁם קִדְשֶׁךָ בְּאִמּוֹר. לְדוֹר.
בְּרָכִי נַפְשִׁי אֶת־יְיָ וְכָל־קֶרֶבִּי אֶת־שֵׁם קִדְשׁוֹ:

הָאֵל בְּתַעֲצֻמוֹת עֲזָךְ. הַגָּדוֹל בְּכְבוֹד שִׁמְךָ. הַגִּבּוֹר
לְנֶצַח וְהַנּוֹרָא בְּנוֹרְאוּתֶיךָ:



SHAḤARIT / MORNING SERVICE

YOM KIPPUR

שַׁחֲרִית לְיוֹם כַּפּוּר

The Amidah

GOD OF ALL GENERATIONS

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

You are abundantly kind, O Creator of all.
Remembering the piety of our ancestors,
You lovingly bring redemption to their children's children.

*With the inspired words of the wise and the discerning, I open my
mouth in prayer and supplication, to implore mercy from the
supreme Ruler, who abounds in compassion, who forgives and
pardons transgressions.*

Overwhelmed with awe I set forth my plea, praying for Your people
with bended knee. You who gave me life, illumine my darkness
now; help me to speak clearly, guide me in Your truth. Teach me to
pour forth inspiring prayers, protect me and draw me close to You.
My cry comes from the depths of my soul, praying that I may feel
the nearness of Your mercy. You who see all and are greatly
exalted, teach me to pray with understanding, so that my entreaty
may be proper and unblemished, and bring healing to those who
have sent me.

Direct my steps, O Lord, keep me from stumbling; O Rock,
support me, lest I fall. Uphold and strengthen me, lest I grow weary;
accept my words and let me not falter. From terror and trembling
tenderly keep me; consider my contrition and come to my aid. Be
gracious to the lowly, as You assured Your prophet; and show
mercy, I pray, to Your people Israel.

Selected from the Hebrew

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

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

ברוך אתה יי אלקינו ואלהי אבותינו. אלהי אברהם
אלהי יצחק ואלהי יעקב. האל הגדול הגבור והנורא
אל עליון. גומל חסדים טובים וקנה הכל. וזכר חסדי
אבות ומביא גואל לבני בניהם למען שמו באהבה:

מסוד חכמים ונבונים. ומלמד דעת מבינים. אפתחה
פי בתפלה ובתחנונים. לחלות ולחנן פני מלך מלא
רחמים מוחל וסולח לעושים:

אמיר נשאתי חין בערכי. במלאכות עמד בדרך בברכי. נחי
מבטן הניה חשבי. דבר צהות ובאמתך הדריכי: הורני שפוך
שחי ערב. ולוני בצלך אותי לקרב. ועק יופק בכון קרב.
חלומי פניך וצדקתך תקרב: מהור עינים מאד נעלה. ידעני
בין ערך תפלה. בדת לחנן בלי תפלה. להמציא לשולחי
אריך ותעלה: מפתח שפתי תברר ותישר. נדבות פי רצה
והכשר. סדר הניני כשי יתשר. עתר פצתי כולת חשר: פעמי
הכן פצתי מבשל. צור תמוד אשורי מהגשל. קוממי וחנקני
מרפיון וחשל. רצות אמרי ולא אכשל: שמרני כאישון מפלץ
ובעתה. שור בשפלותי ולכה לישועתה. תחן דכאותי כלחודך
פצת. תרחם על בן אמצת:

וכרנו לחיים מלך חפץ בחיים.

וכתבנו בספר החיים. למענה אלהים חיים:

מלך עוזר ומושיע ומגן. ברוך אתה יי מגן אברהם:

*Zohreynu l'ha-yim meleh hafeytz ba-ha-yim,
V'hot-veynu b'seyfer ha-ha-yim, l'ma-anha Elohim ha-yim.*

SOURCE OF LIFE AND MASTER OF NATURE

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

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

Who is like You, almighty God? Who can be compared to You, O supreme Ruler over life and death, Source of redemption? Who is like You, compassionate God? Mercifully You remember Your creatures for life. You are faithful in granting eternal life to the departed. Praised are You, O Lord, who confers immortality upon the departed.

"The Lord shall reign forever;
Your God, Zion, through all generations; Hallelujah!"
"You are the Holy One,
Enthroned amidst the praises of Israel."

Our God, mighty and revered on earth as in heaven above,
To You the multitudes unnumbered, express their enduring love.

You spoke and the world was created,
In response to Your command it came,
You are everlasting, eternal is Your fame.

You see everything, even in the secret abode;
Deliverance is Your crown, righteousness, Your robe.

You are clothed in zeal; justice Your garment provides;
You dwell in righteousness, Your counsel abides.

Unfailing is Your work, You act righteously;
Near to all who call in truth,
High and exalted though You be.

Abiding in the highest heavens,
And on the earth suspended in air,

You are our living, awesome God, whose glory is everywhere.

אתה גבור לעולם אדני מחיה מתים אתה רב להושיע:
מכלכל חיים בחסד מחיה מתים ברחמים רבים. סומך
נופלים ורופא חולים ומתיר אסורים ומקים אמונתו לישני
עפר. מי כמוך בעל גבורות ומי דומה לך מלך ממית
ומחיה ומצמים ישועה:

מי כמוך אב הרחמים. זוכר יצוריו לחיים ברחמים:
ונאמן אתה להחיות מתים. ברוך אתה יי מחיה המתים:

ימלך יי לעולם. אלקיך ציון לדר ודר. הללויה:
ואתה קדוש יושב תהלות ישראל אל נא:

אתה הוא אלקינו	בשמים ובארץ:
גבור ונערץ	דגול מרבבה:
הוא שם נהי	וצנה ונבראו:
זכרו לנצח	חי עולמים:
טהור עינים	יושב סתר:
בתרו ישועה	לבוש צדקה:
מעטתו קנאה	נאפד נקמה:
סתריו ישר	עצתו אמונה:
פועלתו אמת	צדיק וישר:
קרוב לקוראיו באמת	רם ומתנשא:
שוכן שחקים	תלה ארץ על בלימה:

חי וקים נורא ומרום וקדוש:

L'EYL OREYH DIN: Acclaiming the God of judgment

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

Who searches all hearts on the Day of Judgment—

And reveals the hidden things, in judgment;

Who decides righteously on the Day of Judgment—

And knows our innermost secrets, in judgment;

Who bestows mercy on the Day of Judgment—

And remembers the Covenant, in judgment;

Who spares all creatures on the Day of Judgment—

And clears those who are faithful, in judgment;

Who knows our thoughts on the Day of Judgment—

And restrains Divine wrath, in judgment;

Who is clothed in charity on the Day of Judgment—

And pardons wrongdoing, in judgment;

Who is profoundly revered on the Day of Judgment—

And forgives our people, in judgment;

Who answers their pleas on the Day of Judgment—

And invokes Divine love and pity, in judgment;

Who understands all mysteries on the Day of Judgment—

And accepts the faithful, in judgment;

Who shows mercy to our people on the Day of Judgment—

And preserves those who love God, in judgment;

Who sustains the upright on the Day of Judgment—

And is the One who calls us to judgment!

ובכן לד הכל יקטירו:

לאל עורר דין:

לבחון לבבות ביום דין לגולה עמקות בדין:

לדובר מישרים ביום דין להוזהר רעות בדין:

לזכור חסד ביום דין לזכור בריתו בדין:

לחומל מעשיו ביום דין למטהר חוסיו בדין:

ליוצר מחשבות ביום דין לכובש בעסו בדין:

ללובש צדקות ביום דין למוחל עונות בדין:

לנורא תהלות ביום דין לסולח לעמוסיו בדין:

לעונה לקוראיו ביום דין לפועל רחמיו בדין:

לצופה נסתרות ביום דין לקונה עבדיו בדין:

לרחם עמו ביום דין לשומר אוהביו בדין:

לתומך תמימיו ביום דין:

KEDUSHAH: A vision of God's holiness

We adore and sanctify You in the words uttered by the holy Seraphim in the mystic vision of Your prophet:

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

God's glory pervades the universe. When one chorus of ministering angels asks: "Where is God's glory?" another adoringly responds:

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

May God deal mercifully and compassionately with our people, who speak of the Divine oneness twice each day, morning and evening, lovingly proclaiming—

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

The Lord is our God; the Lord is our Creator, our Sovereign, and our Redeemer, who mercifully will again proclaim before all the world: "I am the Lord your God."

O Lord, our Almighty God, how glorious is Your name in all the earth. "The Lord shall reign over all the earth; on that day the Lord shall be One and God's name One." And thus the Psalmist sang:

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

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

נְעַרִיצָךְ וְנִקְדִּישְׁךָ בְּסוּד שִׁית שְׂרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים
שִׁמְךָ בְּקֹדֶשׁ. בְּכַתוּב עַל־יַד נְבִיאָךְ. וְקָרָא זֶה אֱלֹזָה וְאָמַר.
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צָבָאוֹת. מָלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מָלֵא עוֹלָם. מִשְׁרָתוֹ שׂוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֹאמְרוּ.

בְּרוּךְ כְּבוֹדֵי מִמְּקוֹמוֹ:

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים וְיַחֲוֶן עִם הַמִּיחָדִּים שְׁמוֹ
עָרֵב וְיִבְקֹר בְּכָל־יוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שִׁמְעַם אֲמָרִים.
שִׁמְעַם יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מִלְכֵנוּ הוּא מוֹשִׁיעֵנו. וְהוּא
יִשְׁמִיעֵנו בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל־חַי. לְהִיּוֹת לָכֶם לֵאלֹהִים.
אֲנִי יְיָ אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יְיָ אֲדוֹנֵינוּ מְהֻדָּדִיר שִׁמְךָ בְּכָל־הָאָרֶץ:
וְהִזָּה יְיָ לְמִלְךָ עַל־כָּל־הָאָרֶץ בְּיוֹם הַהוּא יִהְיֶה יְיָ אֶחָד
וְשִׁמוֹ אֶחָד: וּבְדַבְרֵי קֹדֶשׁ כָּתוּב לֵאמֹר.

יִמְלֹךְ יְיָ לְעוֹלָם. אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:
לְדֹר וָדֹר נִגִּיד נִגְדְּךָ. וְלִנְצַח נִצְחִים קֹדֶשְׁתְּךָ נִקְדִּישׁ.
וְשִׁבְחְךָ אֱלֹהֵינוּ מִפְּנֵי לֹא־יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מִלְךָ
נָדוּל וְקָדוֹשׁ אֲתָה:

Kadosh, kadosh, kadosh, Adonai tz'vaot,
M'lo hol ha-aretz k'vodo.

Baruh k'vod Adonai mi-m'komo.

Shema Yisrael, Adonai Eloheynu, Adonai ehad.

Ani Adonai Elohey-hem.

Yimlokh Adonai l'olam,
Eloha-yih tzion l'dor va-dor, Hallelujah.

Have compassion upon Your creatures and may Your creatures bring joy to You. When You vindicate Your people, those who trust in You shall proclaim: O Lord, be sanctified over all Your creation!

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

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

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

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

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

חמול על מעשיך ותשמח במעשיך. ויאמרו לך חוסיך
בצדקה עמוסיך וקדש אדון על כל-מעשיך:

ובכן מן פחדך יי אלהינו על כל-מעשיך ואימתך על
כל-מה-שבראת. וייראוך כל-המעשים וישתחוו לפניך
כל-הברואים. ויעשו כלם אגדה אחת לעשות רצונך
בלבב שלם. כמו שידענו יי אלהינו שהשלטון לפניך עז
בידך וגבורה בימיגך ושמך נורא על כל-מה-שבראת:
ובכן מן פבור יי לעמך תהלה ליראיך ותקנה
לדורשיך ופתחון פה למיחלים לך. שמחה לארצך
וששון לעירך במהרה בימינו:

ובכן צדיקים יראו וישמחו וישרים יעלו וחסידים
ברנה גילו. ועולתה תקפיץ פיה וכל-הרשעה בלה כעשן
תכלה. כי תעביר ממשלת זרן מן הארץ:

ותמלך אתה יי לבדך על כל-מעשיך בהר ציון משכן
פבורך ובירושלים עיר קדשך בכתוב ברברי קדשך.
ימלך יי לעולם. אלהיך ציון לדר נדר. הללויה:

קדוש אתה ונורא שמך ואין אלוה מבלעדיך בכתוב.
ויגבה יי צבאות במשפט והאל הקדוש נקדש בצדקה.
ברוך אתה יי המלך הקדוש:

YOU SANCTIFY ISRAEL AND THIS DAY OF ATONEMENT

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

On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day for sanctity and rest, and] this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

YAALEH V'YAVO: Invoking the merits of our ancestors as we pray for redemption

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 Atonement.

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

אָתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים. אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ.
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ
מִלְכָּנוּ לַעֲבוֹדָתְךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קָרָאתָ:

On Shabbat add the words in brackets.

וְתַתְּנֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֲחֵיּוֹם וְהַשְׁבַּח הַזֶּה לְקִדְשָׁהּ
וְלִמְנוּחָהּ וְאֲחֵיּוֹם הַכַּפָּרִים הַזֶּה לְמַחֲלָה וְלִסְלִיחָה
וְלִכְפָּרָה וְלִמְחֹל־בּוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ.
וְכָר לִיציאת מצרים:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיַנְיֶעַ. וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע. וְיִפְקֹד וְיִזְכֹּר וְיַזְכֵּנוּ וְיַקְדִּישֵׁנוּ. וְיַזְכֵּנוּ אֲבוֹתֵינוּ.
וְיַזְכֵּנוּ מְשִׁיחַ בְּרִדְדוֹ עֲבָדֶךָ. וְיַזְכֵּנוּ יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ.
וְיַזְכֵּנוּ כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה לְטוֹבָה לְחַן
וְלִחְסֵד וְלִרְחֻמִּים לְחַיִּים וְלְשָׁלוֹם בְּיוֹם הַכַּפָּרִים הַזֶּה:
וְזָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ
בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חֹסֵם וְתַנְנוּ וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ. כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אָתָּה:

REMEMBER US, RECALL THE COVENANT, AND PURIFY US

O Lord, remember Your mercy and Your kindness,
For they are everlasting.

Remember us, O Lord, and show us Your favor;
Remember us and deliver us.

Remember the people You redeemed from bondage,
And Mount Zion, the site of Your presence.

Remember, O Lord, Your love of Jerusalem;
Forget not Your love for Zion.

Remember, O Lord, Your covenant with the patriarchs:

"I will remember My covenant with Jacob, Isaac, and
Abraham, and I will remember the land."

Remember, O Lord, your covenant with our ancestors:

"I will remember My covenant with your ancestors, whom
I brought out of the land of Egypt, in the sight of all the
nations, to be their God; I am the Lord."

Have mercy upon us, O Lord, and do not destroy us:

"The Lord is a merciful God who will not forsake you, nor
destroy you, nor ever forget the covenant."

Open our hearts that we may love and revere You:

"The Lord your God will open your heart and the heart of
your children, so that you will love God with all your heart
and with all your soul, that you may live."

Gather our dispersed and our homeless, as was promised:

"Even if you are dispersed in the remotest parts of the world,
from there the Lord your God will gather and fetch you."

Be with us, O Lord, when we seek You:

"If you seek the Lord your God, you shall find God—if you
seek with all your heart and all your soul."

Forgive our sins on this day, O Lord, and purify us:

"On this day atonement shall be made for you to cleanse
you; of all your sins shall you be clean before the Lord."

וְכִרְחֲמֶיךָ יְיָ וְחַסְדֶּיךָ כִּי מְעוֹלָם הָמָּה זְכָרְנוּ יְיָ
בְּרָצוֹן עִמָּךְ. פָּקְדָנוּ בִּישׁוּעָתְךָ: זָכַר עֲדָתְךָ קִנְיִת קָדָם.
וְאַלְתָּ שָׁבַט נִחְלָתְךָ. הִרְצִיוֹן זֶה שְׁכֻנָּתְךָ בּוֹ: זָכַר יְיָ הַבֵּית
יְרוּשָׁלָּיִם. אֲהַבֵּת צִיּוֹן אֵל תִּשְׁכַּח לְנֶצְחָהּ:

וְכִרְלָנוּ בְּרִית אָבוֹת כַּאֲשֶׁר אָמַרְתָּ. וְזִכְרֹתֵי אֲתִיבְרִיתִי
יַעֲקֹב וְאַף אֲתִיבְרִיתִי יִצְחָק וְאַף אֲתִיבְרִיתִי אַבְרָהָם
אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר: וְכִרְלָנוּ בְּרִית רֵאשׁוֹנִים כַּאֲשֶׁר
אָמַרְתָּ. וְזִכְרֹתֵי לָהֶם בְּרִית רֵאשׁוֹנִים. אֲשֶׁר הוֹצֵאתִי אֹתָם
מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לֵאלֹהִים. אֲנִי יְיָ:
רַחֵם עָלֵינוּ וְאַל תִּשְׁחִיתֵנוּ כְּמָה שְׁכָחוּב. כִּי אֵל רַחוּם
יְיָ אֱלֹהֶיךָ לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתְךָ וְלֹא יִשְׁכַּח אֲתִיבְרִית
אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם: מוֹל אֲתִלְבְּבוּ לְאַהֲבָה וּלְיִרְאָה
אֲתִשְׁמָךְ כְּכַתוּב בַּתּוֹרָתְךָ. וְכָל יְיָ אֱלֹהֶיךָ אֲתִלְבְּבוּ וְאַתָּה
לִבְבִי זֶרַעַךְ לְאַהֲבָה אֲתִי: אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־
נַפְשְׁךָ לְמַעַן חַיֶּיךָ:

קִבֵּץ נִדְחֵנוּ כְּמָה שְׁכָחוּב. אִם־יִהְיֶה נִדְחָךְ בְּקִצְהָ
הַשָּׁמַיִם. מָשָׁם יִקְבְּצֶךָ יְיָ אֱלֹהֶיךָ וּמָשָׁם יִקְחֶךָ: הַמָּצָא לָנוּ
בְּבִקְשָׁתֵנוּ כְּמָה שְׁכָחוּב. וּבִקְשָׁתָם מָשָׁם אֲתִי: אֱלֹהֶיךָ
וּמָצָאתָ. כִּי תִדְרָשֵׁנוּ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ:

כִּפּוּר חַטָּאתֵינוּ בַּיּוֹם הַזֶּה וְטַהֲרָנוּ כְּמָה שְׁכָחוּב. כִּי־בִיּוֹם
הַזֶּה יִכְפֹּר עָלֵיכֶם לְטַהֵר אֹתְכֶם. מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְיָ
תִטְהָרוּ:

SHEMA KOLEYNU: Hear our voice

Hear our voice, Lord our God; spare us, pity us.
Accept our prayer in Your gracious love.

Turn us to You, O Lord, and we shall return;
Renew us as in days of old.

Do not banish us from Your presence;
Do not deprive us of Your holy spirit.

Do not cast us off in old age;
When our strength declines, do not forsake us.

Do not forsake us, O Lord our God;
Do not make Yourself distant from us.

DO NOT FORSAKE US: Teach, purify, and forgive us

Our God and God of our ancestors,
Do not abandon or forsake us;
Do not shame us;
Do not break Your covenant with us.

Bring us closer to Your Torah;
Teach us Your commandments; show us Your ways.

Incline our hearts to revere You;
Purify our hearts to love You,
So that we return to You sincerely and wholeheartedly.

Forgive and pardon our iniquities,
As it is written in Your Holy Scriptures:

"For Your own sake, O Lord,
Pardon my sin though it is great."

שָׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים
וּבְרַצּוֹן אֶת־תַּפְלָתֵנוּ:

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֶבָה חֹדֶשׁ יָמֵינוּ בְּכָרֶם:

אֶל־תִּשְׁלִיכֵנוּ מִלִּפְנֵיךָ וְרוּחַ קֹדְשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ:

אֶל־תִּשְׁלִיכֵנוּ לָעֵת וְזָקְנָה כְּכָלוֹת כֹּחֵנוּ אֶל־תַּעֲזֹבֵנוּ:

אֶל־תַּעֲזֹבֵנוּ יְיָ אֱלֹהֵינוּ אֶל־תִּרְחַק מִמֶּנּוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֶל־תַּעֲזֹבֵנוּ. וְאֶל־תִּשְׁשֵׁנוּ. וְאֶל־
תִּכְלִימֵנוּ. וְאֶל־תִּפְרֹד בְּרִיתְךָ אִתָּנוּ. קִרְבָּנוּ לְתוֹרָתְךָ. לְמִדְּרוֹ
מִצְוֹתֶיךָ. הוֹרְנוּ דְרָכֶיךָ. הֵט לִבָּנוּ לִירְאָה אֶת שְׁמֶךָ. וּמֹל
אֶת־לִבָּנוּ לְאַהֲבָתְךָ. וְנִשְׁוֶב אֱלֹהֵינוּ בְּאַמֶּת וּבְלֵב שָׁלֵם.
וְלִמְעַן שְׁמֶךָ הַגָּדוֹל תִּמְחֹל וְתִסְלַח לַעֲוֹנוֹנוּ בְּכָתוּב בְּדִבְרֵי
קֹדְשְׁךָ. לְמַעַן־שְׁמֶךָ יְיָ וְסִלַּחְתָּ לַעֲוֹנֵי כִי רַב־הוּא:

Sh'ma koleynu, Adonai Eloheynu, hus v'raheyim aleynu,
V'kabeyl b'rahamim uv-ratzon et t'filateynu.

Ha-shiveynu Adonai eyleha v'na-shuva,
Hadeysh yameynu k'kedem.

Al tashli-heyinu mil-faneha,
V'ruah kod-sh'ha al tikah mimenu.

Al tashli-heyinu l'eyt zikna,
Kih-lot koheyinu al ta-azveynu.

Al ta-azveynu Adonai Eloheynu, al tirhak mimenu.

KI ANU AMEHA:

We are Your people, and You are our God

Our God and God of our ancestors,
Forgive us, pardon us, grant us atonement.

For we are Your people, and You are our God.

We are Your children, and You are our Parent.

We are Your servants, and You are our Master.

We are Your congregation, and You are our Heritage.

We are Your possession, and You are our Destiny.

We are Your flock, and You are our Shepherd.

We are Your vineyard, and You are our Guardian.

We are Your creatures, and You are our Creator.

We are Your faithful, and You are our Beloved.

We are Your treasure, and You are our Protector.

We are Your subjects, and You are our Ruler.

We are Your chosen ones, and You are our Chosen One.

We are arrogant; but You are merciful.

We are obstinate; but You are patient.

We are laden with sin; but You abound in compassion.

We are as a passing shadow; but You are eternal.

אלהינו ואלהי אבותינו סלח לנו. מחל לנו. כפר לנו:

כי אנו עמך ואתה אלהינו. אנו בניך ואתה אבינו:

אנו עבדיך ואתה אדוננו. אנו קהלה ואתה חלקנו:

אנו נחלתך ואתה גורלנו. אנו צאנך ואתה רוענו:

אנו כרמך ואתה נוטרינו. אנו פעלתך ואתה יוצרנו:

אנו רעייתך ואתה דורנו. אנו סגלתך ואתה קרובנו:

אנו עמך ואתה מלכנו. אנו מאמירך ואתה מאמירנו:

אנו עוי פנים ואתה רחום וחנון. אנו קשי ערף ואתה
ארך אפים. אנו מלאי עון ואתה מלא רחמים. אנו ימינו
בצל עובר. ואתה הוא ושנותיך לא יתמו:

Ki anu ameha v'ata Eloheynu,
Anu vaneha v'ata avinu.

Anu avdeha v'ata adoneynu,
Anu k'haleha v'ata hel-keynu.

Anu nah-lateha v'ata gora-leynu,
Anu tzoneha v'ata ro-eynu.

Anu harmeha v'ata notreynu,
Anu fu-lateha v'ata yotz-reynu.

Anu ra-yateha v'ata do-deynu,
Anu s'gulateha v'ata k'roveynu.

Anu ameha v'ata malkeynu,
Anu ma-amireha v'ata ma-amireynu.

THE CONFESSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously;
we have robbed; we have spoken slander;
we have acted perversely; we have done wrong;
we have acted presumptuously; we have done violence;
we have practiced deceit; we have counseled evil;
we have spoken falsehood; we have scoffed;
we have revolted; we have blasphemed;
we have rebelled; we have committed iniquity;
we have transgressed; we have oppressed;
we have been stiff-necked; we have acted wickedly;
we have dealt corruptly; we have committed abomination;
we have gone astray; we have led others astray.

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

אלהינו ואלהי אבותינו. תבא לפניך תפלתנו ואל
תתעלם מחוננתנו. שאין אנחנו עזי פנים וקשי ערף לומר
לפניך יי אלהינו ואלהי אבותינו צדיקים אנחנו ולא חטאנו
אבל אנחנו חטאנו:

אֲשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דָּפִי.
הִעֲוִינוּ. וְהִרְשָׁעְנוּ. זָדְנוּ. חָמְסְנוּ. טָפְלְנוּ שָׂקָר.
יַעֲצֹנוּ רָע. בִּגְבָנוּ. לָצְנוּ. מָרְדְּנוּ. נִאֲצָנוּ.
סָרְדְּנוּ. עִוִּינוּ. פִּשְׁעֵנוּ. צָרְרְנוּ. קִשְׁינוּ עֵרָף.
רִשָּׁעֵנוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתָעֵנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁהָ לָנוּ:
וְאַתָּה צָדִיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אָמַת עָשִׂיתָ וְאַנְחָנוּ
הִרְשָׁעְנוּ:

Ashamnu, bagadnu, gazalnu, dibarnu dofi;
he-evinu, v'hir-shanu, zadnu, hamasnu, tafalnu sheker;
ya-atznu ra, kizavnu, latznu, maradnu, niatznu,
sararnu, avinu, pa-shanu, tza-rarnu, ki-shinu oref;
ra-shanu, shi-hatnu, tiavnu, tainu, ti-tanu.

FORGIVE OUR SINS

On Shabbat add the words in brackets.

Our God and God of our ancestors, forgive and pardon our sins [on this Sabbath day and] on this Day of Atonement.

Answer our prayers; blot out and remove our transgressions from Your sight. Direct our impulses that we may serve You, and humble our pride that we may return to You.

Renew our inner being so that we may observe Your commandments, and open our hearts so that we may love and revere You; as it is written in Your Torah: "The Lord your God will open your heart and the heart of your children, so that you will love the Lord with all your heart and with all your soul, that you may live."

You are aware of our sins, whether committed consciously or unconsciously, willingly or unwillingly, in public or in private; they are all clearly known to You.

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

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

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

May it be Your will, Lord our God and God of our ancestors, to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

On Shabbat add the words in brackets.

אלהינו ואלהי אבותינו. סלח ומחל לעוונותינו ביום והשבת הזה וביום הכפורים הזה. והעתר-לנו בתפלתנו. מחה והעבר פשעינו מנגד עיניך. וכוף את-יצרנו להשתעבד-לך. והכנע ערפנו לשוב אליך. וחדש כליותינו לשמור פקדיך. ומול את-לבבנו לאהבה וליראה את-שמך בכתוב בתורתך. ומל "אלהיך את-לבבך ואת-לבב זרעך לאהבה את-אלהיך בכל-לבבך ובכל-נפשך למען חייך:

הודונות והשגגות אמה מכיר. הרצון והאנס הגלויים והנסתרים לפניך הם גלויים וידועים: מה-אנו. מה-חיינו. מה-חסדנו. מה-צדקנו. מה-ישענו. מה-יכחנו. מה-נבוכחנו. מה-נאמר לפניך "אלהינו ואלהי אבותינו. הלא כל-הגבורים באין לפניך ואגשי השם בלא היו. וחקמים בכלי מדע וגבונים בכלי השכל. כי רב מעשיהם תהו וימי חיייהם הכל לפניך. ומותר האדם מן הבהמה אין כי הכל הכל:

יהי רצון מלפניך "אלהינו ואלהי אבותינו. שתסלח-לנו על כל-חטאתינו. ותמחל-לנו על כל-עוונותינו. ותכפר-לנו על כל-פשעינו:

AL HET: The multitude of our sins

We have sinned against You willingly and unwillingly;
And we have sinned against You by acting without thinking.
We have sinned against You through sexual immorality;
And we have sinned against You knowingly and deceitfully.
We have sinned against You by wronging others;
And we have sinned against You by licentiousness.
We have sinned against You by disrespecting parents
and teachers;
And we have sinned against You by violence.

For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

We have sinned against You by foul speech;
And we have sinned against You through the inclination
to evil.

We have sinned against You by fraud and falsehood;
And we have sinned against You by mocking.
We have sinned against You in our business affairs;
And we have sinned against You by usury and extortion.

For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

We have sinned against You by idle gossip;
And we have sinned against You by haughtiness.
We have sinned against You by rejecting Your commandments;
And we have sinned against You by betraying others.
We have sinned against You by being irreverent;
And we have sinned against You by running to do evil.
We have sinned against You by swearing falsely;
And we have sinned against You by breach of trust.

For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

על חטא שחטאנו לפניך באַנּס וּבְרָצוֹן.
ועל חטא שחטאנו לפניך בְּבְּלִי דַעַת:
על חטא שחטאנו לפניך בְּגִלּוֹי עֲרִיּוֹת.
ועל חטא שחטאנו לפניך בְּדַעַת וּבְמַרְמָה:
על חטא שחטאנו לפניך בְּהוֹנָאת רֵעַ.
ועל חטא שחטאנו לפניך בְּזַעֲדַת זָנוּת:
על חטא שחטאנו לפניך בְּזִלְזוּל הוֹרִים וּמוֹרִים.
ועל חטא שחטאנו לפניך בְּחִזְק יָד:

ועל כָּלֵם אֱלֹהִים סְלִיחוֹת סְלַח־לָנוּ. מַחֲל־לָנוּ. כַּפֹּר־לָנוּ:

על חטא שחטאנו לפניך בְּטַמְאֵת שִׁפְתֵּיךָ.
ועל חטא שחטאנו לפניך בְּיֵצֵר הָרֵעַ:
על חטא שחטאנו לפניך בְּכַחַשׁ וּבְכָבוֹ.
ועל חטא שחטאנו לפניך בְּלָצוֹן:
על חטא שחטאנו לפניך בְּמַשָּׂא וּבְמַתָּן.
ועל חטא שחטאנו לפניך בְּגִשֵּׁף וּבְמַרְבִּית:

ועל כָּלֵם אֱלֹהִים סְלִיחוֹת סְלַח־לָנוּ. מַחֲל־לָנוּ. כַּפֹּר־לָנוּ:

על חטא שחטאנו לפניך בְּשִׁיחַ שִׁפְחוֹתֶיךָ.
ועל חטא שחטאנו לפניך בְּעֵינִים רָמוֹת:
על חטא שחטאנו לפניך בְּפָרִיקַת עַל.
ועל חטא שחטאנו לפניך בְּצָרִית רֵעַ:
על חטא שחטאנו לפניך בְּקִלּוֹת רֹאשׁ.
ועל חטא שחטאנו לפניך בְּרִיצַת רִגְלִים לְהָרֵעַ:
על חטא שחטאנו לפניך בְּשִׁבּוּעַת שָׁוְא.
ועל חטא שחטאנו לפניך בְּתִשׁוּמַת־יָד: ועל כָּלֵם . . .

On Shabbat add the words in brackets.

Our God and God of our ancestors, forgive our sins [on this Sabbath day and] on this Day of Atonement.

Blot out and remove our sins and transgressions as Isaiah promised in Your name: "I blot out your transgressions, for My own sake; and your sins I shall not recall."

You promised further: "I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you."

And in the Torah it is written: "For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord."

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 forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as Sovereign who grants us pardon and forgiveness.

Praised are You, O Lord, who forgives and pardons our sins and the sins of the house of Israel. Year after year, You absolve us of our guilt, Sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Atonement.

ACCEPT OUR PRAYER AND BLESS ZION

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

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

On Shabbat add the words in brackets.

אלהינו ואלהי אבותינו מחל לעונותינו ביום והשבת
הזה וביום הכפרים הזה מחה והעבר פשעינו וחטאתינו
מנגד עיניך. באמור אנכי אנכי הוא מחה פשעיך למעני
וחטאתיך לא אנוכר: ונאמר מחיתי כעב פשעיך וכענן
חטאתיך שובה אלי כי גאלתיך: ונאמר כי-ביום הזה יכפר
עליכם לטהר אתכם מכל חטאתיכם לפני יי תטהרו:
אלהינו ואלהי אבותינו ורצה במנוחתנו קדשנו במצותיך
ותן חלקנו בתורתך שבענו מטובך ושמחנו בישועתך.
והנחילנו יי אלהינו באהבה וברצון שבת קדשך וניחו בך ישראל
מקדשי שמדו וטהר לבנו לעבדך באמת. כי אתה סלחן
לישראל ומחלן לשבטי ישראל בכל-דור ודור ומבלעדיך
אין לנו מלך מוחל וסולח אלא אתה. ברוך אתה יי
מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל.
ומעביר אשמותינו בכל-שנה ושנה. מלך על כל-הארץ
מקדש והשבת וישראל ויום הכפרים:

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:
ותחנינה עינינו בשובך לציון ברחמים. ברוך אתה יי
המחזיר שכינתו לציון:

THANKSGIVING FOR DAILY MIRACLES

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

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

The following may be said in an undertone:

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

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

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

Praised be God to whom all thanks are due.

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

Avinu Malkeynu, remember Your compassion and suppress Your anger. Remove from us and from all the people of Your covenant, pestilence and sword, famine and plundering, destruction and iniquity, persecution, plague, and affliction, every disease and disaster, all strife and calamity, every evil decree and causeless hatred.

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

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד. צור חיינו מנן ישענו אתה הוא לדור ודור. גורלך לך ונספר תהלתך על חיינו המסורים בידך ועל נשמותינו הפקודות לך ועל נסיה שבכל יום עמנו ועל נפלאותיה וטובותיה שבכל עת ערב ובקר וצהרים. הטוב כי לא יכלו רחמיה. והמרחם כי לא יתמו חסדיה. מעולם קנינו לך:

The following may be said in an undertone:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו אלהי כל בשר יוצרנו יוצר בראשית. ברכות והודאות לשמך הגדול והקדוש על שהחייטנו וקיימנו. כן תחיינו ותקיימנו ותאסוף גליתינו לארץ קדשך לשמר חקיך ולעשות רצונך ולעבדך בלבב שלם על שאנחנו מודים לך. ברוך אל ההודאות:

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד:

אבינו מלכנו זכור רחמיה וקבוש בעסקך וכלה דבר וחרב ורעב ושבי ומשחית ועון ושמר ומגפה ופגע רע וכל מחלה וכל תקלה וכל קטטה וכל מיני פגיעות וכל גזרה רעה ושנאת חנם. מעלינו ומעל כל בני בריתך: וכתוב לחיים טובים כל בני בריתך:

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

THE THREEFOLD BLESSING

Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

"May the Lord bless you
and protect you." Congregation:
May this be God's will.

"May the Lord show you kindness
and be gracious to you." May this be God's will.

"May the Lord bestow favor upon you
and grant you peace." May this be God's will.

SIM SHALOM: Prayer for peace

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

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

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

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

INSCRIBE US IN THE BOOK OF LIFE

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life.

Praised are You, O Lord, Source of peace.

אלהינו ואלהי אבותינו. ברכנו בברכה המשלשת בתורה הכתובה
על ידי משה עבדך. האמורה מפי אהרן ובניו כהנים. עם קדושך
באמור:

Congregation: Keyn y'hi ratzon.

יברכה יי וישמרה: בן יהי רצון:

יאר יי פניו אליך ויחנך: בן יהי רצון:

ישא יי פניו אליך וישם לך שלום: בן יהי רצון:

שים שלום טובה וברכה בעולם חן וחסד ורחמים עלינו
ועל כל ישראל עמך. ברכנו אבינו בלנו כאחד באור
פניך. כי באור פניך נתת לנו יי אלהינו תורת חיים ואהבת
חסד ואדקה וברכה ורחמים וחיים ושלום. וטוב בעיניך
לברך את עמך ישראל בכל יום ובכל שעה בשלומך:

בספר חיים ברכה ושלום ופרנסה טובה. נזכר ונכתב
לפניך. אנחנו וכל עמך בית ישראל. לחיים טובים ולשלום:
ברוך אתה יי עושה השלום:

*Sim shalom tova uv-rahah ba-alam,
Heyn va-hesed v'rahimim aleynu v'al kol yisrael ameha.
Bar-heyne avinu kulanu k'ehad b'or paneha,
Ki v'or paneha natata lanu Adonai Eloheyne
torat ha-yim, v'ahavat hesed,
U-tz'dakah, uv-rahah, v'rahimim, v'ha-yim, v'shalom.
V'tov b'eyneha l'vareyh et am-ha yisrael
B'hol eyt uv-hol sha-a bi-sh'lomeha.*

*B'seyfer ha-yim b'rahah v'shalom ufar-nasah tova,
Niza-heyv v'nikateyv l'paneha,
Anahnu v'hol amha beyt yisrael,
L'ha-yim tovim ul-shalom.*

AVINU MALKEYNU

Avinu Malkeynu, we have sinned before You.

Avinu Malkeynu, we have no Sovereign but You.

Avinu Malkeynu, help us to return to You fully repentant.

Avinu Malkeynu, grant us a good new year.

Avinu Malkeynu, send complete healing for our afflicted.

Avinu Malkeynu, frustrate the designs of our adversaries.

Avinu Malkeynu, remember us favorably.

Avinu Malkeynu, inscribe us in the book of goodness.

Avinu Malkeynu, inscribe us in the book of redemption.

Avinu Malkeynu, inscribe us in the book of sustenance.

Avinu Malkeynu, inscribe us in the book of merit.

Avinu Malkeynu, inscribe us in the book of forgiveness.

Avinu Malkeynu, hasten our deliverance.

Avinu Malkeynu, grant glory to Your people Israel.

Avinu Malkeynu, hear us, pity us, and spare us.

Avinu Malkeynu, accept our prayer with mercy and favor.

Avinu Malkeynu, have pity on us and on our children.

*Avinu Malkeynu, act for those who went through fire
and water for the sanctification of Your name.*

Avinu Malkeynu, act for Your sake if not for ours.

Avinu Malkeynu, graciously answer us,

although we are without merits;

Deal with us charitably and lovingly save us.

On Shabbat omit.

אָבִינוּ מַלְכֵנוּ חָטְאוּנוּ לְפָנֶיךָ:

אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֲלָא אַתָּה:

אָבִינוּ מַלְכֵנוּ הִחְוִירְנוּ בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ:

אָבִינוּ מַלְכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:

אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמֶּךָ:

אָבִינוּ מַלְכֵנוּ הִפֵּר עֲצַת אוֹיְבֵינוּ:

אָבִינוּ מַלְכֵנוּ וְכָרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ:

אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים:

אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר וְאַלְה וְיִשׁוּעָה:

אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר פְּרִנָּסָה וְכִלְכָּלָה:

אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר זְכוֹת:

אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה:

אָבִינוּ מַלְכֵנוּ הִצְמַח לָנוּ יִשׁוּעָה בְּקָרוֹב:

אָבִינוּ מַלְכֵנוּ הִרָם קָרֵן יִשְׂרָאֵל עַמֶּךָ:

אָבִינוּ מַלְכֵנוּ שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ:

אָבִינוּ מַלְכֵנוּ קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אַחֲדִתְפִּלְתָּנוּ:

אָבִינוּ מַלְכֵנוּ חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ:

אָבִינוּ מַלְכֵנוּ עֲשֵׂה לָמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ:

אָבִינוּ מַלְכֵנוּ עֲשֵׂה לָמַעַן אִם לֹא לָמַעַנְנוּ:

אָבִינוּ מַלְכֵנוּ חַנּוּן וְעֲנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu mal-keynu, honey-nu va-aneynu, ki eyn banu ma-asim,
Asey imanu tz'dakah va-chesed, v'ho-shi-eynu.

KADDISH SHALEM

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

Congregation and Reader:

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

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

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

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

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

Reader:

יְתוֹדֵל וַיְתַקְדֹּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּתַיִּיכּוֹן וּבְיוֹמִיכּוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעֹנָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתִבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
לְעָלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא וְתַשְׁבְּחָתָא וְנַחֲמָתָא
דְּאַמִּירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם
אַבוּהוֹן דִּי־בְשַׁמַּיָּא. וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya (yit-barah).

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



KERIAT HA-TORAH / TORAH SERVICE

YOM KIPPUR

קריאת התורה ליום כפור

Torah service

"There is none like You, O Lord,
among those acclaimed as divine;
There are no deeds like Yours.

Your sovereignty is everlasting,
Your dominion endures through all generations."

The Lord reigns, the Lord has reigned,
"The Lord shall reign forever."

May the Lord give strength to our people,
And bless our people with peace.

Merciful God, "favor Zion with Your goodness;
Build the walls of Jerusalem."

For in You alone do we trust,
Exalted God and Sovereign, Ruler of the universe.

VA-Y'HI BIN-SOA

"Whenever the Ark moved forward,
Moses would exclaim:

'Arise, O Lord, and may Your enemies be scattered;
May Your foes be put to flight before You.'"

"From Zion shall come forth Torah,
And the word of the Lord from Jerusalem."

Praised be God who, in Divine holiness,
Gave the Torah to the people Israel.

אֵין כָּמוֹךָ בָּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ:
מְלִכּוּתְךָ מְלָכּוֹת כָּל־עֲלָמִים וּמַמְשָׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:

יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:
יְיָ עֹז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

אֲב הַרְחַמִּים הִשְׁיבָה בְּרַצוֹנְךָ אֶת־צִיּוֹן
תִּבְנֶה חֻמוֹת יְרוּשָׁלָּיִם:
כִּי בָךְ לִבֵּר בְּטַחְנוּ מֶלֶךְ אֵל רַם וְנֹשֵׂא אֲדוֹן עוֹלָמִים:

The Ark is opened.

וַיְהִי בְּנִסְעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה.
קוּמָה יְיָ וַיִּפָּצוּ אֵיבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפָּנֶיךָ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדִבְרֵי־יְיָ מִירוּשָׁלָּיִם:
בָּרוּךְ שְׁנֵמָן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Eyn ka-moħa va-Elohim Adonai v'eyn k'ma-aseħa.
Malħutha malħut kol alamim, umem-shalt'ħa b'ħol dor va-dor.
Adonai meleħ, Adonai malah, Adonai yimloħ l'olam va-ed.
Adonai oz l'amo yiteyn, Adonai y'vareyh et amo va-shalom.
Av ha-raħamim, hey-tiva vir-tzonħa et tzion,
Tivneh ĥomot y'ru-shala-yim.
Ki v'ħa l'vad ba-taħnu, meleħ Eyl ram v'nisa adon alamim.

The Ark is opened.

Va-y'hi bin-soa ha-aron va-yomer moshe,
Kuma Adonai v'ya-futzu oy-veħa,
V'yanusu m'san-eħa mi-paneħa.
Ki mi-tzion tey-tzey torah,
U-d'var Adonai mi-ru-shala-yim.
Baruħ sheh-natan torah l'amo yisrael bi-k'du-shato.

Optional selections:

תורת יי	תמימה	משיבת נפש
עדות יי	נאמנה	מחכימת פתי:
פקודי יי	ישרים	משמחיל לב
מצות יי	ברכה	מאירת עינים:
יראת יי	טהורה	עומדת לעד
משפטי יי	אמת	צדקו יחדו:

The teaching of the Lord is perfect, reviving the spirit;
The testimony of the Lord is trustworthy,
Teaching wisdom to the simple.

The precepts of the Lord are just, rejoicing the heart;
The commandment of the Lord is pure, enlightening the eyes.

Reverence for the Lord is pure, enduring forever.
The judgments of the Lord are true; they are altogether just.

From Psalm 19

והערב־נא יי אלהינו את־דברי תורתך בפנינו ובפי
עמך בית ישראל. ונהיה אנחנו וצאצאינו וצאצאי עמך
בית ישראל כלנו יודעי שמך ולומדי תורתך לשמחה.
ברוך אתה יי המלמד תורה לעמו ישראל:

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

On a weekday recite this page.

יי אל רחום וחנון. ארך אפים ורב־חסד ואמת:
נצר חסד לאלפים. נשא עון ופשע וחטאה ונקמה:
יהיו לרצון אמרי־פי והגיון לבי לפניך יי צורי וגואלי:
ואני תפילתי לך יי עת רצון
אלהים ברב־חסדך עניי באמת ישעך:

"The Lord is ever-present, all-merciful, gracious, compas-
sionate, patient, abounding in kindness and faithfulness,
treasuring up love for a thousand generations, forgiving
iniquity, transgression, and sin, and pardoning the penitent."

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

"In kindness, Lord, answer my prayer;
Mercifully grant me Your abiding help."

Adonai Adonai Eyl rahum v'hanun,
ereh apa-yim v'rav hesed ve-emet.
No-tzeyr hesed la-alafim,
nosey avon va-fe-sha v'hata-a v'nakey.

Yi-h'yu l'ratzon imrey fi v'heg-yon libi l'fa-neha,
Adonai tzuri v'go-ali.

Va-ani t'filati l'ha Adonai eyt ratzon
Elohim b'rov has-deha aneyni be-emet yish-eha.

Before the Ark

I

❧ Eternal God, as we seek Your pardon on this Yom Kippur, and pray for health and peace, help us to love and revere Your Torah as our tree of life; thus may our years be rich and our lives endowed with purpose. Grant us length of days to study and to teach, to remember and to fulfill in love Your teachings and commandments.

As You were with our ancestors in days of old, be with us as we seek Your presence. Bless us, we pray, with the healing love of Your forgiveness; grant us the wisdom to perceive Your presence and to know Your will. May we study Your Torah with devotion and live nobly and uprightly as Your children. Amen.

II

❧ Almighty God, reverently we stand before the Torah, Your most precious gift to us—the sacred Scriptures which our ancestors learned and taught, preserved for us, a heritage unto all generations. May we, their children's children, ponder its every word; may we find, as did they, new evidence of You in its precepts, enriching wisdom in its teachings.

May the Torah be our tree of life, our shield and guide. May we take its teachings to our hearts, and thus draw nearer to You in loyalty, in truth, and in love. Amen.

ברוך שמה דמרא עלמא. בריך כתרך ואחרך: יהא רעודך
עם עמך ישראל לעלם. ופרקן ומינך אחוי לעמך בבית
מקדשך. ולאמטוני לנא מטוב והורך. ולקבל צלותנא ברחמין:
יהא רענא קדמך. דתוריד לן חיון בטיבותא. ולהוי אנא פקידא
בנו צדיקנא. למרחם עלי ולמנטר יחי ונת בלדי. לי ודי
לעמך ישראל: אנת הוא ון לכלא ומפרנס לכלא. אנת הוא
שליט על כלא. אנת הוא דשליט על מלכיא. ומלכותא דיילך
היא: אנא עבדא דקדשא בריך הוא. דסגנדנא קמה ומקמא
דיקר אורייתא. בכל עדן ועדן: לא על אנש רחצנא. ולא על
בר אלהין סמכנא. אלא באלהא דשמיא. דהוא אלהא קשום
ואורייתא קשום וגביאיה קשום. ומסנא למעבד טבון וקשום:
בה אנא רחץ ולשמה קדישא יקירא אנא אמר תשבחו: יהא
רענא קדמך דתפתח לבי באורייתא. ותשלים משאלין דלבי.
ולבא דכליעמך ישראל. לטב ולחיון ולשלם: אמן:

Lord of the universe, praised be Your name and praised be Your sovereignty. May Your love abide with Your people Israel forever. In Your sanctuary reveal to them Your redeeming power.

Grant us the precious gift of Your light; and mercifully accept our prayers. May it be Your will to grant us a long and good life so that we may be counted among the righteous. Show us Your compassion; guard us and our dear ones and all Your people Israel. You nourish and sustain all; You rule over all, even monarchs, for all dominion is Yours.

We are the servants of the Holy One, praised be God, before whom and before whose glorious Torah we bow in reverence. We do not put our trust in any mortal or in any angelic being. Our trust is in the God of the heavens, the God of truth, whose Torah is truth, whose prophets are prophets of truth, and who abounds in deeds of goodness and truth. In God we put our trust, and to God we utter praises.

May it be Your will to open our hearts to Your Torah and to fulfill the worthy desires of our hearts and the hearts of all Your people Israel, for good, for life, and for peace. Amen.

Zohar, Va-yakhay!

*Bey ana raheytz, v'lish-mey kadi-sha yakira ana eymar tush-b'han.
Y'hey ra-ava kodamah d'tiftah libi b'oraita,
V'tash-lim mish-alin d'libi v'liba d'hol amah yisrael,
L'tav u-l'ha-yin v'lish-lam. Amen.*

The Torah Scrolls are removed from the Ark.

Reader, then congregation:

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

Reader, then congregation:

One is our God; exalted is our Lord;
Holy and awesome is God's name.

Reader:

"Glorify the Lord with me; let us exalt God together."

Congregation and Reader:

"Yours, O Lord, is the greatness, the power,
and the splendor;
Yours is the victory and the majesty;
For all in heaven and on earth is Yours.
Dominion, O Lord, is Yours; and You rule over all."

"Exalt the Lord our God and worship the One who is holy."

"Exalt and worship at God's holy mountain;
For holy is the Lord our God."

The Torah Scrolls are removed from the Ark.

Reader, then congregation:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Reader, then congregation:

אֶחָד אֱלֹהֵינוּ גָדוֹל אַדְוֵנֵנוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ:

Reader:

גָּדְלוֹ לִי אֶתִּי וְנִרְמְמָה שְׁמוֹ יַחְדָּו:

Congregation and Reader:

לֵךְ יְיָ הַגְדֵּלָה וְהַגְבִּירָה וְהַתְפָּאֶרֶת וְהַנְצַח וְהַהוֹד.

כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ

לֵךְ יְיָ הַמְמַלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהֵרֶם רִגְלָיו. קָדוֹשׁ הוּא:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהֵרֶם קִדְשׁוֹ.

כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ:

Reader, then congregation:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

Reader, then congregation:

Ehad Eloheynu, gadol adoneynu, kadosh v'nora sh'mo.

L'ha Adonai ha-g'dula v'ha-g'vura v'ha-tiferet

V'ha-neytzah v'ha-hod.

Ki hol ba-shama-yim u-va-aretz,

L'ha Adonai ha-mamlaha v'ha-mit-nasey l'hol l'rosh.

Rom'mu Adonai Eloheynu

V'hish-tahavu la-hadom rag-lav, kadosh hu.

Rom'mu Adonai Eloheynu v'hish-tahavu l'har kod-sho,

Ki kadosh Adonai Eloheynu.

Reader:

May God help, protect, and save all whose trust is in the Lord.
Let us exalt our God and render homage to the Torah.

Praised be God who, in Divine holiness,
Gave the Torah to the people Israel.

Congregation, then Reader:

V'atem ha-d'veykim ba-donai Eloheyhem
Ha-yim kulhem ha-yom.

"And you, by clinging to the Lord your God,
Have all been kept alive to this day."

TORAH BLESSINGS

Each person honored with an Aliyah, recites the following blessings:

Barhu et Adonai ha-m'vorah.

Baruh Adonai ha-m'vorah l'olam va-ed.

Baruh ata Adonai, Eloheynu meleh ha-olam, asher bahar
banu mi-kol ha-amim, v'natan lanu et torato, baruh ata
Adonai noteyn ha-torah.

After a section of the Torah has been read, recite the following:

Baruh ata Adonai, Eloheynu meleh ha-olam, asher natan
lanu torat emet, v'hu-yey olam nata b'toheynu, baruh ata
Adonai noteyn ha-torah.

Praise the Lord, Source of all blessing;

Praised be the Lord, Source of all blessing, forever.

Praised are You, Lord our God, Ruler of the universe, who chose
us from among the peoples for Divine service by giving us the
Torah. Praised are You, O Lord, Giver of the Torah.

Praised are You, Lord our God, Ruler of the universe, who has
given us the Torah of truth, thereby planting within us life eternal.
Praised are You, O Lord, Giver of the Torah.

Reader:

וְיִעֲזֹר וְיִגְן וְיִוָּשִׁיעַ לְכָל הַחֹסִים בּוֹ. וְנֹאמַר אָמֵן:
הַכֹּל הָבּוֹ נִדְּלָל לְאַלְהֵינוּ וְתָנוּ קְבוּדָּה לַתּוֹרָה:

(The first honoree is called.)

בְּרוּךְ שְׁמֵן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Congregation, then Reader:

וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם:

TORAH BLESSINGS

Each person honored with an Aliyah, recites the following blessings:

בְּרַכּוֹ אֱתֵי הַמְּבָרָךְ:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

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

After a section of the Torah has been read, recite the following:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן-לָנוּ
תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן
הַתּוֹרָה:

English texts of the Torah and Haftarah readings are reproduced here,
unchanged, from The Jewish Publication Society's Bible translations.

Torah reading

Leviticus 16

The LORD spoke to Moses after the death of the two sons of Aaron who died when they drew too close to the presence of the LORD. The LORD said to Moses:

Tell your brother Aaron that he is not to come at will into the Shrine behind the curtain, in front of the cover that is upon the ark, lest he die; for I appear in the cloud over the cover. Thus only shall Aaron enter the Shrine: with a bull of the herd for a sin offering and a ram for a burnt offering.

He shall be dressed in a sacral linen tunic, with linen breeches next to his flesh, and be girt with a linen sash, and he shall wear a linen turban. They are sacral vestments; he shall bathe his body in water and then put them on. And from the Israelite community he shall take two he-goats for a sin offering and a ram for a burnt offering. Aaron is to offer his own bull of sin offering, to make expiation for himself and for his household.

Aaron shall take the two he-goats and let them stand before the LORD at the entrance of the Tent of Meeting; and he shall place lots upon the two goats, one marked for the LORD and the other marked for Azazel. Aaron shall bring forward the goat designated by lot for the LORD, which he is to offer as a sin offering; while the goat designated by lot for Azazel shall be left standing alive before the LORD, to make expiation with it and to send it off to the wilderness for Azazel. Aaron shall then offer his bull of sin offering, to make expiation for himself and his household. He shall slaughter his bull of sin offering.

FIRST ALIYAH

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֹהֶרֶן
בְּקִרְבָּתָם לִפְנֵי־יְהוָה וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר
אֶל־אֹהֶרֶן אַחִיד וְאֶל־יֵבֹא בְּכָל־עַתָּה אֶל־הַקֹּדֶשׁ מִבֵּית
לְפָרֶכֶת אֶל־פָּנָי הַכֹּפֶרֶת אֲשֶׁר עַל־הָאֹרֶן וְלֹא יָמוּת כִּי
בַעֲזֹן אֶרְאֶה עַל־הַכֹּפֶרֶת: בְּזֹאת יָבֹא אֹהֶרֶן אֶל־הַקֹּדֶשׁ
בְּכָר בֶּדֶק בְּקָר לְחַטָּאת וְאֵיל לַעֲלֹה:

On Shabbat, Second Aliyah

בְּתַנְחִיבֵךְ קֹדֶשׁ יִלְבָּשׁ וּמִכְנָסֵי־בָד יִהְיוּ עַל־בְּשָׁרוֹ
וּבִאֲבִנָט בָּד יַחְזֹר וּבִמְצַנְפֹת בָּד יִצְנֹף בְּגֵד־קֹדֶשׁ הֵם
וְרַחֵץ בַּמַּיִם אַחֲדָבְשָׁרוֹ וּלְבָשָׁם: וּמֵאֵת עֲדַת בְּנֵי יִשְׂרָאֵל
יִקַּח שְׁנֵי־שְׁעִירֵי עִזִּים לְחַטָּאת וְאֵיל אֶחָד לַעֲלֹה:
וְהִקְרִיב אֹהֶרֶן אֶת־פֶּר הַחַטָּאת אֲשֶׁר־לּוֹ וּכְפָר בַּעֲדוֹ
וּבַעֲד בֵּיתוֹ:

SECOND ALIYAH
On Shabbat, Third Aliyah

וְלָקַח אֶת־שְׁנֵי הַשְּׁעִירִים וְהַעֲמִיד אֹתָם לִפְנֵי יְהוָה
פָּתַח אֹהֶל מוֹעֵד: וְנָתַן אֹהֶרֶן עַל־שְׁנֵי הַשְּׁעִירִים גִּרְלוֹת גּוֹרָל
אֶחָד לַיהוָה וְגּוֹרָל אֶחָד לַעֲזָאזֵל: וְהִקְרִיב אֹהֶרֶן אֶת־
הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַיהוָה וַעֲשָׂהוּ חַטָּאת:
וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַעֲזָאזֵל יַעֲמִדְחִי לִפְנֵי
יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לַעֲזָאזֵל הַמִּדְבָּרָה: וְהִקְרִיב
אֹהֶרֶן אֶת־פֶּר הַחַטָּאת אֲשֶׁר־לּוֹ וּכְפָר בַּעֲדוֹ וּבַעֲד בֵּיתוֹ
וְשָׁחַט אֶת־פֶּר הַחַטָּאת אֲשֶׁר־לּוֹ:

And he shall take a panful of glowing coals scooped from the altar before the LORD, and two handfuls of finely ground aromatic incense, and bring this behind the curtain. He shall put the incense on the fire before the LORD, so that the cloud from the incense screens the cover that is over [the Ark of] the Pact, lest he die. He shall take some of the blood of the bull and sprinkle it with his finger over the cover on the east side; and in front of the cover he shall sprinkle some of the blood with his finger seven times. He shall then slaughter the people's goat of sin offering, bring its blood behind the curtain, and do with its blood as he has done with the blood of the bull: he shall sprinkle it over the cover and in front of the cover.

Thus he shall purge the Shrine of the uncleanness and transgression of the Israelites, whatever their sins; and he shall do the same for the Tent of Meeting, which abides with them in the midst of their uncleanness. When he goes in to make expiation in the Shrine, nobody else shall be in the Tent of Meeting until he comes out.

When he has made expiation for himself and his household, and for the whole congregation of Israel—

He shall go out to the altar that is before the LORD and purge it: he shall take some of the blood of the bull and of the goat and apply it to each of the horns of the altar; and the rest of the blood he shall sprinkle on it with his finger seven times. Thus he shall cleanse it of the uncleanness of the Israelites and consecrate it.

When he has finished purging the Shrine, the Tent of Meeting, and the altar, the live goat shall be brought forward. Aaron shall lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of the

וּלְקַח מִלֶּאֱהֻמָּתָה גִּחְלִי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי
יְהוָה וּמִלֵּא חֲפָזָיו קִטְרֶת סַמִּים רִגְקָה וְהֵבִיא מִבֵּית
לַפָּרֹכֶת: וְנָתַן אֶת־הַקִּטְרֶת עַל־הָאֵשׁ לִפְנֵי יְהוָה וְכִסָּה
עֲנַן הַקִּטְרֶת אֶת־הַכִּפֹּרֶת אֲשֶׁר עַל־הָעֲרוֹת וְלֹא יָמוּת:
וּלְקַח מִדָּם הַפָּר וְהִזָּה בְּאֶצְבָּעוֹ עַל־פְּנֵי הַכִּפֹּרֶת קִדְּמָה
וּלִפְנֵי הַכִּפֹּרֶת יִזָּה שִׁבְע־פַּעְמִים מִדָּמָהּ בְּאֶצְבָּעוֹ: וְשָׁחַט
אֶת־שְׂעִיר הַחַטָּאת אֲשֶׁר לָעֹם וְהֵבִיא אֶת־דָּמָו אֶל־מִבֵּית
לַפָּרֹכֶת וַעֲשֵׂה אֶת־דָּמָו כָּאֲשֶׁר עָשָׂה לְדָם הַפָּר וְהִזָּה אוֹתוֹ
עַל־הַכִּפֹּרֶת וּלִפְנֵי הַכִּפֹּרֶת: וְכִפֹּר עַל־הַקֹּדֶשׁ מִטְּמֵאָה בְּגִי
יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאַהֲל מוֹעֵד
הַשֹּׁכֵן אִתָּם בְּתוֹךְ טְמֵאָתָם: וְכָל־אֲדָם לֹא־יִהְיֶה בְּאַהֲל
מוֹעֵד בְּבָאוֹ לְכַפֹּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכִפֹּר בָּעֶדֶן וּבְעֵד
בֵּיתוֹ וּבְעֵד בְּלִקְהֵל יִשְׂרָאֵל:

וַיָּצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־יְהוָה וּכִפֹּר עָלָיו וּלְקַח
מִדָּם הַפָּר וּמִדָּם הַשְּׂעִיר וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב:
וְהִזָּה עָלָיו מִדָּמָהּ בְּאֶצְבָּעוֹ שִׁבְע־פַּעְמִים וְטָהְרוּ וּקְדְּשׁוּ
מִטְּמֵאֹת בְּגִי יִשְׂרָאֵל: וְכָל־הַכִּפֹּר אֶת־הַקֹּדֶשׁ וְאֶת־אַהֲל
מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהִקְרִיב אֶת־הַשְּׂעִיר הַחִי: וְסָמַךְ אֶת־רֶן
אֶת־שְׁתֵּי יָדָיו עַל־רֹאשׁ הַשְּׂעִיר הַחִי וְהִתְוַדָּה עָלָיו אֶת־כָּל־

Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness through a designated man. Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness.

And Aaron shall go into the Tent of Meeting, take off the linen vestments that he put on when he entered the Shrine, and leave them there. He shall bathe his body in water in the holy precinct and put on his vestments; then he shall come out and offer his burnt offering and the burnt offering of the people, making expiation for himself and for the people.

The fat of the sin offering he shall turn into smoke on the altar. He who set the Azazel-goat free shall wash his clothes and bathe his body in water; after that he may re-enter the camp.

The bull of sin offering and the goat of sin offering whose blood was brought in to purge the Shrine shall be taken outside the camp; and their hides, flesh, and dung shall be consumed in fire. He who burned them shall wash his clothes and bathe his body in water; after that he may re-enter the camp.

And this shall be to you a law for all time: In the seventh month, on the tenth day of the month, you shall practice self-denial; and you shall do no manner of work, neither the citizen nor the alien who resides among you. For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the LORD.

עֲזַנְתָּ בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכַל־חַטָּאתָם וְנָתַן
 אֹתָם עַל־רֹאשׁ הַשְּׂעִיר וְשָׁלַח בְּיַד־אִישׁ עֹמֵי הַמִּדְבָּרָה:
 וְנָשָׂא הַשְּׂעִיר עָלָיו אֶת־כָּל־עֲוֹנוֹתָם אֶל־אֶרֶץ מִדְּבָרָה וְשָׁלַח
 אֶת־הַשְּׂעִיר בַּמִּדְבָּר: וְכֹא אֶהְרֹן אֶל־אֶהֱל מוֹעֵד וּפִשְׁט
 אֶת־בְּגָדֵי הַכֹּהֵן אֲשֶׁר לְבָשׁ בְּבָאוּ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם:
 וְרָחַץ אֶת־בִּשְׂרוֹ בַּמַּיִם בְּמָקוֹם קָדוֹשׁ וְלָבַשׁ אֶת־בְּגָדָיו
 וַיֵּצֵא וַעֲשֵׂה אֶת־עֲלָתוֹ וְאֶת־עֹלֹת הָעָם וּכְפָר בְּעֶדּוֹ וּבְעֶד
 הָעָם:

FIFTH ALIYAH
 On Shabbat, Sixth Aliyah

וְאֵת חֵלֶב הַחֲטָאֹת יִקְטִיר הַמִּזְבֵּחַ: וְהִמְשַׁלַּח אֶת־
 הַשְּׂעִיר לְעִזְאוֹל יִכְבֶּס בְּגָדָיו וְרָחַץ אֶת־בִּשְׂרוֹ בַּמַּיִם
 וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמִּתְחֵנָה: וְאֵת פֶּר הַחֲטָאֹת וְאֵת שְׂעִיר
 הַחֲטָאֹת אֲשֶׁר הוּבֵא אֶת־דָּמָם לְכַפֵּר בַּקֹּדֶשׁ יוֹצִיא אֶל־
 מַחוּץ לַמִּתְחֵנָה וְשָׂרְפוּ בָאֵשׁ אֶת־עֲרֹתָם וְאֶת־בִּשְׂרָם וְאֶת־
 פָּרָשָׁם: וְהִשְׂרֹף אֹתָם יִכְבֶּס בְּגָדָיו וְרָחַץ אֶת־בִּשְׂרוֹ בַּמַּיִם
 וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמִּתְחֵנָה: וְהִנִּיחָהּ לָכֶם לְחֻקַּת עוֹלָם
 בַּחֹדֶשׁ הַשְּׁבִיעִי בַּעֲשׂוֹר לַחֹדֶשׁ תַּעֲנוּ אֶת־נַפְשֹׁתֵיכֶם וְכָל־
 מְלָאכָה לֹא תַעֲשׂוּ הָאֹזֶל וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: כִּי־
 בְּיוֹם הַזֶּה יִכְפָּר עֲלֵיכֶם לְמַהֵר אֹתְכֶם מִכָּל חַטָּאוֹתֵיכֶם
 לִפְנֵי יְהוָה חֲטָהְרוּ:

It shall be a sabbath of complete rest for you, and you shall practice self-denial; it is a law for all time. The priest who has been anointed and ordained to serve as priest in place of his father shall make expiation. He shall put on the linen vestments, the sacral vestments. He shall purge the innermost Shrine; he shall purge the Tent of Meeting and the altar; and he shall make expiation for the priests and for all the people of the congregation.

This shall be to you a law for all time: to make atonement for the Israelites for all their sins once a year.

And Moses did as the LORD had commanded him.

HATZI KADDISH

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey
B'ha-yey-hon u-v'yomey-hon u-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla l'eyla mi-kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

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.

As the first Torah Scroll is raised, the congregation recites:

This is the Torah proclaimed by Moses to the Children of Israel at the command of the Lord.

שַׁבַּת שְׁבִתוֹן הִיא לָכֶם וְעִוְיָתְכֶם אֶתְנַפְּשֶׁתִּיכֶם חֻקַּת
עוֹלָם: וְכִפָּר הַכֹּהֵן אֶשֶׁר-יִמָּשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֹא אֶת־יָדוֹ
לְכַוֵּן תַּחַת אָבִיו וְלִבֵּשׁ אֶת־בְּגָדֵי הַכֹּהֵן בְּגָדֵי הַקֹּדֶשׁ: וְכִפָּר
אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכָּפֵר וְעַל
הַכֹּהֲנִים וְעַל־כָּל־עַם הַקָּהָל יִכָּפֵר: וְהִתְהַוְּיָה לָכֶם
לְחֻקַּת עוֹלָם לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטָּאתָם אַחַת
בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:

Reader:

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי־רַבָּא כְּרַעוּתָהּ.
וַיִּמְלִיד מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעֵלְמָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמָא וּלְעַלְמֵי עַלְמֵינָא:

Reader:

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִידִי הוּא. לְעֵלְמָא לְעֵלְמָא
מִכָּל־בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין
בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

As the first Torah Scroll is raised, the congregation recites:

זֹאת הַתּוֹרָה אֲשֶׁר־שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל
עַל־פִּי יְיָ בְּיַד־מֹשֶׁה:

V'zot ha-torah asher sam mo-sheh lifney b'ney yisrael
al pi Adonai b'yad mo-sheh.

THE MAFTIR

Numbers 29:7-11

On the tenth day of the same seventh month you shall observe a sacred occasion when you shall practice self-denial. You shall do no work. You shall present to the LORD a burnt offering of pleasing odor: one bull of the herd, one ram, seven yearling lambs; see that they are without blemish. The meal offering with them—of choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for the one ram, one-tenth for each of the seven lambs. And there shall be one goat for a sin offering, in addition to the sin offering of expiation and the regular burnt offering with its meal offering, each with its libation.

As the second Torah Scroll is raised, the congregation recites:

This is the Torah proclaimed by Moses to the Children of Israel at the command of the Lord.

BLESSINGS BEFORE THE HAFTARAH

Praised are You, Lord our God, Ruler of the universe, who chose good prophets and found delight in their words which were spoken in truth.

Praised are You, O Lord, for giving the Torah through Your servant Moses to Your people Israel and for sending us Your prophets of truth and righteousness.

וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם
וְעָנִיתֶם אֶת־נַפְשֵׁיכֶם בְּלִמְלֶאכָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם
עֹלָה לַיהוָה בֵּית גִּיחַח פָּר בֶּן־בָּקָר אֶחָד אֵיל אֶחָד
כִּבְשִׂים בְּנֵי־שָׁנָה שִׁבְעָה חֲמִיּוֹם יִהְיוּ לָכֶם: וּמִנְחָתָם סֵלֶת
בְּלוּלָה בַשֶּׁמֶן שְׁלֹשָׁה עֶשְׂרִינִים לִפְרָ שְׁנֵי עֶשְׂרִינִים לְאֵיל
הָאֶחָד: עֶשְׂרֹן עֶשְׂרֹן לִכְבֹּשׁ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׂים:
שְׁעִיר־עִזִּים אֶחָד חֲטָאת מִלֶּבֶד חֲטָאת הַכִּפָּרִים וְעֹלֹת
הַתָּמִיד וּמִנְחָתָהּ וְנֹסְכֶיהֶם:

As the second Torah Scroll is raised, the congregation recites:

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל
עַל־פִּי יְיָ בִּיד־מֹשֶׁה:

*V'zot ha-torah asher sam mo-sheh lifney b'ney yisrael
al pi Adonai b'yad mo-sheh.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנָבִיאִים
טוֹבִים וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת. בְּרוּךְ אַתָּה
יְיָ הַבּוֹחֵר בַּתּוֹרָה וּבַמֶּשֶׁה עֲבָדוֹ וּבִישְׂרָאֵל עַמּוֹ וּבְנָבִיאֵי
הָאֵמֶת וְצִדִּיק:

Haftarah

Isaiah 57:14-58:14

[The LORD] says: Build up, build up a highway! Clear a road! Remove all obstacles from the road of My people! For thus said He who high aloft forever dwells, whose Name is Holy: I dwell on high, in holiness; yet with the contrite and the lowly in spirit—reviving the spirits of the lowly, reviving the hearts of the contrite. For I will not always contend, I will not be angry forever: nay, I who make spirits flag, also create the breath of life.

For his sinful greed I was angry; I struck him and turned away in My wrath. Though stubborn he follows the way of his heart, I note how he fares and will heal him: I will guide him and mete out solace to him, and to the mourners within him heartening, comforting words: it shall be well, well with the far and the near—said the LORD—and I will heal him. But the wicked are like the troubled sea which cannot rest, whose waters toss up mire and mud. There is no safety—said my God—for the wicked.

Cry with full throat, without restraint; raise your voice like a ram's horn! Declare to My people their transgression, to the House of Jacob their sin.

To be sure, they seek Me daily, eager to learn My ways. Like a nation that does what is right, that has not abandoned the laws of its God, they ask Me for the right way, they are eager for the nearness of God: "Why, when we fasted, did You not see; when we starved our bodies, did You pay no heed?"

Because on your fast day you see to your business and oppress all your laborers! Because you fast in strife and contention, and you strike with a wicked fist! Your fasting today is not such as to make your voice heard on high.

ואמר סלרסלו פנודרך הרמו מכשול מדרך עמי:
כי זה אמר גם ונשא שכן עד וקדוש שמו מרום וקדוש
אשכנן ואחדדכא ושפל ירוח להחיות רוח שפלים ולהחיות
לב נדבאים: כי לא לעולם אריב ולא לנצח אקצוף
כירוח מלפני יעטוף ונשמות אני עשיתי: בעון בצעו
קצפתי ואבהו הסתר ואקצף וגלד שובב בדרך לבו:
דרךיו ראיתי וארפאהו ואנחהו ואשלים נחמים לו
ולאבליו: בורא נוב שפתיים שלום ושלום לרחוק
ולקרוב אמר יהוה ורפאתיו: והרשעים כינם נגרש כי
השקט לא יוכל ויגרשו מימיו רפש וטיט: אין שלום אמר
אלהי לרשעים:

קרא בגרון אליהחשך בשופר הרם קולך והגד לעמי
פשעים ולבית יעקב חטאתם: ואותי יום ויום ידרשון ורעת
דרךי יחפצון בגוי אשר צדקה עשה ומשפט אלהיו
לא עזב ישאלוני משפטי צדק קרבת אלהים יחפצון:
למה צמנו ולא ראית ענינו נפשנו ולא תרע הן ביום
צמכם תמצאורחפץ וכל עצביכם תנשאו: הן לריב ומצה
תצומו ולהכות באגרוף רשע לא תצומו ביום להשמיע
במרום קולכם:

*כתיב: נוב

Is such the fast I desire,
A day for men to starve their bodies?
Is it bowing the head like a bulrush
And lying in sackcloth and ashes?
Do you call that a fast,
A day when the LORD is favorable?
No, this is the fast I desire: To unlock fetters of wickedness,
And untie the cords of the yoke
To let the oppressed go free; to break off every yoke.
It is to share your bread with the hungry,
And to take the wretched poor into your home;
When you see the naked, to clothe him,
And not to ignore your own kin.

Then shall your light burst through like the dawn
And your healing spring up quickly;
Your Vindicator shall march before you,
The Presence of the LORD shall be your rear guard.
Then, when you call, The LORD will answer;
When you cry, He will say: Here I am.
If you banish the yoke from your midst,
The menacing hand, and evil speech,
And you offer your compassion to the hungry
And satisfy the famished creature—
Then shall your light shine in darkness,
And your gloom shall be like noonday.
The LORD will guide you always;
He will slake your thirst in drought
And give strength to your bones.
You shall be like a watered garden,
Like a spring whose waters do not fail.
Men from your midst shall rebuild ancient ruins,
You shall restore foundations laid long ago.
And you shall be called
"Repairer of fallen walls, restorer of lanes for habitation."

If you refrain from trampling the sabbath,
From pursuing your affairs on My holy day;
If you call the sabbath "delight," the LORD's holy day "honored,"
And if you honor it and go not your ways
Nor look to your affairs, nor strike bargains—
Then you can seek the favor of the LORD.
I will set you astride the heights of the earth,
And let you enjoy the heritage of your father Jacob—
For the mouth of the LORD has spoken.

הַכֹּזֵב יִהְיֶה צוֹם אֲבָחֶרְהוּ יוֹם עֲנוֹת אָדָם נַפְשׁוֹ
הַלֵּכֶף בְּאֶמְלֵן רֹאשׁוֹ וְשֶׁק וְאַפֶּר יֵצִיעַ הַלֵּזֶה תִּקְרָא
צוֹם וְיוֹם רָצוֹן לַיהוָה: הֲלוֹא זֶה צוֹם אֲבָחֶרְהוּ פִתְחֵי
תְּרָצְבוֹת רָשָׁע הַחַר אֲנִידוֹת מוֹטָה וְשִׁלַּח רְצוּצִים חֲפָשִׁים
וְכָל־מוֹטָה תִּנְתְּקוּ: הֲלוֹא פָרַס לָרָעַב לַחֲמֶה וְעֵנִיִּים
מֵרודִים תָּבִיא בֵּית כִּי־תִרְאֶה עָרֶם וְכִסְיָתוֹ וּמִבְשָׁרָהּ לֹא
תִתַּעֲלֵם: אֲנִי בִקַּע בְּשַׁחַר אוֹרָה וְאַרְכַּתָּה מִהֲרָה תִצָּמַח
וְהִלַּךְ לִפְנֵיהֶּ צִדְקָה בְּבוֹד יְהוָה יִאֲסַפָּהּ: אֲנִי תִקְרָא וַיִּהְיֶה
יַעֲזֶה תִשׁוּעַ וַיֹּאמֶר הַגִּנִּי אִם־תִּסָּר מִחוּכָהּ מוֹטָה שִׁלַּח
אֲצַבֵּעַ וּדְבַר־אֲנִי וְתִפֵּק לָרָעַב נַפְשָׁהּ וְנַפְשִׁי נִעְנָה
תִּשְׁבִּיעַ וְזָבַח בַּחֲשֵׁךְ אוֹרָה וְאַפְלִתָּה בַּצְהָרִים: וְנִסַּחַת יְהוָה
תִּמְיֵד וְהִשְׁבִּיעַ בַּצְחָצְחוֹת נַפְשָׁהּ וְעֲצַמֶּתֶיהָ יַחֲלִיץ וְהִיטָה
כָּגוֹן רוֹהַ וּכְמוֹצָא מִים אֲשֶׁר לֹא־יִכְזְבוּ מִיָּמָיו: וּבְנוּ מִמֶּה
חֲרָבוֹת עוֹלָם מוֹסְדֵי דוֹר־דּוֹר תִּקְוָם וְקִבְּרָא לָהֶּ גִּזְרֵי
פֶּרֶץ מְשׁוֹבֵב נְתִיבוֹת לְשֹׁבֵת: אִם־תִּשָּׁבַח מִשְׁבַּת רְגִלָּה עֲשׂוֹת
חֲפָצָה בְּיוֹם קֹדֶשׁ וְקִרְאָתָהּ לְשֹׁבֵת עֲנֵג לְקֹדֶשׁ יְהוָה מְכַבֵּד
וְכַבְּדָתוֹ מַעֲשׂוֹת דְּרָכֶיהָ מִמְצֹא חֲפָצָהּ וְדִבֵּר דְּבַר: אֲנִי
תִתַּעֲנֵג עַל־יְהוָה וְהִרְבַּתִּיהָ עַל־בְּמֹתַי* אֶרֶץ וְהִאֲכִלְתִּיהָ
נִחֲלַת יַעֲקֹב אֲבִיהָ כִּי פִי יְהוָה דִּבֶּר:

*כתיב: על־בְּמֹתַי

BLESSINGS AFTER THE HAFTARAH

Praised are You, Lord our God, Ruler of the universe, source of strength in all ages, source of righteousness in all generations, faithful God who promises and performs, who speaks and fulfills, whose every word is true and just.

Faithful are You, Lord our God, and faithful are Your words. Not one of Your promises shall remain unfulfilled, for You are a faithful and merciful God and Sovereign. Praised are You, Lord God, faithful in all Your promises.

Show compassion to Zion, for it is the fountain of our life. May the city, which so long was humbled in spirit, know complete deliverance in our day. Praised are You, O Lord, who brings joy to Zion through her returning children.

Gladden us, Lord our God, with the redemption which was to be heralded by the prophet Elijah and embodied in a descendant of the house of David, Your anointed. May this come soon and bring joy to our hearts. May every tyrant be dethroned and stripped of all honor. For You have promised by Your holy name that the light of justice shall never be extinguished. Praised are You, O Lord, Shield of David.

On Shabbat add the words in brackets.

We thank You and praise You, Lord our God, for the Torah, for worship, for the prophets, [for this Sabbath day,] and for this Day of Atonement, which You have given us to add to our lives [sanctity and rest,] pardon, forgiveness, and atonement, dignity and beauty.

May every living creature glorify You always and evermore; for Your word is truth and endures forever. Praised are You, O Lord, who forgives and pardons our sins and the sins of the house of Israel. Year after year, You absolve us of our guilt, O Sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Atonement.

ברוך אתה יי אלהינו מלך העולם צור כליהעולם
צדיק בכל הדורות האל הנאמן האומר ועושה המדבר
ומקים שכל דבריו אמת וצדק:

נאמן אתה הוא יי אלהינו ונאמנים דבריו ודבר אחר
מדבריו אחר לא ישוב ריקם כי אל מלך נאמן ורחמן
אתה. ברוך אתה יי האל הנאמן בכל דבריו:

רחם על ציון כי היא בית חיינו ולעלובת נפש חושיע
במהרה בימינו. ברוך אתה יי משמח ציון בבניה:

שמחנו יי אלהינו באלהינו הנביא עבדך ובמלכות בית
דוד משיחך במהרה יבא ויגל לבנו. על כסאו לא ישוב
ור לא ינחלו עוד אחרים את כבודו. כי בשם קדשך
נשבעת לו שלא יבכה גרו לעולם ועד. ברוך אתה יי
מגן דוד:

On Shabbat add the words in brackets.

עליה תורה ועליה עבודה ועליה נביאים ועל יום והשבת
הזה ועל יום הכפרים הזה שנתת לנו יי אלהינו ולקדשה
ולמנוחה למחילה ולסליחה ולכפרה. לכבוד ולתפארת:
עליה כל יי אלהינו אנחנו מודים לך ומברכים אותך.
יתברך שמוך בפני כל ימי תמיד לעולם ועד. ודברך אמת
וקים לעד. ברוך אתה יי מלך מוחל וסולח לעוונותינו
ולעונות עמו בית ישראל. ומעביר אשמותינו בכל שנה
ושנה. מלך עליה ארץ מקדש והשבת וישראל ויום
הכפרים:

Y'KUM PURKAN: Prayer in behalf of scholars

May heavenly blessings be granted to our teachers and rabbis in the land of Israel and throughout the world; to the heads of rabbinic colleges and institutions of Jewish learning; to our community leaders, to their disciples and pupils; and to all who engage in the study of Torah.

May they be granted kindness and compassion, long life, ample sustenance, divine support, health of body and health of spirit, and healthy children who do not neglect the Torah.

May the Lord of the universe bless them, guard them from all distress and disease, and be their help at all times. And let us say: Amen.

Y'KUM PURKAN: Prayer in behalf of the congregation

May heavenly blessings be granted to all the members of this congregation and to all their loved ones.

May they be granted kindness and compassion, long life, ample sustenance, divine support, health of body and health of spirit, and healthy children who do not neglect the Torah.

May the Lord of the universe bless them, guard them from all distress and disease, and be their help at all times. And let us say: Amen.

MI SHEH-BEYRAH: May God bless . . .

For the community and for those who support and serve it

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless this congregation together with all other congregations: them, their families, and all their dear ones.

May God bless those who consecrate synagogues for prayer and those who come to them to pray; those who maintain synagogues; those who provide for the wayfarer and for the poor; those who faithfully devote themselves to the needs of the community and of the land of Israel.

May the Holy One, praised be God, bless them for their labors, remove from them all sickness, heal all their hurts, and forgive all their sins. May God bless them and all the Household of Israel by prospering all their worthy endeavors. And let us say: Amen.

יְקוֹם פָּרְקָן מִן שְׂמִיָּה חָנָא וְחֶסֶדָא וְרַחֲמֵי וְחַיֵּי אַרְיֵי וּמוֹנֵי
רוּחֵי וְסִיעֻתָא דְשְׂמִיָּה וּבְרִיּוֹת גּוּפָא וְנִהוּרָא מַעֲלִיָּה. וְרַעָא
חַיָּא וּמְזִיָּה. וְרַעָא דִּי לֹא יִפְסֵק וְדִי לֹא יִבְטֵל מִפְתּוּגְמֵי
אוּרִיתָא. לְמַרְגּוֹ וּרְבִנּוֹ חֲבוּרָתָא קִדִּישָׁתָא. דִּי בְּאַרְעָא דִּישְׂרָאֵל
וְדִי בְּכָל-אַרְעָת וְלִתְנָנָא. לְרִישֵׁי כָּלִי וְלְרִישֵׁי גִלְתָּא וְלְרִישֵׁי
מְתִיבְתָּא וְלְדִנְיָ דִּי בָּבֵל: לְכָל-תַּלְמִידֵיהוֹן וְלְכָל-תַּלְמִידֵי
תַּלְמִידֵיהוֹן וְלְכָל-לַמֵּן דְּעִסְקִין בְּאוּרִיתָא. מְלָכָא דְעֵלְמָא
יְבָרַךְ יִתְהוֹן וְיִפִּישׁ תִּיְהוֹן וְיַסְגָּא יוֹמֵיהוֹן וְיִתֵּן אַרְכָּה לְשָׁנֵיהוֹן.
וְיִתְפָּרְקוֹן וְיִשְׁתַּבּוּן מִן כָּל-עֲקָא וּמִן כָּל-מַרְעִין בִּישׁוֹן. מִרְן דִּי
בְשְׂמִיָּה יְהֵא בְּסַעֲדָהוֹן כָּל-זְמַן וְעַד. וְנֹאמַר אָמֵן:

יְקוֹם פָּרְקָן מִן שְׂמִיָּה חָנָא וְחֶסֶדָא וְרַחֲמֵי וְחַיֵּי אַרְיֵי וּמוֹנֵי
רוּחֵי וְסִיעֻתָא דְשְׂמִיָּה וּבְרִיּוֹת גּוּפָא וְנִהוּרָא מַעֲלִיָּה. וְרַעָא
חַיָּא וּמְזִיָּה. וְרַעָא דִּי לֹא יִפְסֵק וְדִי לֹא יִבְטֵל מִפְתּוּגְמֵי אוּרִיתָא. לְכָל-
קְהֵלָא קִדִּישָׁא הָדָן. רַבְרַבִּיָּא עִם וְעַרְיָא טַפְלָא וְנִשְׂאָ. מְלָכָא
דְעֵלְמָא יְבָרַךְ יִתְכּוֹן וְיִפִּישׁ תִּיְכּוֹן וְיַסְגָּא יוֹמֵיכּוֹן וְיִתֵּן אַרְכָּה
לְשָׁנֵיכּוֹן. וְיִתְפָּרְקוֹן וְיִשְׁתַּבּוּן מִן כָּל-עֲקָא וּמִן כָּל-מַרְעִין בִּישׁוֹן.
מִרְן דִּי בְשְׂמִיָּה יְהֵא בְּסַעֲדָכּוֹן כָּל-זְמַן וְעַד. וְנֹאמַר אָמֵן:

מִי שְׁבָרַךְ אֲבוּתֵינוּ אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב שְׂרָה
רַבְקָה רָחֵל וְלֵאָה. הוּא יְבָרַךְ אֶת-כָּל-הַקְהָל הַקָּדוֹשׁ
הַזֶּה עִם כָּל-הַקְהָלוֹת הַקְּדוֹשׁ. הֵם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל
אֲשֶׁר לָהֶם. וְיִמִּי שְׂמִיחָדִים בְּתִי כְּנִסְיוֹת לְתַפְלָה. וְיִמִּי
שְׂבָאִים בְּתוֹכָם לְהַתְפַּלֵּל. וְיִמִּי שְׁנוּתֵיגִים נֵר לְמֵאוֹר
וְיִין לְקִדּוּשׁ וְלִהְבֵּדֵלָה וּפֶת לְאוֹרְחִים וְצִדְקָה לְעִנְיִים.
וְכָל-מִי שְׁעוֹסְקִים בְּצָרְכֵי צָבוֹר וּבִבְגִין אֶרֶץ יִשְׂרָאֵל
בְּאַמּוּנָה. הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם וְיִסִּיר מֵהֶם
כָּל-מַחֲלָה וְיִרְפָּא לְכָל-גּוּפָם וְיִסְלַח לְכָל-עֲוֹנָם. וְיִשְׁלַח
בְּרָכָה וְהַצְלָחָה בְּכָל-מַעֲשֵׂה יְדֵיהֶם עִם כָּל-יִשְׂרָאֵל
אֲחֵיהֶם. וְנֹאמַר אָמֵן:

Prayer for Israel



O Guardian of Israel, we ask Your blessings
Upon the People of Israel and the Land of Israel.

*Bless them with peace, tranquillity, and achievement,
Bless them—even as they have been a blessing to us.*

For they have nurtured our pride,
And renewed our hopes.

*They have gathered in our homeless;
They have healed the bruised and the broken.*

Their struggles have strengthened us;
Their sacrifices have humbled us.

*Their victories have exalted us;
Their achievements have enriched us.*

They have translated into fulfillment
The promises of Your ancient prophets:

*"They shall build the waste cities and inhabit them;
They shall plant vineyards and drink their wine."*

Truly, they have made the wilderness like Eden,
And the desert like the garden of the Lord.

*Watch over the Land, we pray;
Protect it from every enemy and disaster.*

Fulfill the prophetic promises
Which still await realization.

*"Violence shall no more be heard in your land,
There shall be no desolation within your borders."*

"Zion shall be redeemed through justice,
And they that dwell therein through righteousness."

Amen.

Prayer for our country



Our God and God of our ancestors, we invoke Your blessing upon our country, on the government and leaders of our nation, and on all who exercise rightful authority in our community. Instruct them out of Your Law, that they may administer all affairs of state in justice and equity. May peace and security, happiness and prosperity, right and freedom forever abide among us.

Unite the inhabitants of our country, of all backgrounds and creeds, into a bond of true kinship, to banish hatred and bigotry, and to safeguard our ideals and institutions of freedom.

May this land under Your Providence be an influence for good throughout the world, uniting all people in peace and freedom, and helping to fulfill the vision of Your prophets:

"Nation shall not lift up sword against nation,
Neither shall they learn war any more."

"For all people, both great and small,
Shall know the Lord."

Amen.

Louis Ginzberg (adapted)

For Jewish communities of the world

May God grant the blessings of peace and tranquillity, honor and abundance, joy and achievement to our brothers and sisters in Jewish communities throughout the world.

May they know the comfort and the inspiration of our faith, the strength and the solidarity of our people, the meaning and the hope of our heritage.

May they draw confidence from the knowledge that they are in our prayers; and may they see the fulfillment of all their worthy desires. Amen.



MEMORIAL SERVICE / Yizkor

HAZKARAT NESHAMOT

הזכרת נשמות

Memorial service

יְיָ מִהֲאָדָם וּמִדָּעָהוּ. בְּרִאֲנוּשׁ וּתְחִשְׁבָּהוּ:
אָדָם לְהִבָּל דָּמָה. יָמָיו כְּצֵל עוֹבֵר:
לְמִנּוֹת יָמָיו בֶּן הַדָּעַ. וְנָבֵא לִבּוֹ חֲכָמָה:
פֹּדֶה יְיָ נַפְשׁ עַבְדּוֹ. וְלֹא יִאֲשָׁמוּ כָּל־הַחַסִּים בּוֹ:

Lord, what are we humans, that You have regard for us,
Mere mortals, that You take account of us?

We are like a breath,
Our days are like a fleeting shadow.

Teach us to number our days,
That we may attain a heart of wisdom.

The Lord redeems the lives of God's servants;
And those who trust in God shall not feel forsaken.

Biblical verses



Eternal God, in whose eyes a thousand years are but as yesterday, in whose hands are the souls of the living and the dead, in Your sight every soul is precious.

O Lord, from whom we come and to whom we return, strengthen us as we now remember our loved ones who have been reunited with You. Be with us as we consecrate this hour to the memory of our departed.

שִׁיטִי יְיָ לְנֶגְדִי תָמִיד. כִּי מִי־מִי־נִי בַל־אֲמוֹת:
לְכֹן שָׂמַח לִבִּי וַיִּגַּל כְּבוֹדִי. אֶחָד־בְּשָׂרִי יִשְׁכֵּן לְבִטָּח:

Shi-viti Adonai l'negdi tamid, ki mi-mi-ni bal amot.
Laheyen samah libi va-yagel k'vodi, af b'sari yish-kon la-vetah.

I have set the Lord before me always,
God is at my right hand; I shall not fail.
Therefore my heart rejoices, my whole being exults,
And my body rests secure.

[Psalm 16:6-9]

Preludes to Yizkor

THEIR MEMORIES ILLUMINE OUR WORLD

There are stars whose light reaches the earth only after they themselves have disintegrated. And there are individuals whose memory lights the world after they have passed from it. These lights shine in the darkest night and illumine for us the path. . . .

Hannah Senesh

DEATH IS NOT THE ENEMY

I often feel that death is not the enemy of life, but its friend; for it is the knowledge that our years are limited which makes them so precious. It is the truth that time is but lent to us which makes us, at our best, look upon our years as a trust handed into our temporary keeping.

"We are like children privileged to spend a day in a great park, a park filled with many gardens and playgrounds and azure-tinted lakes with white boats sailing upon the tranquil waves.

True, the day allotted to each of us is not the same in length, in light, in beauty. Some children of earth are privileged to spend a long and sunlit day in the garden of the earth. For others the day is shorter, cloudier, and dusk descends more quickly as in a winter's tale.

But whether our life is a long summery day or a shorter wintry afternoon, we know that inevitably there are storms and squalls which overcast even the bluest heaven and there are sunlit rays which pierce the darkest autumn sky. The day that we are privileged to spend in the great park of life is not the same for all human beings; but there is enough beauty and joy and gaiety in the hours, if we will but treasure them.

Then for each of us the moment comes when the great nurse, death, takes us by the hand and quietly says, "It is time to go home. Night is coming. It is your bedtime, child of earth. Come; you're tired. Lie down at last in the quiet nursery of nature and sleep. Sleep well. The day is gone. Stars shine in the canopy of eternity."

Joshua Loth Liebman

Though they are gone from us we are grateful for the blessings they brought and were to us. Now, by giving to others the love which our departed gave to us, we can partly repay the debt we owe them.

We are sustained and comforted by the thought that the goodness which they brought into our lives remains an enduring blessing which we can bequeath to our descendants.

We can still serve our departed by serving You. We can show our devotion to them by our devotion to those ideals which they cherished.

O God of Love, make us worthy of the love we have received by teaching us to love You with all our heart and with all our soul and with all our might, and to spread the light of Your divine love on all whose lives touch ours.

Give us strength to live honorably and, when our time comes, to die serenely, cheered by the confidence that You will not permit our lives to be wasted, but will bring all our worthy strivings to fulfillment.

Amen.

Mordecai M. Kaplan, Eugene Kohn, and Ira Eisenstein (adapted)

In memory of departed congregants:

In this memorial hour, we recall members of our congregation who have been taken from us. . . .

Their memories are enshrined in this sanctuary, and are gratefully recorded upon the tablets of our hearts.

May the Source of all comfort send consolation and healing to those who mourn them. May their memories endure among us as a lasting benediction. And let us say: Amen.

We recall



Eternal God, we have come to sanctify our fleeting lives by linking them with Yours, O Life of all Ages. In You generations past, present, and future are united in one bond of life.

At this sacred hour, we are aware of those souls through whom we have come to know of Your grace and love. All the wisdom, beauty, and affection that have enriched our lives are the garnered fruits of our communion with others.

Many of those to whom we owe so much are alive with us today; and we pray that we may be able to reward their goodness and their devotion to us by acts of love and loyalty.

But others have passed forever from our midst, leaving us a heritage of tender memories which now fill our minds.

Some of us recall today beloved parents who watched over us, nursed us, guided us, and sacrificed for us.

Some of us lovingly call to mind a wife or a husband with whom we were truly united—in our hopes and our pains, in our failures and our achievements, in our joys and our sorrows.

Some of us remember brothers and sisters, who grew up together with us, sharing in the play of childhood, in the youthful adventure of discovering life's possibilities, bound to us by a heritage of family tradition and by years of comradeship and love.

Some of us call to mind children, entrusted to our care all too briefly, taken from us before they reached the years of maturity and fulfillment, to whom we gave our loving care and from whom we received a trust which enriched our lives.

All of us recall beloved relatives and friends whose affection and devotion enhanced our lives, and whose visible presence will never return to cheer, encourage or support us.

YIZKOR—In remembrance of a father:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרִי שֶׁהָלַךְ לְעוֹלָמוֹ. אָנָּה
תְּהִי נִפְשׁוֹ צְרוּרָה בְּצִדּוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד.
שֶׁבַע שְׁמָחוֹת אֶת־פָּנֶיךָ. נְעֻמּוֹת בְּיָמֶיךָ נִצַּח. אָמֵן:

May God remember the soul of my beloved father who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a mother:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי שֶׁהָלְכָה לְעוֹלָמָהּ.
אָנָּה תְּהִי נִפְשָׁהּ צְרוּרָה בְּצִדּוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָהּ
כְּבוֹד. שֶׁבַע שְׁמָחוֹת אֶת־פָּנֶיךָ. נְעֻמּוֹת בְּיָמֶיךָ נִצַּח. אָמֵן:

May God remember the soul of my beloved mother who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a husband:

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּעָלִי שֶׁהָלַךְ לְעוֹלָמוֹ. אָנָּה תְּהִי
נִפְשׁוֹ צְרוּרָה בְּצִדּוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד. שֶׁבַע
שְׁמָחוֹת אֶת־פָּנֶיךָ. נְעֻמּוֹת בְּיָמֶיךָ נִצַּח. אָמֵן:

May God remember the soul of my beloved husband who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life as an enduring source of blessing. Amen.

We remember them



At the rising of the sun and at its going down,
we remember them.

At the blowing of the wind and in the chill of winter,
we remember them.

At the opening of the buds and in the rebirth of spring,
we remember them.

At the shining of the sun and in the warmth of summer,
we remember them.

At the rustling of the leaves and in the beauty of autumn,
we remember them.

At the beginning of the year and at its end,
we remember them.

As long as we live, they too will live;
for they are now a part of us,
as we remember them.

When we are weary and in need of strength,
we remember them.

When we are lost and sick at heart,
we remember them.

When we have joy we crave to share,
we remember them.

When we have decisions that are difficult to make,
we remember them.

When we have achievements that are based on theirs,
we remember them.

As long as we live, they too will live;
for they are now a part of us,
as we remember them.

Sylvan Kamens and Jack Riemer

YIZKOR—In remembrance of relatives and friends:

יִזְכֹּר אֱלֹהִים נַשְׁמוֹת קְרוֹבֵי וַיִּדֵּי שֶׁהָלְכוּ לְעוֹלָמָם. אָנָּה
תְּהַיְינָה נַפְשוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָם
כְּבוֹד. שֶׁבַע שְׂמָחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בִּימִינְךָ נָצַח. אָמֵן:

May God remember the souls of my relatives and friends who have gone to their eternal rest. In tribute to their memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep their souls bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—In remembrance of our martyrs:

יִזְכֹּר אֱלֹהִים נַשְׁמוֹת כָּל־אֲחֵינוּ בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ
אֶת־נַפְשָׁם עַל־קְדוּשַׁת הַשֵּׁם. עַל־קִיּוֹם הָעָם. וְעַל־נִאֲלַת הָאָרֶץ
וְהַגָּנוּחַתָּה. אָנָּה יִשְׁמַע בְּחַיֵּינוּ הַדָּ גְבוּרָתָם וּמַסִּירוֹתָם. וְתִהְיֶה
נַפְשוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָם כְּבוֹד.
שֶׁבַע שְׂמָחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בִּימִינְךָ נָצַח. אָמֵן:

May God remember the souls of our martyrs who gave their lives for the sanctification of God's name, for the preservation of our people, and for the redemption and protection of the Holy Land. May their heroism and sacrificial devotion be reflected in our thoughts and deeds. May their souls be bound up in the bond of life and their memories abide among us as an enduring source of blessing. Amen.

YIZKOR—In remembrance of the righteous:

יִזְכֹּר אֱלֹהִים נַשְׁמוֹת חֲסִידֵי אֲמוֹת הָעוֹלָם שֶׁהָלְכוּ לְעוֹלָמָם.
אָנָּה תְּהַיְינָה נַפְשוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָם
כְּבוֹד. שֶׁבַע שְׂמָחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בִּימִינְךָ נָצַח. אָמֵן:

May God remember the souls of the righteous men and women of other faiths and backgrounds who have gone to their eternal rest. In tribute to their memory I pledge to perform acts of charity and justice. May their souls be bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a wife:

יִזְכֹּר אֱלֹהִים נַשְׁמַת אִשְׁתִּי שֶׁהָלְכָה לְעוֹלָמָהּ. אָנָּה תִּהְיֶה
נַפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה מְנוּחָתָה כְּבוֹד. שֶׁבַע
שְׂמָחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בִּימִינְךָ נָצַח. אָמֵן:

May God remember the soul of my beloved wife who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a son:

יִזְכֹּר אֱלֹהִים נַשְׁמַת בְּנֵי הָאָהוּב מַחְמַד עֵינֵי שֶׁהָלַךְ
לְעוֹלָמוֹ. אָנָּה תִּהְיֶה נַפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה
מְנוּחָתוֹ כְּבוֹד. שֶׁבַע שְׂמָחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בִּימִינְךָ
נָצַח. אָמֵן:

May God remember the soul of my beloved son who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a daughter:

יִזְכֹּר אֱלֹהִים נַשְׁמַת בְּתִי הָאָהוּבָה מַחְמַד עֵינֵי שֶׁהָלְכָה
לְעוֹלָמָהּ. אָנָּה תִּהְיֶה נַפְשָׁהּ צְרוּרָה בְּצָרוֹר הַחַיִּים. וְתִהְיֶה
מְנוּחָתָה כְּבוֹד. שֶׁבַע שְׂמָחוֹת אֶת־פָּנֶיךָ. נַעֲמֹת בִּימִינְךָ
נָצַח. אָמֵן:

May God remember the soul of my beloved daughter who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life as an enduring source of blessing. Amen.

יְיָ רֹעִי לֹא אֶחְסָר:

The Lord is my shepherd, I shall not want.

בְּנֵאוֹת דֶּשֶׁא יַרְבִּיצָנִי.

God makes me lie down in green pastures,

עַל-מֵי מְנוּחֹת יְנַהֲלָנִי:

And leads me beside the still waters.

נַפְשִׁי יִשׁוּבֵב. יְנַחֲנִי בְּמַעְגַּל-צֶדֶק לְמַעַן שְׁמוֹ:

God revives my spirit—and guides me
in paths of righteousness, for the sake of God's name.

נָם כִּי-אֵלֶךְ בְּגִיא צִלְמוֹת. לֹא-אֵירָא רָע כִּי-אֶתָּה עִמָּדִי.

Though I walk in the valley of the shadow of death,
I fear no evil; for You are with me.

שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הִפָּה יְנַחֲמָנִי:

Your rod and Your staff comfort me.

תַּעֲרֹךְ לִפְנֵי שִׁלְחֹן נֹד צִרְרִי.

You prepare a table before me in the presence of my foes.

דִּשְׁנֶת בְּשֶׁמֶן רֹאשִׁי בֹּסִי רִנָּה:

You anoint my head with oil; my cup overflows.

אֵךְ טוֹב וְחֶסֶד יְרַדְּפוּנִי כָּל-יְמֵי חַיִּי.

Surely goodness and kindness shall follow me
all the days of my life.

וְשָׁבְתִי בְּבֵית-יְיָ לְאָרְךָ יָמִים:

And I shall dwell in the house of the Lord forever.

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים הַמַּצֵּא מְנוּחָה נְכוֹנָה
תַּחַת כְּנָפֵי הַשְּׁכִינָה בְּמַעְלֹת קְדוּשִׁים וְטְהוּרִים כְּנֹהַר
הַרְקִיעַ מְזֻהָרִים אֶת-נִשְׁמוֹת כָּל-אֱלֹהֵי שְׁהוֹפְרָנוּ הַיּוֹם
לְבִרְכָּה. אָנָּה בָּעַל הַרְחָמִים תַּסְתִּירָם בְּסֶתֶר כְּנָפֶיךָ
לְעוֹלָמִים. וְתַצְרֹר בְּצִרּוֹר הַחַיִּים אֶת-נִשְׁמוֹתֵיהֶם וְיִנְחוּ
עַל-מִשְׁכַּבּוֹתָם בְּשָׁלוֹם. וְנֹאמֶר אָמֵן:

Merciful God, who dwells on high and in our hearts, grant
perfect peace to the souls of our dearly beloved who have
gone to their eternal rest. Shelter them in Your Divine
Presence among the holy and pure whose radiance is like the
brightness of the firmament. May their memory inspire us to
live justly and kindly. May their souls be at peace; and may
they be bound up in the bond of eternal life. Let us say: Amen.

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים הַמַּצֵּא מְנוּחָה נְכוֹנָה תַּחַת
כְּנָפֵי הַשְּׁכִינָה בְּמַעְלֹת קְדוּשִׁים וְטְהוּרִים כְּנֹהַר הַרְקִיעַ מְזֻהָרִים
אֶת-נִשְׁמוֹת כָּל-אֲחֵינוּ בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ אֶת-נַפְשָׁם עַל-קְדוּשַׁת
הַשֵּׁם. עַל-יְקִיּוֹם הָעָם. וְעַל-נֶאֱלֶת הָאָרֶץ. אָנָּה בָּעַל הַרְחָמִים
תַּסְתִּירָם בְּסֶתֶר כְּנָפֶיךָ לְעוֹלָמִים. וְתַצְרֹר בְּצִרּוֹר הַחַיִּים
אֶת-נִשְׁמוֹתֵיהֶם וְיִנְחוּ עַל-מִשְׁכַּבּוֹתָם בְּשָׁלוֹם. וְנֹאמֶר אָמֵן:

Merciful God, who dwells on high and in our hearts, grant
perfect peace to the souls of our martyrs who gave their lives
for the sanctification of Your name, for the preservation of
our people, and for the redemption of the Holy Land. Shelter
them in Your Divine Presence among the holy and pure
whose radiance is like the brightness of the firmament. May
their memory inspire us to live justly and kindly. May their
souls be at peace; and may they be bound up in the bond of
eternal life. Let us say: Amen.

Yizkor reflections



May the memories of our loved ones inspire us
To seek in our lives those qualities of mind and heart
Which we recall with special gratitude.

May we help to bring closer to fulfillment
Their highest ideals and noblest strivings.

May the memories of our loved ones deepen our loyalty
To that which cannot die—

Our faith, our love, and devotion to our heritage.

As we ponder life's transience and frailty,

Help us, O God, to use each precious moment wisely,
To fill each day with all the compassion and kindness
Which You have placed within our reach.

Thus will the memories of our loved ones abide among us
As a source of undying inspiration and enduring blessing.



THE GIFT OF MEMORY

We thank You, O God of life and love,
For the resurrecting gift of memory
Which endows Your children, fashioned in Your image,
With the Godlike sovereign power
To give immortality through love.
Praised be You, O God,
Who enables Your children to remember.

Morris Adler

MOURNER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנָן קָרִיב. וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
לְעָלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִתְמַתָּא
דְאָמִירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey
B'ha-yey-hon u-v'yomey-hon u-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla l'eyla mi-kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

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

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

They have led me into the wide universe
I continue to inhabit, and their presence
Is more vital to me than their absence.

What You give, O Lord, You do not take away,
And bounties once granted
Shed their radiance evermore.

Within me Your love and vision,
Now woven deep into the texture of my being,
Live and will be mine forever.

Morris Adler (adapted)

LIGHT FOR THE DARK HOURS

☞ The Dubner Maggid has left us a parable whose wisdom
can serve as a beacon of light for the dark hours.

A king once owned a large, beautiful diamond of which
he was justly proud, for it had no equal anywhere. One day,
the diamond accidentally sustained a deep scratch. The king
summoned the most skilled diamond cutters and offered them
a great reward if they could remove the blemish. But none
could repair the jewel.

After some time, a gifted artisan came to the king and
promised to make the rare diamond even more beautiful than
it had been before the mishap. The king was impressed by this
confidence, and entrusted the precious stone to the artisan's
care.

And the artisan kept the promise. With superb artistry,
the artisan engraved a lovely rosebud around the imperfection,
using the scratch to make the stem.

We can emulate that artisan. When life bruises us and
wounds us, we can use even the scratches to etch a portrait
of beauty and charm.

Yizkor reflections



SHALL I CRY OUT IN ANGER?

Shall I cry out in anger, O God,
Because Your gifts are mine but for a while?

Shall I forget the blessing of health
The moment it gives way to illness and pain?

Shall I be ungrateful for the moments of laughter,
The seasons of joy, the days of gladness and festivity?

When a fate beyond my understanding takes from me
Friends and kin whom I have cherished, and leaves me
Bereft of shining presences that have lit my way
Through years of companionship and affection,

When tears cloud my eyes and darken the world,
And my heart is heavy within me,
Shall I blot from the mind the love
I have known and in which I have rejoiced?

Shall I grieve for a youth that has gone
Once my hair is gray and my shoulders bent,
And forget days of vibrancy and power?

Shall I, in days of adversity, fail to recall
The hours of joy and glory You once granted me?

Shall the time of darkness put out forever
The glow of the light in which I once walked?

Give me the vision, O God, to see and feel
That imbedded deep in each of Your gifts
Is a core of eternity, undiminished and bright,
An eternity that survives the dread hours of
affliction and misery.

Those I have loved, though now beyond my view,
Have given form and quality to my life,
And they live on, unfailingly feeding
My heart and mind and imagination.

ASHREY

Happy are they who dwell in Your house;
Forever shall they praise You.

Happy is the people so favored;
Happy is the people whose God is the Lord.

A PSALM OF DAVID.

I extol You, my God and Sovereign;
I will praise You for ever and ever.

Every day I praise You,
Glorifying You forever.

Great is the Lord, eminently to be praised;
God's greatness cannot be fathomed.

One generation to another lauds Your works,
Recounting Your mighty deeds.

They speak of the splendor of Your majesty
And of Your glorious works.

They tell of Your awesome acts,
Declaring Your greatness.

They recount Your abundant goodness,
Celebrating Your righteousness.

The Lord is gracious and compassionate,
Exceedingly patient, abounding in love.

The Lord is good to all,
God's tenderness embraces all Creation.

All Your creatures shall thank You;
And Your faithful shall praise You.

They shall speak of the glory of Your dominion,
Proclaiming Your power,

That all may know of Your might,
The splendor of Your sovereignty.

Your sovereignty is everlasting,
Your dominion endures for all generations.

The Lord supports all who stumble,
And makes all who are bent stand straight.

אשר יושבי ביתך עוד יהללוך סלה:

אשרי העם שכבה לו אשרי העם שיש אלהיו:

תהלה לדוד

אֲרֹמְמָה אֱלֹהֵי הַמֶּלֶךְ וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד:

בְּכָל־יוֹם אֶבְרַכָּךְ וְאֶהַלֵּלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

גָּדוֹל יי וְמִהֲלָל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֶקֶר:

דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ וְגִבּוֹרֶיךָ יִגְדְּלוּ:

הִדְר כְּבוֹד הַדָּוָר וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעֹזוֹ נִזְרָאֲתֶיךָ יֹאמְרוּ וְגִדְלָתְךָ אֲסַפְּרָנָה:

זָכַר רַב־טוֹבְךָ יִבְיְעוּ וְצִדְקָתְךָ יִרְגְּנוּ:

חֲנוּן וְרַחוּם יי אֶרְךָ אִפְסִים וְגִדְל־חֶסֶד:

טוֹב יי לְכָל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:

יִזְדַּק יי כָּל־מַעֲשֶׂיךָ וְחִסְדֶּיךָ יִבְרַכּוּכָה:

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וְגִבּוֹרֶיךָ יִדְבְּרוּ:

לְהוֹדִיעַ לְבִנֵּי הָאָדָם גִּבּוֹרֶתוֹ וְכְבוֹד הַדָּר מַלְכוּתוֹ:

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִשְׁלָתְךָ בְּכָל־דֹּר וָדֹר:

סוֹמֵךְ יי לְכָל־הַנְּפִלִים וְחוֹקֵף לְכָל־הַכְּפוּפִים:

The eyes of all look hopefully to You;
You give them their food when it is due.

You open Your hand,

You satisfy the needs of all the living.

O Lord, how beneficent are Your ways!
How loving are Your deeds!

The Lord is near to all who call out—

To all who call out in truth,

Fulfilling the desires of those who are reverent,
Hearing their cry and delivering them.

The Lord preserves those who are faithful,

But destroys those who are wicked.

My mouth shall speak the praise of the Lord,
Whose praise shall be uttered by all, forever.

We shall praise the Lord,

Now and evermore. Hallelujah.

Psalms 84:5, 144:15, 145, 115:18

RETURNING THE SCROLLS TO THE ARK

Reader:

"Praise the Lord, who alone is to be exalted!"

Congregation:

"God's glory is revealed on earth and in the heavens.
God has raised the honor of our people,
The glory of the faithful,
Thus exalting the Children of Israel,
The people near to the Lord, Hallelujah."

עֵינֵי כָל אֱלֹהִים יִשְׁכְּרוּ. וְאַתָּה נֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

פֹּתַח אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:

צָדִיק יי בְּכָל־דֶּרֶךְוּ וְחָסִיד בְּכָל־מַעֲשָׂיו:

קָרוֹב יי לְכָל־קֹרְאֵיו לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת:

רִצּוֹן־יִרְאֵיו יַעֲשֶׂה וְאַת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:

שׁוֹמֵר יי אֶת־כָּל־אֱהָבָיו וְאַת כָּל־הַרְשָׁעִים יִשְׁמִיד:

תְּהִלָּת יי יִדְבַּר־פִּי וּיְבָרֵךְ כָּל־בָּשָׂר שֶׁם קָדְשׁוֹ

לְעוֹלָם וָעֶד:

וְאַנְחֵנוּ נְבָרֵךְ יְיָ מִעַתָּה וְעַד־עוֹלָם. הִלְלוּיָהּ:

RETURNING THE SCROLLS TO THE ARK

Reader:

יְהִלְלוּ אֶת־שֵׁם יי. כִּי־נִשְׁנֵב שְׁמוֹ לְבָדוֹ—

Congregation:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

וְיָרֵם קֶרֶן לְעַמּוֹ. תְּהִלָּה לְכָל־חַסִּידָיו.

לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ. הִלְלוּיָהּ:

Hodo al eretz v'shama-yim.

Va-yarem keren l'amo, t'hila l'hol hasidav,

li-v'ney yisrael am k'rovo, Hallelujah.

On Shabbat:

Mizmor l'David.

Havu la-donai b'ney eytim,
Havu la-donai kavod va-oz.
Havu la-donai k'vod sh'mo,
Hish-tahavu la-donai b'had-rat kodesh.

Kol Adonai al ha-ma-yim,
Eyl ha-kavod hir-im,
Adonai al ma-yim rabim.

Kol Adonai ba-koah,
Kol Adonai be-hadar.
Kol Adonai shoveyr arazim,
Va-y'shabeyr Adonai et arzey ha-l'vanon.

Va-yar-kideym k'mo eygel,
L'vanon v'sir-yon k'mo ven r'eymim.

Kol Adonai hotzeyv la-havot eysh.
Kol Adonai yahil midbar,
Yahil Adonai midbar kadeysh.

Kol Adonai y'holey l'aya-lot, va-yehe-sof y'arot,
Uv-hey-halo kulo omeyr kavod.

Adonai la-mabul ya-shav,
Va-yey-shev Adonai meleḥ l'olam.

Adonai oz l'amo yiteyn,
Adonai y'vareyh et amo va-shalom.

Psaln 29

Praise the Lord's glory and power;
Worship the Lord in the beauty of holiness.
The voice of the Lord is mighty;
The voice of the Lord is full of majesty.
May the Lord give strength to our people,
And bless our people with peace.

Selected from Psalm 29

On Shabbat:

מזמור לדוד

הָבוּ לַיהוָה בְּנֵי עֵינַי:
הָבוּ לַיהוָה כְּבוֹד וְעֹז:
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ:
קוֹל יְיָ עַל־הַמַּיִם
אֱלֹהֵי־הַכְּבוֹד הַרְעִים
יְיָ עַל־מַיִם רַבִּים:

קוֹל־יְיָ בְּכֹחַ
קוֹל יְיָ שֹׁבֵר אֲרָזִים
קוֹל יְיָ שֹׁבֵר אֲרָזִים
וַיִּשְׁבֵּר יְיָ אֶת־אֲרָזֵי הַלְּבָנוֹן:
וַיִּקְדֵּם כְּמוֹ־עֵגֶל
לְבָנוֹן וּשְׂרִיזוֹן כְּמוֹ בֶּרֶךְ־אֲמִים:
קוֹל־יְיָ חֹצֵב לְהַבֹּת אֵשׁ:

קוֹל יְיָ יַחִיל מִדְּבָר
קוֹל יְיָ יַחֲלֹל אֵילֹת
יַחֲלִיף יְיָ מִדְּבַר קָדֵשׁ:
וַיַּחֲשֹׁף יַעֲרוֹת
וַיִּבְהַקְּלוּ כָּלוֹ אִמֵּר כְּבוֹד:

יְיָ לְמַבּוּל יֵשֵׁב
יְיָ עַז לְעַמּוֹ יִתֵּן
וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם:
יְיָ יִבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

On a weekday:

A PSALM OF DAVID.

The earth is the Lord's, and its fullness,
The world and those who dwell in it.

For it is God who founded it upon the seas,
And established it upon the waters.

Who may ascend the mountain of the Lord?
Who may stand in the Lord's holy place?

One who has clean hands and a pure heart,
Who does not strive after vanity,
And does not swear deceitfully;

Thus meriting a blessing from the Lord,
And vindication from the God of deliverance.

Such are the people who seek the Lord,
Who seek the presence of the God of Jacob.

Lift up your heads, O gates!
Lift up high, O ancient doors,
So that the Sovereign of glory may enter!

Who is the Sovereign of glory?
The Lord, who is strong and mighty,
The Lord, who is valiant in battle.

Lift up your heads, O gates!
Lift them up, O ancient doors,
So that the Sovereign of glory may enter!

Who is the Sovereign of glory?
The Lord of hosts is, truly, the Sovereign of glory.

Psalm 24

On a weekday:

לְדֹר מִזְמוֹר

לִי הָאָרֶץ וּמְלוֹאָהּ תָּבֵל וַיֵּשְׁבֵי בָּהּ:
בִּיְהוָה עַל-יָמִים יִסְדָּהּ וְעַל-נְהָרוֹת יִכּוֹנְנֶנָּה:
מִיַּעֲלֶה בָּהֶר יִי וּמִי־יָקוֹם בְּמָקוֹם קָדְשׁוֹ:
יָקִי כַפָּיִם וּבֶרֶךְ-לִבָּב אֲשֶׁר לֹא-נִשְׁאָ לִשְׂוֹא נַפְשִׁי
וְלֹא נִשְׁבַּע לְמַרְמָה: וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ:
יֵשָׁא בִרְכָה מֵאֵת יִי מִבִּקְשֵׁי פִגְיָה יַעֲקֹב סֵלָה:
זֶה דֹר דֹּרֶשׁוֹ וְהַנִּשְׁאֹ פִתְחֵי עוֹלָם
וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי זֶה מֶלֶךְ הַכְּבוֹד
יִי עֲזוֹ וְגִבּוֹר יִי גִבּוֹר מִלְחָמָה:
יֵשָׁא שְׁעָרִים רְאשִׁיכֶם וַיֵּשָׁא פִתְחֵי עוֹלָם
וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד
יִי צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:

Se-u sh'arim ro-shey-hem, v'hinasu pit-hey olam,
V'yavo meleḥ ha-kavod.

Mi zeh meleḥ ha-kavod, Adonai izuz v'gibor,
Adonai gibor mil-ḥama.

Se-u sh'arim ro-shey-hem, us-u pit-hey olam,
V'yavo meleḥ ha-kavod.

Mi hu zeh meleḥ ha-kavod,
Adonai tz'vaot hu meleḥ ha-kavod, Selah.

As the Torah Scrolls are placed in the Ark, recite:

When the Ark was set down, Moses prayed: "O Lord, dwell among the myriad families of Israel." Come up, O Lord, to Your sanctuary, together with the Ark of Your glory. Let Your Kohanim be clothed in righteousness, let Your faithful ones rejoice.

I have given you precious teaching.
Forsake not My Torah.

It is a tree of life to those who cling to it,
Blessed are they who uphold it.

Its ways are ways of pleasantness,
All its paths are peace.

Turn us to You, O Lord, and we shall return;
Renew us as in days of old.

Biblical verses

MEDITATION

🕯 O Lord, standing before these sacred scrolls on this Day of Atonement, we renew the ancient covenant, speaking again the words of our ancestors: "All that the Lord has spoken we will do."

Our God and God of our ancestors, we thank You for Your Torah, our priceless heritage. May the portion we have read today inspire us to do Your will and to seek further knowledge of Your word. Thus our minds will be enriched and our lives endowed with purpose. May we take to heart Your laws by which we can truly live. Happy are all who love You and delight in fulfilling Your commandments. Amen.

As the Torah Scrolls are placed in the Ark, recite:

ובְּנִחָה יֹאמַר שׁוֹבָה יְיָ רַבּוֹת אֱלֹפֵי יִשְׂרָאֵל:

קוֹמָה יְיָ לְמִנוּחָתְךָ אִתָּהּ וְאֶרֶוֹן עֲדָךְ:

כְּהֲנִיף יִלְבְּשׁוּ צִדֶּךָ וְחֲסִידֶיךָ יִרְגְּבוּ:

בְּעִבּוֹר דָּוָר עֲבָדְךָ אֶל־תָּשָׁב פָּנֵי מְשִׁיחָךָ:

כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִּי אֶל־תַּעֲזוּבוּ:

עֵצִיחִים הֵיא לַמַּחְזִיקִים בָּהּ וְחֲמֻכֵּיהָ מֵאֲשֶׁר:

דִּרְכֶּיהָ דֶּרֶךְ יָנֵעַם וְכָל־נְתִיבֶיהָ שְׁלוֹם:

הַשִּׁיבֵנו יְיָ אֱלֹהֶיךָ וְנִשׁוּבָה חֲדָשׁ יִמֵּינוּ בְּקֶדֶם:

Ki lekah tov na-tati lahem, torati al ta-azovu.

Eytz ha-yim hi la-maḥa-zikim bah,
V'tom-heha m'u-shar.

D'raḥeha darḥey no-am, v'hol n'tivo-teha shalom.
Ha-shiveynu Adonai eyleha v'na-shuva,
Hadeysh yameynu k'kedem.



MUSAF SERVICE

YOM KIPPUR

מוֹסַף לְיוֹם כַּפּוּר

HATZI KADDISH

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

Congregation and Reader:

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

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

The Musaf Amidah begins on page 610.

In congregations where a silent Amidah is said, continue on page 598.

Hineni (p. 608) may be recited here or before the congregational Amidah.

Reader:

יְתַגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעֲוִיתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעָלְמָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן.

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלָא
לְעָלָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמְרֵינוּ בְּעֶלְמָא. וְאָמְרוּ אָמֵן.

The Musaf Amidah begins on page 610.

In congregations where a silent Amidah is said, continue on page 598.

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey
B'ha-yey-hon u-v'yomey-hon
U-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla l'eyla mi-kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

"When I call upon the Lord, ascribe greatness to our God."
"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;
Great, mighty, awesome God, supreme over all.
You are abundantly kind, O Creator of all.
Remembering the piety of our ancestors,
You lovingly bring redemption to their children's children.
Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.
You are our Sovereign who helps, redeems, and protects.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity,
With Your saving power You grant immortal life.
You sustain the living with lovingkindness,
And with great mercy You bestow eternal life upon the dead.
You support the falling, heal the sick, 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?
Who is like You, compassionate God?
Mercifully You remember Your creatures for life.
You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who grants immortality to the departed.

O GOD, IN YOUR HOLINESS, ESTABLISH YOUR REIGN!

Holy are You and hallowed is Your name, and holy ones praise
You daily.
Lord our God, imbue all Your creatures with reverence for You,
and all that You have fashioned with awe of You.

For the Congregational Amidah, see page 610.
For Interpretive Amidah Blessings, see page 890.

כִּי שֵׁם יְיָ אֱקָרָא הָבוּ גִדְל לְאַלְהֵינוּ:

אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאַלְהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקִנְיָה הַכֹּל. וְזוֹכֵר חַסְדֵי
אֲבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוּ בְּאַהֲבָה:
זְכַרְנוּ לְחַיִּים מְלַךְ חַפֵּץ בַּחַיִּים. וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים.
לְמַעַנְךָ אֱלֹהִים חַיִּים:

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ מַגֵּן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי מַחֲיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:
מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמַקִּים אֲמוֹנָתוֹ לִשְׁנֵי
עָפָר. מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ מְלַךְ מַמִּית
וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ מַחֲיָה הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכָל־יּוֹם יִהְיֶה לְךָ
סֵלָה:

וּבְכֵן תֵּן פִּתְחֶךָ יְיָ אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ וְאֵימָתְךָ עַל
כָּל־מַה־שֶּׁבִּרְאָתָּה. וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ
כָּל־הַבְּרֹאִים. וְיַעֲשׂוּ כָּל־מִצְוֹתֶיךָ אֶחָת לַעֲשׂוֹת רְצוֹנְךָ

May they bow in homage before You, and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we have known, that Yours is the sovereignty, the power, and the majesty, and that You reign supreme over all Your creation.

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

Then the righteous will behold this 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 arrogance from the earth.

Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, and from Jerusalem, Your holy city. As the Psalmist wrote: "The Lord shall reign forever; your God, O Zion, through all generations; Hallelujah!"

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

YOU SANCTIFY OUR PEOPLE AND THIS DAY OF ATONEMENT

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

On Shabbat add the words in brackets:

In love have You given us, O Lord our God, [this Sabbath day for sanctity and rest, and] this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

בִּלְבָב שָׁלֵם. כְּמוֹ שִׁדְעָנוּ יְיָ אֱלֹהֵינוּ שֶׁהִשְׁלֵטוֹן לְפָנֶיךָ עוֹ
בְּיָדְךָ וּגְבוּרָה בְּיָמֶיךָ וְשִׁמְךָ נִזְרָא עַל כָּל־מַה־שֶּׁבָּרָאתָ:

וּבְכֵן תֵּן כְּבוֹד יְיָ לְעַמְּךָ תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה
לְדוֹרֶשֶׁיךָ וּפְתִחוֹן פֶּה לַמִּיחָלִים לָךְ. שְׂמַחָה לְאַרְצְךָ
וְשִׂשׂוֹן לְעִירְךָ. בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֵן צְדִיקִים יֵרָאוּ וַיִּשְׁמְחוּ וַיֵּשְׂרוּ יַעֲלִזוּ וַחֲסִידִים
בִּרְנָה יִגִּילוּ. וְעוֹלָתְךָ תִּקְפֹּץ־פִּיהָ וְכָל־הַרְשָׁעָה כָּלָה כְּעָשָׁן
תִּכָּלֶה. כִּי תַעֲבִיר מִמֶּשְׁלַת זָדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יְיָ לְבִדְךָ עַל כָּל־מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכֵּן
כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ בְּכָתוּב בְּדִבְרֵי קֹדֶשְׁךָ.
יְמִלֶךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהִים מִבְּלַעֲדֶיךָ בְּכָתוּב.
וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְדוֹשׁ נִקְדָּשׁ בְּצִדְקָה.
בְּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקְדוֹשׁ:

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים. אֶהְבֶּתְ אוֹתָנוּ וְרָצִיתָ בָּנוּ.
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ
מִלִּבְּנוּ לַעֲבוֹדָתְךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קָרָאתָ:

On Shabbat add the words in brackets.

וְתִתֵּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֲחִיּוֹם [הַשְׁבֵּת הַזֶּה לְקֹדֶשׁ
וְלִמְנוּחָה וְאֲחִיּוֹם] הַכֹּפָרִים הַזֶּה לְמַחֲלָה וְלִסְלִיחָה
וְלִכְפָּרָה וְלִמְחֹל־בּוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ.
וְכָר לִיציאת מִצְרַיִם:

Some congregations recite:

HOW OUR ANCESTORS EXPLAINED THEIR EXILE

Because of our sins we were exiled from our Land, and removed far from our soil. And because the ancient Temple was destroyed we cannot perform our sacred duties in the great and holy Sanctuary dedicated to Your service.

TO ZION WITH SONG AND PRAYER

Lord our God and God of our ancestors, merciful Ruler, have compassion upon us and upon Your land; rebuild and glorify it. Speedily reveal the glory of Your sovereignty: let all humanity witness that You are our Sovereign. Gather the dispersed of our people from among the nations and assemble our scattered ones from the farthest ends of the earth. Lead us to Zion, Your city, with song, and to Jerusalem, the home of Your ancient Temple, with everlasting joy. For it was there that our ancestors brought to You the prescribed offerings.

DELIVERANCE TO OUR OPPRESSED

On Shabbat add the words in brackets.

May it be Your will, Lord our God and God of our ancestors, that You be merciful to those of our people who are victimized and oppressed; lead them from darkness to light, from enslavement to redemption, from sorrow to joy, speedily in our own time. Accept in mercy and in love the worship of Your people, the house of Israel, [on this Sabbath day and] on this Day of Atonement.

SHABBAT: A heritage of holiness and joy

On Shabbat add:

They who keep the Sabbath, calling it a delight, rejoice in Your sovereignty. They who hallow the seventh day find satisfaction and pleasure in Your goodness. For You favored the seventh day and hallowed it, proclaiming it the most precious of all days, recalling the work of creation.

Some congregations recite:

ומפני חטאינו גלינו מארצנו ונתרחקנו מעל אדמתנו ואין אנחנו יכולים לעשות חובותינו בבית בחירתך בבית הנדול והקדוש שנקרא שמך עליו מפני ה' שנסתלקה במקדשך:

יהי רצון מלפניך יי אלהינו ואלהי אבותינו מלך רחמן שתשוב ותרם עלינו ועל ארצך ברחמיך הרבים. ותבנה מהרה ותגדל כבודך: אבינו מלכנו גלה כבוד מלכותך עלינו מהרה. והופע והנשא עלינו לעיני כל-חי. וקרב פזוּרֵינוּ מִבֵּין הַגּוֹיִם. ונפוצותינו כנס מִיִּרְכְּתֵי אֶרֶץ: והביאנו לציון עירך ברנה. ולירושלים בית מקדשך בשמחת עולם. ששם עשו אבותינו לפניך את־קרבנות חובותיהם. תמידים כסדרם ומוספים כהלכתם:

On Shabbat add the words in brackets.

יהי רצון מלפניך יי אלהינו ואלהי אבותינו שתרחם על אחינו בית־ישראל הנתונים בצרה. ותוציאם מאפלה לאורה. משעבוד לגאולה. ומיגון לשמחה. במהרה בימינו: וקבל ברחמים וברצון את־תפלת כל־עמך בית־ישראל ביום (השבח הזה ובוים) הכפרים הזה:

On Shabbat add:

ישמחו במלכותך שומרי שבת וקוראי ענו. עם מקדשי שביעי כלם ישבעו ויתענו משובך. והשביעי רצית בו וקדשתו. חמדת ימים אותו קראת. וְכָר לַמַּעֲשֶׂה בְּרֵאשִׁית:

Our God and God of our ancestors, forgive our sins [on this Sabbath day and] on this Day of Atonement.

Blot out and remove our sins and transgressions as Isaiah promised in Your name: "I blot out your transgressions, for My own sake; and your sins I shall not recall."

You promised further: "I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you."

And in the Torah it is written: "For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord."

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 forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as Sovereign who grants us pardon and forgiveness.

Praised are You, O Lord, who forgives and pardons our sins and the sins of the house of Israel. Year after year, You absolve us of our guilt, Sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Atonement.

ACCEPT OUR PRAYER AND BLESS ZION

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

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

אלהינו ואלהי אבותינו מחל לעונותינו ביום והשבת
הזה וביום הכפרים הזה מחה והעבר פשעינו וחטאתינו
מנגד עיניך. באמור אנכי אנכי הוא מחה פשעיך למעני
וחטאתיך לא אזכר: ונאמר מחיתי כעב פשעיך וכענן
חטאתיך שובה אלי כי גאלתיך: ונאמר כי ביום הזה יכפר
עליכם לטהר אתכם מכל חטאתיכם לפני יי תטהרו:
אלהינו ואלהי אבותינו ורצה במנוחתנו קדשנו במצותיך
ותן חלקנו בתורתך שבענו מטובך ושמחנו בישועתך.
והנחילנו יי אלהינו באהבה וברצון שבת קדשך ויגורו בה ישראל
מקדשי שמך וטהר לבנו לעבדך באמת. כי אתה סלחן
לישראל ומחלן לשבטי ישראל בכל דור ודור ומבלעדיך
אין לנו מלך מוחל וסולח אלא אתה. ברוך אתה יי
מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל.
ומעביר אשמותינו בכל שנה ושנה. מלך על כל הארץ
מקדש והשבת וישראל ויום הכפרים:

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:

ותחזינה עינינו בשובך לציון ברחמים. ברוך אתה יי
המחזיר שכנינו לציון:

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been our 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.

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

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

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

SIM SHALOM: Prayer for peace

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

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

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

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

In the book of life and blessing, peace and prosperity,
May we and all Your people, the House of Israel,
Be inscribed for a good and peaceful life.

Praised are You, O Lord, Source of peace.

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חיינו מנן ישענו אתה הוא לדור ודור.
נודה לך ונספר תהלתך על חיינו המסורים בידך ועל
נשמותינו הפקודות לך ועל נסיה שבכל-יום עמנו ועל
נפלאותיך וטובותיך שבכל-עת ערב ובקר וצהרים.
הטוב כי לא-כלו רחמיך. והמרחם כי לא-תמו חסדיך.
מעולם קנינו לך:

ועל-כלם יתברך ויתרומם שמך מלכנו תמיד לעולם
ועד:

ובתוב לחיים טובים כל-בני בריתך:
וכל החיים יודוך סלה ויהללו את שמך באמת האל
ישועתנו ועזרתנו סלה. ברוך אתה יי הטוב שמך ולך
נאה להודות:

שים שלום טובה וברכה בעולם חן וחסד ורחמים
עלינו ועל כל-ישראל עמך. ברכנו אבינו כלנו באחד
באור פניך. כי באור פניך נתת לנו יי אלהינו תורת חיים
ואהבת חסד וצדקה וברכה ורחמים וחיים ושלום. וטוב
בעיניך לברך את-עמך ישראל בכל-עת ובכל-שעה
בשלומוך:

בספר חיים ברכה ושלום ופרנסה טובה.
נזכר ונכתב לפניך. אנחנו וכל-עמך בית ישראל.
לחיים טובים ולשלום. ברוך אתה יי עושה השלום:

THE CONFESSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously;
we have robbed; we have spoken slander;
we have acted perversely; we have done wrong;
we have acted presumptuously; we have done violence;
we have practiced deceit; we have counseled evil;
we have spoken falsehood; we have scoffed;
we have revolted; we have blasphemed;
we have rebelled; we have committed iniquity;
we have transgressed; we have oppressed;
we have been stiff-necked; we have acted wickedly;
we have dealt corruptly; we have committed abomination;
we have gone astray; we have led others astray.

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

What can we say to You, exalted God? What can we tell You, Lord of the universe? For You know everything, the hidden and the open.

You know the mysteries of the universe as well as the secrets of every mortal. You search the deepest recesses of the human soul, and probe all our thoughts and motives. Nothing escapes You, nothing is concealed from You.

Therefore, may it be Your will, Lord our God and God of our ancestors, to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

אלהינו ואלהי אבותינו. תבא לפניך תפלתנו ואל
תתעלם מתחנו. שאין אנחנו עזי פנים וקשי ערף לומר
לפניך יי אלהינו ואלהי אבותינו צדיקים אנחנו ולא חטאנו
אבל אנחנו חטאנו:

אשמנו. בגרנו. גזלנו. דברנו רפי.
העונו. והרשענו. זרנו. חמסנו. טפלנו שקר.
יעצנו רע. כזבנו. לצנו. מרדנו. נאצנו.
סררנו. עונו. פשענו. צררנו. קשינו ערף.
רשענו. שחתנו. תעבנו. תעינו. תתענו:

סרנו ממצותיך וממשפטיך הטובים ולא שנה לנו:
ואתה צדיק על כל-הבא עלינו. כי אמת עשית ואנחנו
הרשענו:

מהנאמר לפניך יושב מרום ומהנספר לפניך שוכן
שחקים. הלא כל-הנסתרות והנגלות אתה יודע:

אתה יודע רזי עולם. ותעלומות סתרי כל-חי: אתה
חופש כל-חדרי בטן ובוחן כליות ולב: אין דבר נעלם
ממך. ואין נסתר מנגד עיניך:

ובכן יהי רצון מלפניך יי אלהינו ואלהי אבותינו.
שתסלח לנו על כל-חטאתינו. ותמחל לנו על כל-
עונותינו. ותכפר לנו על כל-פשעינו:

We have sinned against you willingly and unwillingly;
And we have sinned against You by hardening our hearts.

We have sinned against You by acting without thinking;
And we have sinned against You by speaking perversely.

We have sinned against You through sexual immorality;
And we have sinned against You publicly and privately.

We have sinned against You knowingly and deceitfully;
And we have sinned against You by corrupt speech.

We have sinned against You by wronging others;
And we have sinned against You by evil thoughts.

We have sinned against You by licentiousness;
And we have sinned against You by insincere confession.

We have sinned against You by disrespecting parents and teachers;
And we have sinned against You intentionally and unintentionally.

We have sinned against You by violence;
And we have sinned against You by desecrating Your name.

We have sinned against You by foul speech;
And we have sinned against You by foolish talk.

We have sinned against You through the inclination to evil;
And we have sinned against You knowingly and unknowingly.

*For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.*

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרָצוֹן.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דַעַת.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִטּוּי שְׁפָתַיִם:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵּר:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת רֶעַ.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּוָדוּי פֶּה:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁנְיָה:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֻזֵּק יָד.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּיִצְרַת הָרֶעַ.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יוֹדְעִים:
וְעַל כָּלֵם אֱלֹהִים סְלִיחוֹת סְלַח-לָנוּ. מְחַל-לָנוּ. כְּפַר-לָנוּ:

We have sinned against You by fraud and falsehood;
 And we have sinned against You by bribery.
 We have sinned against You by mocking;
 And we have sinned against You by slander.
 We have sinned against You in our business affairs;
 And we have sinned against You in eating and drinking.
 We have sinned against You by usury and extortion;
 And we have sinned against You by false pride.
 We have sinned against You by idle gossip;
 And we have sinned against You by wanton glances.
 We have sinned against You by haughtiness;
 And we have sinned against You by effrontery.
*For all these sins, O God of forgiveness,
 forgive us, pardon us, grant us atonement.*

We have sinned against You by rejecting Your commandments;
 And we have sinned against You by perverting justice.
 We have sinned against You by betraying others;
 And we have sinned against You by envy.
 We have sinned against You by being irreverent;
 And we have sinned against You by being stubborn.
 We have sinned against You by running to do evil;
 And we have sinned against You by talebearing.
 We have sinned against You by swearing falsely;
 And we have sinned against You by causeless hatred.
 We have sinned against You by breach of trust;
 And we have sinned against You by confusion of values.
*For all these sins, O God of forgiveness,
 forgive us, pardon us, grant us atonement.*

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב.
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שָׁחַד:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלָצוֹן.
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרָע:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשְׁא וּבְמִתָּן.
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמֵאֵכָל וּבְמִשְׁתֵּה:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמִרְבִּית.
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוֹן:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפִתוֹתֵינוּ.
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵין:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינִים רְמוֹת.
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח:
 וְעַל כָּלם אֱלֹהִים סְלִיחוֹת סְלַחֲלָנוּ. מְחַל־לָנוּ. כְּפָר־לָנוּ:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִרְיָקָת עַל.
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְלוֹת:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָדִית רָע.
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵין:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ.
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרֶף:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלִים לְהָרָע.
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִכּוֹלּוֹת:

Forgive us for the breach of positive commandments and negative commandments, whether done actively or passively, whether known to us or unknown to us. The sins known to us we have already confessed; and those unknown to us are certainly known to You, as it is written in the Torah:

"The secret things belong to the Lord our God; but the things that are known belong to us and to our children forever, that we may fulfill all the words of this Torah."

For You forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as our Sovereign, who grants us pardon and forgiveness.

GUARD MY TONGUE FROM EVIL

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

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

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

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

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

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

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

Adapted from the Hebrew



WHAT GOD ASKS

Above all forms of praise, / Is this God to whom I pray;
Beyond my feeble words / That this mouth is wont to say.
Yet this speck of dust / Dares address itself to Him;
To pour forth its supplication, / Ere these eyes grow dim.
How, indeed, can I stand / Before One who is Truth and Just?
And in the nakedness of my sins / Rise above the dust?
Above all praise, indeed, is God, / Beyond my feeble grasp;
But as I stand, and pray and reach, / This is what God asks.

Samuel Adelman

על חטא שחטאנו לפניך בשבועת שוא.

ועל חטא שחטאנו לפניך בשנאת חנם:

על חטא שחטאנו לפניך בתשומת-יד.

ועל חטא שחטאנו לפניך בתמיהון לבב:

ועל כלם אלוה סליחות סלח-לנו. מחל-לנו. כפר-לנו:

ועל מצות עשה ועל מצות לא תעשה. בין שיש בה קום

עשה ובין שאין בה קום עשה. אתהגלוים לנו ואתשאינים

גלוים לנו: אתהגלוים לנו כבר אמרנום לפניך והודינו לך

עליהם. ואתשאינים גלוים לנו לפניך הם גלוים וידועים.

כדבר שנאמר. הנספרת לי אלהינו. והנגלת לנו ולבנינו

עד-עולם. לעשות את-כל-דברי התורה הזאת:

כי אתה סלחן לישראל ומחלן לשבטי ישראל בכל-דור ודור

ומבלעדיך אין לנו מלך מוחל וסולח אלא אתה:

אלהי. נצור לשוני מרע ושפתי מדבר מרמה.

ולמקללי נפשי תדום ונפשי כעפר לכל תהיה:

פתח לבי בתורתך ובמצותיך תרדוף נפשי.

וכל החושבים עלי רעה.

מהרה הפך עצתם וקלקל מחשבתם:

עשה למען שמך עשה למען ימינה

עשה למען קדשך עשה למען תורתך:

למען יחלצון ידיך הושיעה ימינה וענני:

יהיו לרצון אמרי-פי והגיון לבי לפניך. יי צורי וגאלי:

עשה שלום במרומוי הוא יעשה שלום

עלינו ועל כל-ישראל. ואמרו אמן:

*Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.*

HINENI: The Hazzan's prayer

Here I stand, deficient in good deeds,
Overcome by awe and trembling,
In the presence of 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, God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca, God of Rachel, and God of 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.

Do not charge them with my sins;
May they not be blamed for my transgressions;
For I have sinned and I have transgressed.
May they not be shamed by my actions,
And may their actions bring me no shame.
Accept my prayer as though I were
Supremely qualified for this task,
Imposing in appearance, pleasant of voice,
And acceptable to all.

Help me to overcome every obstacle;
Cover all our faults with Your veil of love.
Turn our afflictions to joy, life, and peace;
May truth and peace be precious to us;
And may I offer my prayer without faltering.
O Lord, God of Abraham, of Isaac, and of Jacob,
Great, mighty, revered, and exalted God,
"I will be what I will be,"
May my prayer reach Your throne,
For the sake of all the upright and the pious,
The innocent and the saintly,
And for the sake of Your glorious and revered name.

For You mercifully hear the prayers of Your people Israel;
Praised are You who hears prayer.

הִנְנִי הָעֹנִי מִמַּעַשׁ. נִרְעַשׁ וְנִפְחָד מִפְּחָד יוֹשֵׁב תְּהִלּוֹת
יִשְׂרָאֵל: בָּאתִי לַעֲמֹד וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עַמֶּךָ יִשְׂרָאֵל
אֲשֶׁר שָׁלַחְתָּנִי. אָף עַל פִּי שְׁאִינִי כְּדִי וְהַגִּינוּ לְכָדֶךָ:
לְכוּ אֲבַקֵּשׁ מִמֶּךָ אֱלֹהֵי אֲבֹתֵינוּ אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבֵּקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.
יְיָ אֵל רַחוּם וְחַנּוּן אֱלֹהֵי יִשְׂרָאֵל. שְׂדֵי אִיוִם וְנוֹרָא.
הִיְהִינָא מַצְלִיחַ דְּרַבֵּי אֲשֶׁר אָנִי הוֹלֵךְ
לַעֲמֹד וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחֵי:

נָא אֵל תַּפְשִׁיעַם בְּחַטָּאתִי וְאֵל תַּחֲיִבֵם בְּעֹנוּתִי כִּי חוֹטֵא וּפּוֹשֵׁעַ
אָנִי. וְאֵל יִכְלֹמוּ בַּפִּשְׁעֵי וְאֵל יְבוֹשׁוּ הֵם בִּי וְאֵל אֲבוֹשׁ אָנִי בָהֶם.
קַבֵּל תַּפְלִתִּי בְּתַפְלַת זְמַן וְרִגִּיל וּפְרָקוֹ נֶאֱמַר חֲקֵנוּ מִגְדָּל וְקוֹלוֹ נְעִים
וּמַעֲרֵב בְּרַעַת עִם הַבְּרִיּוֹת. וְהִי נָא דְלוֹנְגוּ עָלֶיךָ אֲהֵבָה. וְעַל כָּל־
פִּשְׁעֵים תִּבְסֶה בְּאַהֲבָה. כָּל־צָרוֹת וְרָעוֹת הַפְּדֵנָא לָנוּ וּלְכָל־
יִשְׂרָאֵל לְשֹׁנוֹ וּלְשִׁמְחָה. לַחַיִּים וּלְשָׁלוֹם. הָאֵמֶת וְהַשְׁלוֹם אֲהָבוּ
וְלֹא יִהְיֶה שׁוֹם מִכְשׁוֹל בְּתַפְלַתִּי:

וְהִי רַצּוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי אֲבֹתֵינוּ יִצְחָק וְיַעֲקֹב. הָאֵל הַגָּדוֹל
הַנּוֹרָא אֵל עֲלִיוֹן. אֲהִיָּה אֲשֶׁר אֲהִיָּה. שְׁתַּבָּא תַּפְלִתִּי לְפָנֶיךָ
כִּסֵּא כְבוֹדְךָ בְּעִבּוֹר כָּל־הַצַּדִּיקִים וְהַחֲסִידִים. הַתְּמִימִים וְהַיֹּשֵׁרִים.
וּבְעִבּוֹר כְּבוֹד שְׁמֶךָ הַגָּדוֹל וְהַנּוֹרָא:

כִּי אַתָּה שׁוֹמֵעַ תַּפְלַת עַמֶּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בָּרוּךְ אַתָּה שׁוֹמֵעַ תַּפְלָה:

Continue with the congregational Amidah, page 610,
or with the silent Amidah, preceded by Hatzzi Kaddish on page 596.

GOD OF ALL GENERATIONS*

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

You are abundantly kind, O Creator of all.
Remembering the piety of our ancestors,
You lovingly bring redemption to their children's children.

*With the inspired words of the wise and the discerning,
I open my mouth in prayer and supplication,
To implore mercy from the supreme and compassionate Ruler,
Who forgives and pardons transgressions.*

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

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

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity,
With Your saving power You grant immortal life.
You sustain the living with lovingkindness,
And with great mercy You bestow eternal life upon the dead.
You support the falling, heal the sick, 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?

Who is like You, compassionate God?

Mercifully You remember Your creatures for life.

You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who grants immortality to the departed.

*This English version of the Avot Blessing reflects the egalitarian rendering which appears in the "Interpretive Amidah Blessings" (p. 891).

ברוך אתה יי אלהינו ואלהי אבותינו. אלהי אברהם
אלהי יצחק ואלהי יעקב. האל הגדול הגבור והנורא
אל עליון. גומל חסדים טובים וקנה הכל. וזוכר חסדי
אבות ומביא גואל לבני בניהם למען שמו באהבה:

מסור חכמים ונבונים. ומלמד דעת מבינים. אפתח
פי בתפלה ובתחנונים. לחלות ולחנן פני מלך מלא
רחמים מוחל וסולח לעושים:

זכרנו לחיים מלך חפץ בחיים.

וכתבנו בספר החיים. למענך אלהים חיים:

מלך עוזר ומושיע ומגן. ברוך אתה יי מגן אברהם:

אתה גבור לעולם אדני מחיה מתים אתה רב להושיע:
מכלכל חיים בחסד מחיה מתים ברחמים רבים. סומך
נופלים ורופא חולים ומתיר אסורים ומקים אמונתו לישני
עפר. מי כמוך בעל גבורות ומי דומה לך מלך ממית
ומחיה ומצמיח ישועה:

מי כמוך אב הרחמים. וזכר יצוריו לחיים ברחמים:
ונאמן אתה להחיות מתים. ברוך אתה יי מחיה המתים:

Zohreynu l'ha-yim meleḥ hafeytz ba-ha-yim,
V'hot-veynu b'seyfer ha-ha-yim, l'ma-anha Elohim ha-yim.

M'hal-keyl ha-yim b'hesed,
M'ha-yey meytim b'ra-ha-mim rabim,
Someyh nof-lim v'ro-fey holim u-matir asurim,
U-m'ka-yeym emu-nato li-shey-ney afar.
Mi ha-moḥa ba-al g'vurot u-mi do-meh laḥ,
Meleḥ mey-mit u-m'hayeh u-matz-miah y'shua.

UNETANEH TOKEF

The Day of Judgment as envisioned by our ancestors

We proclaim the great sanctity of this day,
A day filled with awe and trembling.
On this day, O Lord, we sense Your dominion,
As we envision You on the throne of judgment,
Judging us in truth, but with compassion.
You, indeed judge and admonish,
Discerning our motives, and witnessing our actions.
You record and seal, count and measure;
You remember even what we have forgotten.
You open the Book of Remembrance,
And the record speaks for itself;
For each of us has signed it with deeds.

The great Shofar is sounded, and a still small voice is heard.
Even the angels are dismayed; in fear and trembling they cry out:
"The Day of Judgment has arrived!"
For even the "heavenly hosts" sense that they are judged,
And know that they are not without fault.
On this day all of us pass before You,
One by one, like a flock of sheep.
As a shepherd counts sheep, making each of them pass under the staff,
So You review every living being,
Measuring the years
And decreeing the destiny of every creature.

וּבְכֵן לָךְ מַעֲלָה קְדָשָׁה כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ:
וְנִתְּנָה תִּקְוָה קְדֻשָּׁת הַיּוֹם. כִּי הוּא נוֹרָא וְאִיּוֹם.
וְבוֹ תִּנְשָׂא מַלְכוּתְךָ. וַיְכּוֹן בְּחֶסֶד כְּסֵאֲךָ. וְתִשָּׁב עָלֵינוּ בְּאַמֶּת:
אַמֶּת כִּי אַתָּה הוּא דִּין וּמוֹכִיחַ וַיִּדְרֹעַ וְעַד.
וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֵה.
וְתִזְכּוֹר כָּל־הַנִּשְׁכָּחוֹת. וְתִפְתַּח אֶת־סֵפֶר הַזְכָּרוֹנוֹת.
וּמֵאֲלֵינוּ יִקְרָא. וְחוֹתֵם יָד כָּל־אָדָם בּוֹ:

וּבְשׁוֹפָר גָּדוֹל יִתְקַע. וְקוֹל דְּמָמָה דָּקָה יִשְׁמַע.
וּמַלְאָכִים יִחְפְּזוּן. וְחֵיל וּרְעָדָה יֵאֱחָזוּן.
וַיֵּאמְרוּ הִנֵּה יוֹם הַדִּין. לְפָקוֹד עַל־צָבָא מְרוֹם בְּדִין.
כִּי לֹא־יִזְכּוּ בְּעֵינֶיךָ בְּדִין.
וְכָל־בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבָנֵי מְרוֹן:
כְּבִקְרַת רוּעָה עֹדְרוֹ. מַעֲבִיר צֹאנוֹ תַּחַת שִׁבְטוֹ.
כֵּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה. וְתִפְקֹד נַפְשׁ כָּל־חַי.
וְתִחְתּוֹךְ קֶצֶבָה לְכָל־בְּרִיָּה. וְתִכְתּוֹב אֶת־גִּזְרֵי דִינָם:

U-v'shofar gadol yi-takah, v'kol d'ma-mah dakah yi-shama.
U-mal-ahim yey-hafey-zun, v'hil u-r'adah yo-hey-zun.
V'yomru: hiney yom ha-din, li-f'kod al tz'va marom ba-din,
Ki lo yizku v'ey-neha ba-din,
V'hol ba-ey olam ya-avrun l'faneha ki-v'ney maron.

K'va-karat ro-eh edro, ma-avir tzono tahat shivto,
Keyn ta-avir v'tis-por v'tim-neh, v'tif-kod nefesh kol hai,
V'tah-toh kitz-vah l'hol b'ri-yah, v'tih-tov et g'zar dinam.

On Rosh Hashanah it is written,
And on Yom Kippur it is sealed:

How many shall leave this world, and how many shall be born; who shall live and who shall die, who in the fullness of years and who before; who shall perish by fire and who by water, who by sword and who by a wild beast; who by famine and who by thirst, who by earthquake and who by plague; who by strangling and who by stoning, who shall rest and who shall wander; who shall be serene and who disturbed, who shall be at ease and who afflicted; who shall be impoverished and who enriched, who shall be humbled and who exalted.

BUT REPENTANCE, PRAYER, AND DEEDS OF KINDNESS
CAN REMOVE THE SEVERITY OF THE DECREE.

We offer praises to You, for You are slow to anger, ready to forgive.
You do not wish that the sinner die;
You would have the sinner repent and live.

You wait for us to return to You, even until our final day.
You welcome us, O our Creator, whenever we repent,
Knowing the weaknesses of Your creatures;
For we are mere flesh and blood.

Our origin is dust and our end is dust.
At the hazard of our lives do we earn our bread.
We are like a fragile vessel, like the grass that withers,
The flower that fades, the shadow that passes,
The cloud that vanishes, the wind that blows,
The dust that floats, the dream that flies away.

BUT YOU, O SOVEREIGN OF ALL,
ARE THE LIVING AND EVERLASTING GOD.

B'rosh ha-shanah yika-teyvun,
U-v'yom tzom kippur yey-ha-teymun.

בראש השנה יכתבון. וביום צום כפור יחתמון. כמה
יעברון. וכמה יבראון. מי יחיה. ומי ימות. מי בקצו. ומי
לא בקצו. מי באש. ומי במים. מי בחרב. ומי בחיה. מי
ברעב. ומי בצמא. מי ברעש. ומי במגפה. מי בחניקה.
ומי בסקילה. מי ינוח. ומי ינוע. מי ישקט. ומי יטרף. מי
ישלו. ומי יתסר. מי יעני. ומי יעשר. מי ישפל. ומי ירום:

ותשובה ותפלה וצדקה

מעבירין את רוע הגזירה:

U-t'shuvah, u-t'fillah, u-tz'dakah
Ma-avirin et ro-ah ha-g'zey-rah.

כי בשמך בן תהלתך. קשה לבעוס ונוח לרצות.
כי לא תחפז במוות המת. כי אם בשובו מדרךך ורחם.
ועד יום מותו תחכה לו. אם ישוב מיד תקבלו:
אמת כי אתה הוא יוצרם. ואתה יודע יצרם.
כי הם בשר ודם:

אדם יסודו מעפר וסופו לעפר. בנפשו יביא לחמו.
משול בחרס הנשבר. כחציר יבש. וכציץ נובל.
בצל עובר. וכענן כלה. וכרוח נושבת.
וכאבק פורח. וכחלום יעוף:

ואתה הוא מלך אל חי וקיים:

V'atah hu meleh Eyl hai v'ka-yam.

Where is holiness?



"You shall be holy,
For I, the Lord your God, am holy."

There is holiness when we strive to be true to the best we know.

There is holiness when we are kind to someone who cannot possibly be of service to us.

There is holiness when we promote family harmony.

There is holiness when we forget what divides us and remember what unites us.

There is holiness when we are willing to be laughed at for what we believe in.

There is holiness when we love—truly, honestly, and unselfishly.

There is holiness when we remember the lonely and bring cheer into a dark corner.

There is holiness when we share—our bread, our ideas, our enthusiasms.

There is holiness when we gather to pray to One who gave us the power to pray.

Holy, holy, holy, is the Lord of hosts;
All of life can be filled with God's glory.

To face the future



We look to the future with hope—yet with trembling,
Pondering the uncertainties which the future may bring.

*Help us, O God, to look forward with faith,
And to learn from whatever the future may bring.*

If we must face disappointment,
Help us to learn patience.

*If we must face sorrow,
Help us to learn sympathy.*

If we must face pain,
Help us to learn strength.

*If we must face danger,
Help us to learn courage.*

If we must face failure,
Help us to learn endurance.

*If we achieve success,
Help us to learn gratitude.*

If we attain prosperity,
Help us to learn generosity.

*If we win praise,
Help us to learn humility.*

If we are blessed with joy,
Help us to learn sharing.

*If we are blessed with health,
Help us to learn caring.*

Whatever the new year may bring,
May we confront it honorably and faithfully.

*May we know the serenity which comes to those
Who find their strength and hope in the Lord.*

KEDUSHAH: A mystical vision of God's holiness

We adore and sanctify You, O Lord, with the words uttered by the holy Seraphim, in the mystical vision of Your prophet:

"Holy, holy, holy is the Lord of hosts;

The whole world is filled with God's glory."

God's glory pervades the universe. When one chorus of ministering angels asks: "Where is God's glory?" another adoringly responds:

"Praised be the Lord's glory throughout the universe."

May God deal mercifully and compassionately with our people, who speak of the Divine oneness morning and evening, who twice each day lovingly proclaim:

"HEAR, O ISRAEL, THE LORD IS OUR GOD, THE LORD IS ONE."

The Lord is our God; the Lord is our Creator. The Lord is our Sovereign; the Lord is our Redeemer. In great mercy, and before all the world, the Lord will again proclaim: "I am the Lord your God."

O Lord, our Almighty God, how glorious is Your name in all the earth. "The Lord shall reign over all the earth; on that day the Lord shall be One and God's name One." Thus the Psalmist sang:

"The Lord shall reign forever;

Your God, O Zion, through all generations; Hallelujah!"

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

Mi-m'komo hu yifen b'ra-hamim,
V'yahon am ha-m'ya-hadim sh'mo,
Erev va-voker b'hol yom tamid,
Pa-ama-yim b'ahavah sh'ma omrim:

Shema Yisrael, Adonai Eloheynu, Adonai Ehad.

Hu Eloheynu, hu avinu, hu mal-keynu, hu mo-shi-eynu,
V'hu yash-mi-eynu b'ra-hamav shey-nit l'ey-ney kol hai,
Li-h'yot lahem ley-lo-him. **Ani Adonai Elohey-hem.**

Adir adi-reynu, Adonai ado-neynu, ma adir shimha b'hol ha-aretz.
V'ha-ya Adonai l'meleh al kol ha-aretz, ba-yom ha-hu yi-h'yeh
Adonai ehad u-sh'mo ehad. U-v'divrey kod-sh'ha katuv ley-mor:

Yimlohe Adonai l'olam, Eloha-yih tzion l'dor va-dor, Halleluyah.

L'dor va-dor nagid god-leha,
U-l'ney-tzah n'tza-him k'du-shat-ha nak-dish,
V'shiv-haha Eloheynu mi-pinu lo yamush l'olam va-ed,
Ki Eyl meleh gadol v'kadosh atah.

נְעַרִיצְךָ וְנִקְדִּישְׁךָ כְּסוּד שִׁיחַ שְׂרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים
שִׁמְךָ בְּקֹדֶשׁ. בְּכַתוּב עַל־יַד נְבִיאָךְ. וְקָרָא זֶה אֱלֹהֶיךָ וְאָמַר.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי צָבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מְלֵא עוֹלָם. מְשַׁרְתָּיו שׂוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם
כְּבוֹדוֹ. לְעֶמְתָּם בְּרוּךְ יֵאמְרוּ.

ברוך כבודי מְמִקְוֹמוֹ:

מְמִקְוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים וַיַּחֲוֶן עִם הַמִּיחֲדִים שְׁמוֹ
עָרֵב וּבִקֵּר בְּכָל־יוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שָׁמַע אֲמָרִים.

שָׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלָכֵנוּ הוּא מוֹשִׁיעֵנוּ. וְהוּא
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל־חַי. לְהִיּוֹת לָכֶם לֵאלֹהִים.

אֲנִי יי אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יי אֲדוֹנֵינוּ מֶה־אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ:
וְהִנֵּה יי לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד
וְשְׁמוֹ אֶחָד: וּבְדִבְרֵי קֹדֶשׁ כָּתוּב לֵאמֹר.

יְמִלֶךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

לְדֹר וָדֹר נְגִיד נְגִידָךְ. וּלְנֶצַח נֶצְחִים קֹדֶשְׁתְּךָ נִקְדִּישׁ.
וּשְׁבַחְךָ אֱלֹהֵינוּ מִפְּנֵינוּ לֹא־יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מְלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה:

Na-aritz-ha v'nak-dish-ha k'sod si-ah sar-fey kodesh,
Ha-mak-di-shim shimha ba-kodesh,
Ka-katuv al yad n'vieha, v'kara zeh el zeh v'amar:

**Kadosh, kadosh, kadosh, Adonai tz'vaot,
M'lo hol ha-aretz k'vodo.**

K'vodo maley olam,
M'shar-tav sho-alim zeh la-zeh a-yey m'kom k'vodo,
L'uma-tam baruḥ yo-meyru:

Baruḥ k'vod Adonai mi-m'komo.

(continued on facing page)

Have compassion upon us



Have compassion upon us, Your handiwork;
We are so frail and so weak.

Disease and misfortune come without warning.
The wrath of nature can sweep us away.

Trouble and tragedy are our common lot.
Disappointment and heartbreak visit us all.

The good for which we strive often eludes us,
Confusion and uncertainty frequently torment us.

We stand in need of Your mercy, O Lord;
Watch over us and protect us.

Keep us from yielding to bleak despair.
Keep shining before us the gentle light of hope.

Help us in all our worthy endeavors.
Bless and "establish the work of our hands."

Keep us firm and steady and true,
Whenever we labor for what is just and right.

May our lives daily proclaim the truth,
That You have fashioned us in Your image,

And endowed us with the ability to grow,
In heart, in mind, and in spirit.

To us, You have entrusted Your holy name;
You have given us the power to sanctify it.

May our every deed bring joy to You,
O merciful God, our Creator.

And may our lives in the year ahead
Bring glory to Your holy name.

Amen.

חֲמוּל עַל מַעֲשֵׂיךָ וְתִשְׁמַח בְּמַעֲשֵׂיךָ. וַיֹּאמְרוּ לְךָ חוֹסֶיךָ
בְּצַדִּיקְךָ עֲמוּסִיךָ. תִּקְדֵּשׁ אֲדוֹן עַל כָּל-מַעֲשֵׂיךָ: כִּי
מִקְדִּישֶׁיךָ בִּקְדֻשָּׁתְךָ קִדְשָׁתָהּ. נֹאחַ לְקֹדֶשׁ פָּאָר מִקְדוּשִׁים:

וּבָכֹן יִתְקַדֵּשׁ שְׁמֶךָ יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמֶּךָ. וְעַל
יְרוּשָׁלַיִם עִירֶךָ. וְעַל צִיּוֹן מְשֹׁכֵן כְּבוֹדְךָ. בְּמַהֲרָה בְיָמֵינוּ:

עוֹד יִזְכָּר-לָנוּ אֲהַבַת אֵיתָן. אֲדוֹנֵנוּ. וּבִבֶּן הַנֶּעֱקָד
יִשְׁבִּית מְדִינָנוּ. וּבִזְכוּת הַתָּם יוֹצִיא אִיוִם לְצַדִּיק דִּינָנוּ.
כִּי קֹדֶשׁ הַיּוֹם לְאֲדוֹנֵינוּ:

בְּאֵין מַלְיָן יֵשֶׁר מוֹל מְגִיד פֶּשַׁע. תִּגִּיד לִיעֲקֹב דָּבָר
חֹק וּמִשְׁפָּט. וְצַדִּיקֵנוּ בְּמִשְׁפָּט הַמֶּלֶךְ הַמְּשַׁפֵּט:

Have compassion upon Your creatures, and may Your
creatures bring joy to You. When You vindicate Your people,
those who trust in You shall proclaim: O Lord, be sanctified
over all Your creation! For You impart of Your holiness to those
who sanctify You; therefore, praise from those whom You have
endowed with holiness is fitting for You, O Holy One.

Lord our God, may Your name be sanctified through Israel
Your people, Jerusalem Your city, Zion the site of Your glory,
speedily in our own time.

Remember in our favor the love for You that was displayed
by Abraham, who was firm in his faith. Silence our enemies
for the sake of his son, Isaac, who was ready to offer his life
for You. Vindicate us in judgment for the sake of Jacob who
was wholehearted in his devotion to You. For on this day we
proclaim Your holiness.

Since there is no advocate to plead our cause, may You, who
taught us statutes and judgments, speak on our behalf and
acquit us in judgment, O Sovereign of judgment.

V'HOL MA-AMINIM

God holds the scales of judgment,
And, we believe, is a faithful God.

God searches and probes all secrets,
And, we believe, knows our innermost thoughts.

God redeems from death and delivers from the grave,
And, we believe, is the mighty Redeemer.

God alone is the Judge of all who come into the world,
And, we believe, is the true Judge.

God bestows good upon those who are faithful,
And, we believe, remembers the Covenant.

God is good and does good even to the wicked,
And, we believe, is good to all.

God knows the nature of all creatures,
And, we believe, formed them all.

God enthrones monarchs, but sovereignty is God's,
And, we believe, God is Sovereign of all the world.

God guides every generation in mercy,
And, we believe, preserves kindness.

God opens the gate to those who knock in repentance,
And, we believe, welcomes the penitent.

God waits for the wicked and longs for their return,
And, we believe, is just and upright.

God is just, and to God great and small are alike;
We believe God is the righteous Judge.

Selected from the Hebrew (pages 292 and 622)

הַאֱלֹהִים בְּיַד מִדַּת מִשְׁפָּט:

וְכָל מַאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה:

הֶלֶן בְּסֶתֶר בְּצֵל שְׂדֵי:

וְכָל מַאֲמִינִים שֶׁהוּא לְבָדוּ הוּא:

הַמְּמַלִּיךְ מַלְכִּים וְלוֹ הַמְּלוּכָה:

וְכָל מַאֲמִינִים שֶׁהוּא מְלִיךְ עוֹלָם:

הַנוֹחֵג בְּחֶסֶדוֹ כָּל־דָּוָר:

וְכָל מַאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד:

הַסּוֹבֵל וּמַעֲלִים עֵין מִסּוֹרְרִים:

וְכָל מַאֲמִינִים שֶׁהוּא סוֹלֵחַ סֵּלָה:

הַעֲלִיזוֹן וְעִינֵנוּ אֶל יִרְאָיו:

וְכָל מַאֲמִינִים שֶׁהוּא עוֹנֶה לְחֹשׁ:

הַפּוֹתֵחַ שַׁעַר לְרוֹפְקֵי בְּתִשּׁוּבָה:

וְכָל מַאֲמִינִים שֶׁהוּא פֶּתוּחָה יְדוֹ:

הַצּוֹפֶה לְרָשָׁע וְחַפֵּץ בְּהַצְדָּקוֹ:

וְכָל מַאֲמִינִים שֶׁהוּא צָדִיק וְיֹשֶׁר:

הַקֹּצֵר בְּזַעַם וּמַאֲרִיךְ אָף:

וְכָל מַאֲמִינִים שֶׁהוּא קָשָׁה לְכַעֵס:

הַרְחוּם וּמְקַדֵּים רַחֲמִים לְרַגְזוֹ:

וְכָל מַאֲמִינִים שֶׁהוּא רַךְ לְרִצּוֹת:

הַשֹּׁהַ וּמִשְׁהָה קִטּוֹן וְגִדּוֹל:

וְכָל מַאֲמִינִים שֶׁהוּא שֹׁפֵט צָדִיק:

הַתֵּם וּמִתְמָם עִם תְּמִימִים:

וְכָל מַאֲמִינִים שֶׁהוּא תֵּם פֶּעֶל:

MAY GOD'S SOVEREIGNTY SOON BE ESTABLISHED

You alone will be exalted;
And You will rule over all in Your Oneness,
As promised by Your prophet:
"The Lord shall be Sovereign over all the earth;
On that day the Lord shall be One and God's name One."

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

Grant honor 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 day.

Then the righteous will behold this 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 arrogance from the earth.

תִּשְׁנֹב לְבָדְךָ וְתִמְלֹךְ עַל כָּל בְּיָחוּד.
בְּכָתוּב עַל־יָד נְבִיאָךְ.
וְהָיָה יי לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.
בְּיוֹם הַהוּא יִהְיֶה יי אֶחָד וְשֵׁמוֹ אֶחָד:

וּבָכֵן תֵּן פָּחַדְךָ יי אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ
וְאִמְתָּךְ עַל כָּל־מַה־שֶּׁבָּרָאתָ.
וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרֹאִים.
וְיַעֲשׂוּ כָּל־מִצְוָתְךָ אֶחָת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם.
כְּמוֹ שֶׁיְדַעְנוּ יי אֱלֹהֵינוּ שֶׁהַשְׁלֵטוֹן לְפָנֶיךָ
עַז בְּיָדְךָ וְגִבּוּרְךָ בְּיָמֶיךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָּרָאתָ:

וּבָכֵן תֵּן כְּבוֹד יי לַעֲמֶךָ
תַּהֲלֶה לִירֵאֶיךָ וְתִקְוֶה לְדוֹרְשֶׁיךָ וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ.
שִׁמְחָה לְאֶרֶצְךָ וְשִׂשׂוֹן לְעִירְךָ. בְּמַהֲרָה בְּיָמֵינוּ:

וּבָכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ
וְיִשְׂרָאֵל יַעֲלִזוּ וְחֲסִידִים בְּרָנָה יִגִּילוּ.
וְעוֹלָתָה תִּקְפֹּץ־פִּיָּהּ וְכָל־הַרְשָׁעָה כָּלָה כְּעָשָׁן תִּכָּלֶה.
כִּי תַעֲבִיר מִמֶּשְׁלַת זְדוֹן מִן הָאָרֶץ:

All the world shall come to serve Thee
And bless Thy glorious name,
And Thy righteousness triumphant
The islands shall proclaim.

And the peoples shall go seeking
Who knew Thee not before,
And the ends of earth shall praise Thee,
And tell Thy greatness o'er.

They shall build for Thee their altars,
Their idols overthrown,
And their graven gods shall shame them,
As they turn to Thee alone.

They shall worship Thee at sunrise,
And feel Thy kingdom's might,
And impart Thy understanding
To those astray in night.

They shall testify Thy greatness,
And of Thy power speak,
And extol Thee, shrined, uplifted
Beyond the highest peak.

And with reverential homage,
Of love and wonder born,
With the ruler's crown of beauty
Thy head they shall adorn.

With the coming of Thy kingdom
The hills shall break into song,
And the islands laugh exultant
That they to God belong.

And through all Thy congregations
So loud Thy praise shall sing,
That the uttermost peoples, hearing,
Shall hail Thee crowned King.

English version by Israel Zangwill

וַיֵּאָתְיוּ כָּל לְעַבְדֶּךָ וַיְבָרְכוּ שֵׁם כְּבוֹדְךָ. וַיְגִידוּ בְּאֵיִם
צִדְקָתְךָ: וַיְדַרְשׁוּךָ עַמִּים לֹא יָדְעוּךָ. וַיַּהֲלִיכֶךָ כָּל-אֲפָסִים
אֶרֶץ. וַיֹּאמְרוּ תָמִיד וַיְגַדֵּל יְיָ: וַיִּזְבְּחוּ לָךְ אֶת-זִבְחֵיהֶם.
וַיִּזְנְחוּ אֶת-עֲצָבֵיהֶם. וַיִּתְּפְרוּ עִם פְּסִילֵיהֶם: וַיִּטּוּ שְׁכָם
אֶחָד לְעַבְדֶּךָ. וַיִּירָאוּךָ עִם שֹׁמֵשׁ מִבִּקְשֵׁי פָנֶיךָ. וַיִּכְיִרוּ
כַּח מַלְכוּתְךָ. וַיִּלְמְדוּ תוֹעִים בִּינָה: וַיִּמְלְלוּ אֶת-גְּבוּרָתְךָ.
וַיִּשְׁאֲוֶךָ מִתְנַשֵּׂא לְכָל לְרֹאשׁ. וַיִּסְלְדוּ בַחֲלָה פָנֶיךָ.
וַיַּעֲטֲרוּךָ גִּזְר תַּפְאָרָה: וַיִּפְצְחוּ הָרִים רִנָּה. וַיִּצְהֲלוּ אֵיִים
בְּמַלְכְּךָ. וַיִּקְבְּלוּ עַל מַלְכוּתְךָ עַלֵיהֶם. וַיְרוֹמְמוּךָ בְּקִהֶל
עַם: וַיִּשְׁמְעוּ רְחוּקִים וַיָּבֹאוּ. וַיִּתְּנוּ לָךְ כֶּתֶר מְלוּכָה:

V'ye-eta-yu kol l'ov-deha, vi-varhu sheym k'vodeha,
v'yagidu va-iyim tzid-keha.

V'yidr'shuha amim lo y'dauha, vi-hal'luha kol afsey aretz,
v'yomru tamid yigdal Adonai.

V'yiz-b'hu l'ha et ziv-heyhem, v'yiz-n'hu et atza-beyhem,
v'yaḥ-p'ru im p'si-leyhem.

V'yatu sh'hem ehad l'ov-deha, v'yirauha im shemesh
m'vak-shey faneha,
v'yakiru koah malhuteha, vi-lamdu toim binah.

Vi-mal'lu et g'vuroteha, vi-nas-uha mitnasey l'hol l'rosh,
vi-saldu v'hilah paneha, vi-atruha nezer tif-arah.

V'yif-tz'hu harim rinah, v'yitz-halu iyim b'malheha,
vi-kablu ol malhutha aleyhem, vi-rom'muha bi-k'hal am.

V'yish-m'u r'hokim v'yavou,
v'yitnu l'ha keter m'luhah.

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

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

YOU SANCTIFY ISRAEL AND THIS DAY OF ATONEMENT

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

On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day for sanctity and rest, and] this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

Some congregations recite:

HOW OUR ANCESTORS EXPLAINED THEIR EXILE

Because of our sins we were exiled from our Land, and removed far from our soil. And because the ancient Temple was destroyed we cannot perform our sacred duties in the great and holy Sanctuary dedicated to Your service.

וְתִמְלֹךְ אַתָּה יי לְבַדְּךָ עַל כָּל־מַעֲשֶׂיךָ בְּהַר צִיּוֹן מְשָׁכֵן
בְּבוֹרְךָ וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ בְּכָתוּב בְּדִבְרֵי קֹדֶשְׁךָ.
יְמִלֵּךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹהִים מִבְּלַעֲדֶיךָ בְּכָתוּב.
וַיִּגְבֶּה יי צָבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה.
בָּרוּךְ אַתָּה יי הַמֶּלֶךְ הַקָּדוֹשׁ:

אַתָּה בְּחֵרְתָנוּ מִכָּל־הָעַמִּים. אֶהְבֵּת אוֹתָנוּ וְרָצִיתָ בָּנוּ.
וְרוֹמַמְתָנוּ מִכָּל־הַלְשׁוֹנוֹת. וְקִדְשְׁתָנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתָנוּ
מִלִּכְנוּ לַעֲבוֹדָתְךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ:

On Shabbat add the words in brackets.

וְתִתְקַלְּנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֲתִיוִם וְהִשְׁבַּת הַזֶּה לְקֹדֶשׁ
וְלִמְנוּחָה (וְאֲתִיוִם) הַכִּפָּרִים הַזֶּה לְמַחִילָה וְלִסְלִיחָה
וְלִכְפָּרָה וְלִמְחֹל־בּוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ.
זָכַר לִיצִיאַת מִצְרַיִם:

Some congregations recite:

וּמִפְּנֵי חַטָּאתֵינוּ זָלֵינוּ מֵאַרְצָנוּ וְנִתְרַחֲקֵנוּ מֵעַל אֲדָמָתָנוּ וְאִין
אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חֻבוֹתֵינוּ בְּבֵית בְּחִירָתְךָ בְּבֵית הַגָּדוֹל
וְהַקָּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁמַחְלָה בְּמִקְדָּשְׁךָ:

TO ZION WITH SONG AND PRAYER

Lord our God and God of our ancestors, merciful Ruler, have compassion upon us and upon Your land; rebuild and glorify it. Speedily reveal the glory of Your sovereignty: let all humanity witness that You are our Sovereign. Gather the dispersed of our people from among the nations and assemble our scattered ones from the farthest ends of the earth. Lead us to Zion, Your city, with song, and to Jerusalem, the home of Your ancient Temple, with everlasting joy. For it was there that our ancestors brought to You the prescribed offerings.

DELIVERANCE TO OUR OPPRESSED

On Shabbat add the words in brackets.

May it be Your will, Lord our God and God of our ancestors, that You be merciful to those of our people who are victimized and oppressed; lead them from darkness to light, from enslavement to redemption, from sorrow to joy, speedily in our own time. Accept in mercy and in love the worship of Your people, the house of Israel, [on this Sabbath day and] on this Day of Atonement.

SHABBAT: A heritage of holiness and joy

On Shabbat add:

They who keep the Sabbath, calling it a delight, rejoice in Your sovereignty. They who hallow the seventh day find satisfaction and pleasure in Your goodness. For You favored the seventh day and hallowed it, proclaiming it the most precious of all days, recalling the work of creation.

יְהִי רָצוֹן מִלְפָּנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מֶלֶךְ
רַחֲמָן שֶׁשָּׁשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל אֶרֶץ בְּרַחֲמֶיךָ
הָרַבִּים. וְתַבְנֶנָּה מִהֶרָה וּתְגַדֵּל כְּבוֹדָהּ: אָבִינוּ מֶלְכֵנוּ
גָּלָה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מִהֶרָה. וְהוֹפֵעַ וְהַנִּשָּׂא עָלֵינוּ
לְעֵינֵי כָל־חַי. וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם. וְנִפְּוֹצוֹתֵינוּ
כֻּנְס מִיִּרְכַּתִּי אֶרֶץ: וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה.
וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. שְׁשֵׁם עֲשׂו
אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קִרְבָּנוֹת חוֹבוֹתֵיהֶם. תְּמִידִים
בְּסֶדֶרֶם וּמוֹסָפִים כְּהִלָּכָתָם:

On Shabbat add the words in brackets.

יְהִי רָצוֹן מִלְפָּנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שֶׁתְּרַחֵם עַל אֲחֵינוּ בֵּית־יִשְׂרָאֵל הַנִּתְּוֹנִים בְּצָרָה.
וְתוֹצִיאֵם מֵאֲפֶלָה לְאוֹרָה. מִשְׁעָבוֹד לְגִאֲלָה. וּמִיָּגוֹן
לְשִׂמְחָה. בְּמִהֶרָה בְּיָמֵינוּ: וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־
תְּפִלַּת כָּל־עַמְּךָ בֵּית־יִשְׂרָאֵל בְּיוֹם וְהַשְׁבַּת הַזֶּה וּבְיוֹם
הַבִּפְּרִים הַזֶּה:

On Shabbat add:

יִשְׁמַחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג. עִם
מִקְדָּשֵׁי שְׁבִיעִי כָּלֵם יִשְׁבְּעוּ וְיִתְעַנְּנוּ מִטּוֹבָךָ. וְהַשְׁבִּיעִי
רְצִיתָ בּוֹ וְקִדַּשְׁתּוּ. חֶמְדַּת יָמִים אוֹתוֹ קִרְאתָ. וְכָר
לְמַעֲשֵׂה בְּרֵאשִׁית:

*Yis-m'hu v'mal-hut-ha shomrey shabbat v'korey oneg,
Am m'kad-shey sh'vi-i, kulam yis-b'u v'yit-angu mi-tuveha,
V'ha-sh'vi-i ratzita bo v'kidash-to,
Hemdat yamim oto karata, zeyher l'ma-asey v'reyshit.*

ALENU

Let us now praise the Lord of all;
 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.
 The Lord is our God; there is no other.
 Truly, our sovereign Lord is incomparable.
 As it is written in the Torah:
 "This day accept, with mind and heart,
 That God is the Lord of heaven and earth;
 There is no other."

עֲלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל
 לַחַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
 שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת
 וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.
 שֶׁלֹא שָׂם חֶלְקֵנוּ בָהֶם
 וְגַרְלָנוּ בְּכָל-הַמּוֹנִם:
 וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
 לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
 הַקָּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם
 מִמַּעַל וּשְׂכִינֵת עָזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין
 עוֹד. אָמֵת מַלְכֵנוּ אָפֶס זוּלָתוֹ. בְּכָתוּב בְּתוֹרָתוֹ. וַיִּדְעָה
 הַיּוֹם וַהֲשִׁבֵת אֶל-לִבָּבָהּ כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם
 מִמַּעַל וְעַל-הָאֶרֶץ מִתַּחַת. אֵין עוֹד:

Aleynu l'sha-bey-ah la-adon ha-kol,
 La-teyt g'dula l'yotzeyr b'reyshit.
 Sheh-lo asanu k'go-yey ha-aratzot,
 V'lo samanu k'mish-p'hot ha-adama.
 Sheh-lo sam hel-keynu ka-hem,
 V'gora-leynu k'hol hamonam.

Va-anahnu kor-im u-mishta-havim u-modim,
 Lifney meleḥ malhey ha-m'lahim, ha-kadosh baruh hu.



AVODAH SERVICE

YOM KIPPUR

GRANT ME THE CAPACITY TO PRAY

(The Hazzan's Supplication)

אוֹחִילָה לְאֵל. אֶחְלָה פָּנָיו.
אֲשַׁאלָה מִמֶּנּוּ מַעֲנֶה לְשׁוֹן:
אֲשֶׁר בִּקְהַל עַם אֲשִׁירָה עֲזוֹ.
אֲבִיעָה רְנָנוֹת בְּעַד מִפְעָלָיו:
לְאָדָם מַעֲרָכִי לֵב.
וּמִי מַעֲנֶה לְשׁוֹן:
אֲדָנִי שִׁפְתֵי תִפְתַּח
וּפִי יִגִּיד תְּהִלָּתְךָ:
יְהִיו לְרָצוֹן אֲמֵרֵיפִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ.
יְיָ צוּרִי וְנֹאֲלִי:

With hope I come before the Lord to plead;
I ask for the gift of expression,
So that here, before the congregation,
I may sing of God's power,
And celebrate in song
The glory of God's works.

Preparing one's heart is a human task,
While the power of expression is a gift from God.

"O Lord, open my lips,
That my mouth may declare Your praise."

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

The Avodah

RECALLING THE ANCIENT TEMPLE SERVICE

🕊 For our ancestors in ancient days, the Temple in Jerusalem was the symbol of God's presence. In the Temple sacrifices were offered daily in behalf of the entire nation. On the Sabbath and Festivals special sacrifices marked the holiness of the day. Thus did the Temple bear testimony to Israel's consecration to God.

The Temple has long since been destroyed; yet, the remembrance of it lives on in the heart of our people. The form of worship practiced there belongs to a bygone age; yet it continues to awaken solemn thoughts.

When we recall the ancient Temple, we link ourselves to our past; we sense again that we are part of one people, dedicated to the service of God and God's Torah of righteousness and truth.

Today our worship is one of prayer and praise. But when we think of the piety of our ancestors, who from their meager supply of cattle and grain, offered their best possessions in the service of God, we feel called upon to devote not only our words but also our substance to God's service.

Milton Steinberg (adapted)

THE RITUAL OF CONFESSION

🕊 On Yom Kippur, the sacrificial rites in the ancient Temple, highlighted by the ritual confession, were conducted by the High Priest. On this day, and on it alone, he entered the Holy of Holies, entry to which was denied to all others. On this day he pronounced the Name of God which otherwise was never uttered, lest its common use profane its sanctity. On this day he made confession three times, humbling himself before God and seeking forgiveness for his own sins and those of his household, for the sins of the priestly order, and for the sins of the entire house of Israel.

Ario S. Hyams (adapted)

סדר
העבודה

-After the first confession, the High Priest would approach the pair of identical goats prescribed for the atonement ritual. By lots, he would select one goat as the atonement sacrifice and the other as the "scapegoat," to be sent away to the wilderness of Azazel, bearing the sins of the people. With the goats in readiness, the High Priest would approach his own sacrificial bullock, and recite the second confession.

SECOND CONFESSION OF THE HIGH PRIEST "for the sins of my fellow-priests"

וּכְךָ הָיָה אוֹמֵר. אֲנִי הָשָׁם. חַטָּאתִי. עֲוִיתִי. פָּשַׁעְתִּי לִפְנֵיךָ
אֲנִי וּבֵיתִי וּבְנֵי אֹהֶלן עִם קְדוֹשְׁךָ: אֲנִי בָשָׂם. כְּפָר־נָא.
לַחַטָּאִים. וְלַעֲוֹנוֹת. וְלַפְשָׁעִים. שְׁחַטָּאתִי. וְשַׁעֲוִיתִי. וְשִׁפְשָׁעְתִּי
לִפְנֵיךָ אֲנִי וּבֵיתִי וּבְנֵי אֹהֶלן עִם קְדוֹשְׁךָ. כַּכְּתוּב בַּתּוֹרָה
מֹשֶׁה עֲבָדְךָ מִפִּי כְּבוֹדְךָ. כִּי־בִיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר
אֶתְכֶם. מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְיָ –

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בְּעֶזְרָה. בְּשִׁהֲיוּ שׁוֹמְעִים אֶת־הָשָׁם
הַנִּכְבֵּד וְהַנּוֹרָא. מְפֹרָשׁ יוֹצֵא מִפִּי כֹהֵן גָּדוֹל בַּקִּדְשָׁה וּבִטְהָרָה.
הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים וְנוֹפְלִים עַל פְּנֵיהֶם. וְאוֹמְרִים
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאַף הוּא הָיָה מִתְכַּנֵּן לְגִמּוֹר אֶת־הָשָׁם כְּגִנּוֹר הַמְּבָרָכִים וְאוֹמֵר
לָהֶם תִּטְהָרוּ: וְאַתָּה בְּטוֹבְךָ מְעוֹרֵר רַחֲמֶיךָ וְסוֹלֵחַ לְשִׁבְט
מִשְׁרֵתֶיךָ:

Thus would the High Priest pray: O God, I have sinned; I have committed iniquity; I have transgressed before You—I and my household and the children of Aaron, the people consecrated to Your service. O God, I beseech You, by Your Ineffable Name, grant atonement for the sins, the iniquities, and the transgressions which I have committed before You—I and my household and the children of Aaron, the people consecrated to Your service. Forgive us in accordance with the words of the Torah of Moses,

FIRST CONFESSION OF THE HIGH PRIEST "for my sins and the sins of my household"

וּכְךָ הָיָה אוֹמֵר. אֲנִי הָשָׁם. חַטָּאתִי. עֲוִיתִי. פָּשַׁעְתִּי לִפְנֵיךָ
אֲנִי וּבֵיתִי: אֲנִי בָשָׂם. כְּפָר־נָא. לַחַטָּאִים. וְלַעֲוֹנוֹת. וְלַפְשָׁעִים.
שְׁחַטָּאתִי. וְשַׁעֲוִיתִי. וְשִׁפְשָׁעְתִּי לִפְנֵיךָ אֲנִי וּבֵיתִי. כַּכְּתוּב
בַּתּוֹרָה מֹשֶׁה עֲבָדְךָ מִפִּי כְּבוֹדְךָ. כִּי־בִיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם
לְטַהֵר אֶתְכֶם. מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְיָ –

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בְּעֶזְרָה. בְּשִׁהֲיוּ שׁוֹמְעִים אֶת־הָשָׁם
הַנִּכְבֵּד וְהַנּוֹרָא מְפֹרָשׁ יוֹצֵא מִפִּי כֹהֵן גָּדוֹל בַּקִּדְשָׁה וּבִטְהָרָה.
הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים וְנוֹפְלִים עַל פְּנֵיהֶם. וְאוֹמְרִים
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאַף הוּא הָיָה מִתְכַּנֵּן לְגִמּוֹר אֶת־הָשָׁם כְּגִנּוֹר הַמְּבָרָכִים וְאוֹמֵר
לָהֶם תִּטְהָרוּ: וְאַתָּה בְּטוֹבְךָ מְעוֹרֵר רַחֲמֶיךָ וְסוֹלֵחַ לְאִישׁ
חֲסִידְךָ:

Thus would the High Priest pray: O God, I have sinned; I have committed iniquity; I have transgressed before You—I and my household. O God, I beseech You, by Your Ineffable Name, grant atonement for the sins, the iniquities, and the transgressions which I have committed before You—I and my household. Forgive us in accordance with the words of the Torah of Moses, Your inspired servant: "On this day atonement shall be made for you to cleanse you; of all your sins before the Lord—"

When the priests and the people, standing in the Temple court, heard the glorious, awesome, Ineffable Name, pronounced by the High Priest in holiness and purity, they would bow and kneel and prostrate themselves, exclaiming: "Praised be God's glorious sovereignty forever."

And the High Priest would prolong the utterance of the Name until the worshipers had completed their response. Then he would complete the Torah's verse, saying: "—you shall be cleansed." And You, O Lord, in Your goodness and compassion, forgave Your pious priest.

THIRD CONFESSION OF THE HIGH PRIEST
"for the sins of the house of Israel"

וְכַךְ הָיָה אוֹמֵר. אֲנִי הָשֵׁם. הִטָּאוּ. עֲווּ. פָּשְׁעוּ לְפָנֶיךָ עַמִּי
בֵּית יִשְׂרָאֵל: אֲנִי בָשָׂם. כְּפָר־נָא. לַחֲטָאִים. וְלַעֲוֹנוֹת.
וְלַפְשָׁעִים. שְׁחַטָּאוּ. וְשָׁעֲווּ. וְשָׁפְשְׁעוּ לְפָנֶיךָ עַמִּי בֵּית יִשְׂרָאֵל.
כְּכַתוּב בַּתּוֹרָה מִשָּׁה עֲבָדְךָ מִפִּי כְבוֹדְךָ. כִּי־בִיּוֹם הַזֶּה
יִכְפֹּר עַל־יֵכֶם לְטַהֵר אֶתְכֶם. מִכָּל חַטָּאתֵיכֶם לִפְנֵי יי' –

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בְּעֶזְרָה. בִּשְׁהִיּוֹ שׁוֹמְעִים אֶת הָשֵׁם
הַנִּכְבֵּד וְהַנּוֹרָא מְפוֹרָשׁ יוֹצֵא מִפִּי כֹהֵן גָּדוֹל בִּקְדֻשָּׁה וּבְטָהֳרָה.
הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים וְנוֹפְלִים עַל פְּנֵיהֶם. וְאוֹמְרִים
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאַף הוּא הָיָה מִתְכַּבֵּן לְגִמּוֹר אֶת־הָשֵׁם כְּגִיד הַמִּבְרָכִים וְאוֹמֵר
לָהֶם תִּתְּהִירוּ: וְאַתָּה בְּטוֹבָךָ מְעוֹרֵר רַחֲמֶיךָ וְסוֹלֵחַ לַעֲדַת
יִשְׂרָאֵל:

Thus would the High Priest pray: O God, **Your people, the house of Israel**, have sinned, have committed iniquity, have transgressed before You. O God, I beseech You, by Your Ineffable Name, grant atonement for the sins, the iniquities, and the transgressions which Your people, the house of Israel, have committed before You. Forgive them in accordance with the words of the Torah of Moses, Your inspired servant: "On this day atonement shall be made for you to cleanse you; of all your sins before the Lord—"

When the priests and the people, standing in the Temple court, heard the glorious, awesome, Ineffable Name, pronounced by the High Priest in holiness and purity, they would bow and kneel and prostrate themselves, exclaiming: "Praised be God's glorious sovereignty forever."

And the High Priest would prolong the utterance of the Name until the worshipers had completed their response. Then he would complete the Torah's verse, saying: "—you shall be cleansed." And You, O Lord, in Your goodness and compassion, forgave the congregation of Israel.

Your inspired servant: "On this day atonement shall be made for you to cleanse you; of all your sins before the Lord—"

When the priests and the people, standing in the Temple court, heard the glorious, awesome, Ineffable Name, pronounced by the High Priest in holiness and purity, they would bow and kneel and prostrate themselves, exclaiming: "Praised be God's glorious sovereignty forever."

And the High Priest would prolong the utterance of the Name until the worshipers had completed their response. Then he would complete the Torah's verse, saying: "—you shall be cleansed." And You, O Lord, in Your goodness and compassion, forgave Your priestly servants.

After the second confession, the High Priest would slaughter his own sin-offering. Then, after being admonished and instructed about his awesome responsibilities, he would enter the Holy of Holies, carrying an offering of fragrant incense. He would sprinkle the blood of his own sacrifice, once upward and seven times downward. Then he would come out, slaughter the sacrificial goat, and sprinkle its blood: once upward and seven times downward.

וְכַךְ הָיָה מוֹנֶה. אַחַת. אַחַת וְאַחַת. אַחַת וּשְׁמִים. אַחַת וְשֵׁשׁ. אַחַת
וְאַרְבַּע. אַחַת וְחָמֵשׁ. אַחַת וְשֵׁשׁ. אַחַת וְשִׁבְעָה:

And thus he would count: One; one and one; one and two; one and three; one and four; one and five; one and six; one and seven.

Having performed the prescribed ritual, and having confessed his own sins and those of his fellow-priests (in the "second confession"), the High Priest would then offer a confession for the entire community. Approaching the goat which would soon be sent to the wilderness, he would seek atonement for the people.

Many are the temples . . .



Many are the temples in which God can be worshiped.
Many are the sanctuaries in which God's will can be done.

For we can transform into shrines for God's service—
The homes which we and our loved ones share,
The places in which we work and learn,
The institutions of our community and of our nation.

But each such shrine can itself be corrupted—
Defiled by selfishness, by greed, and by pride.

Thus each must be redeemed and purified,
Through deeds of sacrifice and unselfish devotion.
So that wherever we are, and in whatever we do,
We can serve God in loyalty and in truth.

Sacrifice



Shall I offer unto the Lord
That which has cost me nought,
That which I have not bought
For silver and gold at a price?
Shall I to God's altar bring
Thine oxen for offering?
Then Thine, not mine, were the sacrifice . . .

Lord, let me bring unto Thee
Prayers that true faith has wrought,
Self-sacrifice, dearly bought,
And patience, whose lamp never dies,
With penitence set apart;
For a broken and contrite heart,
O Lord, Thou wilt not despise.

Alice Lucas

The joy of forgiveness



Our ancestors confessed the corruptions in their lives,
And even the corruptions in their holy shrine,
As they sought to be reconciled with God
Through sacrifice and acts of devotion.

Calling in fervor upon God's sacred name,
Asking God's forgiveness in sincere contrition,
They earned through the *Avodah* of this sacred day
The assurance of divine pardon.

And so with joy and with confident spirit,
They concluded the solemn atonement rites,
Thankful that God had helped them to repent
On this day of return and renewal.

We too can be reconciled with our God,
And be restored to God's loving favor,
By acknowledging the error of our ways,
By "doing justly and loving mercy."

While sin and corruption can taint the lives
Of individuals, groups, and nations,
Honest repentance and the quest for the good
Can redeem us from despair and evil.

This is the joyous gift of Yom Kippur,
The redeeming message of this holy day:
Those who "set forth to meet our God,
Find God approaching on the way."

SHEMA KOLEYNU: Hear our voice

Hear our voice, Lord our God; spare us, pity us,
Accept our prayer in Your gracious love.

Turn us to You, O Lord, and we shall return;
Renew us as in days of old.

Do not banish us from Your presence;
Do not deprive us of Your holy spirit.

Do not cast us off in old age;
When our strength declines, do not forsake us.

Do not forsake us, O Lord our God;
Do not make Yourself distant from us.

DO NOT FORSAKE US: Teach, purify, and forgive us

Our God and God of our ancestors,
Do not abandon or forsake us;
Do not shame us;
Do not break Your covenant with us.

Bring us closer to Your Torah;
Teach us Your commandments; show us Your ways.

Incline our hearts to revere You;
Purify our hearts to love You,
So that we return to You sincerely and wholeheartedly.

Forgive and pardon our iniquities,
As it is written in Your Holy Scriptures:

"For Your own sake, O Lord,
Pardon my sin though it is great."

שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת־תַּפְּלָתֵנוּ:

הַשִּׁיבֵנוּ יי אֱלֹהֵי וְנָשׁוּבָה חֲדָשׁ יָמֵינוּ בְּקָרָם:

אֶל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ וְרוּחַ קְדֻשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ:

אֶל־תִּשְׁלִיכֵנוּ לָעֵת וְקִנְיָה בְּכָלוֹת כֹּחֵנוּ אֶל־תַּעֲזֹבֵנוּ:

אֶל־תַּעֲזֹבֵנוּ יי אֱלֹהֵינוּ אֶל־תִּרְחַק מִמֶּנּוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֶל־תַּעֲזֹבֵנוּ. וְאֶל־תִּטְשֵׁנוּ. וְאֶל־
תִּכְלִימֵנוּ. וְאֶל־תִּפְרֹר בְּרִיתְךָ אִתָּנוּ. קָרְבָנוּ לְחוֹרְתְךָ. לְמִדְּרֹנֵנוּ
מִצִּוֹתֶיךָ. הוֹרְנוּ דְרָכֶיךָ. הֵט לִבֵּנוּ לִירְאָה אֶת שְׁמֶךָ. וּמוֹל
אֶת־לִבֵּבֵנוּ לְאַהֲבָתְךָ. וְנָשׁוּב אֱלֹהֵי בְּאֵמַת וּבִלְב שְׁלָם.
וְלִמְעַן שְׁמֶךָ הַגָּדוֹל תִּמְחֹל וְתִסְלַח לַעֲוֹנוֹנוּ כְּכָתוּב בְּדִבְרֵי
קְדֻשְׁךָ. לִמְעַן־שְׁמֶךָ יי וְסִלַּחְתָּ לַעֲוֹנֵי כִי רַב־הוּא:

Sh'ma koleynu, Adonai Eloheynu, hus v'raheym aleynu,
V'kabeyl b'rah'amim uv-ratzon et t'filateynu.

Ha-shiveynu Adonai eyleha v'na-shuva,
Hadeysh yameynu k'kedem.

Al tashli-heyne mil-faneha,
V'ruah kod-sh'ha al tikah mimenu.

Al tashli-heyne l'eyt zikna,
Kih-lot koheyne al ta-azveynu.

Al ta-azveynu Adonai Eloheynu, al tirhak mimenu.

KI ANU AMEHA:

We are Your people, and You are our God

Our God and God of our ancestors,
Forgive us, pardon us, grant us atonement.

For we are Your people, and You are our God.

We are Your children, and You are our Parent.

We are Your servants, and You are our Master.

We are Your congregation, and You are our Heritage.

We are Your possession, and You are our Destiny.

We are Your flock, and You are our Shepherd.

We are Your vineyard, and You are our Guardian.

We are Your creatures, and You are our Creator.

We are Your faithful, and You are our Beloved.

We are Your treasure, and You are our Protector.

We are Your subjects, and You are our Ruler.

We are Your chosen ones, and You are our Chosen One.

We are arrogant; but You are merciful.

We are obstinate; but You are patient.

We are laden with sin; but You abound in compassion.

We are as a passing shadow; but You are eternal.

אלהינו ואלהי אבותינו סלח-לנו. מחל-לנו. כפר-לנו:

כי אנו עמך ואתה אלהינו. אנו בניך ואתה אבינו:

אנו עבדיך ואתה אדוננו. אנו קהלך ואתה חלקנו:

אנו נחלתך ואתה גורלנו. אנו צאנך ואתה רוענו:

אנו כרמך ואתה נוטרנו. אנו פעלתיך ואתה יוצרנו:

אנו רעייתך ואתה דורנו. אנו סגלתיך ואתה קרובנו:

אנו עמך ואתה מלכנו. אנו מאמירך ואתה מאמירנו:

אנו עצי פנים ואתה רחום וחנון. אנו קשי ערף ואתה

ארך אפים. אנו מלאי עון ואתה מלא רחמים. אנו ימינו

כצל עובר. ואתה הוא ושנותיך לא יתמו:

Ki anu ameha v'ata Eloheynu,

Anu vaneha v'ata avinu.

Anu avadeha v'ata adoneynu,

Anu k'haleha v'ata hel-keynu.

Anu nah-lateha v'ata gora-leynu,

Anu tzoneha v'ata ro-eynu.

Anu harmeha v'ata notreynu,

Anu f'u-lateha v'ata yotz-reynu.

Anu ra-yateha v'ata do-deynu,

Anu s'gulateha v'ata k'roveynu.

Anu ameha v'ata malkeynu,

Anu ma-amireha v'ata ma-amireynu.

· THE CONFESSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously;
we have robbed; we have spoken slander;
we have acted perversely; we have done wrong;
we have acted presumptuously; we have done violence;
we have practiced deceit; we have counseled evil;
we have spoken falsehood; we have scoffed;
we have revolted; we have blasphemed;
we have rebelled; we have committed iniquity;
we have transgressed; we have oppressed;
we have been stiff-necked; we have acted wickedly;
we have dealt corruptly; we have committed abomination;
we have gone astray; we have led others astray.

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

May it be Your will, Lord our God and God of our ancestors, to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תָּבֹא לִפְנֵיךָ תְּפִלָּתֵנוּ וְאַל
תִּתְעַלֵּם מִתַּחֲנֻנָּתֵנוּ. שְׂאִין אֲנַחְנוּ עֵינֵי פָנִים וְקָשִׁי עָרְף לֵאמֹר
לִפְנֵיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ
אֲבָל אֲנַחְנוּ חָטָאנוּ:

אֲשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דֹּפִי.
הִעָוִינוּ. וְהִרְשָׁעְנוּ. וְזָדְנוּ. חָמְסְנוּ. טָפְלָנוּ שֶׁקֶר.
יַעֲצָנוּ רָע. כָּזַבְנוּ. לָצָנוּ. מָרְדְּנוּ. נִאֲצָנוּ.
סָרְדְנוּ. עֵוִינוּ. פָּשַׁעְנוּ. צָרְדְנוּ. קִשְׁיָנוּ עָרָף.
רָשָׁעְנוּ. שָׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲיָנוּ. תַּעֲתָעְנוּ:

*Ashamnu, bagadnu, gazalnu, dibarnu dofi;
he-evinu, v'hir-shanu, zadnu, hamasnu, tafalnu sheker;
ya-atznu ra, kizavnu, latznu, maradnu, niatznu,
sararnu, avinu, pa-shanu, tza-rarnu, ki-shinu oref;
ra-shanu, shi-hatnu, tiavnu, tainu, ti-tanu.*

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ:
וְאַתָּה צְדִיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אָמַת עָשִׂיתָ וְאֲנַחְנוּ
הִרְשָׁעְנוּ:

יְהִי רָצוֹן מִלִּפְנֵיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. שֶׁתְּסַלַּח
לָנוּ עַל כָּל־חַטָּאתֵינוּ. וְתִמְחַל־לָנוּ עַל כָּל־עֲוֹנוֹתֵינוּ. וְתִכַּפֵּר־
לָנוּ עַל כָּל־פְּשָׁעֵינוּ:

AL HET: The multitude of our sins

We have sinned against You by hardening our hearts;

And we have sinned against You by speaking perversely.

We have sinned against You publicly and privately;

And we have sinned against You by corrupt speech.

We have sinned against You by evil thoughts;

And we have sinned against You by insincere confession.

We have sinned against You intentionally and unintentionally;

And we have sinned against You by desecrating Your name.

*For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.*

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

We have sinned against You by foolish talk;

And we have sinned against You knowingly and unknowingly.

We have sinned against You by bribery;

And we have sinned against You by slander.

We have sinned against You in eating and drinking;

And we have sinned against You by false pride.

*For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.*

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

We have sinned against You by wanton glances;

And we have sinned against You by effrontery.

We have sinned against You by perverting justice;

And we have sinned against You by envy.

We have sinned against You by being stubborn;

And we have sinned against You by talebearing.

We have sinned against You by causeless hatred;

And we have sinned against You by confusion of values.

*For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.*

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

על חטא שחטאנו לפניך באמוץ הלב.

ועל חטא שחטאנו לפניך בבטוי שפתים:

על חטא שחטאנו לפניך בגלוי ובסתר.

ועל חטא שחטאנו לפניך בדבור פה:

על חטא שחטאנו לפניך בהרהור הלב.

ועל חטא שחטאנו לפניך בודוי פה:

על חטא שחטאנו לפניך בידון ובשגגה.

ועל חטא שחטאנו לפניך בחלול השם:

ועל כלם אלוה סליחות סלח לנו. מחל לנו. כפר לנו:

על חטא שחטאנו לפניך בטפשות פה.

ועל חטא שחטאנו לפניך בידועים ובלא יודעים:

על חטא שחטאנו לפניך בכפת שחד.

ועל חטא שחטאנו לפניך בלשון הרע:

על חטא שחטאנו לפניך במאכל ובמשתה.

ועל חטא שחטאנו לפניך בגטית גרון:

ועל כלם אלוה סליחות סלח לנו. מחל לנו. כפר לנו:

על חטא שחטאנו לפניך בשקור עין.

ועל חטא שחטאנו לפניך בעזות מצח:

על חטא שחטאנו לפניך בפלילות.

ועל חטא שחטאנו לפניך בצרות עין:

על חטא שחטאנו לפניך בקשיות ערף.

ועל חטא שחטאנו לפניך בר כילות:

על חטא שחטאנו לפניך בשנאת חנם.

ועל חטא שחטאנו לפניך בתמהון לבב: ועל כלם ...

We have sinned against You
by ignoring the weak and the suffering;

*And we have sinned against You
by forsaking the lonely and the oppressed.*

*For these sins, and others for which we also repent,
forgive us, pardon us, grant us atonement.*

V'al kulam Elo-ha seliḥot, s'lah lanu, m'hal lanu, kaper lanu.

We have sinned against You
by emptying our lives of sacred rites and holy days;

*And we have sinned against You
by filling our days with trivialities and seeking status.*

We have sinned against You
by speaking words of gossip and harsh rebuke;

*And we have sinned against You
by withholding words of encouragement and praise.*

We have sinned against You
by failing to do our utmost in our work;

*And we have sinned against You
by not "serving God in joy."*

We have sinned against You
by not becoming all that we could be.

*And we have sinned against You
by not permitting others to become all that they could be.*

*For these sins, and others for which we also repent,
forgive us, pardon us, grant us atonement.*

V'al kulam Elo-ha seliḥot, s'lah lanu, m'hal lanu, kaper lanu.

AL HET: For these, too, we repent



We have sinned against You
by forgetting that we are made in Your image;

*And we have sinned against You
by forgetting that others are also made in Your image.*

We have sinned against You
by sacrificing conscience on the altar of comfort;

*And we have sinned against You
by surrendering abiding values for fleeting pleasures.*

We have sinned against You
by meeting petty irritations with fierce anger;

*And we have sinned against You
by greeting massive wrongs with cool indifference.*

We have sinned against You
by remembering too long the hurts we have suffered;

*And we have sinned against You
by forgetting too soon the hurts we have inflicted.*

*For these sins, and others for which we also repent,
forgive us, pardon us, grant us atonement.*

V'al kulam Elo-ha seliḥot, s'lah lanu, m'hal lanu, kaper lanu.

We have sinned against You
by squandering the riches of our heritage;

*And we have sinned against You
by neglecting to study and to teach Torah.*

We have sinned against You
by abandoning our noblest ideals;

*And we have sinned against You
by clinging to old prejudices and evil habits.*

We have sinned against You
by neglecting the needs of our families;

*And we have sinned against You
by evading our responsibilities to our people.*

We have sinned against You
by ignoring the weak and the suffering;

And we have sinned against You
by forsaking the lonely and the oppressed.

For these sins, and others for which we also repent,
forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha selihot, s'lah lanu, m'hal lanu, kaper lanu.

We have sinned against You
by emptying our lives of sacred rites and holy days;

And we have sinned against You
by filling our days with trivialities and seeking status.

We have sinned against You
by speaking words of gossip and harsh rebuke;

And we have sinned against You
by withholding words of encouragement and praise.

We have sinned against You
by failing to do our utmost in our work;

And we have sinned against You
by not "serving God in joy."

We have sinned against You
by not becoming all that we could be.

And we have sinned against You
by not permitting others to become all that they could be.

For these sins, and others for which we also repent,
forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha selihot, s'lah lanu, m'hal lanu, kaper lanu.

AL HET: For these, too, we repent



We have sinned against You
by forgetting that we are made in Your image;

And we have sinned against You
by forgetting that others are also made in Your image.

We have sinned against You
by sacrificing conscience on the altar of comfort;

And we have sinned against You
by surrendering abiding values for fleeting pleasures.

We have sinned against You
by meeting petty irritations with fierce anger;

And we have sinned against You
by greeting massive wrongs with cool indifference.

We have sinned against You
by remembering too long the hurts we have suffered;

And we have sinned against You
by forgetting too soon the hurts we have inflicted.

For these sins, and others for which we also repent,
forgive us, pardon us, grant us atonement.

V'al kulam Elo-ha selihot, s'lah lanu, m'hal lanu, kaper lanu.

We have sinned against You
by squandering the riches of our heritage;

And we have sinned against You
by neglecting to study and to teach Torah.

We have sinned against You
by abandoning our noblest ideals;

And we have sinned against You
by clinging to old prejudices and evil habits.

We have sinned against You
by neglecting the needs of our families;

And we have sinned against You
by evading our responsibilities to our people.

Our God and God of our ancestors, forgive our sins [on this Sabbath day and] on this Day of Atonement.

Blot out and remove our sins and transgressions as Isaiah promised in Your name: "I blot out your transgressions, for My own sake; and your sins I shall not recall."

You promised further: "I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you."

And in the Torah it is written: "For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord."

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 forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as Sovereign who grants us pardon and forgiveness.

Praised are You, O Lord, who forgives and pardons our sins and the sins of the house of Israel. Year after year, You absolve us of our guilt, Sovereign over all the earth, who hallows [the Sabbath,] Israel, and this Day of Atonement.

ACCEPT OUR PRAYER AND BLESS ZION

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

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

אלהינו ואלהי אבותינו מחל לעונותינו ביום והשבת
הזה וביום הכפרים הזה מחה והעבר פשעינו וחטאתינו
מנגד עיניך. באמור אנכי הוא מחה פשעיך למעני
וחטאתיך לא אזכר: ונאמר מחיתי כעב פשעיך וכענן
חטאתיך שובה אלי כי נאלתיך: ונאמר כִּי־ביום הזה יכפר
עליכם לטהר אתכם מכל חטאתיכם לפני יי תטהרו:
אלהינו ואלהי אבותינו ורצה במנוחתנו קדשנו במצותיך
ותן חלקנו בתורתך שבוענו מטובך ושמחנו בישועתך.
והנחילנו יי אלהינו באהבה וברצון שבת קדשך וינחו בך ישראל
מקדשי שמדו וטהר לבנו לעבדך באמת. כי אתה סלחן
לישראל ומחלן לשבטי ישראל בבל־דור ודור ומבלעדיך
אין לנו מלך מוחל וסולח אלא אתה. ברוך אתה יי
מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל.
ומעביר אשמותינו בכל־שנה ושנה. מלך על כל־הארץ
מקדש והשבת וישראל ויום הכפרים:

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:

ותחנינה עינינו בשובך לציון ברחמים. ברוך אתה יי
המחזיר שכינתו לציון:

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been our 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.

The following may be said in an undertone:

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

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

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

Praised be God to whom all thanks are due.

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

Avinu Malkeynu, remember Your compassion and suppress Your anger. Remove from us and from all the people of Your Covenant, pestilence and sword, famine and plundering, destruction and iniquity, persecution, plague, and affliction, every disease and disaster, all strife and calamity, every evil decree and causeless hatred.

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

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד. צור חיינו מִגֵּן יִשְׁעֵנו אַתָּה הוּא לְדוֹר וָדוֹר. נֹדֶה לְךָ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ וְעַל נִסִּיךָ שֶׁבְּכָל־יּוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עָרֵב וּבֹקֶר וְצַהֲרָיִם. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם כִּי לֹא־תָמוּ חַסְדֶּיךָ. מֵעוֹלָם קִוִּינוּ לְךָ:

The following may be said in an undertone:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו אלהי כל־בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עַל שֶׁחַיֵּיתֵנוּ וְקִיּוּמֵנוּ. כֵּן תַּחֲנוּן וְתַקִּימֵנוּ וְתַאֲסוּף גְּלוּתֵנוּ לְאַרְץ קֹדֶשׁ לְשִׁמְרַת חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ וְלַעֲבֹדְךָ בְּלִבָּב שָׁלֵם עַל שֶׁאַנְחֵנוּ מוֹדִים לְךָ. בְּרוּךְ אַתָּה הַהוֹדָאוֹת:

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךָ מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד:

אָבִינוּ מְלַכְנוּ זְכוֹר רַחֲמֶיךָ וּכְבוֹשׁ כְּעֶסֶף וּכְלֵה דָבָר וְחָרֵב וְרָעַב וְשָׂבִי וּמִשְׁחִית וְעוֹן וְשֹׂמֵד וּמִגָּפָה וּפְגַע רָע וְכָל־מַחֲלָה וְכָל־תַּקְלָה וְכָל־קִטְטָה וְכָל־מִיָּנִי פְרַעְנוֹת וְכָל־גְּזֵרָה רָעָה וְשִׁנְאוֹת חָנָם. מֵעַלֵּינוּ וּמֵעַל כָּל־בְּנֵי בְרִיתְךָ:

וּכְתוּב לַחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וְיִהְיוּ אֶת שִׁמְךָ בְּאַמֶּת הָאֵל יִשְׁעֵתֵנוּ וְעֶזְרֵתֵנוּ סֵלָה. בְּרוּךְ אַתָּה יי הַטּוֹב שִׁמְךָ וְלְךָ נֵאֵה לְהוֹדוֹת:

Our God and God of our ancestors, bless us with the threefold blessing of the Torah, written by Moses Your servant, and pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

THE THREEFOLD BLESSING

"May the Lord bless you
and protect you."

Congregation:

May this be God's will.

"May the Lord show you kindness
and be gracious to you."

May this be God's will.

"May the Lord bestow favor upon you
and grant you peace."

May this be God's will.

SIM SHALOM: A prayer for peace

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

Bless us all, O our Creator, with the Divine light of Your presence. For by that Divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

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

IN THE BOOK OF LIFE: B'seyfer Hayim

In the book of life and blessing, peace and prosperity,
May we and all Your people, the House of Israel,
Be inscribed for a good and peaceful life.

Praised are You, O Lord, Source of peace.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכַּהּ הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל
יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמוּרָה מִפִּי אֶהְרֹן וּבְנָיו כַּהֲנִים. עִם קְדוֹשְׁךָ כְּאָמֹר:

Congregation: Keyn y'hi ratzon.

כֵּן יְהִי רָצוֹן:

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ:

כֵּן יְהִי רָצוֹן:

יָאֵר יי פָּנָיו אֵלֶיךָ וִיחַנֶּךָ:

כֵּן יְהִי רָצוֹן:

יֵשָׁא יי פָּנָיו אֵלֶיךָ וְיֵשֶׁם לְךָ שָׁלוֹם:

שִׁים שָׁלוֹם טוֹבָה וּבִרְכָּה בְּעוֹלָם חֵן וְחֶסֶד וִרְחָמִים עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל עַמָּךְ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאַחַד בְּאוֹר
פָּנֶיךָ. כִּי בְּאוֹר פָּנֶיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד וְצִדְקָה וּבִרְכָּה וִרְחָמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת-עַמָּךְ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמְךָ:

בְּסִפְּר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִינָסָה טוֹבָה.

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ. אֲנַחְנוּ וְכָל-עַמָּךְ בֵּית יִשְׂרָאֵל.

לְחַיִּים טוֹבִים וְלְשָׁלוֹם.

בְּרוּךְ אַתָּה יי עוֹשֶׂה הַשָּׁלוֹם:

*Sim shalom tovah u-v'rahah ba-olam,
Heyn va-hesed v'rahimim aleynu v'al kol yisrael ameha.
Bar-heynu avinu kulanu k'ehad b'or paneha,
Ki v'or paneha natata lanu Adonai Eloheynu
Torat ha-yim, v'ahavat hesed,
U-tz'dakah, u-v'rahah, v'rahimim, v'ha-yim, v'shalom.
V'tov b'eyneha l'vareyh et am-ha yisrael
B'hol eyt u-v'hol sha-a bi-sh'lomeha.*

*B'sey-fer ha-yim b'rahah v'shalom ufar-nasah tovah,
Niza-heyr v'ni-kateyv l'faneha,
Anahnu v'hol am-ha beyt yisrael,
L'ha-yim tovim u-l'shalom.*

In the Book of Proverbs it is written: "Through Me will your days be multiplied, and the years of your life be increased."
O God of life, inscribe us for a good life, inscribe us in the book of life, as it is written in the Torah: "And you, by clinging to the Lord our God, have all been kept alive to this day."

HAYOM: On this day

On this day, give us strength!	Amen.
On this day, bless us!	Amen.
On this day, help us to grow!	Amen.
On this day, be mindful of us!	Amen.
On this day, inscribe us for a good life!	Amen.
On this day, hear our plea!	Amen.
On this day, mercifully accept our prayer!	Amen.
On this day, support us with Your just strength!	Amen.
On this day, forgive our sins!	Amen.

On this day, bring us closer to Your service, so that we may be well and so that we may be spiritually alive all of our days, as we are on this day.
May righteousness, blessing, mercy, life, and peace be ever granted to us and to the entire Household of Israel.

Praised are You, O Lord, Source of peace.

O Lord, Source of peace



May we have peace in our hearts and peace in our homes,
Peace in our community and peace in our land,
Peace in Israel and peace throughout the world.

וְנֹאמַר כִּי בִי יִרְבוּ יָמֵינוּ וְיוֹסִיפוּ לָנוּ שָׁנוֹת חַיִּים: לְחַיִּים
טוֹבִים תִּכְתְּבֵנוּ. אֱלֹהִים חַיִּים כְּתֹבֵנוּ בְּסֵפֶר הַחַיִּים.
בְּכַתּוּב. וְאַתֶּם הַדֹּבְקִים בִּי אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם:

אָמֵן:	הַיּוֹם תֵּאֱמָצֵנוּ:
אָמֵן:	הַיּוֹם תִּבְרַכֵּנוּ:
אָמֵן:	הַיּוֹם תִּגְדְּלֵנוּ:
אָמֵן:	הַיּוֹם תִּדְרָשֵׁנוּ לְטוֹבָה:
אָמֵן:	הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים:
אָמֵן:	הַיּוֹם תִּשְׁמַע שְׁוַעֲתֵנוּ:
אָמֵן:	הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תַּפְלָתֵנוּ:
אָמֵן:	הַיּוֹם תִּתְמַכֵּנוּ בִּימִין צְדָקָה:
אָמֵן:	הַיּוֹם תִּמְחֹל וְתִסְלַח לְכָל־עוֹנוֹתֵינוּ:

הַיּוֹם תִּקְרַבֵּנוּ לַעֲבוֹדָתְךָ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיּוֹתֵנוּ
כְּהַיּוֹם הַזֶּה: וְצָדָקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשָׁלוֹם יִהְיֶה
לָנוּ וּלְכָל־יִשְׂרָאֵל עַד הָעוֹלָם.

בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם:

Ha-yom t'amtzeynu.	AMEN.
Ha-yom t'varheyenu.	AMEN.
Ha-yom t'gadleynu.	AMEN.
Ha-yom tid-r'sheyenu l'tovah.	AMEN.
Ha-yom tih-t'veynu l'ha-yim tovim.	AMEN.
Ha-yom tish-ma shav-ateynu.	AMEN.
Ha-yom t'kabeyl b'rahmim uv-ratzon et t'filateynu.	AMEN.
Ha-yom tit-m'heyenu bi-min tzid-keha.	AMEN.
Ha-yom timhol v'tislah l'hol avono-teynu.	AMEN.

KADDISH SHALEM

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

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

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

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

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

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

A BLESSING FROM THE TALMUD



When the disciples of Rav Ammi concluded their study, they took leave with this blessing:

May your cherished hopes be fulfilled in your lifetime;
May you be worthy of life eternal;
And may your ideals persist throughout the generations.

May your heart be filled with understanding;
May your mouth speak wisdom;
And may your tongue give expression to song.

May your eyes direct you straight forward;
May they shine with the light of the Torah;
And may your countenance be as radiant as the
bright firmament.

May your lips speak knowledge and righteousness;
And may your feet swiftly take you
To places where the words of God are heard.

Based on Talmud, Berakhot 17a

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעָלְמָא וּבְזִמְנָן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
לְעָלְמָא מְכָל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמְרֵינוּ בְּעָלְמָא. וְאָמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוּתְהוֹן וּבְעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם
אֲבוּהוֹן דִּי־בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya (yit-barah).

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



MINḤAH / AFTERNOON SERVICE

YOM KIPPUR

מִנְחָה
לַיּוֹם
כַּפּוּר

Approaching the Ark



Merciful and gracious God, wherever we are, we stand in Your presence; yet, as we approach Your holy Ark on this afternoon of repentance, we yearn for a special sense of Your nearness.

*As the day wanes and our strength ebbs, we draw upon
all our resources of spirit to sustain us.*

*We turn again to Your Torah for inspiration and for instruction,
for wisdom and for hope.*

*For Your Torah, O Lord, provides bread for hungry
hearts, and water for our thirsting spirits.*

*Your Torah nourishes us at all times, as it sustained our
ancestors throughout the ages.*

*Through Torah You teach us how to live;
And through Torah You give us a purpose for which to
live.*

*Your Mitzvot give direction to our lives;
Your teachings give meaning to our lives;
Your love gives sanctity to our lives.*

*As we seek to return to You, in sincerity and in truth,
we pray for a renewed will to study Your Torah,
for greater wisdom to understand it,
and for deeper loyalty to live by it.*

*May we and all future generations of the household of Israel
worship You gratefully and serve You faithfully.*

*May our study of Torah ennoble our thoughts,
and may all of our deeds be worthy of Your blessing.*

Sinai is ever present




*It is written in sacred Scriptures:
The Lord revealed Himself on Mount Sinai
To teach His children Torah and Mitzvot.
He revealed Himself to His holy people with thunder
and lightning
And appeared to them with the sound of the Shofar.*

*Our Sages, of blessed memory, said:
Whatever a faithful student will perceive and transmit,
The Torah he will create, the commandments he will teach—
They were all said to Moses at Sinai.*

*Sinai is ever present—not only a past event.
Wherever people gather to seek His presence,
To renew the covenant, to discover His will;
Whenever they listen and hear, receive and transmit—
They stand at Sinai.*

Eugene Mihaly

 *Days are scrolls. Write thereon only what you would like
to have remembered about you.*

Bahya Ibn Pakuda

Torah service

"Whenever the Ark moved forward,
Moses would exclaim:

'Arise, O Lord, and may Your enemies be scattered;
May Your foes be put to flight before You.' "

"From Zion shall come forth Torah
And the word of the Lord from Jerusalem."

Praised be He who in His holiness,
Gave the Torah to His people Israel.

The Torah Scroll is removed from the Ark.

Reader:

"Glorify the Lord with me; let us exalt Him together."

Congregation and Reader:

"Yours, O Lord, is the greatness, the power,
and the splendor;
Yours is the victory and the majesty;
For all in heaven and on earth is Yours.
Dominion, O Lord, is Yours; and You rule over all."

"Exalt the Lord our God and worship Him, for He is holy."
"Exalt and worship Him at His holy mountain,
for holy is the Lord our God."

The Ark is opened.

וַיְהִי בִּנְסֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה.

קוֹמָה יְיָ וַיִּפְצֹו אֹיְבָיִךְ וַיִּגְסּוּ מְשֻׁנְאֶיִךְ מִפְּנֶיךָ:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְיָ מִירוּשָׁלַיִם:

בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ:

*Ki mi-tzion tey-tzey torah, u-d'var Adonai mi-ru-shala-yim.
Baruh shenatan torah l'amo yisrael bi-k'du-shato.*

The Torah Scroll is removed from the Ark.

Reader:

נִגְדְּלוּ לִי אֲתִי וְנִרְוַמְתָּה שְׁמוֹ יְיָ יְחִדּוּ:

Congregation and Reader:

לָךְ יְיָ הַגְדֹּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד.

כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ

לָךְ יְיָ הַמְּלִכָּה וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֵדֶם רַגְלֵינוּ. קְדוֹשׁ הוּא:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֵר קֹדֶשׁוֹ.

כִּי־קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

*L'ha Adonai ha-g'dula v'ha-g'vura v'ha-tiferet
v'ha-neytzah v'ha-hod.*

Ki hol ba-shama-yim u-va-aretz,

L'ha Adonai ha-mamla'ha v'ha-mit-nasey l'hol l'rosh.

*Rom'mu Adonai Eloheyenu v'hish-tahavu la-hadom rag-lav,
kadosh hu.*

*Rom'mu Adonai Eloheyenu v'hish-tahavu l'har kod-sho,
Ki kadosh Adonai Eloheyenu.*

Reader:

May His sovereignty soon be revealed and made visible to us,
and may He favor the remnant of His people Israel with grace
and kindness, with mercy and love. Let us say: Amen. Let us
all exalt our God and render honor to the Torah.

Praised be He who, in His holiness,
Gave the Torah to His people Israel.

Congregation, then Reader:

*V'atem ha-d'veykim ba-donai Eloheyhem
ha-yim kulhem ha-yom.*

"And you, by clinging to the Lord our God,
Have all been kept alive to this day."

TORAH BLESSINGS

Each person honored with an Aliyah, recites the following blessings:

Barhu et Adonai ha-m'voraḥ.

Baruh Adonai ha-m'voraḥ l'olam va-ed.

*Baruh ata Adonai, Eloheynu meleḥ ha-olam, asher baḥar
banu mi-kol ha-amim, v'natan lanu et torato, baruh ata
Adonai noteyn ha-torah.*

After a section of the Torah has been read, recite the following:

*Baruh ata Adonai, Eloheynu meleḥ ha-olam, asher natan
lanu torat emet, v'ha-yey olam nata b'toḥeynu, baruh ata
Adonai noteyn ha-torah.*

Praise the Lord, Source of all blessing.

Praised be the Lord, Source of all blessing, forever.

Praised are You, Lord our God, King of the universe, who has
chosen us of all peoples for His service by giving us His Torah.
Praised are You, O Lord, Giver of the Torah.

Praised are You, Lord our God, King of the universe, who has
given us the Torah of truth, thereby planting within us life
eternal. Praised are You, O Lord, Giver of the Torah.

Reader:

ותנלה ותראה מלכותו עלינו בזמן קרוב. ויחון פליטתנו
ופליטת עמו בית ישראל לחן ולחסד לרחמים ולרחמים. ונאמר
אמן: הכל הבו גדל לאלהינו והנו כבוד לתורה:

(The first honoree is called.)

ברוך שנתן תורה לעמו ישראל בקדשתו:

Congregation, then Reader:

ואתם הדבקים ביי אלהיכם חיים כלכם היום:

TORAH BLESSINGS

Each person honored with an Aliyah, recites the following blessings:

ברכו אתי המברך:

ברוך יי המברך לעולם ועד:

ברוך אתה יי אלהינו מלך העולם אשר בחר בנו
מכל העמים ונתן לנו את תורתו. ברוך אתה יי נותן
התורה:

After a section of the Torah has been read, recite the following:

ברוך אתה יי אלהינו מלך העולם אשר נתן לנו
תורת אמת וחי עולם נטע בתוכנו. ברוך אתה יי נותן
התורה:

Torah reading

(For an alternate reading, see page 678.)

Leviticus 18

The LORD spoke to Moses, saying: Speak to the Israelite people and say to them:

I the LORD am your God. You shall not copy the practices of the land of Egypt where you dwelt, or of the land of Canaan to which I am taking you; nor shall you follow their laws. My rules alone shall you observe, and faithfully follow My laws: I the LORD am your God.

You shall keep My laws and My rules, by the pursuit of which man shall live: I am the LORD.

None of you shall come near anyone of his own flesh to uncover nakedness: I am the LORD.

Your father's nakedness, that is, the nakedness of your mother, you shall not uncover; she is your mother—you shall not uncover her nakedness. Do not uncover the nakedness of your father's wife; it is the nakedness of your father. The nakedness of your sister—your father's daughter or your mother's, whether born into the household or outside—do not uncover their nakedness.

The nakedness of your son's daughter, or of your daughter's daughter—do not uncover their nakedness; for their nakedness is yours. The nakedness of your father's wife's daughter, who was born into your father's household—she is your sister; do not uncover her nakedness.

Do not uncover the nakedness of your father's sister; she is your father's flesh. Do not uncover the nakedness of your mother's sister; for she is your mother's flesh. Do not uncover the nakedness of your father's brother: do not approach his wife; she is your aunt.

Do not uncover the nakedness of your daughter-in-law: she is your son's wife; you shall not uncover her nakedness. Do not uncover the nakedness of your brother's wife; it is the nakedness of your brother. Do not uncover the nakedness of

Torah reading

(For an alternate reading, see page 678.)

FIRST ALIYAH

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: כִּמְעַשֵּׂה אֶרֶץ־מִצְרַיִם
אֲשֶׁר יִשְׁבֹּתֶם־בָּהּ לֹא תַעֲשׂוּ וּכְמַעֲשֵׂה אֶרֶץ־כְּנָעַן אֲשֶׁר
אֲנִי מְבִיא אֶתְכֶם שָׁמָּה לֹא תַעֲשׂוּ וּבַחֲקֵיתֶהֶם לֹא תִלְכוּ:
אֶת־מִשְׁפָּטִי תַעֲשׂוּ וְאֶת־חֻקֹּתִי תִשְׁמְרוּ לִלְכַת בְּהֶם אֲנִי
יְהוָה אֱלֹהֵיכֶם: וְשִׁמְרַתֶם אֶת־חֻקֹּתִי וְאֶת־מִשְׁפָּטִי אֲשֶׁר
יַעֲשֶׂה אֹתָם הָאָדָם וְחֵי בְהֶם אֲנִי יְהוָה:

SECOND ALIYAH

אִישׁ אִישׁ אֶל־כְּלִישְׁאָר בְּשָׂרוֹ לֹא תִקְרְבוּ לְגִלּוֹת עֲרוּתָהּ
אֲנִי יְהוָה: עֲרוּת אָבִיךָ וְעֲרוּת אִמְךָ לֹא תִגְלֶה אִמְךָ הִוא
לֹא תִגְלֶה עֲרוּתָהּ: עֲרוּת אִשְׁת־אָבִיךָ לֹא תִגְלֶה עֲרוּת
אָבִיךָ הִוא: עֲרוּת אֲחֻתְךָ בִּתְאֻבִיךָ אוֹ בִּתְאֻמָּהּ מוֹלְדֶת
בֵּית אוֹ מוֹלְדֶת חוּץ לֹא תִגְלֶה עֲרוּתוֹ: עֲרוּת בִּתְבִנְךָ אוֹ
בִּתְבִתְךָ לֹא תִגְלֶה עֲרוּתוֹ כִּי עֲרוּתָהּ הִנֵּה: עֲרוּת בִּתְ
אִשְׁת־אָבִיךָ מוֹלְדֶת אָבִיךָ אֲחֻתְךָ הִוא לֹא תִגְלֶה עֲרוּתָהּ:
עֲרוּת אֲחֻת־אָבִיךָ לֹא תִגְלֶה שְׂאֵר אָבִיךָ הִוא: עֲרוּת
אֲחֻת־אִמְךָ לֹא תִגְלֶה כִּי־שְׂאֵר אִמְךָ הִוא: עֲרוּת אֲחִי־
אָבִיךָ לֹא תִגְלֶה אֶל־אִשְׁתּוֹ לֹא תִקְרַב דָּדָתְךָ הִוא: עֲרוּת
כָּל־תֶּךָ לֹא תִגְלֶה אִשְׁת־בִּנְךָ הִוא לֹא תִגְלֶה עֲרוּתָהּ: עֲרוּת
אִשְׁת־אֲחִיךָ לֹא תִגְלֶה עֲרוּת אֲחִיךָ הִוא: עֲרוּת אִשָּׁה וּבִתָּהּ

a woman and her daughter; nor shall you marry her son's daughter or her daughter's daughter and uncover her nakedness: they are kindred; it is depravity.

Do not marry a woman as a rival to her sister and uncover her nakedness in the other's lifetime. Do not come near a woman during her period of uncleanness to uncover her nakedness. Do not have carnal relations with your neighbor's wife and defile yourself with her.

Do not allow any of your offspring to be offered up to Molech, and do not profane the name of your God: I am the LORD.

Do not lie with a male as one lies with a woman; it is an abhorrence. Do not have carnal relations with any beast and defile yourself thereby; and let no woman lend herself to a beast to mate with it; it is perversion.

Do not defile yourselves in any of those ways, for it is by such that the nations which I am casting out before you defiled themselves. Thus the land became defiled; and I called it to account for its iniquity, and the land spewed out its inhabitants. But you must keep My laws and My rules, and you must not do any of those abhorrent things, neither the citizen nor the stranger who resides among you; for all those abhorrent things were done by the people who were in the land before you, and the land became defiled. So let not the land spew you out for defiling it, as it spewed out the nation that came before you. All who do any of those abhorrent things—such persons shall be cut off from their people. You shall keep My charge not to engage in any of the abhorrent practices that were carried on before you, and you shall not defile yourselves through them: I the LORD am your God.

As the Torah Scroll is raised, the congregation recites:

*V'zot ha-torah asher sam mo-sheh lifney b'ney yisrael
al pi Adonai b'yad mo-sheh.*

This is the Torah proclaimed by Moses to the Children of Israel at the command of the Lord.

לֹא תִגְלֶה אֶת־בִּתְּבִנָּהּ וְאֶת־בִּתְּבִתָּהּ לֹא תִקַּח לְנָלוֹת
עֲרוֹמָהּ שְׂאֵרָה הִנָּה וְזֹמָה הוּא: וְאִשָּׁה אֶל־אֶחָתָהּ לֹא תִקַּח
לְצֹרֵר לְנָלוֹת עֲרוֹמָהּ עָלֶיהָ בְּתִיָּה: וְאֶל־אִשָּׁה בְּנִדָּת
טָמְאָתָהּ לֹא תִקְרַב לְנָלוֹת עֲרוֹמָהּ: וְאֶל־אִשָּׁת עַמִּיתָךְ לֹא־
תִתֵּן שְׂכִבְתָּךְ לְזָרָע לְטָמְאָה־בָּהּ: וּמִזְרַעֲךָ לֹא־תִתֵּן
לְהַעֲבִיר לְמַלְךְ וְלֹא תַחֲלִיל אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה:

THIRD ALIYAH—MAFTIR

וְאֶת־זִכְרֹךְ לֹא תִשָּׁכַח מִשְׁכְּבֵי אִשָּׁה תוֹעֵבָה הוּא: וּבְכָל־
בְּהֵמָה לֹא־תִתֵּן שְׂכִבְתָּךְ לְטָמְאָה־בָּהּ וְאִשָּׁה לֹא־תַעֲמֹד
לִפְנֵי בְהֵמָה לְרִבְעָה תָּבֵל הוּא: אֶל־תִּטְמָאוּ בְּכָל־אֵלֶּה
כִּי בְּכָל־אֵלֶּה נִטְמָאוּ הַגּוֹיִם אֲשֶׁר־אֲנִי מְשַׁלֵּחַ מִפְּנֵיכֶם:
וּתִטְמָא הָאָרֶץ וְאִפְקֹד עֲוֹנָהּ עָלֶיהָ וּתִקַּא הָאָרֶץ אֶת־
יֹשְׁבֶיהָ: וּשְׁמִרְתֶּם אֹתָם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי וְלֹא תַעֲשׂוּ
מִכָּל הַתּוֹעֵבוֹת הָאֵלֶּה הָאֲזֻרֹת וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: כִּי אֶת־
כָּל־הַתּוֹעֵבוֹת הָאֵלֶּה עָשׂוּ אֲנִשֵּׁי־הָאָרֶץ אֲשֶׁר לִפְנֵיכֶם וּתִטְמָא
הָאָרֶץ: וְלֹא־תִקַּא הָאָרֶץ אֶתְכֶם בְּטָמְאָכֶם אֹתָהּ כַּאֲשֶׁר
קָאָה אֶת־הַגּוֹי אֲשֶׁר לִפְנֵיכֶם: כִּי כָל־אֲשֶׁר יַעֲשֶׂה מִכָּל
הַתּוֹעֵבוֹת הָאֵלֶּה וְנִכְרְתוּ הַנַּפְשׁוֹת הָעֹשֹׂת מִקְרָב עִמָּם:
וּשְׁמִרְתֶּם אֶת־מִשְׁמְרָתִי לְבַלְתִּי עֲשׂוֹת מִחֻקֹּת הַתּוֹעֵבוֹת
אֲשֶׁר נָעֲשׂוּ לִפְנֵיכֶם וְלֹא תִטְמָאוּ בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

As the Torah Scroll is raised, the congregation recites:

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל
עַל־פִּי יְיָ בְּיַד־מֹשֶׁה:

Continue with the Haftarah on page 682.

Alternate Torah reading

THE HOLINESS CODE—Leviticus 19:1-18

The LORD spoke to Moses, saying: Speak to the whole Israelite community and say to them:

You shall be holy, for I, the LORD your God, am holy. You shall each revere his mother and his father, and keep My sabbaths: I the LORD am your God. Do not turn to idols or make molten gods for yourselves: I the LORD am your God.

When you sacrifice an offering of well-being to the LORD, sacrifice it so that it may be accepted on your behalf. It shall be eaten on the day you sacrifice it, or on the day following; but what is left by the third day must be consumed in fire. If it should be eaten on the third day, it is an offensive thing, it will not be acceptable. And he who eats of it shall bear his guilt, for he has profaned what is sacred to the LORD; that person shall be cut off from his kin.

When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I the LORD am your God.

You shall not steal; you shall not deal deceitfully or falsely with one another. You shall not swear falsely by My name, profaning the name of your God: I am the LORD.

You shall not defraud your neighbor. You shall not commit robbery. The wages of a laborer shall not remain with you until morning.

You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am the LORD.

Alternate Torah reading

FIRST ALIYAH

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־כָּל־עַדְתְּ בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדָשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתֹתַי תִּשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם: אֶל־תִּפְנוּ אֶל־הָאֱלִילִים וְאֱלֹהֵי מִסְכָּה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: וְכִי תִזְבְּחוּ זֶבֶחַ שְׁלָמִים לַיהוָה לִרְצֹנְכֶם תִּזְבְּחֶהוּ: בְּיוֹם זִבְחֲכֶם יֹאכַל וּמִמְחַרְתָּ וְהַנּוֹתָר עֲרִינֹם הַשְּׁלִישִׁי בָאֵשׁ יִשְׂרָף: וְאִם הָאֹכֵל יֹאכַל בַּיּוֹם הַשְּׁלִישִׁי פְגוֹל הוּא לֹא יִרְצֶה: וְאֹכְלֵיו עֲוֹנוֹ יֵשֶׂא כִּי־אֶת־קֹדֶשׁ יְהוָה חָלַל וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמִּיהָ: וּבִקְצָרְכֶם אֶת־קִצִּיר אֲרָצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֶךְ לִקְצֹר וּלְקַט קִצִּירָהּ לֹא תִלְקֹט: וּכְרֹמֶךָ לֹא תַעֲזוֹל וּפֶרֶט כְּרֹמְךָ לֹא תִלְקֹט לְעֹנִי וְלִגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם:

SECOND ALIYAH

לֹא תִגְנוּבוּ וְלֹא־תִכְחָשׁוּ וְלֹא־תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ: וְלֹא־תִשְׁבְּעוּ בִשְׁמִי לִשְׁקֹר וְחָלַלְתָּ אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה: לֹא־תַעֲשֶׂק אֶת־רֵעֶךָ וְלֹא תִגּוֹל לְאֶת־לֵוִי פֶעֱלַת שֹׂכֵר אֹתָהּ עַד־בֹּקֶר: לֹא־תִקְלַל חֵרֶשׁ וּלְפָנֶיךָ עֹזֵר לֹא תִתֵּן מִכָּשָׁל וְיִרְאַת מַאֲלֹהֶיךָ אֲנִי יְהוָה:

You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your neighbor fairly. Do not deal basely with your fellows. Do not profit by the blood of your neighbor: I am the LORD.

You shall not hate your kinsman in your heart. Reprove your neighbor, but incur no guilt because of him. You shall not take vengeance or bear a grudge against your kinsfolk. Love your neighbor as yourself: I am the LORD.

As the Torah Scroll is raised, the congregation recites:

This is the Torah proclaimed by Moses to the Children of Israel at the command of the Lord.

לֹא־תַעֲשֶׂה עֹל בְּמִשְׁפָּט לֹא־תִשָּׂא פָנֶיךָ לְלֹא תִהְיֶה
פָּנֶיךָ גָּדוֹל בְּצַדִּיק תִּשְׁפֹּט עַמִּיתְךָ: לֹא־תִלְךָ רֶכֶל בְּעַמִּיךָ
לֹא תַעֲמֹד עַל־יָדָם רַעַךְ אָנֹכִי יְהוָה: לֹא־תִשָּׂא אֶת־אֲחִיךָ
בְּלִבְבְּךָ הוֹכֵחַ תוֹכִיחֵהוּ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חֲטָא:
לֹא־תִקֵּם וְלֹא־תִטֹּר אֶת־בְּנֵי עַמְּךָ וְאַחֲבָתְךָ לְרַעַךְ כְּמוֹךָ
אָנֹכִי יְהוָה:

As the Torah Scroll is raised, the congregation recites:

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל
עַל־פִּי יְיָ בְיַד־מֹשֶׁה:

*V'zot ha-torah asher sam mo-sheh lifney b'ney yisrael
al pi Adonai b'yad mo-sheh.*

Haftarah

Before the Haftarah, recite the following blessings:

Praised are You, Lord our God, King of the universe, who chose good prophets and found delight in their words which were spoken in truth.

Praised are You, O Lord, for giving the Torah through Your servant Moses to Your people Israel and for sending us Your prophets of truth and righteousness.

The Book of Jonah

The word of the LORD came to Jonah son of Amittai: Go at once to Nineveh, that great city, and proclaim judgment upon it; for their wickedness has come before Me.

Jonah, however, started out to flee to Tarshish from the LORD's service. He went down to Joppa and found a ship going to Tarshish. He paid the fare and went aboard to sail with the others to Tarshish, away from the service of the LORD.

But the LORD cast a mighty wind upon the sea, and such a tempest came upon the sea that the ship was in danger of breaking up. In their fright, the sailors cried out, each to his own god; and they flung the ship's cargo overboard to make it lighter for them. Jonah, meanwhile, had gone down into the hold of the vessel, where he lay down and fell asleep. The captain went over to him and cried out, "How can you be sleeping so soundly! Up, call upon your god! Perhaps the god will be kind to us and we will not perish."

The men said to one another, "Let us cast lots and find out on whose account this misfortune has come upon us." They cast lots and the lot fell on Jonah. They said to him, "Tell us, you who have brought this misfortune upon us, what is your business? Where have you come from? What is your country, and of what people are you?" "I am a Hebrew," he replied. "I worship the LORD, the God of Heaven, who made both sea and land." The men were greatly terrified, and

Haftarah

Before the Haftarah, recite the following blessings:

ברוך אתה יי אלהינו מלך העולם אשר בחר בנביאים
טובים ורצה בדבריהם הנאמרים באמת. ברוך אתה
יי הבוחר בתורה ובמשה עבדו וב ישראל עמו ובנביאי
האמת וצדק:

ויהי דבר-יהוה אליינה בן-אמתי לאמר: קום לך אל-
נינינה העיר הגדולה וקרא עליה כיעלתה רעתם לפני:
וַיָּקָם יוֹנָה לִבְרֹחַ תְּרִשְׁיָה מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצָא
אֲנִיָּה בָּאָה תְּרִשִׁישׁ וַיֵּתֵן שְׂכָרָהּ וַיֵּרֶד בָּהּ לְבוֹא
עִמָּהֶם תְּרִשְׁיָה מִלִּפְנֵי יְהוָה: וַיְהִי הַטִּיל רוּחַ-גָּדוֹלָה
אֶל־הָיָם וַיְהִי סַעַר-גָּדוֹל בֵּינָם וַתֵּאֲנִיָּה חֲשֹׁבָה לְהִשָּׁבֵר:
וַיִּירָאוּ הַמֵּלָחִים וַיִּזְעֲקוּ אִישׁ אֶל־אֱלֹהָיו וַיִּטְלוּ אֶת־הַבָּלִים
אֲשֶׁר בָּאֲנִיָּה אֶל־הָיָם לְהַקֵּל מֵעֲלֵיהֶם וַיּוֹנֶה יָרֵךְ אֶל־
יִרְבֵּתִי הַסַּפִּינָה וַיִּשָּׁבֵב וַיִּרְדָּם: וַיִּקְרַב אֵלָיו כָּב הַחִבֹּל
וַיֹּאמֶר לוֹ מַה־לָּךְ נִרְדָּם קוּם קְרָא אֶל־אֱלֹהֶיךָ אוֹלִי
יִתְעַשֵּׂת הָאֱלֹהִים לָנוּ וְלֹא נֹאכָד: וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ
לָכוּ וְנַפְּלֵה גּוֹרָלוֹת וְנִדְּעָה בְּשִׁלְמֵי הָרָעָה הַזֹּאת לָנוּ
וַיַּפְּלוּ גּוֹרָלוֹת וַיִּפֹּל הַגּוֹרָל עַל־יוֹנָה: וַיֹּאמְרוּ אֵלָיו הַגִּידֵה-
נָא לָנוּ בְּאֲשֶׁר לְמִי־הָרָעָה הַזֹּאת לָנוּ מַה־מְלַאכְתְּךָ וּמֵאַיִן
תָּבוֹא מִה אֶרְצְךָ וְאִי־מִזֶּה עִם אֲתָה: וַיֹּאמֶר אֲלֵיהֶם עַבְדִּי
אֲנִכִּי וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יֵרָא אֲשֶׁר־עָשָׂה אֶת־הָיָם

they asked him, "What have you done?" And when the men learned that he was fleeing from the service of the LORD—for so he told them—they said to him, "What must we do to you to make the sea calm around us?" For the sea was growing more and more stormy. He answered, "Heave me overboard, and the sea will calm down for you; for I know that this terrible storm came upon you on my account." Nevertheless, the men rowed hard to regain the shore, but they could not, for the sea was growing more and more stormy about them. Then they cried out to the LORD: "Oh, please, LORD, do not let us perish on account of this man's life. Do not hold us guilty of killing an innocent person! For You, O LORD, by Your will, have brought this about." And they heaved Jonah overboard, and the sea stopped raging.

The men feared the LORD greatly; they offered a sacrifice to the LORD and they made vows.

The LORD provided a huge fish to swallow Jonah; and Jonah remained in the fish's belly three days and three nights. Jonah prayed to the LORD his God from the belly of the fish. He said:

In my trouble I called to the LORD, and He answered me;
From the belly of Sheol I cried out, and You heard my voice.

You cast me into the depths, into the heart of the sea, the floods engulfed me;

All Your breakers and billows swept over me.

I thought I was driven away out of Your sight;

"Would I ever gaze again upon Your holy Temple?"

The waters closed in over me, the deep engulfed me.

Weeds twined around my head.

I sank to the base of the mountains; the bars of the earth closed upon me forever.

Yet You brought my life up from the pit, O LORD my God!

When my life was ebbing away, I called the LORD to mind;

And my prayer came before You, into Your holy Temple.

They who cling to empty folly forsake their own welfare,

But I, with loud thanksgiving, will sacrifice to You;

What I have vowed I will perform.

Deliverance is the LORD's!

וְאֶת־הַיָּבֶשֶׁה: וַיִּירָאוּ הָאָנָשִׁים יִרְאָה גְדוֹלָה וַיֹּאמְרוּ אֵלָיו
מִהֲזֹאת עֲשִׂיתָ בִּי־יָדְעוּ הָאָנָשִׁים כִּי־מִלְפָּנֶי יְהוָה הוּא בָרַח
כִּי הִגִּיד לָהֶם: וַיֹּאמְרוּ אֵלָיו מִהֲנַעֲשֶׂה לָּךְ וַיִּשְׁתַּק הֵם
מַעְלֵינוּ כִּי הֵם הוֹלֵךְ וְסָעַר: וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהַטִּילְנִי
אֶל־הַיָּם וַיִּשְׁתַּק הֵם מֵעֲלֵיכֶם כִּי יוֹרֵעַ אָנִי כִּי בְשָׁלִי הִסָּעַר
הַגָּדוֹל הַזֶּה עֲלֵיכֶם: וַיַּחֲתְרוּ הָאָנָשִׁים לְהַשִּׁיב אֶל־הַיָּבֶשֶׁה
וְלֹא יָכְלוּ כִּי הֵם הוֹלֵךְ וְסָעַר עֲלֵיהֶם: וַיִּקְרְאוּ אֶל־יְהוָה
וַיֹּאמְרוּ אָנֹכָה יְהוָה אֱלֹהֵינוּ נֹאבָדָה בְּנַפְשׁ הָאִישׁ הַזֶּה וְאֵל־
תַּתָּן עָלֵינוּ דָּם נָקִיא כִּי־אַתָּה יְהוָה כְּאֲשֶׁר חָפַצְתָּ עֲשִׂיתָ:
וַיִּשְׂאוּ אֶת־יוֹנָה וַיִּטְלְהוּ אֶל־הַיָּם וַיַּעֲמֵד הֵם מִזֹּעָפוֹ: וַיִּירָאוּ
הָאָנָשִׁים יִרְאָה גְדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־לָהּ וַיִּדְּרוּ
נְדָרִים:

וַיִּמֶן יְהוָה דָּג גָּדוֹל לִבְלַע אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמִעֵי הַדָּג
שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת: וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו
מִמִּעֵי הַדָּגָה: וַיֹּאמֶר קִרְאתִי מִצָּרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי
מִבְּטֶן שָׂאוֹל שׁוֹעֵתִי שָׁמַעְתָּ קוֹלִי: וַתִּשְׁלִיכֵנִי מִצוּלָה
בְּלִבֵּב יָמִים וַנִּהָר וְסִבְבֵּנִי כָל־מִשְׁבָּרֶיהָ וַנִּגְלִיף עָלַי עֲבָרוֹ:
וְאָנֹכִי אֶמְרָתִי בְּנִרְשָׁתִי מִנִּגְדַּי עֵינַיִךְ אֶדָּ אֹסִיף לְהַבִּיט
אֶל־הַיָּבֵל קִדְשֶׁךָ: אֶפְפוּנִי מִיָּם עַד־נֶפֶשׁ תִּהְיֶה וְסִבְבֵּנִי סוּף
חֲבוּשׁ לְרֹאשִׁי: לִקְצָבֵי הָרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲמֶיהָ בַּעֲדִי
לְעוֹלָם וַתַּעַל מִשְׁחַת חַיִּי יְהוָה אֱלֹהֵי: בְּהִתְעַטֵּף עָלַי נֶפְשִׁי
אֶת־יְהוָה וְכָרַתִּי וַתִּבְּאוּ אֵלַיִךְ תַּפְלִתִּי אֶל־הַיָּבֵל קִדְשֶׁךָ:
מִשְׁמָרִים הַבְּלִי־שׁוֹא חֲסֶדְךָ יַעֲזוּבוּ: וְאָנִי בְּקוֹל תוֹדָה

The LORD commanded the fish, and it spewed Jonah out upon dry land.

The word of the LORD came to Jonah a second time: "Go at once to Nineveh, that great city, and proclaim to it what I tell you." Jonah went at once to Nineveh in accordance with the LORD's command. Nineveh was an enormously large city a three days' walk across. Jonah started out and made his way into the city the distance of one day's walk, and proclaimed: "Forty days more, and Nineveh shall be overthrown!"

The people of Nineveh believed God. They proclaimed a fast, and great and small alike put on sackcloth. When the news reached the king of Nineveh, he rose from his throne, took off his robe, put on sackcloth, and sat in ashes. And he had the word cried through Nineveh: "By decree of the king and his nobles: No man or beast—of flock or herd—shall taste anything! They shall not graze, and they shall not drink water! They shall be covered with sackcloth—man and beast—and shall cry mightily to God. Let everyone turn back from his evil ways, and from the injustice of which he is guilty. Who knows but that God may turn and relent? He may turn back from His wrath, so that we do not perish."

God saw what they did, how they were turning back from their evil ways. And God renounced the punishment He had planned to bring upon them, and did not carry it out.

This displeased Jonah greatly, and he was grieved. He prayed to the LORD, saying, "O LORD! Isn't this just what I said when I was still in my own country? That is why I fled beforehand to Tarshish. For I know that You are a compassionate and gracious God, slow to anger, abounding in kindness, re-

אֶזְבְּחָהּ לָךְ אֲשֶׁר נָדַרְתִּי אֲשַׁלְמָה יְשׁוּעָתָה לַיהוָה: וַיֹּאמֶר
יְהוָה לֵדָג וַיִּקָּא אֹתִיּוֹנָה אֶל־הַיַּבֶּשֶׁה:

וַיְהִי דְבַר־יְהוָה אֶל־יּוֹנָה שֵׁנִית לֵאמֹר: קוּם לֵךְ אֶל־
נִינְוָה הָעִיר הַגְּדוֹלָה וְקֹרֵא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אָנֹכִי
דֹּבֵר אֵלֶיךָ: וַיָּקָם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כְּדַבֵּר יְהוָה
וַנִּינְוָה הָיְתָה עִיר־גְּדוֹלָה לְאֱלֹהִים מִהֶלֶךְ שְׁלֹשֶׁת יָמִים:
וַיַּחַל יוֹנָה לְבֹא בְּעִיר מִהֶלֶךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר
עוֹד אַרְבָּעִים יוֹם וַנִּינְוָה נִהְפָּכֶת: וַיֹּאמְרוּ אֲנָשֵׁי נִינְוָה
בְּאֱלֹהִים וַיִּקְרָא־צוֹם וַיִּלְבְּשׁוּ שָׂקִים מִגְּדוֹלָם וְעַד־קִטְמָם:
וַיִּנָּע הַדָּבָר אֶל־מֶלֶךְ נִינְוָה וַיָּקָם מִכִּסְאוֹ וַיַּעֲבֵר אֶדְרֵתוֹ
מֵעָלָיו וַיִּכַּס שֶׁקַּי וַיֵּשֶׁב עַל־הָאָפֶר: וַיִּזְעַק וַיֹּאמֶר בְּנִינְוָה
מִטַּעַם הַמֶּלֶךְ וַיִּגְדְּלוּ לֵאמֹר הָאָדָם וְהַבְּהֵמָה הַבָּקָר
וְהָצֹאן אֶל־יִטְעֻמוּ מֵאוֹמָה אֶל־יָרְעוּ וּמִים אֶל־יִשְׁתּוּ:
וַיִּתְכַּסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה וַיִּקְרָאוּ אֶל־אֱלֹהִים
בְּחַיָּקָה וַיָּשֻׁבוּ אִישׁ מִדְּרָכּוֹ הַרְעָה וּמִן־הַחֲמָם אֲשֶׁר
בְּכַפְיָהֶם: מִי־יִדְּעַי יָשׁוּב וַנַּחֵם הָאֱלֹהִים וַיָּשֶׁב מִחֲרוֹן אָפּוֹ
וְלֹא נֶאֱבַד: וַיִּקָּרֵא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־יָשֻׁבוּ
מִדְּרָכָם הַרְעָה וַיִּנָּחֵם הָאֱלֹהִים עַל־הַרְעָה אֲשֶׁר־דִּבֶּר
לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:

וַיִּרַע אֶל־יּוֹנָה רָעָה גְּדוֹלָה וַיִּחַר לוֹ: וַיִּתְפַּלֵּל אֶל־
יְהוָה וַיֹּאמֶר אָנָּה יְהוָה הֲלוֹא־אֲנִי דָבָרִי עַד־הַיּוֹתִי עַל־
אֲדָמָתִי עַל־כֵּן קִדַּמְתִּי לְבָרְחַם תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה
אֶל־חַנּוּן וְרַחוּם אַרְךָ אַפִּים וְרַב־חֲסֵד וַנַּחֵם עַל־הַרְעָה:

nouncing punishment. Please, LORD, take my life, for I would rather die than live." The LORD replied, "Are you that deeply grieved?"

Now Jonah had left the city and found a place east of the city. He made a booth there and sat under it in the shade, until he should see what happened to the city. The LORD God provided a ricinus plant, which grew up over Jonah, to provide shade for his head and save him from discomfort. Jonah was very happy about the plant. But the next day at dawn God provided a worm, which attacked the plant so that it withered. And when the sun rose, God provided a sultry east wind; the sun beat down on Jonah's head, and he became faint. He begged for death, saying, "I would rather die than live." Then God said to Jonah, "Are you so deeply grieved about the plant?" "Yes," he replied, "so deeply that I want to die."

Then the LORD said: "You cared about the plant, which you did not work for and which you did not grow, which appeared overnight and perished overnight. And should not I care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not yet know their right hand from their left, and many beasts as well!"

Micah 7:18-20

Who is like You, O God, forgiving iniquity and pardoning the transgression of the remnant of Your people! Your anger is not forever for You delight in kindness. You will again have compassion upon us, subdue our iniquities, and cast all our sins into the depths of the sea. You will show faithfulness to Jacob and kindness to Abraham, as You promised our ancestors from days of old.

וַעֲתָה יְהוָה קִחָנָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי:
וַיֹּאמֶר יְהוָה הֲהֵיטֵב תָּרַח לָךְ: וַיֵּצֵא יוֹנָה מִדֶּהָעִיר
וַיֵּשֶׁב מִקֶּדֶם לָעִיר וַיַּעַשׂ לוֹ שֵׁם סֹכָה וַיֵּשֶׁב תַּחְתֶּיהָ
בְּצֹל עֵד אֲשֶׁר יֵרָאֶה מִהֲיִהְיֶה בָּעִיר: וַיִּמֶן יְהוָה אֱלֹהִים
קִיקְיוֹן וַיַּעַל מַעַל לַיוֹנָה לְהָיוֹת צֹל עַל־רֹאשׁוֹ לְהַצִּיל
לוֹ מִרְעָתוֹ וַיִּשְׁמַח יוֹנָה עַל־הַקִּיקְיוֹן שֶׁמָּחָה גְדוּלָּה: וַיִּמֶן
הָאֱלֹהִים תּוֹלַעַת בָּעֲלוֹת הַשָּׁחַר לִמְחָרֵת וַתֵּךְ אֶת־הַקִּיקְיוֹן
וַיִּיבֹשׁ: וַיְהִי בַּזְרֹחַ הַשָּׁמֶשׁ וַיִּמֶן אֱלֹהִים רוּחַ קָדִים
חֲרִישִׁית וַתֵּךְ הַשָּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַיִּתְעַלֶּף וַיִּשְׁאַל אֶת־
נַפְשׁוֹ לָמוֹת וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי: וַיֹּאמֶר אֱלֹהִים אֶל־
יוֹנָה הֲהֵיטֵב תָּרַח־לָךְ עַל־הַקִּיקְיוֹן וַיֹּאמֶר הֵיטֵב תָּרַח־לִי
עַד־מוֹת: וַיֹּאמֶר יְהוָה אֵתָּה חֲסַף עַל־הַקִּיקְיוֹן אֲשֶׁר
לֹא־עָמְלָתָּ בּוֹ וְלֹא גִדַּלְתָּ שִׁבְרָלִילָה הִנֵּה וּבִרְלִילָה אָבִד:
וַאֲנִי לֹא אָחוּס עַל־נִינוּהָ הָעִיר הַגְּדוֹלָה אֲשֶׁר יִשְׁכְּבָה
הַרְבֵּה מִשְׁתִּים־עֹשֶׂרָה רַבּוֹ אָדָם אֲשֶׁר לֹא־יָדַע בִּיּוֹמֵינוּ
לְשִׁמְאָלוֹ וּבִהְמָה רַבָּה:

מִי־אֵל כְּמוֹךָ נִשְׂא עוֹן וְעֹבֵר עַל־פֶּשַׁע לְשִׂאֲרִית נַחֲלָתוֹ
לֹא־הִחְזִיק לְעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא: יָשׁוּב יִרְחַמֵּנוּ
יִכְבֹּשׁ עֲוֹנוֹתֵינוּ וַחֲשִׁלֵּיךְ בְּמַצְלוֹת יָם כָּל־חַטָּאתָם: תִּתֵּן
אֲמַת לִיעָקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּחוֹ מִימֵי
קָדָם:

BLESSINGS AFTER THE HAFTARAH

Praised are You, Lord our God, King of the universe, source of strength in all ages, source of righteousness in all generations, faithful God who promises and performs, who speaks and fulfills, whose every word is true and just.

Faithful are You, Lord our God, and faithful are Your words. Not one of Your promises shall remain unfulfilled for You are a faithful and merciful God and King. Praised are You, Lord God, faithful in all Your promises.

Show compassion to Zion, for it is the fountain of our life. May the city, which so long was humbled in spirit, know complete deliverance in our day. Praised are You, O Lord, who brings joy to Zion through her returning children.

Gladden us, Lord our God, with the redemption which was to be heralded by the prophet Elijah and embodied in a descendant of the house of David, Your anointed. May this come soon and bring joy to our hearts. May every tyrant be dethroned and stripped of all honor. For You have promised by Your holy name that the light of justice shall never be extinguished. Praised are You, O Lord, Shield of David.

RETURNING THE TORAH SCROLL TO THE ARK

Reader:

"Praise the Lord, for He alone is exalted."

Congregation:

"His glory is revealed on earth and in the heavens.
He has raised the honor of His people,
the glory of His faithful.

He exalted the Children of Israel,
the people near to Him. Hallelujah."

BLESSINGS AFTER THE HAFTARAH

ברוך אתה יי אלהינו מלך העולם צור כליהעולם
צדיק בכל הדורות האל הנאמן האומר ועושה המדבר
ומקים שכל דבריו אמת וצדק:

נאמן אתה הוא יי אלהינו ונאמנים דבריו ודבר אחד
מדבריו אחר לא ישוב ריקם כי אל מלך נאמן ורחמן
אתה. ברוך אתה יי האל הנאמן בכל דבריו:

רחם על ציון כי היא בית חיינו ולעלובת נפש תושע
במהרה בימינו. ברוך אתה יי משמח ציון בבניה:

שמחנו יי אלהינו באליהו הנביא עבדך ובמלכות בית
דוד משיחך במהרה יבא ויגל לבנו. על כסאו לא ישוב
זר ולא ינחלו עוד אחרים את כבודו. כי בשם קדשך
נשבעת לו שלא יכבה נרו לעולם ועד. ברוך אתה יי
מגן דוד:

RETURNING THE TORAH SCROLL TO THE ARK

Reader:

יהללו את שם יי. כי נשגב שמו לבדו—

Congregation:

הודו על ארץ ושמים:
וירם קרן לעמו. תהלה לכל חסידיו.
לבני ישראל עם קרבו. הללויה:

*Hodo al eretz v'shama-yim.
Va-yarem keren l'amo, t'hila l'hol hasidav,
li-v'ney yisrael am k'rovo, Hallelujah.*

A PSALM OF DAVID.

The earth is the Lord's, and its fullness,
The world and those who dwell in it.

*For it is He who founded it upon the seas,
And established it upon the waters.*

Who may ascend the mountain of the Lord?
Who may stand in His holy place?

*One who has clean hands and a pure heart,
Who does not strive after vanity,
And does not swear deceitfully;*

Thus meriting a blessing from the Lord,
And vindication from the God of deliverance.

*Such are the people who seek Him,
Who seek the presence of the God of Jacob.*

Lift up your heads, O gates!
Lift up high, you ancient doors!
Let the King of Glory enter!

*Who is the King of Glory?
The Lord strong and mighty,
The Lord valiant in battle.*

Lift up your heads, O gates!
Lift them up, you ancient doors!
Let the King of Glory enter!

*Who is the King of Glory?
The Lord of hosts; He is the King of Glory.*

Psalm 24

לְדֹר מִזְמוֹר

לִי הָאָרֶץ וּמְלוֹאָהּ

תָּבֵל וַיֵּשְׁבִי בָּהּ:

כִּי־הוּא עַל־יַמִּים יִסְדָּהּ

וְעַל־נְהָרוֹת יִכְוֶנְנָהּ:

מִי־עֲלֶה בָּהֶר יי

וּמִי־יָקוּם בְּמָקוֹם קָדְשׁ:

נָקִי כַפַּיִם וּבֶרֶךְ לֵב

אֲשֶׁר לֹא־נִשְׁאָ לִשְׂוֹא נַפְשִׁי

וְלֹא נִשְׁבַּע לְמַרְמָה:

יֵשָׁא בִּרְכָה מֵאֵת יי

וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ:

זֶה דֹּר דִּרְשׁוֹ

מִבְּקֵשֵׁי פָנֶיךָ יַעֲקֹב סֵלָה:

שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם

וְהַנִּשְׂאוּ פֶתְחֵי עוֹלָם

וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי זֶה מֶלֶךְ הַכְּבוֹד

יי עֲזוֹ וְגִבּוֹר

יי גִּבּוֹר מִלְחָמָה:

שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם

וּשְׂאוּ פֶתְחֵי עוֹלָם

וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד

יי צָבָאוֹת

הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:

Se-u sh'arim ro-shey-hem, v'hinasu pit-hey olam,
V'yavo meleḥ ha-kavod.

Mi zeh meleḥ ha-kavod, Adonai izuz v'gibor,
Adonai gibor mil-ḥama.

Se-u sh'arim ro-shey-hem, us-u pit-hey olam,
V'yavo meleḥ ha-kavod.

Mi hu zeh meleḥ ha-kavod,
Adonai tz'vaot hu meleḥ ha-kavod, Selah.

As the Torah Scroll is placed in the Ark, recite:

When the Ark was set down, Moses prayed: "O Lord, dwell among the myriad families of Israel." Come up, O Lord, to Your sanctuary, together with the Ark of Your glory. Let Your Kohanim be clothed in righteousness, let Your faithful ones rejoice.

I have given you precious teaching,
Forsake not My Torah.

It is a tree of life to those who cling to it,
Blessed are they who uphold it.

Its ways are ways of pleasantness,
All its paths are peace.

Turn us to You, O Lord, and we shall return;
Renew us as in days of old.

Biblical verses:

MEDITATION

🕊 Teach us, O Lord, the ways of Your Torah, as we seek to know and to do Your will. Help us to find meaning and purpose in our lives. Bless us with wisdom, holiness, and love. May the Torah be our tree of life, our shield and our guide. Amen.

As the Torah Scroll is placed in the Ark, recite:

וּבִנְחָה יֹאמֶר שׁוּבָה יְיָ רַבְבוֹת אֵלַי יִשְׂרָאֵל:

קוּמָה יְיָ לְמִנוּחֶתְךָ אֶתָּה וְאַרְוֹן עֲגוּךָ:

כְּהִנִּיךָ יִלְבָּשׁוּ צִדֶּק וְחִסְדֶּיךָ יִרְנְנוּ:

בְּעֶבֶר דָּוִד עֲבֹדָךְ אֶל־תֵּשֶׁב פָּנַי מְשִׁיחֶךָ:

כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִּי אֶל־תַּעֲזֹבוּ:

עֲצֵי־חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתַמְכִּיָּהּ מֵאֲשֶׁר:

דְּרָכֶיהָ דְּרָכֵי־נֶעֱם וְכָל־נִתְיַבְתִּיהָ שְׁלוֹם:

הַשִּׁיבֵנו יְיָ אֱלֹהֶיךָ וְנָשׁוּבָה חֲדָשׁ יָמֵינוּ בְּקֶדֶם:

Ki lekah tov na-tati lahem, torati al ta-azovu.

Eytz ha-yim hi la-maḥa-zikim bah,

V'tom-heha m'u-shar.

D'raheha darhey no-am, v'hol n'tivo-teha shalom.

Ha-shiveynu Adonai eyleha v'na-shuva,

Hadeysh yameynu k'kedem.

To save the world

🕎 It was late in the afternoon on Yom Kippur. Rabbi Levi Yitzhak had been praying in the Berdichev synagogue all day.

For a moment, he closed his tired eyes. Suddenly, he was before the Judgment Seat of God. The fate of humanity was being weighed in the great scales. Alas, the sins were heavy; the prospects for humanity were bleak.

Rabbi Levi Yitzhak pleaded with God: "If You wanted us to be angels, You should have let us remain in the Garden of Eden. But You sent us out into the world! And the daily struggle often puts us into the hands of sin."

The Lord was moved and motioned the rabbi to a chair at His side. The rabbi continued. His appeal was sincere and convincing. The scales began to tilt in humanity's favor.

Suddenly, the rabbi heard a piteous cry. He looked down to earth, into the tiny Berdichev synagogue. Haim, the washerman, fasting on this holiest day, had fainted from hunger. Levi Yitzhak rose to leave, to hurry back to earth to conclude the service—so that Haim could break his fast.

A voice called after him: "Levi Yitzhak! Where are you going? You were on the verge of saving the world." Replied Levi Yitzhak: "Where is it written that the price of salvation must be the life of Haim, the washerman?"

And he left. As he hurried on his way, a great chorus of angels sang: "Levi Yitzhak, you are saving the world!"

To add



The pure *Tzaddikim* [righteous people],
Do not complain against wickedness
But add righteousness.

They do not complain against disbelief
But add faith.

They do not complain against ignorance
But add wisdom.

Rav Kook

The night watchman

🕎 The Dubner Maggid taught: Prayer is not a device to arouse God, to make Him aware of us and of our needs. God is always aware. The true purpose of prayer is to arouse us, to keep us aware of our obligations—toward our community, our people, our God, and even toward ourselves.

The Maggid gave this illustration: In the shtetl, the night watchman walks the streets and every hour on the hour calls out the time. The purpose of "calling out" is not to awaken the residents in the middle of the night. The purpose is to indicate that he, the watchman, is alert, tending to his tasks, and has not fallen asleep.

Prayer is a means of keeping us spiritually alert and morally awake.

Does it matter?

🕎 A man came to the rabbi of Kotzk with a problem: "I keep brooding and brooding and I am unable to stop."

"What do you brood about?" asked the rabbi.

"I keep brooding about whether there really is a judgment and a judge."

"Does it matter to you?"

"Rabbi! If there is no judgment and no judge, then what does all creation mean?"

"Does that matter to you?"

"Rabbi! If there is no judgment and no judge, then what do the words of the Torah mean?"

"Does that matter to you?"

"Rabbi! 'Does it matter to me?' What do you think? What else could matter to me?"

"Well, if it matters to you so greatly," said the rabbi of Kotzk, "then you are a good Jew after all. And it is quite all right for a good Jew to brood; nothing can go wrong with him."

Menachem Mendel of Kotzk, as retold by Martin Buber

HATZI KADDISH

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

Congregation and Reader:

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

The Amidah begins on page 700.

In congregations where a silent Amidah is said, see page 424.

Reader:

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנָא קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
וּלְעָלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא חֲשֻׁבְתָּא וְנִחְמְתָא
דְּאָמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

The Amidah begins on page 700.

In congregations where a silent Amidah is said, see page 424.

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hirutey, v'yam-lih mal-hutey
B'ha-yey-hon uv-yomey-hon uv-ha-yey d'hol beyt yisrael
Ba-agala u-vizman kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha,
B'rih hu, l'eyla ul-eyla mi-kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

The Amidah

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all.

You are abundantly kind, Creator of all. Remembering the piety of our ancestors, You lovingly bring redemption to their children's children.

With the inspired words of the wise and the discerning, I open my mouth in prayer and supplication, to implore mercy from the King who abounds in compassion, who forgives and pardons transgressions.

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

You are the King who helps, delivers, and protects. Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

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

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

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

Who is like You, Father of mercy? Mercifully You remember Your creatures for life.

You are faithful in granting eternal life to the departed. Praised are You, O Lord, who confers immortality upon the departed.

ברוך אתה יי אלהינו ואלהי אבותינו. אלהי אברהם
אלהי יצחק ואלהי יעקב. האל הגדול הגבור והנורא
אל עליון. גומל חסדים טובים וקנה הכל. וזוכר חסדי
אבות ומביא גואל לבני בניהם למען שמו באהבה:

מסור חכמים ונבונים. ומלמד דעת מבינים. אפתח
פי בתפלה ובתחנונים. לחלות ולחנן פני מלך מלא
רחמים מוחל וסולח לעושים:

זכרנו לחיים מלך חפץ בחיים. וכתבנו בספר החיים.
למענך אלהים חיים:

מלך עוזר ומושיע ומגן. ברוך אתה יי מגן אברהם:

אתה גבור לעולם אדני מחיה מתים אתה רב להושיע:
מכלכל חיים בחסד מחיה מתים ברחמים רבים. סומך
נופלים ורופא חולים ומתיר אסורים ומקים אמונתו לישני
עפר. מי כמוך בעל גבורות ומי דומה לך מלך ממית
ומחיה ומצמיח ישועה:

מי כמוך אב הרחמים. זוכר יצוריו לחיים ברחמים:
ונאמן אתה להחיות מתים. ברוך אתה יי מחיה המתים:

Zohreynu l'ha-yim meleh hafeytz ba-ha-yim,
V'hot-veynu b'seyfer ha-ha-yim, l'ma-anha Elohim ha-yim.

KEDUSHAH: A vision of God's holiness

We adore and sanctify You in the words uttered by the holy Seraphim in the mystic vision of Your prophet:

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

His glory pervades the universe. When one chorus of ministering angels asks: "Where is His glory?" another adoringly responds:

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

May God deal mercifully and compassionately with His people, who speak of His oneness twice each day, morning and evening, lovingly proclaiming—

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

He is our God; He is our Father; He is our King; He is our Redeemer. In His mercy He will again proclaim to us, before all the world, "I am the Lord your God."

O Lord, our Almighty God, how glorious is Your name in all the earth. "The Lord shall be King over all the earth; that day the Lord shall be One and His name One." And thus the Psalmist sang:

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

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

נְעַרֵי־צֶדֶק וְנַקְדִּישֶׁךָ בְּסוּד שְׁיִיחַ שְׂרָפִי קֹדֶשׁ הַמְקֻדָּשִׁים
שִׁמְךָ בְּקֹדֶשׁ. בְּכַתוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֱלֹהֵי וְאָמַר.
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צָבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ;
כְּבוֹדוֹ מְלֵא עוֹלָם. מִשְׁרָתוֹ שׂוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֹאמְרוּ.

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

מִמְּקוֹמוֹ הוּא יֵפֶן בְּרַחֲמִים וַיַּחֲוֶן עִם הַמִּיחָדִּים שְׁמוֹ
עָרַב וּבָקַר בְּכָל־יוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שִׁמְעָה אֱמָרִים.
שִׁמְעָה יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלֻכְנוּ הוּא מוֹשִׁיעֵנו. וְהוּא
יִשְׁמִיעֵנו בְּרַחֲמָיו שְׁנִית לְעֵינֵי כְּלִיחֵי. לְהִיּוֹת לָכֶם לֵאלֹהִים.
אֲנִי יְיָ אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יְיָ אֲדוֹנֵינוּ מְהֻדָּדִיר שִׁמְךָ בְּכָל־הָאָרֶץ:
וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד
וְשִׁמּוֹ אֶחָד: וּבְדַבְּרֵי קֹדֶשׁ כָּתוּב לֵאמֹר.

יְמֻלֵךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:
לְדֹר וָדֹר נִגִּיד גְּדֻלָּהּ. וּלְנֶצַח נִצְחִים קֹדְשְׁתֶּךָ נִקְדִּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא־יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אַתָּה:

*Kadosh, kadosh, kadosh, Adonai tz'vaot,
M'lo hol ha-aretz k'vodo.*

Baruh k'vod Adonai mi-m'komo.

Shema Yisrael, Adonai Eloheynu, Adonai ehad.

Ani Adonai Elohey-hem.

*Yimloḥ Adonai l'olam,
Eloha-yih tzion l'dor va-dor, Hallelujah.*

Have compassion upon Your creatures and may Your creatures bring joy to You. When You vindicate Your people, those who trust in You shall proclaim: O Lord, be sanctified over all Your creation!

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

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

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

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

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

חמול על מעשיך ותשמח במעשיך. ויאמרו לך חוסיך
בצדקה עמוסיך הקדוש אדון על כל-מעשיך:

ובכן תן פחדך יי אלהינו על כל-מעשיך ואימתך על
כל-מה-שבראת. ויראוך כל-המעשים וישתחוו לפניך
כל-הברואים. ויעשו כלם אגדה אחת לעשות רצונך
בלבב שלם. כמו שידענו יי אלהינו שהשלטון לפניך עו
בך ונבוכה בימינה ושמך נורא על כל-מה-שבראת:
ובכן תן כבוד יי לעמך תהלה ליראיך ותקנה
לדורשיך ופתחון פה למיחלים לך. שמחה לארצך
וששון לעירך במהרה בימינו:

ובכן צדיקים יראו וישמחו וישרים יעלו וחסידים
ברנה גילו. ועולתה תקפיץ פיה וכל-הרשעה כלה בעשן
תכלה. כי תעביר ממשלת ידון מן הארץ:

ותמלוד אתה יי לבדך על כל-מעשיך בהר ציון משכן
כבודך ובירושלים עיר קדשך בכתוב בדברי קדשך.
ימלך יי לעולם. אלהיך ציון לדר ודר. הללויה:

קדוש אתה ונורא שמך ואין אלוה מבלעדיך בכתוב.
ויגבה יי צבאות במשפט והאל הקדוש נקדש בצדקה.
ברוך אתה יי המלך הקדוש:

YOU SANCTIFY ISRAEL AND THIS DAY OF ATONEMENT

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

On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day for sanctity and rest, and] this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

Our God and God of our ancestors, on this Day of Atonement, recall our ancestors with lovingkindness and mercy and be gracious to us. As we pray for the Messianic Era and for the welfare of Jerusalem, Your holy city, remember the household of Israel for life and for peace, for deliverance and for happiness. Bless us, O Lord, with all that is good.

On this day, recall Your assurance of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope, for You are a gracious and merciful God and King.

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

On Shabbat add the words in brackets.

ותתן לנו יי אלהינו באהבה אתיום והשבת הזה לקדשה
ולמנוחה ואתיום הכפרים הזה למחילה ולסליחה
ולכפרה ולמחל-בו את כל עונותינו [באהבה] מקרא קדש.
זכר ליציאת מצרים:

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה וירצה
וישמע. ויפקד ויזכר זכרוננו ופקדוננו. וזכרון אבותינו.
וזכרון משיח בן דוד עבדך. וזכרון ירושלים עיר קדשך.
וזכרון כל עמך בית ישראל לפניך. לפליטה לטובה לחן
ולחסד ולרחמים לחיים ולשלום ביום הכפרים הזה:
זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו
בו לחיים. ובדבר ישועה ורחמים חוס וחנו ורחם עלינו
והושיענו. כי אליך עינינו. כי אל מלך חנון ורחום אתה:

REMEMBER US, RECALL THE COVENANT, AND PURIFY US

O Lord, remember Your mercy and Your kindness,
For they are everlasting.

*Remember us, O Lord, and show us Your favor,
Remember us and deliver us.*

Remember the people You redeemed from bondage,
And Mount Zion, the site of Your presence.

*Remember, O Lord, Your love of Jerusalem,
Forget not Your love for Zion.*

Remember, O Lord, Your covenant with the patriarchs:

*"I will remember My covenant with Jacob, Isaac, and
Abraham, and I will remember the land."*

Remember, O Lord, Your covenant with our ancestors:

*"I will remember My covenant with your ancestors,
whom I brought out of the land of Egypt, in the sight of
all the nations, to be their God; I am the Lord."*

Have mercy upon us, O Lord, and do not destroy us:

*"The Lord is a merciful God, He will not forsake you nor
destroy you; nor will He forget the covenant."*

Open our hearts that we may love and revere You:

*"The Lord your God will open your heart and the heart
of your children, so that you will love Him with all your
heart and with all your soul, that you may live."*

Gather our dispersed and our homeless, as was promised:

*"Even if you are dispersed in the remotest parts of the
world, from there the Lord your God will gather and
fetch you."*

Be with us, O Lord, when we seek You:

*"If you seek the Lord your God, you shall find Him, if you
seek Him with all your heart and all your soul."*

Forgive our sins on this day, O Lord, and purify us:

*"On this day atonement shall be made for you to cleanse
you; of all your sins shall you be clean before the Lord."*

זְכוֹר־רַחֲמֶיךָ יְיָ וְחַסְדֶּיךָ כִּי מַעֲוָלָם הָמָּה: זְכוֹרֵנוּ יְיָ
בְּרַצוֹן עַמְּךָ. פָּקְדֵנוּ בִּישׁוּעָתְךָ: זְכוֹר עֲדָתְךָ קִנִּית קָדָם.
וְאַלְתָּ שֹׁבֵט נִחְלָתְךָ. הִרְצִיוֹן זֶה שְׁכֻנָּתְךָ בּוֹ: זְכוֹר יְיָ חֶבֶת
יְרוּשָׁלַיִם. אֲהַבֵּת צִיּוֹן אֶל תִּשְׁכַּח לְנֶצַח:

זְכוֹרֵנוּ בְּרִית אֲבוֹת כַּאֲשֶׁר אָמַרְתָּ. וְזָכַרְתִּי אֶת־בְּרִיתִי
יַעֲקֹב וְאַף אֶת־בְּרִיתִי יִצְחָק וְאַף אֶת־בְּרִיתִי אַבְרָהָם
אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר: זְכוֹרֵנוּ בְּרִית רִאשׁוֹנִים כַּאֲשֶׁר
אָמַרְתָּ. וְזָכַרְתִּי לָהֶם בְּרִית רִאשׁוֹנִים. אֲשֶׁר הוֹצֵאתִי אֹתָם
מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיוֹת לָהֶם לֵאלֹהִים. אֲנִי יְיָ:
רַחֵם עָלֵינוּ וְאַל תִּשְׁחִיתֵנוּ כְּמָה שְׁכָתוֹב. כִּי אֵל רַחוּם
יְיָ אֱלֹהֶיךָ לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת־בְּרִית
אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם: מוֹל אֶת־לִבְבָנוּ לֹא־הִכָּה וּלְיִרְאַה
אֶת־שְׁמֶךָ כְּכָתוֹב בְּתוֹרָתְךָ. וְכָל יְיָ אֱלֹהֶיךָ אֶת־לִבְבְּךָ וְאֶת־
לִבָּב זֶרַעַךָ לֹא־הִכָּה אֶת־יְיָ אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־
נַפְשְׁךָ לְמַעַן חַיֶּיךָ:

קִבֵּץ נִדְחֵנוּ כְּמָה שְׁכָתוֹב. אִם־יִהְיֶה נִדְחָךָ בְּקֶצֶה
הַשָּׁמַיִם. מִשָּׁם יִקְבֹּצֶךָ יְיָ אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ: הַמַּצָּא לָנוּ
בְּבִקְשָׁתֵנוּ כְּמָה שְׁכָתוֹב. וּבִקְשָׁתָם מִשָּׁם אֶת־יְיָ אֱלֹהֶיךָ
וּמַצָּאתָ. כִּי תִדְרָשְׁנוּ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ:

כִּפּוּר חַטָּאתֵינוּ בְּיוֹם הַזֶּה וְטַהֲרֵנוּ כְּמָה שְׁכָתוֹב. כִּי־בְיוֹם
הַזֶּה יִכְפֹּר עָלֵיכֶם לְטַהֵר אֶתְכֶם. מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְיָ
תִטְהָרוּ:

SHEMA KOLEYNU: Hear our voice

Hear our voice, Lord our God; spare us, pity us,
Accept our prayer in Your gracious love.

Turn us to You, O Lord, and we shall return;
Renew us as in days of old.

Do not banish us from Your presence;
Do not deprive us of Your holy spirit.

Do not cast us off in old age;
When our strength declines, do not forsake us.

Do not forsake us, O Lord our God;
Do not make Yourself distant from us.

DO NOT FORSAKE US: Teach, purify, and forgive us

Our God and God of our ancestors,
Do not abandon or forsake us;
Do not shame us;
Do not break Your covenant with us.

Bring us closer to Your Torah;
Teach us Your commandments; show us Your ways.

Incline our hearts to revere You;
Purify our hearts to love You,
So that we return to You sincerely and wholeheartedly.

Forgive and pardon our iniquities,
As it is written in Your Holy Scriptures:

"For Your own sake, O Lord,
Pardon my sin though it is great."

שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ חַס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים
וּבְרַצוֹן אֶת־תַּפְלָתֵנוּ:

הַשִּׁיבֵנוּ יי אֱלֹהֵינוּ וְנָשׁוּבָה תִּדְּשׁ יָמֵינוּ בְּקֶדֶם:

אֶל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ וְרוּחַ קֹדֶשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ:

אֶל־תִּשְׁלִיכֵנוּ לַעַת וְקִנְיָה כְּכֹלֹת כְּחֵנוּ אֶל־תַּעֲזֹבֵנוּ:

אֶל־תַּעֲזֹבֵנוּ יי אֱלֹהֵינוּ אֶל־תִּרְחַק מִמֶּנּוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֶל־תַּעֲזֹבֵנוּ. וְאֶל־תִּשְׁטֹשֵׁנוּ. וְאֶל־
תִּכְלִימֵנוּ. וְאֶל־תִּפְרֹד בְּרִיתְךָ אִתָּנוּ. קִרְבָּנוּ לְתוֹרָתְךָ. לְמִדְּנוּ
מִצֻּרֶיךָ. הוֹרֵנוּ דְרָכֶיךָ. הֵט לִבָּנוּ לִירְאָה אֶת שְׁמֶךָ. וּמוֹל
אֶת־לִבָּנוּ לְאַהֲבָתְךָ. וְנָשׁוּב אֱלֹהֵינוּ בְּאַמֶּת וּבְלֵב שָׁלֵם.
וְלִמְעַן שְׁמֶךָ הַגָּדוֹל תִּמְחֹל וְתִסְלַח לַעֲוֹנוֹנוּ בְּכַתּוּב בְּדִבְרֵי
קֹדֶשְׁךָ. לְמַעַן־שְׁמֶךָ יי וְסִלַּחְתָּ לַעֲוֹנֵי בִי רַב־הוּא:

*Sh'ma koleynu, Adonai Eloheynu, hus v'raheym aleynu,
V'kabeyl b'rahamim uv-ratzon et t'filateynu.*

*Ha-shiveynu Adonai eyleha v'na-shuva,
Hadeysh yameynu k'kedem.*

*Al tashli-heynu mil-faneha,
V'ruah kod-sh'ha al tikah mimenu.*

*Al tashli-heynu l'eyt zikna,
Kih-lot koheynu al ta-azveynu.*

Al ta-azveynu Adonai Eloheynu, al tirhak mimenu.

KI ANU AMEHA:

We are Your people, and You are our God

Our God and God of our ancestors,
Forgive us, pardon us, grant us atonement.

For we are Your people, and You are our God.

We are Your children, and You are our Father.

We are Your servants, and You are our Master.

We are Your congregation, and You are our Heritage.

We are Your possession, and You are our Destiny.

We are Your flock, and You are our Shepherd.

We are Your vineyard, and You are our Guardian.

We are Your creatures, and You are our Creator.

We are Your faithful, and You are our Beloved.

We are Your treasure, and You are our Protector.

We are Your subjects, and You are our King.

We are Your chosen ones, and You are our Chosen One.

We are arrogant; but You are merciful.

We are obstinate; but You are patient.

We are laden with sin; but You abound in compassion.

We are as a passing shadow; but You are eternal.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סֶלַח-לָנוּ. מַחֲלֵל-לָנוּ. כְּפָר-לָנוּ:

כִּי אָנוּ עַמְּךָ וְאַתָּה אֱלֹהֵינוּ. אָנוּ בְנֶיךָ וְאַתָּה אָבִינוּ:

אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ. אָנוּ קָהָלְךָ וְאַתָּה חֲלָקֵנוּ:

אָנוּ נַחֲלָתְךָ וְאַתָּה גּוֹרְלָנוּ. אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ:

אָנוּ כְרֶמְךָ וְאַתָּה נוֹטְרָנוּ. אָנוּ פֶּעֶלְתְּךָ וְאַתָּה יוֹצְרָנוּ:

אָנוּ רְעִיתְךָ וְאַתָּה דוֹרְנוּ. אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבָנוּ:

אָנוּ עַמְּךָ וְאַתָּה מְלָכָנוּ. אָנוּ מַאֲמִירְךָ וְאַתָּה מַאֲמִירָנוּ:

אָנוּ עַזֵּי פָנִים וְאַתָּה רַחוּם וְחַנוּן. אָנוּ קָשִׁי עֶרְךָ וְאַתָּה

אֶרֶךְ אַפִּים. אָנוּ מְלֵאֵי עוֹן וְאַתָּה מְלֵא רַחֲמִים. אָנוּ יָמִינוּ

כָּצֵל עוֹבֵר. וְאַתָּה הוּא וְשְׁנוֹתֶיךָ לֹא יִתְמוּ:

Ki anu ameha v'ata Eloheyenu,

Anu vaneha v'ata avinu.

Anu avadeha v'ata adoneynu,

Anu k'haleha v'ata hel-keynu.

Anu nah-lateha v'ata gora-leynu,

Anu tzoneha v'ata ro-eynu.

Anu harmeha v'ata notreynu,

Anu f'u-lateha v'ata yotz-reynu.

Anu ra-yateha v'ata do-deynu,

Anu s'gulateha v'ata k'roveynu.

Anu ameha v'ata malkeynu,

Anu ma-amireha v'ata ma-amireynu.

THE CONFESSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously;
we have robbed; we have spoken slander;
we have acted perversely; we have done wrong;
we have acted presumptuously; we have done violence;
we have practiced deceit; we have counseled evil;
we have spoken falsehood; we have scoffed;
we have revolted; we have blasphemed;
we have rebelled; we have committed iniquity;
we have transgressed; we have oppressed;
we have been stiff-necked; we have acted wickedly;
we have dealt corruptly; we have committed abomination;
we have gone astray; we have led others astray.

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאַל
תִּתְעַלֵּם מִתַּחֲנֻנָּתֵנוּ. שְׁמִין אֲנַחְנוּ עֵזי פָּנִים וְקָשִׁי עֶרְף לֹאמַר
לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ
אֲבָל אֲנַחְנוּ חָטָאנוּ:

אֲשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבְרָנוּ דָּפִי.
הִעֵוִינוּ. הִרְשָׁעְנוּ. וְדָנוּ. חָמְסְנוּ. טָפְלָנוּ שֶׁקֶר.
יַעֲצָנוּ רָע. כָּזַבְנוּ. לָצְנוּ. מָרַדְנוּ. נֶאֱצָנוּ.
סָרְרָנוּ. עֵוִינוּ. פִּשְׁעֵנוּ. צָרְרָנוּ. קִשְׁיָנוּ עֶרְף.
רָשָׁעְנוּ. שָׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲתָעְנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ:
וְאַתָּה צְדִיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אָמַת עֲשִׂיתָ וְאֲנַחְנוּ
הִרְשָׁעְנוּ:

*Ashamnu, bagadnu, gazalnu, dibarnu dofi;
he-evinu, v'hir-shanu, zadnu, h́amasnu, tafalnu sheker;
ya-atznu ra, kizavnu, latznu, maradnu, niatznu,
sararnu, avinu, pa-shanu, tza-rarnu, ki-shinu oref;
ra-shanu, shi-hatnu, tiavnu, tainu, ti-tanu.*

FORGIVE OUR SINS

On Shabbat add the words in brackets.

Our God and God of our ancestors, forgive and pardon our sins [on this Sabbath day and] on this Day of Atonement.

Answer our prayers; blot out and remove our transgressions from Your sight. Direct our impulses that we may serve You, and humble our pride that we may return to You.

Renew our inner being so that we may observe Your commandments, and open our hearts so that we may love and revere You; as it is written in Your Torah: "The Lord your God will open your heart and the heart of your children, so that you will love Him with all your heart and with all your soul, that you may live."

You are aware of our sins, whether committed consciously or unconsciously, willingly or unwillingly, in public or in private; they are all clearly known to You.

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

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

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

May it be Your will, Lord our God and God of our ancestors, to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

On Shabbat add the words in brackets.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. סְלַח וּמַחַל לְעֻוְנוֹתֵינוּ בְּיוֹם
הַשְּׁבִיעִת הַזֶּה וּבְיוֹם הַכִּפּוּרִים הַזֶּה. וְהַעֲתִיר־לָנוּ בְּתַפִּלָּתְנוּ.
מַחַח וְהַעֲבֵר פְּשָׁעֵינוּ מִנֶּגֶד עֵינֶיךָ. וְכוּף אֶת־יָצְרֵנוּ
לְהִשְׁתַּעֲבֹד־לְךָ. וְהַכְנַע עָרְפֵנוּ לְשׁוּב אֵלֶיךָ. וְחַדֵּשׁ
כְּלִיזֹתֵינוּ לְשִׁמּוֹר פְּקֻדֶיךָ. וּמוֹל אֶת־לִבֵּנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת־שִׁמְךָ בְּפֶתוּב בְּתוֹרָתְךָ. וּמַל יי אֱלֹהֶיךָ אֶת־
לִבֵּךְ וְאֶת־לִבִּי וְרַעַךְ לְאַהֲבָה אֶת־יי אֱלֹהֶיךָ בְּכָל־לִבֵּךְ
וּבְכָל־נַפְשְׁךָ לְמַעַן חַיִּיד:

הַזְדוֹנוֹת וְהַשְּׁגָנוֹת אִתָּה מִכִּיר. הָרָצוֹן וְהָאֵנָס הַגְּלוּיִם
וְהַנִּסְתָּרִים לְפָנֶיךָ הֵם גְּלוּיִם וְיָדוּעִים: מִהֲאָנוּ. מִהֲחַיֵּינוּ.
מִהֲחִסְדֵּנוּ. מִהֲיִצְדָּקְנוּ. מִהֲיִשְׁעֵנוּ. מִהֲיִכְחָנוּ. מִהֲגִבּוֹרָתְנוּ.
מִהֲנֹאֲמַר לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. הֲלֹא כָל־
הַגִּבּוֹרִים כִּזְנוֹן לְפָנֶיךָ וְאִנְשֵׁי הַשֵּׁם כֹּלֹא הָיוּ. וְהַכְּמִים כְּבָלִי
מִדָּע וּגְבוּרִים כְּבָלִי הַשֶּׁכֶל. כִּי רַב מַעֲשֵׂיהֶם תָּהוּ וְיָמֵי
חַיֵּיהֶם הֶבֶל לְפָנֶיךָ. וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין כִּי
הַכֹּל הֶבֶל:

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
שְׁתַּחֲלִלֵנוּ עַל כָּל־חַטָּאתֵינוּ. וְתַמְחִל־לָנוּ עַל כָּל־
עֻוְנוֹתֵינוּ. וְתַכַּפֵּר־לָנוּ עַל כָּל־פְּשָׁעֵינוּ:

AL HET: The multitude of our sins

We have sinned against You willingly and unwillingly;

And we have sinned against You by acting without thinking.

We have sinned against You through sexual immorality;

And we have sinned against You knowingly and deceitfully.

We have sinned against You by wronging others;

And we have sinned against You by licentiousness.

We have sinned against You by disrespecting parents
and teachers;

And we have sinned against You by violence.

*For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.*

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

We have sinned against You by foul speech;

*And we have sinned against You through the inclination
to evil.*

We have sinned against You by fraud and falsehood;

And we have sinned against You by mocking.

We have sinned against You in our business affairs;

And we have sinned against You by usury and extortion.

*For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.*

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

We have sinned against You by idle gossip;

And we have sinned against You by haughtiness.

We have sinned against You by rejecting Your commandments;

And we have sinned against You by betraying others.

We have sinned against You by being irreverent;

And we have sinned against You by running to do evil.

We have sinned against You by swearing falsely;

And we have sinned against You by breach of trust.

*For all these sins, O God of forgiveness,
forgive us, pardon us, grant us atonement.*

V'al kulam Elo-ha s'lihot, s'lah lanu, m'hal lanu, ka-per lanu.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרָצוֹן.

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דַעַת:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּגִלּוֹי עֲרִיּוֹת.

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַעַת וּבְמַרְמָה:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּהוֹנָאת דָּעַ.

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִעֲדַת זְנוּת:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּחֻזֶּק יָד:

וְעַל כָּלֶם אֱלֹהִים סְלִיחוֹת סְלַח־לָנוּ. מַחֲל־לָנוּ. כַּפֹּר־לָנוּ:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם.

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּיֹצֵר הָרָע:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב.

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּלָצוֹן:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׁא וּבְמַתָּן.

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִשְׁךְ וּבְמַרְבִּית:

וְעַל כָּלֶם אֱלֹהִים סְלִיחוֹת סְלַח־לָנוּ. מַחֲל־לָנוּ. כַּפֹּר־לָנוּ:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפָתוֹתֵינוּ.

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּעֵינַיִם דְּמוֹת:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפַרְיוֹקַת עַל.

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית דָּעַ:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ.

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רִגְלִים לְהָרָע:

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁבּוּעַת שְׁוֹא.

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת־יָד: וְעַל כָּלֶם . . .

On Shabbat add the words in brackets.

Our God and God of our ancestors, forgive our sins [on this Sabbath day and] on this Day of Atonement.

Blot out and remove our sins and transgressions as Isaiah promised in Your name: "I blot out your transgressions, for My own sake; and your sins I shall not recall."

You promised further: "I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you."

And in the Torah it is written: "For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord."

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 forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as King who grants us pardon and forgiveness.

Praised are You, O Lord, who forgives and pardons our sins and the sins of the house of Israel. Year after year, You absolve us of our guilt, King over all the earth, who hallows [the Sabbath,] Israel, and this Day of Atonement.

ACCEPT OUR PRAYER AND BLESS ZION

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

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores His presence to Zion.

On Shabbat add the words in brackets.

אלהינו ואלהי אבותינו מחל לעונותינו ביום והשבת
הזה וביום הכפרים הזה מחה והעבר פשעינו וחטאתינו
מנגד עיניך. באמור אנכי אנכי הוא מחה פשעיך למעני
וחטאתיך לא אזכר: ונאמר מחיתי כעב פשעיך וכענו
חטאתיך שובה אלי כי נאלתיך: ונאמר כ"ביום הזה יכפר
עליכם לטהר אתכם מכל חטאתיכם לפני יי תטהרו:
אלהינו ואלהי אבותינו ורצה במנוחתנו קדשנו במצותיך
ותן חלקנו בתורתך שבענו מטובך ושמחנו בישועתך.
והנחילנו יי אלהינו באהבה וברצון שבת קדשך וניחו בה ישראל
מקדשי שמך וטהר לבנו לעבדך באמת. כי אתה סלחן
לישראל ומחלן לשבטי ישראל ושרון בכל־דור ודור ומב־לעריך
אין לנו מלך מוחל וסולח אלא אתה. ברוך אתה יי
מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל.
ומעביר אשמותינו בכל־שנה ושנה. מלך על כל־הארץ
מקדש והשבת וישראל ויום הכפרים:

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:
ותחזיקה עינינו בשובך לציון ברחמים. ברוך אתה יי
המחזיר שכינתו לציון:

THANKSGIVING FOR DAILY MIRACLES

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

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

The following may be said in an undertone:

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

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

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

Praised be God to whom all thanks are due.

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

Our Father, our King, remember Your compassion and suppress Your anger. Remove from us and from all the people of Your covenant, pestilence and sword, famine and plundering, destruction and iniquity, persecution, plague, and affliction, every disease and disaster, all strife and calamity, every evil decree and causeless hatred.

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

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד. צור חנינו מנן ישענו אתה הוא לדור ודור. נודה לך וגספר תהלתך על חנינו המסורים בידך ועל נשמותינו הפקודות לך ועל נסיה שבכל יום עמנו ועל נפלאותיה וטובותיה שבכל יום ערב ובקר וצהרים. הטוב כי לא יכלו רחמיך. והמרחם כי לא יתמו חסדיך. מעולם קנינו לך:

The following may be said in an undertone:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו אלהי כל־בשר יוצרנו יוצר בראשית. ברכות והודאות לשמך הנדול והקדוש על שהחייטנו וקיימתנו. כן תחנינו ותקיימנו ותאסוף גלותינו לארץ קדשך לשמר חקיך ולעשות מצותך ולעבדך בלבב שלם על שאנחנו מודים לך. ברוך אל ההודאות:

ועל־כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד:

אבינו מלכנו זכור רחמיך וכבדך בעסך וכלה דבר וחרב ורעב ושבי ומשחית ועון ושמד ומגפה ופגע רע וכל־מחלה וכל־תקלה וכל־קטטה וכל־מיני פרעניות וכל־גזרה רעה ושאנת חנם. מעלינו ומעל כל־בני ברייתך: וכתוב לחיים טובים כל־בני ברייתך:

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

THE THREEFOLD BLESSING

Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses. Your servant, pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

"May the Lord bless you
and protect you." *Congregation:*
May this be His will.

"May the Lord show you kindness
and be gracious to you." May this be His will.

"May the Lord bestow favor upon you
and grant you peace." May this be His will.

SIM SHALOM: Prayer for peace

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

Bless us all, O our Father, with the divine light of Your presence.

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

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

INSCRIBE US IN THE BOOK OF LIFE

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life.

Praised are You, O Lord, Source of peace.

אלהינו ואלהי אבותינו. ברכנו בברכה המשלשת בתורה הכתובה
על ידי משה עבדך. האמורה מפי אהרן ובניו כהנים. עם קדושך
באמור:

Congregation: Keyn y'hi ratzon.

יברכה יי וישמרך: כן יהי רצון:

יאר יי פניו אליך ויהנה: כן יהי רצון:

ישא יי פניו אליך וישם לך שלום: כן יהי רצון:

שים שלום טובה וברכה בעולם חן וחסד ורחמים עלינו
ועל כל-ישראל עמך. ברכנו אבינו כלנו כאחד באור
פניך. כי באור פניך נתת לנו יי אלהינו תורת חיים ואהבת
חסד וצדקה וברכה ורחמים וחיים ושלום. וטוב בעיניך
לברך את-עמך ישראל בכל-עת ובכל-שעה בשלומך:
בספר חיים ברכה ושלום ופרנסה טובה. נזכר ונכתב
לפניך. אנחנו וכל-עמך בית ישראל. לחיים טובים ולשלום:
ברוך אתה יי עושה השלום:

Sim shalom tovah uv-rahah ba-olam.

Heyn va-hesed v'rahimim aleynu v'al kol yisrael ameha.

Bar-heynu avinu kulanu k'ehad b'or paneha.

Ki v'or paneha natata lanu Adonai Eloheynu

torat ha-yim. v'ahavat hesed,

U-tz'dakah, uv-rahah, v'rahimim, v'ha-yim, v'shalom.

V'tov b'eyneha l'vareyh et am-ha yisrael

B'hol eyt uv-hol sha-a bi-sh'lomeha.

B'seyfer ha-yim b'rahah v'shalom ufar-nasah tovah.

Niza-heyr v'nikateyv l'faneha.

Anahnu v'hol amha beyt yisrael,

L'ha-yim tovim ul-shalom.

KADDISH SHALEM

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

Congregation and Reader:

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by our heavenly Father. Let us say: Amen.

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

May He who ordains harmony in the universe grant peace to us and to all Israel. Let us say: Amen.

Reader:

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֶזְרָא וּבְזִמְנָא קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִידָא הוּא. לְעָלְמָא
וּלְעָלְמָא מְכָל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא
דְּאִמְרִין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:
תְּתַקַּבַּל צְלוֹתְהוֹן וּבְרַעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם
אַבוּהוֹן דִּי־בְשִׁמְיָא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

*Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.*



MARTYROLOGY SERVICE

AZKARAH LA-KEDOSHIM

אזכרה לקדושים

Eyleh Ezkerah: THESE I DO REMEMBER



Elegy lamenting the death of The Ten Martyrs during the unsuccessful uprising of Bar Kokhba.

אֵלֶּה אֶזְכְּרָה וְנִפְשִׁי עָלֵי אֲשַׁפְּכָה.
כִּי בָלְעוּנוּ זָרִים כְּעֵגָה בְּלִי הַפּוֹכָה.
כִּי בִימֵי הַשָּׁר לֹא עָלְתָה אֲרוּכָה.
לַעֲשָׂרָה הָרוּגֵי מְלוּכָה:

These things I do remember;
O I pour my soul out for them.
All the ages long hatred hath pursued us;
Through all the years,
Ignorance, like a monster, hath devoured
Our martyrs as in one long day of blood.

Rulers have risen through the endless years,
Oppressive, savage in their witless power,
Filled with a futile thought: to make an end
Of that which God hath cherished.

Interpretive translation by Nina Salamon

Eyleh ez-k'rah v'naf-shi alai esh-p'hah,
Ki v'la-unu zeydim k'ugah b'li hafuhah,
Ki viy-mey ha-sar lo altah aruhah,
La-asarah harugey m'luhah.

Israel's martyrdom



If there are ranks in suffering, Israel takes precedence of all the nations. If the duration of sorrows and the patience with which they are borne ennoble, the Jews can challenge the aristocracy of every land. If a literature is called rich in the possession of a few classic tragedies—what shall we say to a national tragedy lasting for almost two millennia, in which the poets and the actors were also the heroes?

Leopold Zunz

Combine all the woes that temporal and ecclesiastical tyrannies have ever inflicted on individuals or nations, and you will not have reached the full measure of suffering which this martyr people was called upon to endure century upon century. It was as if all the powers of earth had conspired—and they did so conspire—to exterminate the Jewish people, or at least to transform it into a brutalized horde. History dare not pass over in silence these scenes of well nigh unutterable misery. It is her duty to give a true and vivid account of them; to evoke due admiration for the superhuman endurance of this suffering people, and to testify that Israel, like Jacob in days of old, has striven with gods and with mortals, and has prevailed.

Heinrich Graetz

Akiba's last moment

✎ Akiba was brought to trial; his judge was to be his former friend, Rufus. There was no possible defense against the charges. Akiba had violated the law by offering instruction to his disciples.

Akiba was found guilty and condemned to death. Still attended by his faithful Joshua, he retained his courage and his strength of mind until the very end.

The popular story tells that the Romans killed him by tearing the flesh from his living body. As he lay in unspeakable agony, he suddenly noticed the first streaks of dawn breaking over the eastern hills. It was the hour when the Law requires each Jew to pronounce the Shema.

Oblivious to his surroundings, Akiba intoned in a loud, steady voice, the forbidden words of his faith: "Hear, O Israel, the Lord is our God, the Lord is One. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."

Rufus, the Roman general, who superintended the horrible execution, cried out: "Are you a wizard or are you utterly insensible to pain?"

"I am neither," replied the martyr, "but all my life I have been waiting for the moment when I might truly fulfill this commandment. I have always loved the Lord with all my might, and with all my heart; now I know that I love the Lord with all my life."

And, repeating the verse again, he died as he reached the words, "The Lord is One."

The association of the Shema with the great martyr's death made its recitation a deathbed affirmation of the faith, instead of a repetition of select verses. And to this day, pious Jews hope that when the end comes they may be sufficiently conscious to declare the Unity of God, echoing with the last breath the words which found their supreme illustration in Akiba's martyrdom.

Louis Finkelstein

The parchment burns, the letters soar

✎ During the Hadrianic persecutions, decrees were promulgated imposing the most rigorous penalties on the observers of the Jewish Law, and especially upon those who occupied themselves with the promulgation of that Law. Nevertheless Hananiah ben Teradyon conscientiously followed his chosen profession; he convened public assemblies and taught the Law.

Once he visited Jose ben Kisma, who advised extreme caution, if not submission, saying, "My brother, I hear that you occupy yourself with the Torah, even calling assemblies and holding the scroll of the Law before you."

To this Hananiah replied, "Heaven will have mercy on us."

Jose became impatient on hearing this, and responded, "I am talking logic, and to all my arguments you answer, 'Heaven will have mercy on us!' I should not be surprised if they burned you together with the scroll."

Shortly thereafter Hananiah was arrested at a public assembly while teaching with a scroll before him. Asked why he disregarded the imperial edict, he frankly answered, "I do as my God commands me." For this he and his wife were condemned to death, and their daughter to degradation.

His death was terrible. Wrapped in the scroll, he was placed on a pyre of green brush; fire was set to it, and wet wool was placed on his chest to prolong the agonies of death. "Woe is me," cried his daughter, "that I should see you under such terrible circumstances!" The martyr serenely replied, "I should indeed despair were I alone burned; but since the scroll of the Torah is burning with me, the Power that will avenge the offense against the Torah will also avenge the offense against me."

His heartbroken disciples then asked: "Master, what do you see?" He answered, "I see the parchment burning, while the letters of the Torah soar upward."

S. Mendelsohn, based on Talmud, Avodah Zarah 17b, et seq.

During the Crusades, dozens of Jewish communities in Europe and the Middle East were massacred. Many more were terrorized and looted. The following, excerpted from a medieval Dirge for Jewish Martyrs, was written following the First Crusade (c. 1096).

אֵב הַרְחֵמֵם שׁוֹכֵן מְרוֹמִים בְּרַחֲמֵי הַעֲצוּמִים הוּא יִפְקֹד
 בְּרַחֲמֵם הַחֲסִידִים וְהַיִּשְׂרָאֵלִים וְהַתְּמִימִים קְהֵלוֹת הַקָּדָשׁ שִׁמְרוּ
 נַפְשָׁם עַל קִדְשַׁת הַשֵּׁם. הִנָּא הֵבִים וְהִנָּעִים בְּחַיִּיהֶם וּבְמֹתָם
 לֹא נִפְרְדוּ. מִנְּשָׂרִים קָלוּ וּמֵאֲרִיּוֹת נִבְרוּ. לַעֲשׂוֹת רָצוֹן קוֹנֵם וְחַפֵּץ
 צוּרִים: יוֹכְרֵם אֱלֹהֵינוּ לְמוֹכָה עִם שְׂאֵר צְדִיקֵי עוֹלָם וַיִּקְוֶם נִקְמַת
 דַּם-עֶבְרִי הַשְּׁפוּךְ: בְּכַתוֹב כִּי-דוֹרֵשׁ דָּמִים אוֹתָם וְכִר לֹא-שָׁכַח
 צַעֲקַת עֲנָוִים: וְאָמַר יְדִין בְּגוֹיִם מְלֹא גִּוְיוֹת מַחֵץ רֹאשׁ עַל-אֲרָץ
 רָבָה: מִגָּחַל בְּדֶרֶךְ יִשְׁתָּה עַל-כֵּן יָרִים רֹאשׁ:

May the Source of Mercy remember the upright and innocent souls and the holy Jewish communities who laid down their lives for the sanctification of the Divine Name. May God remember them together with all other righteous individuals of the world. May God avenge the blood of these servants, crush all evil, and reign triumphant.

Adapted from the Hebrew

A Jew I shall remain

✠ I heard from some elders who fled from Spain that one of the boats was infested with the plague; the captain put the passengers ashore at some uninhabited place. There most of them died of starvation, while some gathered up all their strength and set out on foot in search of some settlement.

There was one among them who struggled on afoot together with his wife and two children. The wife, unaccustomed to so much difficult walking, grew faint and died. The husband carried his children along until both he and they fainted from hunger. When he regained consciousness, he found that his two children had died.

In great grief he rose to his feet and said, "Lord of the universe, You are doing a great deal that I might desert my faith. But know for a certainty that—even against the will of Heaven—a Jew I am and a Jew I shall remain. And neither that which You have brought upon me nor that which You will yet bring upon me will be of any avail."

Thereupon he gathered some earth and some grass, covered the children, and went forth in search of a settlement.

Solomon Ibn Verga

Nevertheless they remained steadfast

Wednesday, 26 May 1171 (20th Sivan)

✠ A Jew of Blois was riding at dusk toward the Loire in order to water his horse. He met there a groom, whose horse shied at a white fleece which the Jew wore beneath his cloak, and growing restive, refused to go to the water. The servant, well aware of the Jew-hating character of his master, the mayor of the town, concocted a story which served as ground for an accusation. He claimed that he had seen the Jewish horseman throw a murdered child into the water.

The mayor, who bore a grudge against an influential Jewish woman, Pulcelina, repeated the lie about the murder of the child; now the charge read: "The Jews crucified it for the Passover, and then threw it into the Loire." Count Theobald of Chartres thereupon commanded that all the Jews should be put into chains, and thrown into prison. . . .

The Jews had but one glimmer of hope: an appeal to the notorious avarice of the Count. He had sent a Jew of Chartres to ask what sum they were willing to pay in order to be acquitted of this charge of murder. . . . It was arranged that one hundred pounds of ready money, and one hundred and eighty pounds of outstanding debts—probably the whole wealth of the small community—would be sufficient.

At this point, however, a priest addressed the Count warmly, beseeching him not to treat the matter lightly. . . .

Count Theobald issued an order condemning the entire Jewish congregation at Blois to death by fire.

When they were brought out to a wooden tower, and the wood was about to be kindled, the priest begged them to acknowledge Christianity, and thus to preserve their lives. Nevertheless, they remained steadfast to their faith, and were first tortured, and then dragged to the stake. Thirty-four men and seventeen women died amid the flames while chanting the prayer which contains the confession of faith in One God.

Heinrich Graetz

Wherever I go . . .



Wherever I go, I hear footsteps:

*My brothers on the road, in swamps, in forests,
Swept along in darkness, trembling from cold,
Fugitives from flames, plagues and terrors.*

Wherever I stand, I hear rattling:

*My brothers in chains, in chambers of the stricken.
They pierce the walls and burst the silence.
Through the generations their echoes cry out
In torture camps, in pits of the dead.*

Wherever I lie, I hear voices:

*My brothers herded to slaughter
Out of burning embers, out of ruins,
Out of cities and villages, altars for burnt offerings.
The groaning in their destruction haunts my nights.*

*My eyes will never stop seeing them
And my heart will never stop crying "outrage";
Every one will be called to account for their death.*

*The heavens will descend to mourn for them,
The world and all that is therein
Will be a monument on their grave.*

Shin Sholem, translated by David Polish

We remember the Holocaust



We recall with bitter grief the catastrophe which overwhelmed our people in Europe, adding an unprecedented chapter to our history of suffering.

We mourn for six million of our people, brutally destroyed by "civilized people" behaving like savages. The cruelties of Pharaoh, Haman, Nebuchadnezzar, and Titus cannot be compared with the diabolical schemes of the modern tyrants in their design to exterminate an entire people.

The blood of the innocent who perished in the gas chambers of Auschwitz, Bergen-Belsen, Buchenwald, Dachau, Treblinka, and Theresienstadt, cries out to God and humanity.

We will never forget the burning of synagogues and houses of study, the destruction of holy books and scrolls of Torah, the sadistic torment and murder of scholars, sages, and teachers.

They tortured the flesh of our brothers and sisters; but they could not crush their spirit, their faith, their love.

We recall our brothers and sisters in the Warsaw Ghetto and in other hellish places who valiantly rose up and defied the monstrous adversaries.

We recall the heroism of those who, in the face of unprecedented and overwhelming force, maintained Jewish life and culture, and asserted Jewish values in the very midst of enslavement and degradation.

Even as we mourn, we recall those precious few compassionate men and women of other faiths and nationalities who, at the peril of their lives, saved some of our people. Truly, "The righteous of all nations have a share in the world to come."

O Lord, remember Your martyred children. Remember all who have given their lives for the sanctification of Your name.

Morris Silverman (adapted)

The letter of the ninety-three maidens



When the Nazis captured Warsaw, they ordered pupils and teachers of a Beth Jacob Girl's School to prepare themselves to serve the pleasures of the soldiers. To avoid this defilement, the girls offered their last prayer, took poison, and died, "in order to sanctify God's name by their death as by their lives."

We washed our bodies and we are clean;
We purified our souls and we are at peace.
Death does not terrify us; we go out to meet it.

We served our God while we were alive,
And we shall know how to sanctify God by our death.
We made a covenant in our hearts:
Together we learned the Torah and together we will die.

We read the Psalms together and we were relieved;
We confessed our sins together and our hearts grew strong.
Now we feel prepared and ready to die.

Let the unclean come and defile us; we are not afraid.
We will drink the cup of poison
And perish in front of their eyes,
Pure and undefiled, as befits the daughters of Jacob.

We will come to Mother Sarah and say:
Here we are!
We met the test, the test of the binding of Isaac!
Arise and pray with us for our people Israel.

O merciful God, bless Your people with Your mercy,
For there is no human mercy.
Reveal Your hidden lovingkindness and save Your
oppressed people;
Save and keep Your world!

The hour of Neilah has come, and our souls grow quiet.
One more prayer we utter:
Brothers and sisters, wherever you are,
Say the Kaddish for us—
For the ninety-three Jewish maidens.

Translated from the Hebrew of Hillel Bavli, based on a letter by Haya Feldman,
one of the ninety-three young girls, dated Rosh Hodesh Elul, 5704 (1944).

At my Bar Mitzvah—and his



Dedicated to the memory of a thirteen-year-old hero of the Resistance.

When I was thirteen, I became Bar Mitzvah.
When he was thirteen, he became Bar Mitzvah.

When I was thirteen, my teachers taught me—to put Tefillin on my arm.
When he was thirteen, his teachers taught him—to throw a hand
grenade with his arm.

When I was thirteen, I studied—the pathways of the Bible and road-
ways of the Talmud.
When he was thirteen, he studied—the canals of Warsaw and the
sewers of the Ghetto.

At my Bar Mitzvah, I took an oath to live as a Jew.
At his Bar Mitzvah, he took an oath to die as a Jew.

At my Bar Mitzvah, I blessed God.
At his Bar Mitzvah, he questioned God.

At my Bar Mitzvah, I lifted my voice and sang.
At his Bar Mitzvah, he lifted his fists and fought.

At my Bar Mitzvah, I read from the Scroll of the Torah.
At his Bar Mitzvah, he wrote a Scroll of Fire.

At my Bar Mitzvah, I wore a new Tallit over a new suit.
At his Bar Mitzvah, he wore a rifle and bullets over a suit of rags.

At my Bar Mitzvah, I started my road of life.
At his Bar Mitzvah, he began his road to martyrdom.

At my Bar Mitzvah, family and friends came—to say l'hayim.
At his Bar Mitzvah, Rabbi Akiba and Trumpeldor, Hannah and her
seven sons came—to escort him to Heaven.

At my Bar Mitzvah, they praised my voice, my song, my melody.
At his Bar Mitzvah, they praised his strength, his courage, his
fearlessness.

When I was thirteen, I was called up to the Torah—I went to the Bimah.
When he was thirteen, his body went up in smoke—his soul rose to God.

When I was thirteen, I became Bar Mitzvah—and lived.
When he was thirteen, he became Bar Mitzvah—and lives now within
each of us.

Howard Kahn

A lover of God, but . . .

From the Last Testament of Yossel Rakover, during the last hours of the Warsaw Ghetto on April 28, 1943:

🕯 I die peacefully, but not complacently; persecuted, but not enslaved; embittered, but not cynical; a believer, but not a supplicant; a lover of God, but no blind amen-sayer.

I have followed God even when God repulsed me. I have followed the Commandments even when God castigated me for it; I have loved God, and continue to do so, even when God has hurled me to the earth, tortured me to death, made me an object of shame and ridicule.

And these are my last words to You, my wrathful God: nothing will avail You in the least. You have done everything to make me lose my faith in You, but I die exactly as I have lived, crying:

"Hear, O Israel, the Lord is our God, the Lord is One."
"Into Your hands, O Lord, I consign my soul."

Zvi Kolitz

My prayer



My prayer—I don't know where to offer it; but I offer it.

My prayer—I don't know how to say it; but I say it.

My prayer—It freezes to my palate; but I offer it.

My prayer—It lives on my smoldering anger, and I say it.

My prayer—It falters again and again; but I offer it.

My prayer goes out over six million graves, and I say it.

My prayer falls down and dies without words; but I offer it.

My prayer—I don't know if anyone hears it—and I say it.

H. Leivick

A Jew forever



A Jew in departing, a Jew in arriving;
A Jew in arising, a Jew in sitting;
A Jew in walking, a Jew in standing;
A Jew in thought, a Jew in deeds;
A Jew in trouble, a Jew in joy;
A Jew in speech, a Jew in silence;
A Jew in drinking, a Jew in eating;
A Jew in business, a Jew in studying;
A Jew in shoes, a Jew in clothing;
A Jew in hatred, a Jew in love;
A Jew in God, a Jew in people;
A Jew in life, a Jew in death;
A Jew in heaven, a Jew on earth;
A Jew you were born, a Jew you will die.

Moshe Flinker, age 17.

Written under Nazi occupation, 1943.

I believe



I believe in the sun, even when it is not shining.
I believe in love, even when not feeling it.
I believe in God, even when God is silent.

*Inscription found on the wall of a cellar in Cologne,
where Jews hid from the Nazis.*

ANI MA-AMIN

אני מאמין באמונה שלמה בביאת המשיח.
ואף על פי שיתמהמה. עם כל־זה אני מאמין:

Ani ma-amin be-emuna sh'leyma b'vi-at ha-mashiah,
V'af al pi sh'yitma-mey-ha, im kol ze ani ma-amin.

I believe in the coming of the Messiah—who may tarry,
but who, I believe, will surely come.

2. פון גרינעם פאלמען לאנד
 Fun grinem palmen land
 Biz veytn land fun shney,
 Mir zeynen do
 Mit undzer peyn, mit undzer vey,
 Un vu gefaln s'iz a shprots
 Fun undzer blut:
 Vet noch a shprots ton
 Undzer gvure, undzer mut.

3. ס'וועט די מארגן זון
 S'vet di morgn-zun
 Bagildn undz dem heynt,
 Der shvartzer nechtn
 Vet farshvindn mitn feynt,
 Un oyb farzamen
 Vet zun in dem ka-yor,
 Vi a parol zol geyn
 Dos lid fun dor tzu dor.

4. געשריבן איז דאס ליד
 Geshribn iz dos lid
 Mit blut un nit mit bley,
 S'iz nit a lid fun
 Zumer-foygl oyf der frey,
 Nor s'hot a folk
 Tzvishn falndike vent,
 Dos lid gezungen
 Mit naganes in di hent.

5. דערפאר, זאג ניט קיינמאל
 Derfar zog nit keynmol
 Az du geyst dem letztn veg,
 Ven himlen bla-yene
 Farshkeln bloye teg,
 Veyl kumen vet noch
 Undzer oisgebenkte sho,
 S'vet a poyk ton
 Undzer trot: Mir zeynen dol

פון ווייטן לאנד פון שניי,
 מיר זיינען דא
 מיט אנדער פיין, מיט אנדער ויי,
 און וואו געפאלן ס'איז א שפראץ
 פון אנדער בלוט:
 וועט נאך א שפראץ טאן
 אנדער גבורה, אנדער מוט.

באגילדן אונדז דעם היינט,
 דער שווארצער נעכטן
 וועט פארשווינדן מיטן פיינט,
 און אויב פארזאמען
 וועט זון אין דעם קאיער,
 ווי א פאראל זאל גיין
 דאס ליד פון דור צו דור.

געשריבן איז דאס ליד
 מיט בלוט און ניט מיט בליי,
 ס'איז ניט א ליד פון
 זומערפויגל אויף דער פריי,
 נאר ס'האט א פאלק
 צווישן פאלנדיקע ווענט
 דאס ליד געזונגען מיט נאגאנעס
 אין די הענט.

אז דו גייסט דעם לעצטן וועג,
 ווען הימלען בלייענע
 פארשמעלן בלויז טעג,
 ווייל קומען וועט נאך
 אנדער אויסגעבענקטע שעה,
 ס'וועט א פויק טאן
 אנדער טראט: מיר זיינען דא!

Hymn of the Partisans



Never say that you now go on your last way,
 Though darkened skies may now conceal the blue of day;
 Because the hour for which we've hungered is so near,
 Beneath our feet the earth shall thunder, "We are here!"

From land of palm-trees to the far-off land of snow
 We shall be coming with our torment, with our woe;
 And everywhere our blood has sunk into the earth
 Shall our bravery, our vigor blossom forth.

We'll have the morning sun to set our day aglow;
 Our evil yesterdays shall vanish with the foe.
 But if the time is long before the sun appears,
 Then let this song go like a signal through the years.

This song was written with our blood, and not with lead;
 It's not a song that summer birds sing overhead;
 It was a people, amidst burning barricades,
 That sang this song of ours with pistols and grenades.

So never say you now go on your last way,
 Though darkened skies may now conceal the blue of day,
 Because the hour for which we've hungered is so near,
 Beneath our feet the earth shall thunder, "We are here!"

Yiddish text by Hirsch Glick

"ZOG NIT KEYNMOL"

1. זאג ניט קיינמאל
 Zog nit keynmol
 Az du geyst dem letztn veg,
 Ven himlen bla-yene
 Farshkeln bloye teg,
 Veyl kumen vet noch
 Undzer oisgebenkte sho,
 S'vet a poyk ton
 Undzer trot: Mir zeynen dol

אז דו גייסט דעם לעצטן וועג,
 ווען הימלען בלייענע
 פארשמעלן בלויז טעג,
 ווייל קומען וועט נאך
 אנדער אויסגעבענקטע שעה,
 ס'וועט א פויק טאן
 אנדער טראט: מיר זיינען דא!

In memoriam



Let us stand silent in memory of our dearly beloved sons and daughters who gave their lives for the liberation of our homeland and the security of our people. They gave all they had. They poured out their very lifeblood for the freedom of Israel, even as the living waters quench the thirst of the arid soil. Not in monuments of stones or trees shall their memories be preserved, but in the reverence and pride which will, until the end of time, fill the hearts of our people when their memory is recalled.

David Ben Gurion

Blessed is the match

אֲשֶׁרִי הַנִּפְרֹד שְׁנִשְׂרָף וְהִצִּית לְהַבּוֹת.
אֲשֶׁרִי הַלֵּהָבָה שֶׁבְּעֶרְהָ בִּסְתֵּרִי לְבָבוֹת.
אֲשֶׁרִי הַלֵּבָבוֹת שֶׁיָּדְעוּ לְהַדּוֹל בְּכָבוֹד.
אֲשֶׁרִי הַנִּפְרֹד שְׁנִשְׂרָף וְהִצִּית לְהַבּוֹת:

Blessed is the match that's consumed in kindling a flame.
Blessed is the flame that burns in the secret depths
of the heart.
Blessed are the hearts that know when 'tis honor to cease.
Blessed is the match that's consumed in kindling a flame.

Hannah Senesh

Ashrey ha-gafrur sheh-nisraf v'hitzit l'havot,
Ashrey ha-lehavah sheh-ba-arah b'sitrey l'avot,
Ashrey ha-l'avot sheh-yad-u la-hadol b'havod,
Ashrey ha-gafrur sheh-nisraf v'hitzit l'havot.

The Silver Platter



"No state is handed to a people on a silver platter."

—Chaim Weizmann

The earth grows still,
The lurid sky slowly pales
over smoking borders.
Heartsick, but still living,
a people stands by
To greet the uniqueness of the miracle.
Readied, they wait beneath the moon,
Wrapped in awesome joy, before the light.
—Then, soon,
A girl and boy step forward.
And slowly walk before the
waiting nation;
In work garb and heavy-shod, climb
In stillness
Wearing yet the dress of battle,
the grime
Of aching day and fire-filled night.
Unwashed, weary unto death,
not knowing rest,
But wearing youth like dewdrops
in their hair.
—Silently the two approach
And stand.
Are they of the quiet or of the dead?
Through wondering tears, the
people stare.
"Who are you, the silent two?"
And they reply:
"We are the Silver Platter
Upon which the Jewish Nation was
served to you."
And speaking, fall in shadow
At the nation's feet.
And the rest will be told
in Israel's chronicles.

Nathan Alterman

For those who died in the wars of Israel



When a human king who goes to war against enemies
Bringing forth force to kill and to be killed,
There is doubt whether he loves his soldiers,
Or whether they are important in his eyes...
But our King,
The King of kings, the Holy and Blessed One,
Desires life, loves peace, and pursues peace;
Loves the people Israel, and has chosen us from the nations,
Not because we are great in number—for we are the least in number—
But out of love for us; and because we are few in number,
Each of us is as important in God's eyes as a whole regiment.
Therefore, we pray after the death of each Jew,
Yitgadai v'yitkadash sh'mey raba,
May the power of the Name be magnified,
And may no lessening of power come to the One,
Who is blessed and sanctified,
In the world created according to the Divine will.
And if we pray thus for each one who dies,
How much the more so for our dear brothers and sisters,
The children of Zion,
The slaughtered ones of the Land of Israel,
Whose blood was spilled for the glory of God's name—
For God's people, for God's land, and for God's inheritance.
Therefore, O our brothers and sisters of the house of Israel,
Who participate in this mourning,
Let us turn our hearts to our God,
The King and Redeemer of Israel;
And let us pray—for ourselves and for God:
That we may be worthy to live and see with our very eyes,
Oseh shalom bi-m'romav,
Hu b'rah'amav ya-aseh shalom aleynu v'al kol yisrael,
That the One who, in mercy, makes peace in the heavens,
Will make peace for us and for all Israel.
And let us say: Amen

S. Y. Agnon (adapted)

A soldier weeping at the Western Wall



Asa, my uncle, died at the wall—
In a village called Lublin, he died at the wall,
With twenty-six others
The SS shot them all.
For him, and for them, I weep at the Wall.

Sarah, my cousin, died at the wall—
In a chamber of Auschwitz, she died at the wall.
With a child at her breast.
So hungry—so small.
For her and the child, I weep at the Wall.

Shalom, my brother, died at the wall,
On the Syrian border, he died at the wall
Of the house he had built:
He was rugged and tall.
For my brother Shalom, I weep at the Wall.

O God of my ancestors, I fought for this Wall
For my uncle and those who fell with him—for all;
For my cousin, her baby, so hungry, so small
For my brother Shalom—rugged and tall
Now let my tears win the right—just to fall.

Sister Felicia

The debt



Gather together
The congealed tears
Covered with blood.

Sort them out
And string them
On a red thread;
Heaven forbid
They should pale.

Hang them up
On your looking-glass
So that in your hours
And in your days and years
They shall serve
As a symbol,
As a flaming prayer,
Of anger and grief.

And in your memory
Their plaint will remain:
"Behold!
Remember!
We, the tears,
Have risen
To the heights
On wings
Of living smoke."

In humility,
I bow down
Before these tears.

I will believe
They were transformed,
Have been reborn
As eternal,
Coruscating stars,
Under the besmoked
Heavenly blue.

This is the eternal debt,
Yours and mine:
To heed the call
Of generations erased,
The wailing plaint
Of the tears
That have become
Our shining stars.

Never again
Must we permit
These tears
To recede
From our memory
Till the very end
Of all generations!

A. Joachimowicz

The chain continues ...



The chain has not been broken
The chain continues still
From parents to children
From bonfires to bonfires
The chain continues...

The chain has not been broken
The chain continues still
From nights of rejoicing in the Torah
To nights of rejoicing on Masada
The chain continues...

So our ancestors danced
One arm around a comrade
The other holding a Torah scroll
Carrying the nation's suffering with love
So our ancestors danced...

So will we dance too
One arm around a comrade
The other embracing a generation's suffering...
So will we dance too.

When our ancestors danced
They closed their eyes tight
And thus opened wellsprings of ecstasy
Their feet were light
When their eyes were closed
So our ancestors danced...

They knew, our ancestors did
That they were dancing on an abyss,
And if they opened their eyes
The wellsprings of ecstasy would close
And the chain would crumble to nothing.
They knew, our ancestors knew.

So will we dance too
Our eyes closed;
So will we continue the chain...

Itzhak Lomdan, translated by M. Benaya (adapted)

A protest . . . a prayer



Dear God, so much innocent bloodshed!
We are supposed to be created in Your image,
But O how we have distorted it.

*When we recall the beastly acts of people,
We are ashamed to be human.
When we read of the nobility of their victims,
We are proud to be Jews.*

Teach us, O God, to honor our martyrs,
By being vigilant in defense of our people everywhere,
And by fighting cruelty, persecution, and hate.

*But must cruelty always be?
Must viciousness ever be the signature of humanity?
No! No! We refuse to accept that!
We refuse to give hatred the last word,
Because we have known the power of love.*

We refuse to believe that cruelty will prevail,
Because we have felt the strength of kindness.
We refuse to award the ultimate victory to evil,
Because we believe in You.

*So help us, O God, to draw strength from our faith;
And help us, O God, to live by our faith.*

Where there is hatred, may we bring love.
Where there is pain, may we bring healing.
Where there is darkness, may we bring light.
Where there is despair, may we bring hope.
Where there is discord, may we bring harmony.
Where there is strife, may we bring peace.
Make this a better world and begin with us.

These I do remember: EYLEH EZKERAH

זאת קראתנו וספרנו בשנון.

ושפכנו לב שפול ואנון.

ממרום הסבת תחנון.

י י אל רחום ותנון:

חנון הביטה ממרומים.

תשפכת דם הצדיקים ותמצית דמים.

תראה בפרגודך והעבר בתמים.

אל מלך יושב על כסא רחמים:

This hath befallen us. All this I tell
As I beheld it passing through the years
Of bygone ages. And subdued and crushed,
We pour our hearts out supplicating Thee.

Lord, Lord, give ear; O pitying, merciful,
Look from Thine height upon the blood outpoured
Of all Thy righteous. Make an end of blood
Poured out and wasted; wash the stain away
O sovereign God, who sittest on a gracious Throne.

Interpretive translation by Nina Salaman

A Kaddish of remembrance

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעָזְלָא וּבְזִמְנָן קָרִיב. וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעָלָא
לְעָלָא מְבָל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא
דְּאִמְרֵן בְּעָלְמָא. וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hiru-tey, v'yam-lih mal-hutey
B'ha-yey-hon u-v'yomey-hon u-v'ha-yey d'hol beyt yisrael
Ba-agala u-viz-man kariv, v'imru amen.

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha—
B'rih hu, l'eyla l'eyla mi-kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

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

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

Magnified and sanctified



Praised
Auschwitz
Be
Maidanek
The Lord
Treblinka

And praised
Buchenwald
Be
Mauthausen
The Lord
Belzec

And praised
Sobibor
Be
Chelmno
The Lord
Ponary

André Schwarz-Bart

And praised
Theresienstadt
Be
Warsaw
The Lord
Vilna

And praised
Skarzysko
Be
Bergen-Belsen
The Lord
Janow

And praised
Dora
Be
Neuengamme
The Lord
Pustkow

Yet weeping, we affirm . . .



We mourn them and vow not to forget them.
We are heirs to their horror, their heroism, their hopes.
We see no reason, we sense no purpose, we claim no justice
in this vast martyrdom;
Yet, weeping, we affirm the sanctity of life,
God's elusive wisdom and compassion,
The hidden, waiting goodness within humankind,
The eternal destiny of the House of Israel.

Andre Ungar (adapted)



NEILAH / CONCLUDING SERVICE
YOM KIPPUR

נְעִילָה
לְיוֹם
כַּפּוּר

Before the closing of the gates

☞ As we sit here in meditation and prayer, the last lingering grains of sand filter through the hour glass of this holy day. The dusk draws ever closer; the relentless hand of time hangs poised, about to mark the end of Yom Kippur.

In the entire Jewish year, there is no moment more solemn than this one. All through the day the flood of prayer has ebbed and flowed. Now, as the sun sinks low, as the shadows of night draw near, we feel a new pitch of intensity.

"Open for us the gate—
At the hour of the closing of the gate."

The word "Neilah," the name of the service which is about to begin, means the "locking of a gate." In ancient days, as long as the sun shone, the gates of the Temple were kept open. All who wanted to could enter. But at nightfall, the gates were locked. From then on, no one could enter or leave. Later, the word "Neilah" was applied to the last service of Yom Kippur. For in this day the Jew saw a spiritual gate, an entranceway to a new relationship with God, an opportunity to change, to begin again.

In our lives, many gates open before us and close behind us. Each year has been such a gate; and, as the years have come and gone, gates have opened and shut. No power or prayer can reopen a gate which has swung shut. It is sealed forever.

But a new gate has just opened before us. It beckons to us with wondrous gifts. It offers us minutes, hours, days. How will we use these precious gifts?

In this Neilah hour, let us resolve to enter the gates to truth and justice, the gates to kindness and compassion, to love and forgiveness; let us seek those things which abide forever. Let us use well the opportunities which now beckon . . . before the gate swings shut.

Milton Steinberg (adapted)

Footnote to a High Holy Day prayer



Like the rays of the late afternoon sun,
Slanting through the trees, shining on each separate leaf,
Thou shinest upon us, Lord God,
And like the leaves we reflect Thy light.

I thank Thee with all my heart
For the presence of Thy spirit, which is life.
I pray Thee not to withdraw from me,
I pray Thee not to depart from me, though I am unworthy,
I pray Thee let me pray to Thee.

How can I love Thee, who art afar off?
How can I know Thee, whose face I have not seen?
How can I approach Thee, when I am laden with guilt?

I can love some of Thy creatures,
and so love something of Thee.
I can know some of Thy world,
and so know something of Thee.

I can approach Thee with repentance and prayer and
righteous deeds,
But I can do none of these, Lord God, without Thy help.

Help me to love Thee and know Thee and pray to Thee
That this my existence may become a life,
A life that like a leaf in the afternoon sun
Reflects Thy great and golden light.

Ruth F. Brin

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ
אֲשֶׁר הָעַם שָׁכְכָה לוֹ
עוֹד יִהְלֹךְ סֵלָה:
אֲשֶׁר הָעַם שָׁן אֱלֹהֵיוֹ:

תהלה לדוד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ
בְּכָל־יוֹם אֲבָרְכֶךָ
גָּדוֹל יְיָ וּמִהָלָל מְאֹד
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ
הַדֵּר כְּבוֹד הוֹדְךָ
וְעֹזוֹ נִזְרָאֲתִיךָ יֵאמְרוּ
זָכַר רַב־טוֹבְךָ יִבְיְעוּ
חַנוּן וְרַחוּם יְיָ
טוֹב יְיָ לְכָל
יְהוָה יְיָ כָּל־מַעֲשֶׂיךָ
כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרָתוֹ
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים
סוֹמֵךְ יְיָ לְכָל־הַנְּפָלִים
עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ. וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
פּוֹתֵם אֶת־יָדְךָ
צָדִיק יְיָ בְּכָל־דִּרְכָּיו
קָרוֹב יְיָ לְכָל־קֹרְאָיו
וְאֲבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד:
וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד:
וְלִגְדֶּלְתוֹ אֵין חֶקֶר:
וְגִבּוֹרָתֶיךָ יִגִּידוּ:
וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
וְגִדֶּלְתֶּךָ אֲסַפְּרֶנָּה:
וְצִדְקָתְךָ יִרְנְנוּ:
אֲרָךְ אַפַּיִם וְגִדֶּל־חֶסֶד:
וְרַחֲמֵינוּ עַל־כָּל־מַעֲשָׂיו:
וְחִסְדֶּיךָ יִבְרַכְּכָה:
וְגִבּוֹרָתְךָ יִדְבָּרוּ:
וְכְבוֹד הַדֵּר מַלְכוּתוֹ:
וּמִמְשַׁלְתֶּךָ בְּכָל־דֹּר וָדֹר:
וְזוֹקֵף לְכָל־הַכְּפוּפִים:
וְעֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ. וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
וּמִשְׁבִּיעַ לְכָל־חַיֵּי רְצוֹן:
וְחֹסֵד בְּכָל־מַעֲשָׂיו:
לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת:

רְצוֹן־רָאִיו יַעֲשֶׂה
שׁוֹמֵר יְיָ אֶת־כָּל־אֲהָבָיו
תַּהֲלֵת יְיָ יִדְבַּר־פִּי
וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:
וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד:
וְיִבְרַךְ כָּל־בָּשָׂר שֶׁם קִדְּשׁוּ
לְעוֹלָם וָעֶד:

וְאֶנְחֵנוּ נִבְרַךְ יְיָ
מַעֲתָה וְעַד־עוֹלָם. הִלְלוּיָהּ:

UVA LE-TZION

Biblical verses

וְכָא לְצִיּוֹן גּוֹאֵל וְלִשְׁבִי פֶשַׁע בִּי־עַקֵּב נָאִם יְיָ: וְאַנִּי זֹאת
בְּרִיתִי אִתְּם אָמַר יְיָ רוּחִי אֲשֶׁר עָלֶיךָ וְדַבְּרִי אֲשֶׁר־שָׁמַתִּי
בְּפִיךָ לֹא־יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַעַךָ וּמִפִּי זֶרַעַךָ אָמַר
יְיָ מַעֲתָה וְעַד עוֹלָם: וְאַתָּה קָדוֹשׁ יוֹשֵׁב תַּהֲלֹת יִשְׂרָאֵל:
וְקָרָא זֶה אֱלֹהֵינוּ וְאָמַר קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת מְלֹא
כָּל־הָאָרֶץ כְּבוֹדוֹ: וּמִקְבְּלֵי דִין מִן דִּין וְאֶמְרִין קִדִּישׁ
בְּשֵׁמִי מְרוֹמָא עֲלָאָה. בֵּית שְׁכִינְתָּהּ. קִדִּישׁ עַל אֲרַעָא עוֹבֵד
גְּבוּרָתָהּ קִדִּישׁ לְעָלַם וּלְעָלְמֵי עֲלַמְיָא יְיָ צְבָאוֹת מְלֹא
כָּל־אֲרַעָא זִיו יְקָרָהּ: וְתִשְׁאַנִּי רוּחַ וְאֲשַׁמַּע אַחֲרֵי קוֹל רַעֲשׁ
גָּדוֹל. בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ: וְנִטְלַתְנִי רוּחָא וְשִׁמְעַת
בְּתֵרֵי קָל זִיעַ סָגִיא דִּי־מִשְׁבַּחִין וְאֶמְרִין. בְּרִיךְ יְקָרָא
דִּי־ מֵאַתֵּר בֵּית שְׁכִינְתָּהּ: יְיָ יִמְלֹךְ לְעָלַם וָעֶד: יְיָ
מַלְכוּתָהּ קָאִם לְעָלַם וּלְעָלְמֵי עֲלַמְיָא:

יְיָ אֱלֹהֵי אֲבָרְכָה יִצְחָק וְיִשְׂרָאֵל אֲבֹתֵינוּ שְׁמֵרָה־זֹאת
לְעוֹלָם לִי־צָר מִחֻשְׁבוֹת לִבִּי עֲמֹךְ וְהִכֵּן לִבְכֶּם אֱלֹהִי:
וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא־יִשְׁחִית וְהִרְבָּה לְהַשִּׁיב אָפוֹ

UVA LE-TZION: My spirit shall not depart from you

Redemption shall come to Zion,
And forgiveness will be granted to the penitent.
As for Me, says the Lord,
This is My covenant with you:
My spirit and My words shall never depart from you,
Nor from your descendants, forever.
You, O Lord, are holy,
You dwell amidst the praises of Israel.
Holy, holy, holy is the Lord of hosts;
The whole world is filled with His glory.
O Lord, God of Abraham, Isaac, and Israel,
Impress this truth forever on Your people,
That they may turn their thoughts and hearts to You.
God is merciful, and grants atonement for sin;
He does not destroy.
He repeatedly suppresses His wrath,
And does not stir up all His anger.
The Lord is good and forgiving;
He is exceedingly kind to all who call to Him.
Praised is our God who created us for His glory.
He set us apart from those who go astray,
By giving us the Torah of truth,
Thus planting within us everlasting life.
May He open our hearts to His Torah;
May He inspire us to love and revere Him,
And to serve Him with all our hearts.
Blessed is the one who trusts in the Lord,
For the Lord is an enduring stronghold.

Selected from the Hebrew

וְלֹא־יֵעִיר כָּל־חַמְתּוֹ: בִּי־אַתָּה אֲדֹנָי טוֹב וְסֶלַח וְרַב־חֶסֶד
לְכָל־קִרְאִיךָ: צְדָקָתְךָ צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת: תַּתֵּן
אֱמֶת לַיַּעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתִּינוּ מִימֵי
קֶדֶם: בְּרוּךְ אֲדֹנָי יוֹם יוֹם יַעֲמִס־לָנוּ הָאֵל יִשׁוּעָתָנוּ סֵלָה:
יְיָ צַבָאוֹת עֲמָנוּ מִשְׁנֵב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה: יְיָ צַבָאוֹת
אֲשֶׁר־י אָדָם בְּטַח בְּךָ: יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־
קִרְאָנוּ:

בְּרוּךְ הוּא אֱלֹהֵינוּ שֶׁבְרָאֵנוּ לְכַבֹּדוֹ וְהִבְדִּילָנוּ מִן
הַתּוֹעִים וְנִתְחַלְּלוּ תוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכָנוּ.
הוּא יִפְתַּח לָבָנוּ בְּתוֹרָתוֹ וַיֵּשֶׁם בְּלִבָּנוּ אֱהָבָתוֹ וַיִּרְאֵתוֹ
וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ בְּלִבָּב שְׁלֵם לְמַעַן לֹא יִגַּע לְרִיק
וְלֹא נִלְד לְבַהֲלָה: יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אַבוֹתֵינוּ שֶׁנִּשְׁמֹר חֻקֶּיךָ בְּעוֹלָם הַזֶּה וְנִזְכֶּה וְנִתְחַיֶּה וְנִרְאֶה
וְנִירָשׁ טוֹבָה וּבִרְכָּה לְשָׁנֵי יְמוֹת הַמָּשִׁיחַ וְלַחַיֵּי הָעוֹלָם
הַבָּא: לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יָדָם יְיָ אֱלֹהֵי לְעוֹלָם
אוֹרְךָ: בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּיָי וְהָיָה יְיָ מְבֹטָחוֹ:
בְּטָחוֹ בְּיָי עַד־עַד כִּי בָיָה יְיָ צוּר עוֹלָמִים: וַיִּבְטָחוּ בְּךָ
יִדְעֵי שִׁמְךָ כִּי לֹא־עֲזַבְתָּ דֹרְשֶׁיךָ יְיָ: יְיָ תַּפַּץ לְמַעַן צְדָקוֹ
יִגְדִּיל תוֹרָה וַיִּאֲדִיר:

HATZI KADDISH

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

Congregation and Reader:

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

The Amidah begins on page 776.

In congregations where a silent Amidah is said, continue on page 768.



Even when the gates of heaven are shut to prayer,
they are open to tears.

The Talmud

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי-בְרָא
כְּרַעוּתָהּ. וְנִמְלִיד מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיִּי
דְּכָל-בֵּית יִשְׂרָאֵל בְּעָנְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵי:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיד הוּא. לְעָלְמָא
וְלְעָלְמָא מְכַל-בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמְרֵין בְּעָלְמָא. וְאָמְרוּ אָמֵן:

The Amidah begins on page 776.

In congregations where a silent Amidah is said, continue on page 768.

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hirutey, v'yam-lih mal-hutey
B'ha-yey-hon uv-yomey-hon uv-ha-yey d'hol beyt yisrael
Ba-agala u-vizman kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha,
B'rih hu, l'eyla ul-eyla mi-kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

THE SILENT AMIDAH

"When I call upon the Lord, ascribe greatness to our God."
"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all.

You are abundantly kind, Creator of all. Remembering the piety of our ancestors, You lovingly bring redemption to their children's children.

Remember us to life, O King who delights in life. Seal us in the book of life, for Your sake, O God of life.

You are the King who helps, delivers, and protects. Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

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

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

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

Who is like You, Father of mercy? Mercifully You remember Your creatures for life.

You are faithful in granting eternal life to the departed. Praised are You, O Lord, who confers immortality upon the departed.

MAY GOD, IN HIS HOLINESS, ESTABLISH HIS KINGDOM

Holy are You and hallowed is Your name, and holy ones praise You daily.

Lord our God, imbue all Your creatures with reverence for You, and fill all that You have created with awe of You.

THE SILENT AMIDAH

For the congregational Amidah, see page 776.

כִּי שֵׁם יְיָ אֶקְרָא הָבוּ גָדֹל לְאַלְהֵינוּ:

אֲדֹנֵי שָׁמַיִם תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹתֵינוּ
אֱלֹהֵי יִצְחָק וְאַלְהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיּוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקִנְיָה הַכֹּל. נוֹזֵכֵר חַסְדֵי
אֲבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זְכְּרֵנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים. וְחַתְּמֵנוּ בְּסֵפֶר הַחַיִּים.
לְמַעַנְךָ אֱלֹהִים חַיִּים:

מְלֶךְ עֶזֶר וּמוֹשִׁיעַ וּמִגֹּן. בְּרוּךְ אַתָּה יְיָ מִגֹּן אֲבֹתֵינוּ:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי מַחֲיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:
מִכָּלֵכַל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עֶפֶר. מִי בְּמוֹד בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ מְלֶךְ מֵמִית
וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה:

מִי בְּמוֹד אֲבֵר הַרְחֵמִים. זְכֹר יִצְרָאֵל לְחַיִּים בְּרַחֲמִים:
וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ מַחֲיָה הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל־יּוֹם יִהְיֶה לְךָ
סֵלָה:

וּבְכֵן תֵּן פִּתְחֶךָ יְיָ אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ וְאִמְתָּךְ עַל
כָּל־מַה־שֶּׁבָּרָאתָ. וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ
כָּל־הַבְּרוּאִים. וְיַעֲשׂוּ כָּל־מִצְוָתְךָ אֶחָת לַעֲשׂוֹת רְצוֹנְךָ

May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

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

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

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

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

YOU SANCTIFY ISRAEL AND THIS DAY OF ATONEMENT

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

On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day for sanctity and rest, and] this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

בְּלִבָּב שָׁלֵם. כְּמוֹ שֶׁיִּדְעֻנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עוֹ
בִּידֶךָ וְגִבּוֹרָה בְּיָמֶיךָ וְשִׁמְךָ נִזְרָא עַל כָּל־מַחֲשַׁבְרֹתָ:

וּבָבֵן תֵּן כְּבוֹד יְיָ לְעַמְּךָ תְּהִלָּה לִירֵאָיִךָ וְתִקְוָה
לְדוֹרֶשֶׁיךָ וּפְתִיחוֹן פֶּה לַמַּיְחֲלִים לָךְ. שְׂמִיחָה לְאַרְצֶךָ
וְשִׂשׂוֹן לְעִירֶךָ בְּמַהֲרָה בְּיָמֵינוּ:

וּבָבֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ וְיִשְׂרָיִם יַעֲלִזוּ וְחַסִּידִים
בְּרִנָּה יִגִּילוּ. וְעוֹלָתְךָ תִּקְפֹּץ־פִּיהָ וְכָל־הַרְשָׁעָה כָּלָה כְּעָשָׁן
תִּכָּלֶה. כִּי תַעֲבִיר מִמַּשְׁלַת יָדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יְיָ לְבָדֶךָ עַל כָּל־מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן
כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ בְּכָתוּב בְּדִבְרֵי קֹדֶשְׁךָ.
יִמְלֹךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

קְדוֹשׁ אַתָּה וְנִזְרָא שִׁמְךָ וְאֵין אֱלֹהָה מִבְּלַעֲדֶיךָ בְּכָתוּב.
וַיִּגְבֶּה יְיָ צָבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדַּשׁ בְּצִדְקָה.
בָּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקְּדוֹשׁ:

אַתָּה בְּחִרְתָּנוּ מִכָּל־הָעַמִּים. אֶהְבֶּתָ אוֹתָנוּ וְרָצִיתָ בָּנוּ.
וְרִמַּמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת. וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ
מִמְּלִכְנוּ לַעֲבוֹדָתְךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִבֵּאתָ:

On Shabbat add the words in brackets.

וְתִתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יּוֹם וְהַשַּׁבָּת הַזֶּה לְקֹדֶשׁה
וְלִמְנוּחָה [וְאֶת־יּוֹם] הַכִּפּוּרִים הַזֶּה לְמַחֲלָה וְלִסְלִיחָה
וְלִכְפָּרָה וְלִמְחֹל־בּוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ [וּבְאַהֲבָה] מִקְרָא קֹדֶשׁ.
וְכָר לִיציאת מצרים:

Our God and God of our ancestors, on this Day of Atonement, recall our ancestors with lovingkindness and mercy and be gracious to us. As we pray for the Messianic Era and for the welfare of Jerusalem, Your holy city, remember the household of Israel for life and for peace, for deliverance and for happiness. Bless us, O Lord, with all that is good.

On this day, recall Your assurance of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope, for You are a gracious and merciful God and King.

On Shabbat add the words in brackets.

Our God and God of our ancestors, forgive our sins [on this Sabbath day and] on this Day of Atonement.

Blot out and remove our sins and transgressions as Isaiah promised in Your name: "I blot out your transgressions, for My own sake; and your sins I shall not recall."

You promised further: "I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you."

And in the Torah it is written: "For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord."

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 forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as King who grants us pardon and forgiveness.

Praised are You, O Lord, who forgives and pardons our sins and the sins of the house of Israel. Year after year, You absolve us of our guilt, King over all the earth, who hallows [the Sabbath,] Israel, and this Day of Atonement.

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה וירצה וישמע. ויפקד ויזכר וזכרוננו ופקדוננו. וזכרון אבותינו. וזכרון משיח בן דוד עבדך. וזכרון ירושלים עיר קדשך. וזכרון כל עמך בית ישראל לפניך. לפליטה לטובה לחן ולחסד ולרחמים לחיים ולשלום ביום הכפרים הזה: זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו בו לחיים. ובדבר ישועה ורחמים חוס וחסנו ורחם עלינו והושיענו. כי אליך עינינו. כי אל מלך חנון ורחום אתה:

On Shabbat add the words in brackets.

אלהינו ואלהי אבותינו מחל לעונותינו ביום והשבת הזה וביום הכפרים הזה מחה והעבר פשעינו וחטאתינו מנגד עיניך. באמור אנכי ונאמר אנכי הוא מחה פשעיך למעני וחטאתיך לא אזכר: ונאמר מחיתי כעב פשעיך וכענן חטאתיך שובה אלי כי נאלתיך: ונאמר כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני יי תטהרו: אלהינו ואלהי אבותינו נרצה במנוחתנו קדשנו במצותיך ומן חלקנו בתורתך שבענו מטובך ושמחנו בישועתך. ונהנינו יי אלהינו באהבה וברצון שבת קדש ונחתו בה ישראל מקדשי שמך וטהר לבנו לעבדך באמת. כי אתה סלחן לישראל ומחלן לשבטי ישראל בבל דור ודור ומבלעדך אין לנו מלך מוחל וסולח אלא אתה. ברוך אתה יי מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל. ומעביר אשמותינו בכל שנה ושנה. מלך על כל הארץ מקדש והשבת וישראל ויום הכפרים:

ACCEPT OUR PRAYER AND BLESS ZION

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

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores His presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

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

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

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

Seal all the children of Your covenant for a good life.

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

SIM SHALOM: Prayer for peace

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

Bless us all, O our Father, with the divine light of Your presence.

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

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:
ותחנונה עינינו בשוכך לציון ברחמים. ברוך אתה יי
המחזיר שכינתו 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 בידך ועל
נשמותינו הפקודות לך ועל נסיד שבכל-יום עמנו ועל
נפלאותיך וטובותיך שבכל-עת ערב ובקר וצהרים.
הטוב כי לא-כלו רחמיה. והמרחם כי לא-תמו חסדיך.
מעולם קנינו לך:

ועל-כלם יתברך ויתרומם שמך מלבנו תמיד לעולם
ועד:

ותתום לחיים טובים כל-בני בריתך:
וכל החיים יודוך סלה ויהללו את שמך באמת האל
ישועתנו ועזרתנו סלה. ברוך אתה יי הטוב שמך ולך
נאה להודות:

שים שלום טובה וברכה בעולם חן וחסד ורחמים
עלינו ועל כל-ישראל עמך. ברקנו אבינו כלנו כאחד
באור פניך. כי באור פניך נתת לנו יי אלהינו תורת חיים
ואהבת חסד ואדקה וברכה ורחמים וחיים ושלום. וטוב

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

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be sealed for a good and peaceful life. Praised are You, O Lord, Source of peace.

THE CONFESSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously;
we have robbed; we have spoken slander;
we have acted perversely; we have done wrong;
we have acted presumptuously; we have done violence;
we have practiced deceit; we have counseled evil;
we have spoken falsehood; we have scoffed;
we have revolted; we have blasphemed;
we have rebelled; we have committed iniquity;
we have transgressed; we have oppressed;
we have been stiff-necked; we have acted wickedly;
we have dealt corruptly; we have committed abomination;
we have gone astray; we have led others astray.

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

What can we say to You, exalted God? What can we tell You, Lord of the universe? For You know everything, the hidden and the open.

בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה
בְּשִׁלּוּמֶיךָ:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִיָּסָה טוֹבָה. נִזְכָּר וְנִחָתָם
לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים
וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאַל
תִּתְעַלֵּם מִתַּחֲנוּנֵנוּ. שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עֶרֶף לִמֶּר
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ
אֲבָל אֲנַחְנוּ חָטָאנוּ:

אֲשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דָּבַרְנוּ דָּפִי.
הָעֵוִינוּ. וְהִרְשָׁעְנוּ. וְרָגוּ. חָמְסְנוּ. טָפְלָנוּ שָׁקֶר.
יַעֲצֹנוּ רָע. כִּזְבְּנוּ. לָצָנוּ. מָרְדְּנוּ. גָּאֲצָנוּ.
סָרְדְנוּ. עֵוִינוּ. פָּשַׁעְנוּ. צָרְדְנוּ. קָשִׁינוּ עֶרֶף.
רָשָׁעְנוּ. שָׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲזִינוּ. תַּעֲתָעְנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ:
וְאַתָּה צַדִּיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אָמַת עֲשִׂיתָ וְאֲנַחְנוּ
הִרְשָׁעְנוּ:

מִהֲנֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם וּמִהֲנִסְפֹּר לְפָנֶיךָ שׁוֹכֵן
שְׁחָקִים. הֲלֹא כָל־הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ:

YOU REACH OUT

You reach out Your hand to transgressors and Your right hand is extended to accept the penitent. You have taught us, O Lord our God, to confess all our sins to You and to refrain from doing evil, so that You might accept us into Your presence through sincere repentance.

You know how frail we are, and so You have provided us with Your abundant pardon. What are we? What is the value of our lives? What substance is there to our kindness, our righteousness, our helpfulness, our strength, our courage? What can we say before You, Lord our God and God of our ancestors? Before You, the mighty are as nothing, the famous as if they had never been; the wise are without wisdom, the clever without reason. For most of their deeds are worthless, and their days are like a breath. Measured against Your perfection, our preëminence over the beast is negligible, for we all are so trivial.

HUMANITY: Singled out and set apart

You distinguished humanity at Creation; and You bestowed upon humanity the privilege of standing in Your presence. Who can say to You: "What are You doing?" And even if we should be righteous, what can we give You? In love have You given us, O Lord our God, this Day of Atonement so that there be an end to our sins through pardon and forgiveness, that we refrain from doing evil, and return to You to observe Your laws wholeheartedly.

In Your abundant mercy, have compassion upon us. For You do not desire the destruction of the world, as Your prophet Isaiah declared: "Seek the Lord while He may be found; call upon Him while He is near. Let the wicked abandon his ways, and the evil his designs. Let him return to the Lord and He will have mercy upon him; let him return to our God, for He is ever ready to forgive."

אתה נותן יד לפושעים וימינה פשוטה לקבל שבים.
ותלמדנו יי אלהינו להתודות לפניך על כל-עונותינו
למען נחדל מעשך ידנו ותקבלנו בתשובה שלמה לפניך:

אתה יודע שאחריתנו רמה ותולעה לפיכך הרבית
סליחתנו: מה-אנו. מה-חיינו. מה-חסדנו. מה-צדקנו. מה-
ישענו. מה-דכנו. מה-גבורתנו. מה-נאמר לפניך יי אלהינו
ואלהי אבותינו. הלא כל-הגבורים כאין לפניך ואנשי
השם כלא היו. וחכמים ככלי מדע וגבונים ככלי השכל.
כי רב מעשיהם תהו וימי חניהם הכל לפניך. ומותר
האדם מן הבהמה און כי הכל הכל:

אתה הבדלת אנוש מראש ותביתהו לעמוד לפניך:
כי מי יאמר לך מה-תפעל ואם-יצדק מה-יתן-לך:
ותמול לנו יי אלהינו באהבה את יום הכפרים הזה קץ
ומחילה וסליחה על כל-עונותינו למען נחדל מעשך
ידנו ונשוב אליך לעשות חקי רצונך בלבב שלם:

ואתה ברחמיך הרבים רחם עלינו. כי לא תחפוץ
בהשחתת עולם. שנאמר. דרשו יי בהמצאו קראהו
בהיותו קרוב: ונאמר. יעזב רשע דרכו ואיש און
מחשבתיו וישב אל-יי וירחמהו ואל-אלהינו ביי-ירבה
לסלוח: ואתה אלוה סליחות חנון ורחום ארך אפים
ורב-חסד ואמת ומרבה להיטיב. ורוצה אתה בתשובת
רשעים ואין אתה חפץ במיתתם שנאמר. אמר אליהם

O God who forgives, You are gracious and full of compassion, slow to anger, abounding in mercy and goodness. You desire the repentance of the wicked, not their death, as the prophet Ezekiel declared:

"As I live, says the Lord God, I have no pleasure in the death of the wicked but that he abandon his ways and live. Turn, turn from your evil ways, for why should you die, O house of Israel?"

For You forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as King who grants us pardon and forgiveness.

May it be Your will, Lord my God and God of my ancestors, that I sin no more; and as for the sins which I have committed against You, mercifully cleanse me of them, but not through severe suffering.

GUARD MY TONGUE FROM EVIL

O Lord, guard my tongue from evil and my lips from speaking falsehood. Help me to ignore those who slander me, and to be humble and forgiving to all. Open my heart to Your Torah, that I may know Your teachings and eagerly do Your will. Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, and Your law. Save Your loved ones, O Lord; answer us with Your redeeming power. "May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer." O Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere. Amen.

Adapted from the Hebrew

חִי־אֲנִי נָא אֲדֹנָי יְהוֹה אִם־אֶחְפֹּץ בְּמוֹת הַרְשָׁע כִּי אִם־
בְּשׁוּב רָשָׁע מִדְרָכּוֹ וְחָיָה. שׁוּבוּ שׁוּבוּ מִדְרָכֵיכֶם הַרְעִים
וְלָמָּה תָּמוּתוּ בֵּית יִשְׂרָאֵל: וְנֹאמַר. הֶחָפֵץ אֶחְפֹּץ מוֹת
רָשָׁע נָא אֲדֹנָי יְהוֹה הֲלוֹא בְּשׁוּבוֹ מִדְרָכָיו וְחָיָה: וְנֹאמַר.
כִּי לֹא אֶחְפֹּץ בְּמוֹת הַמֵּת נָא אֲדֹנָי יְהוֹה וְהִשִּׁיבוּ וְחָיו:
כִּי אַתָּה סָלַח לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל־
דּוֹר וָדוֹר וּמִבְלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא
אַתָּה:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שְׁלֹא אֶחְטָא
עוֹד. וּמִה־שִּׁחַטְטָאתִי לְפָנֶיךָ מָרַק בְּרַחֲמֶיךָ הַרְבִּים. אֲבָל
לֹא עַל יְדֵי יְסוּרִים וְחִלּוּם רָעִים:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מַרְעַ וּשְׁפָתֵי מִדְּבַר מְרָמָה. וְלִמְקַלְלֵי
נַפְשִׁי תִּדּוּם וְנַפְשִׁי כַּעֲפָר לְכָל תְּהִיָּה: פָּתַח לִבִּי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה. מִהֲרָה
הִפֵּר עֲצָתָם וּמִקַּלְקֵל מִחֲשַׁבְתָּם: עֲשֵׂה לִמְעַן שְׁמֶךָ עֲשֵׂה
לִמְעַן יִמְיָנֶךָ עֲשֵׂה לִמְעַן קִדְשֶׁתְּךָ עֲשֵׂה לִמְעַן תוֹרָתְךָ:
לִמְעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינֶךָ וַעֲנֵנִי: יְהִיו לְרָצוֹן
אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ. יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ
אָמֵן:

Keep open Your gate!



Day softly tiptoes
Out through the western horizon.
Soon night
Will encompass my heart—
To bring the shadows
Of fear and uncertainty.
Words become blurred,
They cease to
Touch my reason—
Sound alone now
Moves me—
Carries me aloft
Before the Golden Gate.
Faster—faster
I hear the
Chorus of the Hosts on High.
Not words
But God's soft unspoken plea is heard—
"Keep open your gate!
Keep open your gate!
Close not
Our last remaining hope."
The stars wink down
Above me—
The gate is closed
As I turn to walk
The lonely path
Of another year.
I've ceased to pray—
The Shofar calls
An end—a *Neilah*—
Yet as I leave
His sanctuary—
His silent Shofar calls—
His plea—
"Keep open your gates—
For mine are never closed."

Samuel Adelman

The gates of our hearts



There are times in life, and this is one of them, when dissatisfaction with ourselves, with our ideals, our pursuits, our pleasures, is our one dominant feeling. We measure ourselves against the standard of goodness laid down by conscience, and are appalled to find how miserably short we fall of it.

And while thus we realize how low we have fallen, we think of God, and yearn to go back to Him, to find relief from our self-reproaches in His forgiveness, and to make the reconciliation the starting point of a new life.

On these High Holy Days, almost in spite of ourselves, we come face to face with the Highest. We are the same men and women that we were before this solemn period set in, and yet the crust of our selfishness, our materialism is pierced by some mysterious force, and, behold, we are at God's feet, denying Him no longer, denying only ourselves.

At this moment, we do not debate whether there is a God, whether religion is truth, whether duty is a real voice, and not a mocking echo. We know it, we feel it.

It is as though the sign we are always tacitly asking for amid the storm and stress of life were revealed to us, and compelled our belief, our implicit trust. God lives, and to be true to our highest instincts is His law, our law—this is the good news that is now whispered to us, and the gates of our hearts fly open of their own accord to receive it.

Our ready acceptance of the revelation is the surest proof of its truth. The bondage of the world has only to be relaxed for a while, as it is at this season, the noise of the maddening crowd has only to be shut out for a space, and the inner voices will make themselves heard, the eternal truths will assert themselves and conquer.

Morris Joseph

The Amidah

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all.

You are abundantly kind, Creator of all. Remembering the piety of our ancestors, You lovingly bring redemption to their children's children.

With the inspired words of the wise and the discerning, I open my mouth in prayer and supplication, to implore mercy from the King who abounds in compassion, who forgives and pardons transgressions.

Remember us to life, O King who delights in life. Seal us in the book of life, for Your sake, O God of life.

You are the King who helps, delivers, and protects. Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

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

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

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

Who is like You, Father of mercy? Mercifully You remember Your creatures for life.

You are faithful in granting eternal life to the departed. Praised are You, O Lord, who confers immortality upon the departed.

Hear us, forgive us today.

As the day fades away,

To You awesome, holy God we pray.

ברוך אתה יי אלהינו ואלהי אבותינו. אלהי אברהם
אלהי יצחק ואלהי יעקב. האל הגדול הגבור והנורא
אל עליון. גומל חסדים טובים וקנה הכל. וזוכר חסדי
אבות ומביא גואל לבני בניהם למען שמו באהבה:

מסוד חכמים ונבונים. ומלמד דעת מבינים. אפתח
פי בתפלה ובתחנונים. לחלות ולחנן פני מלך מלא
רחמים מוחל וסולח לעושים:

זכרנו לחיים מלך חפץ בחיים. וחתמנו בספר החיים.
למענה אלהים חיים:

מלך עוזר ומושיע ומגן. ברוך אתה יי מגן אברהם:

אתה גבור לעולם אדני מחיה מתים אתה רב להושיע:
מכלכל חיים בחסד מחיה מתים ברחמים רבים. סומך
נופלים ורופא חולים ומתיר אסורים ומקים אמונתו לישגי
עפר. מי כמוך בעל גבורות ומי דומה לך מלך ממת
ומחיה ומצמיח ישועה:

מי כמוך אב הרחמים. זוכר יצוריו לחיים ברחמים:
ונאמן אתה להחיות מתים. ברוך אתה יי מחיה המתים:

שמענא סלחנא היום. עבור פי פנה יום.

ונהללך נורא ואיום. קדוש:

Zohreynu l'ha-yim meleḥ hafeytz ba-ha-yim,
V'hot-meynu b'seyfer ha-ha-yim, l'ma-anḥa Elohim ha-yim.

KEDUSHAH: A vision of God's holiness

We adore and sanctify You in the words uttered by the holy Seraphim in the mystic vision of Your prophet:

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

His glory pervades the universe. When one chorus of ministering angels asks: "Where is His glory?" another adoringly responds:

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

May God deal mercifully and compassionately with His people, who speak of His oneness twice each day, morning and evening, lovingly proclaiming—

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

He is our God; He is our Father; He is our King; He is our Redeemer. In His mercy He will again proclaim to us, before all the world, "I am the Lord your God."

O Lord, our Almighty God, how glorious is Your name in all the earth. "The Lord shall be King over all the earth; that day the Lord shall be One and His name One." And thus the Psalmist sang:

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

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

נְעֲרִיצָךְ וְנִקְדִּישְׁךָ כְּסֹד שֵׁיחַ שְׂרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים
שִׁמְךָ בְּקֹדֶשׁ. בְּכָתוּב עַל־יַד נְבִיאָךְ. וְקָרָא זֶה אֱלִיָּזָה וְאָמַר.
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי צָבָאוֹת. מָלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מָלֵא עוֹלָם. מְשַׁרְתָּיו שׂוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֹאמְרוּ.

בְּרוּךְ כְּבוֹדֵי מְמָקוֹמוֹ:

מְמָקוֹמוֹ הוּא יָפֵן בְּרַחֲמִים וַיַּחֲוֶן עִם הַמִּיחָדִּים שְׁמוֹ
עָרַב וּבָקַר בְּכָל־יָוִם תָּמִיד פְּעָמִים בְּאַהֲבָה שָׁמַע אֲמָרִים.
שָׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מֶלְכֵנוּ הוּא מוֹשִׁיעֵנוּ. וְהוּא
יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל־חַי. לְהִיּוֹת לָכֶם לֵאלֹהִים.
אֲנִי יי אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יי אֲדוֹנֵינוּ מֶה־אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ:
וְהִנֵּה יי לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד
וְשִׁמוֹ אֶחָד: וּבִדְבָרֶי קֹדֶשְׁךָ כָּתוּב לֵאמֹר.

יְמִלֶךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:
לְדֹר וָדֹר נְגִיד נְדָלָה. וּלְנִצָּח נִצָּחִים קֹדֶשְׁתֶּךָ נִקְדִּישׁ.
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא־יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אֲמָה:

Kadosh, kadosh, kadosh, Adonai tz'vaot,
M'lo hol ha-aretz k'vodo.

Baruh k'vod Adonai mi-m'komo.

Shema Yisrael, Adonai Eloheynu, Adonai ehad.

Ani Adonai Elohey-hem.

Yimloh Adonai l'olam,
Eloha-yih tzion l'dor va-dor, Hallelujah.

MAY GOD, IN HIS HOLINESS, ESTABLISH HIS KINGDOM

Have compassion upon Your creatures and may Your creatures bring joy to You. When You vindicate Your people, those who trust in You shall proclaim: O Lord, be sanctified over all Your creation!

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

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

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

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

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

חמול על מעשיך ותשמה במעשיך. ויאמרו לך חוסיך
בצדקה עמוסיך תקדש אדון על כל-מעשיך:

ובכן תן פחדך יי אלהינו על כל-מעשיך ואימתך על
כל-מה-שבראת. וייראוך כל-המעשים וישתחוו לפניך
כל-הברואים. ויעשו כלם אגדה אחת לעשות רצונך
בלבב שלם. כמו שידענו יי אלהינו שהשלטון לפניך עז
בידך וגבורה בימינך ושמך נורא על כל-מה-שבראת:
ובכן תן כבוד יי לעמך תהלה ליראיך ותקנה
לדורשיך ופתחון פה למיחלים לך. שמחה לארצך
וששון לעירך במהרה בימינו:

ובכן צדיקים יראו וישמחו וישרים יעלזו וחסידים
ברנה יגילו. ועולתה תקפיץ-פיה וכל-הרשעה כלה בעשן
תכלה. כי תעביר ממשלת זרן מן הארץ:

ותמלוד אתה יי לבדך על כל-מעשיך בהר ציון משכן
כבודך ובירושלים עיר קדשך בכתוב בדברי קדשך.
ימלך יי לעולם. אלהיך ציון לדר ודר. הללויה:

קדוש אתה ונורא שמך ואין אלוה מבלעדיך בכתוב.
ויגבה יי צבאות במשפט והאל הקדוש נקדש בצדקה.
ברוך אתה יי המלך הקדוש:

YOU SANCTIFY ISRAEL AND THIS DAY OF ATONEMENT

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

On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day for sanctity and rest, and] this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

Our God and God of our ancestors, on this Day of Atonement, recall our ancestors with lovingkindness and mercy and be gracious to us. As we pray for the Messianic Era and for the welfare of Jerusalem, Your holy city, remember the household of Israel for life and for peace, for deliverance and for happiness. Bless us, O Lord, with all that is good.

On this day, recall Your assurance of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope, for You are a gracious and merciful God and King.

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

On Shabbat add the words in brackets.

ותתן לנו יי אלהינו באהבה את־יום והשבת הזה לקדשה
ולמנוחה [ואת־יום] הכפרים הזה למחילה ולסליחה
ולכפרה ולמחל־בו את־כל־עונותינו [באהבה] מקרא קדש.
זכר ליציאת מצרים:

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה וירצה
וישמע. ויפקד ויזכר זכרוננו ופקדוננו. וזכרון אבותינו.
וזכרון משיח בן־דוד עבדך. וזכרון ירושלים עיר קדשך.
וזכרון כל־עמך בית ישראל לפניך. לפליטה לטובה לחן
ולחסד ולרחמים לחיים ולשלום ביום הכפרים הזה:
זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו
בו לחיים. ובדבר ישועה ורחמים חוס וחס ורחם עלינו
והושיענו. כי אליך עינינו. כי אל מלך חנון ורחום אתה:

Our Father, hear our prayer



*Before the gates on high swing closed,
Our Father, hear our prayer.*

As our lives we seek to mend,
Entreaties to Your throne we send.
Before the shades of night descend,
Our Father, hear our prayer.

*Before the gates on high swing closed,
Our Father, hear our prayer.*

Your children turn to You,
Stripped of claims to all virtue.
Seeking Your will to pursue,
Our Father, hear our prayer.

*Before the gates on high swing closed,
Our Father, hear our prayer.*

Abide with us through all our days,
And set our hearts with zeal ablaze,
That we may learn to walk Your ways.
Our Father, hear our prayer.

*Before the gates on high swing closed,
Our Father, hear our prayer.*

Our sanctuaries open wide,
And in our homes and hearts reside—
Your spirit, as our hope and guide.
Our Father, hear our prayer.

*Before the gates on high swing closed,
Our Father, grant our prayer.*

Accept our penitential plea;
Forgive us our iniquity;
O help us to live faithfully.
Our Father, grant our prayer.

Morris Silverman (adapted)

KEEP OPEN YOUR GATE OF MERCY

פֶּתַח לָנוּ שְׁעָר.

בְּעֵת נִעְלַת שְׁעָר.

כִּי פָנָה יוֹם:

הַיּוֹם יִפְנֶה.

הַשֶּׁמֶשׁ יָבֹא וַיִּפְנֶה.

נִבְּאָה שְׁעָרֶיךָ:

אָנָּה אֵל נָא. שָׂא נָא. סְלַח־נָא. מַחֲל־נָא.

חַמְל־נָא. רַחֲם־נָא. כַּפֹּר־נָא. כְּבוֹשׁ חַטָּא וְעוֹן:

O keep open for us Your gate of mercy,
At the time of the closing of the gate,
Now that the day is waning.

The day is passing;
The sun is setting;
O let us enter Your gate at last.

O God, we beseech You,
Forgive, pardon, take pity;
Grant us atonement;
Subdue our sin and iniquity.

P'tah lanu sha-ar, b'eyt n'ilat sha-ar, ki fanah yom.

Ha-yom yifneh, ha-shemesh yavo v'yifneh, navo-ah sh'areha.

*Ana Eil na, sa na, s'lah na, m'hal na,
hamal na, rahem na, ka-per na, k'vosh heyv v'avon.*

THE THRONE OF MERCY

O God our King, enthroned in mercy,
You rule with lovingkindness.

You pardon Your people's transgressions,
Forgiving them again and again.

You are generous in forgiveness to sinners;
You deal mercifully with all creatures,
Not according to the evil of their deeds.

Lord, You taught us through the humble man Moses,
To recite Your thirteen attributes of mercy.

Remember, as You judge us,
The covenant of mercy which You then revealed.

Thus is it written in Your Torah:
"The Lord descended in a cloud,
And Moses was with Him there,
And he proclaimed the name of the Lord."

(THE COVENANT OF MERCY: The Thirteen Attributes)

"Then the Lord passed before him and proclaimed:

"The Lord is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up love for a thousand generations, forgiving iniquity, transgression, and sin, and pardoning the penitent."

"Pardon our iniquity and our sin; take us to be Your own."

Forgive us, our Father, for we have sinned;
Pardon us, our King, for we have transgressed.

For You, O Lord, generously forgive;
Great is Your love for all who call upon You.

אל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים.
מִתְנַהֵג בְּחַסְדֵּי דָוָה מוֹחֵל עֲוֹנוֹת עַמּוֹ.
מַעְבִּיר רִאשׁוֹן רִאשׁוֹן.
מְרַבֵּה מְחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים.
עוֹשֶׂה צְדָקוֹת עִם כָּל־בָּשָׂר וָרוּחַ.
לֹא כְרָעָתָם תִּגְמוּל.
אֵל הוֹרִיתָ לָנוּ לֹמֵר שְׁלֹשׁ עֲשָׂרָה.
זְכַרְלָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֲשָׂרָה.
כְּמוֹ שֶׁהוֹדַעְתָּ לָעָוֹ מִקֶּדֶם כְּמוֹ שֶׁכָּתוּב.
וַיֵּרֶד יי בְּעָנָן וַיִּתְּיָצֵב עִמּוֹ שֵׁם וַיִּקְרָא בְּשֵׁם יי:

וַיַּעֲבֵר יי עַל־פָּנָיו וַיִּקְרָא.

יי אֵל רַחוּם וְחַנוּן. אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:
נֹצֵר חֶסֶד לְאַלְפִים. נֶשֶׂא עוֹן וּפֹשַׁע וְחַטָּאָה וְנִקְיָה:

וְסִלַּחַת לְעוֹנֵינוּ וְלַחַטָּאתֵינוּ וְנַחֲלָתֵנוּ:

סִלַּח־לָנוּ אֲבִינוּ כִּי חָטֵאנוּ. מַח־לָנוּ מֶלֶכְנוּ כִּי פָשַׁעְנוּ:
כִּי אַתָּה אֲדֹנָי טוֹב וְסִלַּח וְרַב־חֶסֶד לְכָל־קְרָאִיךָ:

Adonai Adonai Eyl rahum v'hanun,
ereh apa-yim v'rav hesed ve-emet.
No-tzeyr hesed la-alafim,
nosey avon va-fe-sha v'hata-a v'nakey.

WE AWAIT YOUR "I FORGIVE"

May the prayers of all Your faithful
Rise to Your glorious throne,
Answer those who proclaim You One,
Who trust in You alone.

Today as in all ages past,
We pray to You who save—
In Your mercy, grant, we pray,
The atonement which we crave.

Shelter us beneath Your wings,
Judge us leniently;
Make us strong, O Source of strength,
Hearken to our plea.

O God of might and mystery,
We await Your "I forgive."
In our need, we cry to You—
Give us strength to live!

RECALLING YOUR COVENANT OF MERCY: The Thirteen Attributes

"The Lord is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up love for a thousand generations, forgiving iniquity, transgression, and sin, and pardoning the penitent."
"Pardon our iniquity and our sin; take us to be Your own."

UNLOCK THE STOREHOUSE OF YOUR BOUNTY

Have mercy upon the community of Israel;
Forgive and pardon their sin;
Save us, O God of our salvation.

Open for us the gates of heaven,
Unlock for us the storehouse of Your bounty.
Help us, and do not rebuke us;
Save us, O God of our salvation.

אֲנִי מְסַלְּדִיךָ. תַּעַל לִפְנֵי כִסֵּא כְבוֹדְךָ. מִלֵּא
מִשְׁאָלוֹת עִם מִיִּתְדֶיךָ. שׁוּמַע תְּפִלַּת בָּאֵי עֲדֶיךָ:
יִשְׂרָאֵל נוֹשֵׁעַ בֵּי תְּשׁוּעַת עוֹלָמִים. גַּם הַיּוֹם יוֹשְׁעוּ
מִפֶּיךָ שׁוֹכְנֵי מְרוֹמִים. כִּי אַתָּה רַב סְלִיחוֹת וּבָעַל
הַרְחָמִים:

יְחִיֵּאֲנוּ צֶל יָדוֹ תַּחַת כַּנְּפֵי הַשְּׂכִינָה. חֵן יְחֵן כִּי יִבְחֹן
לֵב עֶקֶב לְהַכִּינָה. קוֹמֵה־נָּא אֱלֹהֵינוּ עֲזָה עֲזִירָא. יי
לְשׁוּעָתֵנוּ הַאֲזִינָה:

יִשְׁמִיעֵנוּ סְלִיחָתִי יֵשֶׁב בְּסֶתֶר עֲלֵינוּ. בִּימִין יֵשֶׁע לְהוֹשֵׁעַ
עִם עָנִי וְאֲבִיוֹן. בְּשׁוּעָנוּ אֱלֹהֶיךָ נִזְרָאוֹת בְּצֶדֶק תַּעֲנֵנוּ. יי
הִנֵּה עוֹזֵר לָנוּ:

יי "אל רחום וחנון. ארך אפים ורבחסד ואמת:
נצר חסד לאלפים. נשא עון ופשע וחטאה ונקמה:
וסלחת לעוננו ולחטאתנו ונתלתנו:

Adonai Adonai Eyl rahum v'hanun,
Ereh apa-yim v'rav hesed ve-emet.
No-tzeyr hesed la-alafim, noseiy avon va-fe-sha v'hata-a v'nakey.

רַחֲמֵי־נָא קֹהֵל עֲדַת יִשְׂרָאֵל. סֶלַח וּמַחֵל עִוְנוֹם.
וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׂרָאֵל:

שַׁעְרֵי שָׁמַיִם פָּתַח. וְאוֹצֵרֶךָ הַטּוֹב לָנוּ תִּפְתָּח.
תוֹשִׁיעַ וְרִיב אֵל תִּמְתָּח. וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׂרָאֵל:

KI ANU AMEHA:

We are Your people, and You are our God

Our God and God of our ancestors,
Forgive us, pardon us, grant us atonement.

For we are Your people, and You are our God.

We are Your children, and You are our Father.

We are Your servants, and You are our Master.

We are Your congregation, and You are our Heritage.

We are Your possession, and You are our Destiny.

We are Your flock, and You are our Shepherd.

We are Your vineyard, and You are our Guardian.

We are Your creatures, and You are our Creator.

We are Your faithful, and You are our Beloved.

We are Your treasure, and You are our Protector.

We are Your subjects, and You are our King.

We are Your chosen ones, and You are our Chosen One.

We are arrogant; but You are merciful.

We are obstinate; but You are patient.

We are laden with sin; but You abound in compassion.

We are as a passing shadow; but You are eternal.



No one is lonely when doing a Mitzvah;
For a Mitzvah is where God and man meet.

Abraham J. Heschel

אלהינו ואלהי אבותינו סלח־לנו. מחל־לנו. כפר־לנו:

כי אנו עמך ואתה אלהינו. אנו בניך ואתה אבינו:

אנו עבדיך ואתה אדוננו. אנו קהלך ואתה חלקנו:

אנו נחלתך ואתה גורלנו. אנו צאנך ואתה רוענו:

אנו כרמך ואתה נוטרנו. אנו פֶּעֶלְתְּךָ ואתה יוצרנו:

אנו רעייתך ואתה רודנו. אנו סגֶלְתְּךָ ואתה קרובנו:

אנו עמך ואתה מלכנו. אנו מאמירך ואתה מאמירנו:

אנו עֵזִי פָנִים ואתה רחום וחנון. אנו קִשִּׁי עָרֶף ואתה
אֶרֶץ אֲפִים. אנו מֵלֵאֵי עֵוֹן ואתה מֵלֵא רַחֲמִים. אנו יָמִינו
כָּצֵל עֹבֵר. ואתה הוא וּשְׁנוֹתֶיךָ לֹא יִתְמוּ:

Ki anu ameha v'ata Eloheynu,
Anu vaneha v'ata avinu.

Anu avadeha v'ata adoneynu,
Anu k'haleha v'ata hel-keynu.

Anu nah-lateha v'ata gora-leynu,
Anu tzoneha v'ata ro-eynu.

Anu harmeha v'ata notreynu,
Anu fu-lateha v'ata yotz-reynu.

Anu ra-yateha v'ata do-deynu,
Anu s'gulateha v'ata k'roveynu.

Anu ameha v'ata malkeynu,
Anu ma-amireha v'ata ma-amireynu.

THE CONFESSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously;
we have robbed; we have spoken slander;
we have acted perversely; we have done wrong;
we have acted presumptuously; we have done violence;
we have practiced deceit; we have counseled evil;
we have spoken falsehood; we have scoffed;
we have revolted; we have blasphemed;
we have rebelled; we have committed iniquity;
we have transgressed; we have oppressed;
we have been stiff-necked; we have acted wickedly;
we have dealt corruptly; we have committed abomination;
we have gone astray; we have led others astray.

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תָּבֹא לִפְנֵיךָ תְּפִלָּתֵנוּ וְאַל
תִּתְעַלֵּם מִתַּחֲנֻנֵּנוּ. שְׁמִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עֶרְף לֹמֵר
לִפְנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ
אֲבָל אֲנַחְנוּ חָטָאנוּ:

אֲשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ רָפִי.
הֶעֱוִינוּ. וְהִרְשָׁעְנוּ. זָדְנוּ. חָמְסְנוּ. טָפְלֵנוּ שֶׁקֶר.
יַעֲצֵנוּ רָע. כִּזְבְּנוּ. לָצְנוּ. מָרְדְּנוּ. נֶאֱצָנוּ.
סָרְדְנוּ. עִוְנוּ. פָּשַׁעְנוּ. צָרְדְנוּ. קָשִׁינוּ עֶרְף.
רָשָׁעְנוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתָעְנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ:
וְאַתָּה צְדִיק עַל כָּל־הַבָּא עֲלֵינוּ. כִּי אָמַת עָשִׂיתָ וְאֲנַחְנוּ
הִרְשָׁעְנוּ:

Ashamnu, bagadnu, gazalnu, dibarnu dofi;
he-evinu, v'hir-shanu, zadnu, h́amasnu, tafalnu sheker;
ya-atznu ra, kizavnu, latznu, maradnu, niatznu,
sararnu, avinu, pa-shanu, tza-rarnu, ki-shinu oref;
ra-shanu, shi-hatnu, tiavnu, tainu, ti-tanu.

You reach out



*"You reach out Your hand to transgressors
And Your right hand is extended to accept the penitent."*

When we are heavy with guilt and remorse,
God's forgiveness can lighten our burden.

When we feel trapped by fear or habit,
God assures us and moves us to action.

When, in despair, we have no place to turn,
We can turn to Him and be welcomed.

When we feel lonely, abandoned, or forsaken,
The words of His Psalmist bring us comfort:

*"The Lord is near to all who call upon Him—
To all who call upon Him in truth."*

When the voice of cynicism denies life's meaning,
We can "hope in the Lord and take courage."

When repentance and change seem too hard,
We draw strength from the divine promise;

For on the road to true repentance,
We are met by God's love and compassion.

אָתָּה נֹתֵן יָד לְפוֹשְׁעִים

וַיְמִינְךָ פְּשׁוּטָה לְקַבֵּל שָׁבִים.

וְתַלְמִידֵנוּ יי אֱלֹהֵינוּ

לְהַתְּנוּדוֹת לְפָנֶיךָ עַל כָּל-עֲוֹנוֹתֵינוּ

לְמַעַן נַחְדֵּל מֵעֲשֹׂק יָדֵינוּ

וְתִקְבְּלֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:

You reach out Your hand to transgressors
And Your right hand is extended to accept the penitent.

You have taught us, O Lord our God,
To confess all our sins to You
And to refrain from doing evil,
So that You might accept us into

Your presence
Through sincere repentance.

Every person is created twice: once at birth, and second when
repenting and taking on new courage to live in ways more accept-
able to God.

Hasidic saying

There is nothing so whole as a broken heart.

Menahem Mendel of Kotzk

HUMANITY: Singled out and set apart

On Shabbat add the words in brackets.

You distinguished humanity at Creation; and You bestowed upon humanity the privilege of standing in Your presence.

Who can say to You: "What are You doing?" And even if we should be righteous, what can we give You?

In love have You given us, O Lord our God, [this Sabbath day and] this Day of Atonement so that there be an end to our sins through pardon and forgiveness, that we refrain from doing evil, and return to You to observe Your laws wholeheartedly.

In Your abundant mercy, have compassion upon us. For You do not desire the destruction of the world, as Your prophet Isaiah declared:

"Seek the Lord while He may be found; call upon Him while He is near. Let the wicked abandon his ways, and the evil his designs. Let him return to the Lord and He will have mercy upon him; let him return to our God, for He is ever ready to forgive."

O God who forgives, You are gracious and full of compassion, slow to anger, abounding in mercy and goodness. You desire the repentance of the wicked, not their death, as the prophet Ezekiel declared:

"As I live, says the Lord God, I have no pleasure in the death of the wicked but that he abandon his ways and live. Turn, turn from your evil ways, for why should you die, O house of Israel?"

On Shabbat add the words in brackets.

אַתָּה הַבְּדֵלֶתָ אֶנּוּשׁ מֵרֹאשׁ וּמִבִּירָהּ וּלְעָמֹד לְפָנֶיךָ: כִּי
 מִי יֹאמֶר לָךְ מִה־תִּפְעַל וְאִם־יִצְדָּק מִה־יִּתְּן־לָךְ: וּתְתַרְגְּלוּ
 יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֲתִיּוֹם וְהַשְׁבַּת הִנֵּה וְאֲתִיּוֹם הַכִּפְּרִים
 הִנֵּה קֶץ וּמַחִילָה וּסְלִיחָה עַל כָּל־עֲוֹנוֹתֵינוּ לְמַעַן נַחְדֹּל
 מִעֲשֹׁק יָדֵנוּ וְנָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חֲסִי רְצוֹנָה בְּלִבָּב שָׁלֵם:
 וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ. כִּי לֹא תַחֲפוֹץ
 בַּהֲשָׁחֶתֶת עוֹלָם. שְׁנֹאמֶר. דְּרָשׁוּ יְיָ בְּהִמָּצְאוֹ קִרְאָהּ
 בַּהֲיוֹתוֹ קָרוֹב: וְנֹאמֶר. יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אֱנוֹן
 מִחֲשַׁבְתּוֹ וַיֵּשֶׁב אֶל־יְיָ וַיִּרְחַמְהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה
 לְסִלּוֹת: וְאַתָּה אֱלֹהֵי סְלִיחוֹת חֲנוּן וְרַחוּם אַרְךָ אַפִּים
 וּרְבִי־חֶסֶד וְאַמֶּת וּמִרְבֶּה לְהִיטִיב. וְרוֹצֵה אַתָּה בְּתַשׁוּבַת
 רָשָׁעִים וְאִין אַתָּה חָפֵץ בְּמִיתָתָם שְׁנֹאמֶר. אָמֵר אֵלֵיהֶם
 חִירָאֲנִי נָא אֲדֹנִי יְיָ הוּא אִם־אֶחָפֵץ בְּמוֹת הָרָשָׁע כִּי אִם־
 בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְחִיָּה. שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם הָרָעִים
 וּלְמָה תָּמוּתוּ בֵּית יִשְׂרָאֵל: וְנֹאמֶר. הַחֲפֵץ אֶחָפֵץ מוֹת
 רָשָׁע נָא אֲדֹנִי יְיָ הוּא הֲלוֹא בְּשׁוּבוֹ מִדַּרְכּוֹ וְחִיָּה: וְנֹאמֶר.
 כִּי לֹא אֶחָפֵץ בְּמוֹת הַמֵּת נָא אֲדֹנִי יְיָ הוּא וְהַשִּׁיבוּ וְחִי:

On Shabbat add the words in brackets.

Our God and God of our ancestors, forgive our sins [on this Sabbath day and] on this Day of Atonement.

Blot out and remove our sins and transgressions as Isaiah promised in Your name: "I blot out your transgressions, for My own sake; and your sins I shall not recall."

You promised further: "I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you."

And in the Torah it is written: "For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord."

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 forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as King who grants us pardon and forgiveness.

Praised are You, O Lord, who forgives and pardons our sins and the sins of the house of Israel. Year after year, You absolve us of our guilt, King over all the earth, who hallows [the Sabbath,] Israel, and this Day of Atonement.

ACCEPT OUR PRAYER AND BLESS ZION

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

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores His presence to Zion.

On Shabbat add the words in brackets.

אלהינו ואלהי אבותינו מחל לעונותינו ביום והשבת
הזה וביום הכפרים הזה מחה והעבר פשעינו וחטאתינו
מנגד עיניך. באמור אנכי אנכי הוא מחה פשעיך למעני
וחטאתיך לא אזכר: ונאמר מחיתי כעב פשעיך וכענן
חטאתיך שובה אלי כי גאלתיך: ונאמר כי ביום הזה יכפר
עליכם לטהר אתכם מכל חטאתיכם לפני יי תטהרו:
אלהינו ואלהי אבותינו ורצה במנוחתנו קדשנו במצותיך
ותן חלקנו בתורתך שבענו מטובך ושמחנו בישועתך.
והנחילנו יי אלהינו באהבה וברצון שבת קדשך וניחו בה ישראל
מקדשי שמך וטהר לבנו לעבדך באמת. כי אתה סלחן
לישראל ומחלן לשבטי ישראל בבל-דור ודור ומבל-עדיך
אין לנו מלך מוחל וסולח אלא אתה. ברוך אתה יי
מלך מוחל וסולח לעונותינו ולעונות עמו בית ישראל.
ומעביר אשמותינו בכל-שנה ושנה. מלך על כל-הארץ
מקדש והשבת וישראל ויום הכפרים:

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל
ברצון. ותהי לרצון תמיד עבודת ישראל עמך:
ותחזיקה עינינו בשובך לציון ברחמים. ברוך אתה יי
המחזיר שכניתו לציון:

THANKSGIVING FOR DAILY MIRACLES

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

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

The following may be said in an undertone:

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

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

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

Praised be God to whom all thanks are due.

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

Our Father, our King, remember Your compassion and suppress Your anger. Remove from us and from all the people of Your covenant, pestilence and sword, famine and plundering, destruction and iniquity, persecution, plague, and affliction, every disease and disaster, all strife and calamity, every evil decree and causeless hatred.

Seal all the children of Your covenant for a good life.

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד. צור חיינו מִגֵּן יִשְׁעֵנו אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לְךָ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ וְעַל נִסֵּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עָרֵב וּבֹקֶר וְצַהֲרָיִים. הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְּרַחֵם כִּי לֹא־תָמוּ חַסְדֶּיךָ. מֵעוֹלָם קִוִּינוּ לְךָ:

The following may be said in an undertone:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו אלהי כל־בָּשָׂר יוֹצְרֵנוּ יוֹצֵר בְּרָאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. בֶּן תַּחֲנוּן וְתַקִּימָנוּ וְתַאֲסוּף וְגִלּוּתֵינוּ לְאַרְץ קֹדֶשׁ לְשֹׁמֵר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ וְלַעֲבֹדְךָ בְּלִבָּב שָׁלֵם עַל שֶׁאַנְחָנוּ מוֹדִים לְךָ. בְּרוּךְ אַתָּה הוֹדָאוֹת:

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרומם שִׁמְךָ מַלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד:

אַבִּינוּ מַלְכֵנוּ זְכוֹר רַחֲמֶיךָ וּכְבוֹשׁ כְּעֶסֶךָ וְכֹלֶה דָּבָר וְחָרֵב וְרָעַב וְשָׂבִי וּמִשְׁחִית וְעוֹן וְשֹׂמֵד וּמִגָּפָה וּפְגַע רָע וְכִלְמִחָלָה וְכִלְתַּקְלָה וְכִלְקַטְטָה וְכִלְמִינִי פְרַעְנוֹת וְכִלְגִּנְרָה רָעָה וְשִׁנְאָת חֲנָם. מַעֲלִינוּ וּמַעַל כָּל־בְּנֵי בְרִיתְךָ: וְחַתוּם לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וְיִהְלְלוּ אֶת שִׁמְךָ בְּאַמֶּת הָאֵל יִשְׁעֵתָנוּ וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי הַטּוֹב שִׁמְךָ וְלְךָ נָאָה לְהוֹדוֹת:

THE THREEFOLD BLESSING

Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

"May the Lord bless you and protect you."	Congregation: May this be His will.
"May the Lord show you kindness and be gracious to you."	May this be His will.
"May the Lord bestow favor upon you and grant you peace."	May this be His will.

SIM SHALOM: Prayer for peace

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

Bless us all, O our Father, with the divine light of Your presence.

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

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

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be sealed for a good and peaceful life.

Praised are You, O Lord, Source of peace.

אלהינו ואלהי אבותינו. ברכנו בברכה המשלשת בתורה הכתובה
על ידי משה עבדך. האמורה מפי אהרן ובניו כהנים. עם קדושך
כאמור:

Congregation: Keyn y'hi ratzon.

בן יהי רצון:	יברכה יי וישמרה:
בן יהי רצון:	יאר יי פניו אליך ויחנה:
בן יהי רצון:	ישא יי פניו אליך וישם לך שלום:

שים שלום טובה וברכה בעולם חן וחסד ורחמים עלינו
ועל כל ישראל עמך. ברכנו אבינו כלנו כאחד באור
פניך. כי באור פניך נתת לנו יי אלהינו תורת חיים ואהבת
חסד וצדקה וברכה ורחמים וחיים ושלום. וטוב בעיניך
לברך את עמך ישראל בכל עת ובכל שעה בשלומך:
בספר חיים ברכה ושלום ופרנסה טובה. נזכר ונחתם
לפניך. אנחנו וכל עמך בית ישראל. לחיים טובים ולשלום:
ברוך אתה יי עושה השלום:

Sim shalom tovah uv-rahah ba-olam.
Heyn va-hesed v'rahimim aleynu v'al kol yisrael ameha.
Bar-heynu avinu kulanu k'ehad b'or paneha,
Ki v'or paneha natata lanu Adonai Eloheynu
torat ha-yim, v'ahavat hesed,
U-tz'dakah, uv-rahah, v'rahimim, v'ha-yim, v'shalom.
V'tov b'eyneha l'vareyh et am-ha yisrael
B'hol eyt uv-hol sha-a bi-sh'lomeha.

B'seyfer ha-yim b'rahah v'shalom ufar-nasah tovah,
Niza-heyr v'ney-hateym l'faneha,
Anahnu v'hol amha beyt yisrael,
L'ha-yim tovim ul-shalom.

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 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 people who are dedicated to the task of establishing the kingship 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)

Remind us that we are only human

Father of the strong and the weak,
Before You even the strongest are weak.

*Lord of all wisdom and knowledge,
Before You even the wisest is as a speechless child.*

You fill the heavens with Your majesty,
And yet reveal Yourself in a lowly bush.

*Fill us with the pride
Which will keep us from self-humiliation,
But purge us of the pride
Which leads to self-exaltation.*

Remind us that we are only human,
So that we may be most human.

*Keep us mindful of our littleness
So that we may strive for true greatness.*

Help us to see how dependent we are
Upon You and upon one another.

*May we fulfill the teaching of Your prophet:
To do justice, to love mercy,
And to walk humbly with our God.*

AVINU MALKENU

Our Father, our King, we have sinned before You.

Our Father, our King, we have no King but You.

Our Father, our King, help us to return to You completely repentant.

Our Father, our King, grant us a good new year.

Our Father, our King, send complete healing for our afflicted.

Our Father, our King, frustrate the designs of our adversaries.

Our Father, our King, remember us favorably.

Our Father, our King, **seal** us in the book of goodness.

Our Father, our King, **seal** us in the book of redemption.

Our Father, our King, **seal** us in the book of sustenance.

Our Father, our King, **seal** us in the book of merit.

Our Father, our King, **seal** us in the book of forgiveness.

Our Father, our King, hasten our deliverance.

Our Father, our King, grant glory to Your people Israel.

Our Father, our King, hear us, pity us, and spare us.

Our Father, our King, accept our prayer with mercy and favor.

Our Father, our King, have pity on us and on our children.

Our Father, our King, act for those who went through fire and water for the sanctification of Your name.

Our Father, our King, act for Your sake if not for ours.

Our Father, our King, graciously answer us,

although we are without merits;

Deal with us charitably and lovingly and save us.

אָבִינוּ מֶלֶכְנוּ חַטָּאנוּ לְפָנֶיךָ:

אָבִינוּ מֶלֶכְנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה:

אָבִינוּ מֶלֶכְנוּ הַחַיְיָנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:

אָבִינוּ מֶלֶכְנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:

אָבִינוּ מֶלֶכְנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמְּךָ:

אָבִינוּ מֶלֶכְנוּ הַפֶּר עֲצַת אוֹיְבֵינוּ:

אָבִינוּ מֶלֶכְנוּ זְכַרְנוּ בְּזַכְרוֹן טוֹב לְפָנֶיךָ:

אָבִינוּ מֶלֶכְנוּ חַתְּמָנוּ בְּסֶפֶר חַיִּים טוֹבִים:

אָבִינוּ מֶלֶכְנוּ חַתְּמָנוּ בְּסֶפֶר גְּאֻלָּה וְיִשׁוּעָה:

אָבִינוּ מֶלֶכְנוּ חַתְּמָנוּ בְּסֶפֶר פְּרִנָּסָה וְכִלְכָּלָה:

אָבִינוּ מֶלֶכְנוּ חַתְּמָנוּ בְּסֶפֶר זְכוּת:

אָבִינוּ מֶלֶכְנוּ חַתְּמָנוּ בְּסֶפֶר סְלִיחָה וּמַחִילָה:

אָבִינוּ מֶלֶכְנוּ הַצְמַח לָנוּ יִשׁוּעָה בְּקֶרֶב:

אָבִינוּ מֶלֶכְנוּ הָרֵם קָרוֹן יִשְׂרָאֵל עַמְּךָ:

אָבִינוּ מֶלֶכְנוּ שְׁמַע קוֹלָנוּ חוּס וְרַחֵם עָלֵינוּ:

אָבִינוּ מֶלֶכְנוּ קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תַּפְּלָתָנוּ:

אָבִינוּ מֶלֶכְנוּ חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ:

אָבִינוּ מֶלֶכְנוּ עֲשֵׂה לָמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל קִדּוּשׁ שְׁמֶךָ:

אָבִינוּ מֶלֶכְנוּ עֲשֵׂה לָמַעַן אִם לֹא לָמַעַנָּנוּ:

אָבִינוּ מֶלֶכְנוּ חַנּוּן וְעֲנֻנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ

צָדִיקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu mal-keynu, hōney-nu va-aneynu, ki eyn banu ma-asim,
Asey imanu tz'dakah va-ḥesed v'ho-shi-eynu.

Neilah meditation

W O God of forgiveness, we came into Your presence on Kol Nidre night to confess our sins and to acknowledge our many failures. We came with remorse and guilt for things which we did but should not have done, and for things we did not do but should have done. Throughout this Yom Kippur, we have been burdened by the weight of our transgressions.

Now, as we conclude this day of worship and reflection, we are still mindful of our failings; but we are heartened by the reassuring message which the ancient prayers speak to us.

O Lord, You know our many weaknesses: we are frail, we are prone to miss the mark, to succumb to temptation, to betray the best that we have been taught.

But You have given us the great gift of repentance; we can turn from the path we have followed; we can set forth on a new and better way.

Help us, O Lord, to repent sincerely, so that we may merit forgiveness. Help us to live honorably and to avoid the transgressions for which we have asked Your pardon.

As Yom Kippur draws to its close, we pray: May our thoughts and words find favor before You; and may our hopes and deeds be worthy of Your blessings.

Service for Sounding of the Shofar appears on page 828.

KADDISH SHALEM

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא
כְּרַעֲוִיתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנָא קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
וּלְעָלְמָא מְכַל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמְרֵינוּ בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוֹתָהוֹן וּבְעִיָתָהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם
אֲבוּהוֹן דִּי־בְשַׁמַּיָּא. וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by our heavenly Father. Let us say: Amen.

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

May He who ordains harmony in the universe grant peace to us and to all Israel. Let us say: Amen.

Maariv: Evening service after Neilah

"God is merciful. He forgives sin and does not destroy. He repeatedly turns away His anger, and does not stir up all His indignation." "O Lord, help us! O King, answer us when we call."

BARHU: The call to worship

Reader:

Praise the Lord, Source of all blessing.

Congregation and Reader:

Baruh Adonai ha-m'vorah l'olam va-ed.

Praised be the Lord, Source of all blessing, forever.

Praised are You, Lord our God, King 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 the night; You separate one from the other. We call You "Lord of heavenly hosts"; You are our living God. May You rule over us as You rule over nature; praised are You, O Lord, who brings the evening dusk.

With everlasting love You have loved Your people Israel, teaching us the Torah and its Mitzvot, instructing us in its laws and judgments. Therefore, O Lord 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. Praised are You, O Lord, who loves His people Israel.

Maariv: Evening service after Neilah

והוא רחום יכפר עון ולא ישחית. והרבה להשיב אפו. ולא יעיר כל־חמתו: יי הושיעה. המלך יעננו ביום־קראנו:

Reader:

ברכו את־יי המברך:

Congregation and Reader:

ברוך יי המברך לעולם ועד:

ברוך אתה יי אלהינו מלך העולם אשר בדרו מעריב ערבים בחקמה פותח שערים ובחבונה משנה עתים ומחליף את־הזמנים ומסדר את־הכוכבים במשמרתיהם ברקיע כרצונו. בורא יום ולילה גולל אור מפני חשך וחשך מפני אור. ומעביר יום ומביא לילה ומבדיל בין יום ובין לילה. יי צבאות שמו. אל חי וקיים תמיד ימלוך עלינו לעולם ועד. ברוך אתה יי המעריב ערבים:

אהבת עולם בית ישראל עמך אהבת. תורה ומצות חקים ומשפטים אותנו למדת. על־כן יי אלהינו בשכבנו ובקומנו נשים בחקיקה. ונשמח בדברי תורתך ובמצותיך לעולם ועד. כי הם חיינו וארץ ימינו ובהם נהנה יומם ולילה. ואהבתך אל תסיר ממנו לעולמים. ברוך אתה יי אוהב עמו ישראל:

The Shema

שמע ישראל יהוה אלהינו יהוה אחד:

ברוך שם כבוד מלכותו לעולם ועד:

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך
ובכל מאדך: והיו הדברים האלה אשר אנכי מצוך
היום על לבבך: ושננתם לבניך ודברתם בם בשבתך
בביתך ובלכתך בדרך ובשכבך ובקומך: וקשרתם
לאות על ירך והיו לטופת בין עיניך: וכתבתם על-
מזוזות ביתך ובשעריך:

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

Praised be His glorious sovereignty for ever and ever.

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

Deuteronomy 6:4-9

Shema Yisrael, Adonai Eloheynu, Adonai ehad.

V'ahavta eyt Adonai Eloheha b'hol l'avvha uv-hol naf-sh'ha uv-hol m'odeha. V'hayu ha-d'varim ha-eyleh asher anochi m'tza-v'ha ha-yom al l'avveha. V'shi-nantam l'avneha v'di-barta bam b'shiv-t'ha b'veyteha uv-leh-t'ha va-dereh uv-shoh-b'ha uv-kumeha. Uk-shartam l'ot al yadeha v'hayu l'totafot beyne eyneha. Uh-tavtam al m'zuzot beyteha uvish-areha.

והיה אם שמע תשמעו אלימנותי אשר אנכי מצוה אתכם
היום לאהבה את יהוה אלהיכם ולעבדו בכל לבבכם ובכל-
נפשכם: ונתתי מטר-ארצכם בעתו יורה ומלקוש ואספת
דגנך ותירשך ויצהרך: ונתתי עשב בשדך לבהמתך ואכלת
ושבעת: השמרו לכם פניפתה ללבבכם וסרתם ועבדתם
אלהים אחרים והשתחיתם להם: וחרה אף יהוה בכם
ועצר את השמים ולא יהיה מטר והאדמה לא תתן את-
יבולה ואבדתם מהרה מעל הארץ הטבה אשר יהוה נתן
לכם: ושמעתם את דברי אלה על לבבכם ועלינפשמכם וקשרתם
אתם לאות על ירך והיו לטופת בין עיניכם: ולמדתם
אתם את בניכם לדבר בם בשבתך בביתך ובלכתך בדרך
ובשכבך ובקומך: וכתבתם על מזוזות ביתך ובשעריך:
למען ירבו ימיכם וימי בניכם על האדמה אשר נשבע יהוה
לאבותיכם לתת להם כימי השמים על הארץ:

Deuteronomy 11:13-21

וַיֹּאמֶר יְהוָה אֱלֹהֵי מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל-כִּנְפֵי כִּדְרֵיהֶם לִדְרֹתָם וְנָתַנו
עַל-צִיצִת הַכֶּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם
אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתְּרוּ
אֲחֵרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתֵי יְהוָה קְדָשִׁים לֵאלֹהֵיכֶם:
אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהוֹיֹת
לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: Reader יְהוָה אֱלֹהֵיכֶם אֶמֶת:

Numbers 15:37-41

EMET VE-EMUNAH: God our Redeemer

True and certain it is that there is One God, and there is none like Him. It is He who redeemed us from the might of tyrants, and delivered us from slavery to freedom. Great are the things that God has done; His wonders are without number. He brought forth Israel from Egyptian bondage; He has been our hope in every generation. May He continue His protecting care over Israel, and guard all His children from disaster. When the Children of Israel beheld His might, they gave thanks to Him and praised His name. They accepted His sovereignty willingly and sang in joyous thanksgiving. Moses and the Children of Israel proclaimed in great exultation:

MI HAMOHA: Who is like You, O Lord?

"Who is like You, O Lord, among the mighty?
Who is like You, glorious in holiness,
Revered in praises, doing wonders?"

*When You rescued Israel at the Sea,
Your children beheld Your power.*

"This is my God!" they exclaimed, and said:
"The Lord shall reign for ever and ever!"

*As You delivered Israel from a mightier power,
So may You redeem all Your children from oppression.*

Praised are You, O Lord,
Redeemer of Israel.

Morris Silverman, adapted from the Hebrew

אמת ואמונה כל-זאת וקנים עלינו כי הוא יי אלהינו ואין
זולתו ואנחנו ישראל עמו הפורנו מיד מלכים מלכנו הגואלנו
מכף כל-העריצים האל הנפרע לנו מצרינו והמשלם גמול
לכל-אויבי נפשנו: העשה גדלות עד-אין חקר ונפלאות
עד-אין מספר: השם נפשנו בחיים ולא-נמן למוט רגלנו:
המדיקנו על במות אויבינו וירם קרננו על כל-שנאינו:
העשה לנו נסים ונקמה בפרעה אותת ומופתים באדמת בני
חם המכה בעברתו כל-בכורי מצרים ויצא את עמו ישראל
מתוכם לחרות עולם: המעביר בננו בין גורי ים-סוף את
רודפיהם ואת שונאיהם בתהומות טבע. וראו בננו גבורתו
שבחו והודו לשמו ומלכותו ברצון קבלו עליהם. משה
ובני ישראל לה ענו שירה בשמחה רבה ואמרו כלם.

מי-כמכה באלים יי. מי כמכה נאדר בקדש. נורא
תהלת. עשה פלא:

מלכותך ראו בניך בוקע ים לפני משה זה אלי ענו
ואמרו.

יי ימלך לעלם ועד:

ונאמר כי-פדה יי את-יעקב וגאלו מיד חזק ממנו.
ברוך אתה יי גאל ישראל:

*Mi hamoḥa ba-eylim Adonai,
Mi kamoha nedar ba-kodesh, nora t'hilot osey fe-leh ...
Adonai yimloḥ l'olam va-ed.*

HASHKIVENU: Help us to lie down in peace

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 plagues, 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 King.

Guard us always and everywhere;
Bless us with life and peace.

Praise to You, O God of peace,
Who guards His people Israel
Now and evermore.

HATZI KADDISH

Magnified and sanctified be God's great name in the world
which He has created according to His will. May He
establish His kingdom soon, in our lifetime. Let us say:
Amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and
acclaimed be the name of the Holy One, though He is
above all the praises, hymns, and songs of adoration which
are uttered. Let us say: Amen.

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכֵנוּ לַחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתַקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדֵּנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב
דָּבָר וְחָרֵב וְרָעָב וְיָגוֹן וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבָצַל כְּנָפֶיךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה כִּי
אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. וְשִׁמּוֹר צִאֲתָנוּ וּבּוֹאֲנוּ לַחַיִּים
וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. בָּרוּךְ אַתָּה יְיָ שׁוֹמֵר עַמּוֹ
יִשְׂרָאֵל לְעַד:

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵךָ רַבָּא. בְּעֶלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵךָ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵךָ דְּקֻדְשָׁא. בָּרִיךְ הוּא. לְעָלָא
מִן כָּל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאַמִּירָן
בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיּוֹן. גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיָה הַכֹּל. וְזוֹכֵר חֲסָדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יי מְגַן אֲבֹרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי מַחִיָּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:
מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחִיָּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ
לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ מִלֶּךְ
מִמִּית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה: וְנֶאֱמַן אַתָּה לְהַחֲיֹת מֵתִים.
בְּרוּךְ אַתָּה יי מַחֲיָה הַמֵּתִים:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשִׁים בְּכָל־יוֹם יִהְיֶה לְךָ
סֵלָה. בְּרוּךְ אַתָּה יי הָאֵל הַקְּדוֹשׁ:

אַתָּה חוֹנֵן לְאָדָם דַּעַת וּמִלְמַד לְאִגּוֹשׁ בִּינָה. אַתָּה
חוֹנֵנֵתנוּ לְמִדַּע תּוֹרָתְךָ. וְתַלְמִידֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנְךָ.
וּתְבַדֵּל יי אֱלֹהֵינוּ בֵּין קָדֵשׁ לְחֹל בֵּין אֹרֶךְ לְחֶשֶׁךְ בֵּין
יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לַשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה:
אֲבִינוּ מִלִּקְנוֹת הַחַל עָלֵינוּ הַיָּמִים הַבָּאִים לְקִרְאָתֵנוּ לְשָׁלוֹם
חֲשׂוֹכִים מִכְּלִיחָטָא וּמִנְקִימִים מִכְּלִיעוֹן וּמִדְּבָקִים בִּירְאָתְךָ.
וְחֲנֻנוּ מֵאַתָּה דַּעַת בִּינָה וְהַשְׁכָּל. בְּרוּךְ אַתָּה יי חוֹנֵן הַדַּעַת:

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ וְקִרְבֵּנוּ מִלִּקְנוֹת לַעֲבוֹדָתְךָ
וְהַחֲזִירֵנוּ בְּחִשּׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה יי הַרוֹצֵה
בְּחִשּׁוּבָה:

סִלַּח־לָנוּ אֲבִינוּ כִּי חָטָאנוּ מִחַל־לָנוּ מִלִּקְנוֹת כִּי פָשַׁעְנוּ
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה יי חַנוּן הַמְּרַבֵּה לְסִלּוֹחַ:
רַחֲמֵיךָ בְּעֵינֵינוּ וְרִיבָה רִיבֵנוּ וְנֶאֱלָנוּ מִהֲרָה לְמַעַן שְׁמֶךָ
כִּי גּוֹאֵל חֲזָק אַתָּה. בְּרוּךְ אַתָּה יי גּוֹאֵל יִשְׂרָאֵל:

רַחֲמֵנוּ יי וְנִרְפָּא הוֹשִׁיעֵנוּ וְנִשְׁעָה כִּי תַחֲלֵתֵנוּ אַתָּה.
וְהַעֲלֵה רַפּוּאָה שְׁלֵמָה לְכָל־מַכּוֹתֵינוּ כִּי אֵל מֶלֶךְ רוֹפֵא
נֶאֱמַן וְנִרְחַמֵּן אַתָּה. בְּרוּךְ אַתָּה יי רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל:
בְּרַךְ עָלֵינוּ יי אֱלֹהֵינוּ אֲתִידִשְׁנָה הַזֹּאת וְאֲתִכְלִימִינִי
תְּבוֹאָתְךָ לְטוֹבָה. וְתֵן בְּרַכָּה עַל פִּנֵּי הָאֲדָמָה וְשִׁבְעֵנוּ מִטּוֹבָךָ
וּבְרַךְ שְׁנֵתֵנוּ כְּשָׁנִים הַטּוֹבוֹת. בְּרוּךְ אַתָּה יי מְבַרֵּךְ הַשָּׁנִים:
תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחִירוֹתֵנוּ וְשֵׂא גַם לְקַבֵּץ גְּלִיתֵינוּ
וּלְקַבֵּץ יֶחֶד מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יי מְקַבֵּץ
נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

הַשִּׁיבָה שְׁפָטֵינוּ כְּבִרְאשְׁנָה וַיַּעֲצִינוּ כְּבַתְחִלָּה וְהִסֵּר
מִמֶּנּוּ יָגוֹן וְאַנְחָה וּמַלּוּךְ עָלֵינוּ אַתָּה יי לְבַדְּךָ בְּחֶסֶד
וּבְרַחֲמִים וְצִדִּיקֵנוּ בְּמִשְׁפָּט. בְּרוּךְ אַתָּה יי מֶלֶךְ אוֹהֵב
צִדִּיקָה וּמִשְׁפָּט:

וְלִמְלָשִׁינִים אֱלִיתָהּ תִּקְוָה וְכִלְהִרְשָׁעָה כְּרֹנֶע תֵּאבֵד.
וְכִלְאוּבִיךָ מִהֲרָה יִכְרְתוּ וּמִלְכוּת זְדוֹן מִהֲרָה תַעֲקֹר
וְתִשְׁבֵּר וְתִמְגַּר וְתִכְנִיעַ בְּמִהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי
שֹׁבֵר אוֹיְבִים וּמַכְנִיעַ יָדַיִם:

על הצדיקים ועל החסידים ועל זקני עמך בית
ישראל ועל פליטת סופריהם ועל גרי הצדק ועלינו
יהמוינא רחמיה יי אלהינו ומן שָׁכר טוב לכל הבוֹטְחִים
בשְׁמךָ בְּאֵמֶת וְשִׁים חֲלָקְנוּ עִמָּהֶם לְעוֹלָם וְלֹא נִבּוֹשׁ כִּי
בְךָ בְּטַחְנוּ. בְּרוּךְ אַתָּה יי מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים:

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאֲשֶׁר
דִּבַּרְתָּ וּבָנָה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּנֵן עוֹלָם וְכֵסֵּף דָּוָר
מִהֲרָה לְתוֹכָהּ תִּכְיֶין. בְּרוּךְ אַתָּה יי בּוֹנֵה יְרוּשָׁלַיִם:

אֲתִיצֵמַח דָּוָד עַבְדְּךָ מִהֲרָה תִצְמִיחַ וְקִרְנֵנוּ תִרוֹם
בִּישׁוּעָתְךָ כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־יְהוּדִים. בְּרוּךְ אַתָּה יי
מִצְמִיחַ קֶרֶן וִישׁוּעָה:

שְׁמַע קוֹלְנוּ יי אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וּקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת־תַּפְלָתְנוּ כִּי אֵל שׁוֹמֵעַ תַּפְלוֹת וְתַחֲנוּנִים אַתָּה.
וּמִלִּפְנֵיךָ מִלְּכֵנוּ רִיקָם אֵל תְּשִׁיבֵנוּ כִּי אַתָּה שׁוֹמֵעַ
תַּפְלוֹת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה יי שׁוֹמֵעַ
תַּפְלָה:

רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל. וְתַפְלָתָם בְּאַהֲבָה תִקַּבֵּל
בְּרָצוֹן. וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמְּךָ.

וְתַחֲנוּנֵהּ עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי
הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.

נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל
נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נַסִּיךְ שְׂבָכ־לַיּוֹם עִמָּנוּ וְעַל
נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכ־לַעֲת עָרֵב וּבִקְרָ וְצָהָרִים.
הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם כִּי לֹא־תִמּוּ חַסְדֶּיךָ.
מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל־כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּכֵנוּ תָּמִיד לְעוֹלָם
וָעֶד:

וְכָל חַסִּידֵי יוֹדֶיךָ סָלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת הָאֵל
יִשׁוּעָתְנוּ וְעִזְרָתְנוּ סָלָה. בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלָךְ
נִאֲחָ לְהוֹדוֹת:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם. כִּי אַתָּה
הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת־
עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשִׁלּוֹמָךְ. בְּרוּךְ אַתָּה
יי הַמְּבָרַךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם:

אַלֹהֵי. נִצּוֹר לְשׁוֹנֵי מַרְעַ וְשִׁפְתֵי מַדְבַּר מִרְמָה. וְלִמְקַלְלֵי
נַפְשֵׁי תַדּוּם וְנַפְשֵׁי כַּעֲפָר לְכָל תַּהֲוָה: פָּתַח לִבִּי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה. מִהֲרָה
הִפֵּר עֲצָתָם וּמִלְּקָל מִחֲשַׁבְתָּם: עֲשֵׂה לִמְעַן שְׁמֶךָ עֲשֵׂה
לִמְעַן יִמְיָנְךָ עֲשֵׂה לִמְעַן קִדְשָׁתְךָ עֲשֵׂה לִמְעַן תוֹרָתְךָ:
לִמְעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יִמְיָנְךָ וְעֲנֵנִי: יְהִיו לְרָצוֹן
אֶמְרֵיפִי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ. יי צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם
בְּמִרְוִי הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ
אָמֵן:

HAVDALAH

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:

On Saturday night the following blessing over the spices is added:

ברוך אתה יי אלהינו מלך העולם בורא מיני בשמים:

Inhale the spices.

The hands are cupped and extended toward the Havdalah candle:

ברוך אתה יי אלהינו מלך העולם בורא מאורי האש:

ברוך אתה יי אלהינו מלך העולם המבדיל בין
קדש לחול בין אור לחשך בין ישראל לעמים בין
יום השביעי לששת ימי המעשה. ברוך אתה יי המבדיל
בין קדש לחול:

Drink from the wine cup.

Praised are You, Lord our God, King of the universe, Creator
of the fruit of the vine.

On Saturday night the following blessing over the spices is added:

Praised are You, Lord our God, King of the universe, Creator
of various spices.

The hands are cupped and extended toward the Havdalah candle:

Praised are You, Lord our God, King of the universe, Creator
of the light of fire.

Praised are You, Lord our God, King 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. Praised are You, O Lord, who
has made a distinction between the holy and the ordinary.

KADDISH SHALEM

Reader:

יתגדל ויתקדש שמה רבא. בעלמא די-ברא
כרעותה. וימליך מלכותה בחייכון וביומיוון ובחיי
דכל-בית ישראל בעגלא ובזמן קריב. ואמרו אמן:

Congregation and Reader:

יהא שמה רבא מברך לעלם ולעלמי עלמא:

Reader:

יתברך וישתבח ויתפאר ויתרמם ויתנשא ויתהדר
ויתעלה ויתהלל שמה דקדשא. בריך הוא. לעלא
מן כל-ברכתא ושירתא תשבחתא ונחמתא דאמירן
בעלמא. ואמרו אמן:

תתקבל צלותהון ובעותהון דכל-ישראל קדם
אבוהון די-בשמא. ואמרו אמן:

יהא שלמא רבא מן שמא וחיים עלינו ועל כל-
ישראל. ואמרו אמן:

עשה שלום במומיו הוא יעשה שלום עלינו ועל כל-
ישראל. ואמרו אמן:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

*Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.*

ALENU

Let us now praise the Lord of all,
Let us acclaim the Author of creation.

He made us unlike the pagans who surrounded us,
Unlike the heathens of the ancient world.

He made our heritage different from theirs,
And assigned to us a unique destiny.

For we bend the knee and reverently bow
Before the King of kings,
The Holy One, praised be He.

He spread out the heavens and founded the earth;
His glorious presence is everywhere.

He is our God; there is no other.
He is truly our King; there is none besides Him.

As it is written in His Torah:
"This day accept with mind and heart,

That He is the Lord in heaven and earth;
There is no other."

WE HOPE FOR THE DAY

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, accept-
ing Your sovereignty. May Your reign come soon and last
forever; for sovereignty is Yours alone, now and evermore.
So is it written in Your Torah: "The Lord shall reign for
ever and ever." The prophet too, proclaimed this promise:
"The Lord shall be King over all the earth; that day the
Lord shall be One and His name One."

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.
שֶׁלֹא שָׁם חָלְקָנוּ כֵּהֶם וְנִרְלָנוּ בְּכָל־הַמוֹנָם:

וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא.

שְׁחֹא נֹטָה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יָקָרוּ בְּשָׁמַיִם מִמַּעַל
וּשְׁכִינֵת עֵזוֹ בְּנִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵן
מִלְכָּנוּ אָפֶס זֹלָתוֹ. כְּכָתוּב בַּתּוֹרָה. וְיָדַעְתָּ הַיּוֹם וְהַשַּׁבָּת
אֱלֹהֵי־בְרָךְ כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאֶרֶץ
מִתַּחַת. אֵין עוֹד:

עַל־כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ לְרֹאוֹת מִהֵרָה בְּתַפְאֶרֶת
עֲזֶךָ לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ וְהָאֱלִילִים בְּרוֹת יִבְרַתוֹן.
לְתַמְּן עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכַל־בְּנֵי בָשָׂר יִקְרָאוּ בְּשִׁמְךָ
לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אֶרֶץ. יִבִּירוּ וְיִדְּעוּ כָּל־יֹשְׁבֵי
תְּבֵל. כִּי לָךְ תִּכְרַע כָּל־בָּרָךְ תִּשָּׁבַע כָּל־לָשׁוֹן: לִפְנֶיךָ
יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶנּוּ. וְיִקְבְּלוּ
כָּל־אֶת־עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם מִהֵרָה לְעוֹלָם
וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד:
בְּכָתוּב בַּתּוֹרָה. יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:

וְנֹאמַר. וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאֶרֶץ.
בְּיוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

V'ne-emar, v'ha-ya Adonai l'meleh al kol ha-aretz,
Ba-yom ha-hu yi-h'yeh Adonai ehad u-sh'mo ehad.

MOURNER'S KADDISH

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hirutey, v'yam-lih mal-hutey
B'ha-yey-hon uv-yomey-hon uv-ha-yey d'hol beyt yisrael
Ba-agala u-vizman kariv, v'imru **amen**.

Congregation and mourners:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Mourners:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha,
B'rih hu, l'eyla min kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru **amen**.

Y'hey sh'lama raba min sh'ma-ya
V'ha-yim aleynu v'al kol yisrael, v'imru **amen**.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru **amen**.

Magnified and sanctified be God's great name in the world
which He has created according to His will. May He
establish His kingdom soon, in our lifetime. Let us say:
Amen.

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored
and acclaimed be the name of the Holy One, though He
is above all the praises, hymns, and songs of adoration
which are uttered. Let us say: Amen.

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

May He who ordains harmony in the universe grant
peace to us and to all Israel. Let us say: Amen.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דְיִיבְרָא
בְּרַעֲוִיתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְכָל-בֵּית יִשְׂרָאֵל בְּעֻזָּא וּבְזִמְנָא קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
מִן כָּל-בִּרְכָתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמִּירָן
בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמִרְוֵנוּ הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Go forth in confidence



Go forth in confidence from this house of God,
And may the blessings of our God go with you.

Take with you the words of prayer you have uttered,
And may God give you strength to fulfill your resolves.

May God's spirit be with you and with those you love;
And may you be granted health and contentment.

May God give strength, hope, and vision to our people;
And may all soon be blessed in a world at peace.

Amen.

Reader and congregation:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Shema yisrael, Adonai Eloheynu, Adonai ehad.

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

Reader and congregation, three times:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Baruh sheym k'vod malhuto l'olam va-ed.

Praised be His glorious sovereignty for ever and ever.

Reader and congregation, seven times:

יְיָ הוּא הָאֱלֹהִים: Adonai hu ha-Elohim.

The Lord He is God.

Give heed to the sound of the Shofar,
The long, persistent call of the Shofar,
Summoning the household of Israel
To do God's will with devotion.
Remember the sound of the Shofar,
The blast that is blown, O my people!

The Shofar is sounded.

תְּקִיעַה גְּדוֹלָה TEKIAH GEDOLAH

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

L'shanah ha-ba-a bi-rushala-yim.

Next year in Jerusalem!