

Jackson Hole Jewish Community Digital
High Holidays Machzor
Yom Kippur



On
Wings
of Awe

מעלי תפילות

A Machzor for Rosh Hashanah and Yom Kippur

TRADITIONAL SILENT AMIDAH

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Avot

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי
אֲמוֹתֵינוּ), אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
(אֱלֹהֵי שְׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה),
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקָנָה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת (וְאֲמָהוֹת),
וּמְבִיא גּוֹאֵל* לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוּ בְּאַהֲבָה.
זְכָרֵנוּ לְחַיִּים, מֶלֶךְ חֶפֶץ בְּחַיִּים, וְכֹתֵבנוּ בְּסֶפֶר
הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים: מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ
וּמַגֵּן. בְּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם (וְשְׂרָה).

* גְּאוּלָּה, In the Reform tradition,

Gevurot

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחְיָה מְתִים* אַתָּה רַב
לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיָה מְתִים* בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים
וּמַקְיִים אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָּךְ. מֶלֶךְ מְמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה.
מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:
וְנֶאֱמָן אַתָּה לְהַחְיֹת מְתִים*: בְּרוּךְ אַתָּה יְיָ מַחְיָה
הַמְתִּים*:

* הַכֹּל, In the Reform tradition,

TRADITIONAL SILENT AMIDAH

Adonay, open up my lips, that my mouth may sing Your praises.

Avot

You are praised, Adonay our God, God of our fathers (and mothers), of Abraham, of Isaac, of Jacob (of Sarah, of Rebecca, of Rachel, of Leah)—great, powerful, and awesome God, higher than all other powers, who loves us even when we are unworthy. Creator who nurtures all, You remember the worthy acts of our ancient fathers (and mothers), and You will return their love by bringing a redeemer* to their children's children for the sake of Your promise, as evidence of your love. Remember us with life, O Monarch who so treasures life! Inscribe us in the Book of Life for Your own sake, O God whose being is life. O Majesty who helps, saves and protects, You are praised, Adonay, source of strength for Abraham (and Sarah).

*In the Reform tradition, *redemption*

Gevurot

You are eternally powerful, Adonay, You have the power to give life to the dead*, You have the power to save us. You lovingly supply the needs of all living things. Out of Your compassion You grant the dead* eternal life. You support the weak, heal the sick, and free the enslaved; You keep Your word to those who sleep in the dust. Who is like You, source of all power? Who resembles You, Majesty, who gives both death and life and makes redemption flower?

Who is like You, motherly Father, who loves Your creatures with a compassion human parents long to give? We trust in Your promise one day to revive those we have lost to death. You are praised, Adonay, who gives the dead* eternal life.

*In the Reform tradition, *to all*

*Kedushat Ha-Shem (The Holiness of God)**Atta Kadosh*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ
סֵלָה.

Uv'chen

וּבְכֵן תֵּן פְּחָדֶךָ יְיָ אֱלֹהֵינוּ עַל כָּל מַעֲשֶׂיךָ וְאֵימָתֶךָ עַל-
כָּל-מָה שֶׁבָּרָאתָ. וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ
לְפָנֶיךָ כָּל הַבְּרוּאִים. וַיַּעֲשׂוּ כָל־ם אֲגָדָה אַחַת לַעֲשׂוֹת
רְצוֹנְךָ בְּלִבֵּב שָׁלֵם. כִּמּוֹ שֶׁיִּדְעֵנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשְׁלֵטוֹן
לְפָנֶיךָ עַז בְּיָדְךָ וּגְבוּרָה בְּיָמֶיךָ וְשִׁמְךָ נוֹרָא עַל כָּל
מָה שֶׁבָּרָאתָ:

וּבְכֵן תֵּן כְּבוֹד יְיָ לַעֲמֶךָ תְּהִלָּה לִירְאֵיךָ וְתִקְוָה
לְדוֹרְשֶׁיךָ וּפְתִיחוֹן פֶּה לַמְיַחֲלִים לָךְ. שִׁמְחָה לְאַרְצֶךָ
וְשִׁשׁוֹן לְעִירְךָ וְצִמְיַחַת קָרֵן לְדוֹד עֲבָדְךָ וְעַרְיַבֶת נֹר
לְבֵן יִשְׂרָאֵל מְשִׁיחָךָ בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ וַיִּשְׁרִים יַעֲלוּ
וּחֲסִידִים בְּרָנָה יִגִּילוּ. וְעוֹלָתְךָ תִּקְפֹּץ-פִּיָּךְ וְכָל
הַרְשָׁעָה בָּלָה בְּעָשָׁן תִּכָּלֶה כִּי תַעֲבִיר מִמִּשְׁלַת זְרוֹן
מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יְיָ לְבָדְךָ עַל כָּל מַעֲשֶׂיךָ בְּהֵר צִיּוֹן
מִשְׁבֵּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ. בְּפֶתוֹב בְּדַבְּרֵי
קֹדֶשְׁךָ. יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר
הִלְלוּיָהּ:

קָדוֹשׁ אַתָּה וְנוֹרָא שִׁמְךָ וְאֵין אֱלֹהִים מִבְּלַעֲרֶיךָ

*Kedushat Ha-Shem (The Holiness of God)**Atta Kadosh*

You are holy, the meaning of Your name is holiness. We who strive to be holy yearn to praise You every day.

Uv'chen

Because of this, Adonay our God, make all Your creatures awestruck by Your greatness, help all that You have created to be conscious that You are the Judge of all they do. Help everything alive to align their desires to Your own, let all creation worship You, that everyone might sense their bond with each other and act to do Your will with harmonious hearts. Help us know, Adonay our God, that all sovereignty is Yours, You possess all strength, You grip all power. May all that You have created stand in awe of You.

Because of this, Adonay, share Your glory with Your people, Your praise with those who believe in You, Your hope with those who are searching for You. Give those who wait with You a chance to reveal Your presence to the world. Give joy to Your chosen land, exultation to Your special city. From David's family let there blossom a shoot as radiant as he; let the ideal world dawn for everyone, soon and in our own time.

When those who do justly see all this, they will rejoice; people of integrity will celebrate; those who serve God out of love will sing for joy. Injustice will shut its mouth at last, and cruelty will be blown away like smoke, for You will have swept away the arrogance of rulers from the earth.

You God, You alone, will reign over all that You have made, on Mount Zion the place of Your holy Temple, in Jerusalem Your holy city, as it says in the Bible, "Adonay shall reign forever, Your God, O Zion, throughout all generations."

You are holy, the Name which speaks Your being fills us with awe. There is no God but You. As it is written in Your

בְּכַתוּב. וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקָּדוֹשׁ
נִקְדָּשׁ בְּצִדְקָה. בְּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ:

Kedushat Ha-Yom (The Holiness of this Day)

Atta V'chartanu

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצּוֹתֶיךָ,
וְקִרְבָּתָנוּ מִלְּכָנוּ לַעֲבוֹדָתְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
עָלֵינוּ קִרְאתָ.

Va-titen Lanu (Rosh Hashanah)

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם [הַשַּׁבָּת הַזֶּה
וְאֶת יוֹם] הַזְכָּרוֹן הַזֶּה, יוֹם [זְכָרוֹן] תְּרוּעָה [בְּאַהֲבָה]
מִקְרָא קָדֵשׁ, זְכָר לִיצִיאת מִצְרַיִם.

Va-titen Lanu (Yom Kippur)

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם [הַשַּׁבָּת הַזֶּה
לְקִדְשָׁה וְלִמְנוּחָה, וְאֶת יוֹם] הַכַּפּוּרִים הַזֶּה לְמַחִילָה
וְלִסְלִיחָה וְלִכְפָּרָה, וְלִמְחֹל-לָבוֹ אֶת כָּל עֲוֹנוֹתֵינוּ,
[בְּאַהֲבָה] מִקְרָא קָדֵשׁ, זְכָר לִיצִיאת מִצְרַיִם.

Ya'aleh V'yavo

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ) יַעֲלֶה וְיָבֵא
וַיִּגִּיעַ וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זְכָרוֹנָנוּ
וּפְקֻדוֹנָנוּ וְזְכָרוֹן אֲבוֹתֵינוּ (וְאֲמוֹתֵינוּ) וְזְכָרוֹן מְשִׁיחַ

Bible, "Through justice the Commander of the hosts is exalted; through tzedakah, holiness flows from the holy God." You are praised, Adonay, Your majesty is holy.

Kedushat Ha-Yom (The Holiness of this Day)

Atta V'chartanu

You chose us from among all other nations to exemplify Your presence in the world. You showered us with love, You desired us, You exalted us that we might preserve the holy tongue, You imbued us with holiness through Your mitzvot, You drew us close to Your majesty through the prayers You chose, and You made us, with all our imperfections, the representatives of Your great and holy Name.

Va-titen Lanu (Rosh Hashanah)

As a gift of love, Adonay our God, You presented us (this day of Shabbat holiness and soul-rest, as well as) this Day of Remembrance, the day of (recollection of) sounding T'ruah on the Shofar (in love). It is a holy day on which we are called together; it is a remembrance of the Exodus from Egypt, when we first became Your people.

Va-titen Lanu (Yom Kippur)

As a gift of love, Adonay our God, You presented us (this day of Shabbat holiness and soul-rest, as well as) this Yom Kippur as a day of forgiveness, of the second chance, a day in which all our failures can be pardoned. It is a holy day on which we are called together; it is a remembrance of the Exodus from Egypt, when we first became Your people.

Ya'aleh V'ya-vo

Our God and God of those who came before us:

May the presence

of us who come before You here

of our ancient grandmothers and grandfathers

בְּן דִּוֵּד עֲבָדְךָ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשְׁךָ וְזִכְרוֹן כָּל
 עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִּיטָה וּלְטוֹבָה לְחַן
 וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזִּכְרוֹן הַזֶּה.*
 זְכַרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפָקַדְנוּ בּוֹ לְבָרָכָה.
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: וּבְדַבָּר יִשׁוּעָה וּרַחֲמִים חוּס
 וְחַנּוּן וְרַחֲם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל
 מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

(* בְּיוֹם הַכִּפּוּרִים הַזֶּה: *on Yom Kippur*)

M'loch al Kol Ha-olam (Sanctifying Rosh Hashanah)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ) מְלוֹךְ עַל
 כָּל הָעוֹלָם כָּלוּ בְּכַבּוֹדְךָ וְהִנָּשָׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ
 וְהוֹפֵעַ בְּהִדְרָךְ גָּאוֹן עֲזָךְ עַל כָּל יוֹשְׁבֵי תֵבֶל אֶרֶץ.
 וַיַּדַּע כָּל פֶּעוּל כִּי אַתָּה פֹּעֵלְתוּ וַיִּבִּין כָּל יִצּוֹר כִּי אַתָּה
 יִצְרָתוּ וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ יְיָ אֱלֹהֵי יִשְׂרָאֵל

of our promised Messiah from Your servant David's
family

of Jerusalem, the city filled with Your holiness
of all Your people, the House of Israel

Ascend

and come before You
and come near to You
and be noticed by You
and be pleasing to You
and be heeded by You
and be kept in mind by You
and be remembered by You

for deliverance, for good, for grace, for kindness, for
mercy, for life, for peace on this (Day of Remem-
brance) (Yom Kippur).

Adonay our God:

Remember us today for good
Keep us in mind today for blessing
Save us today for long life
With a promise of victory over our weakness
And compassion for our strength
Hold us close
Be gracious to us
Save us
Because our eyes are turned toward You,
Because Your nature is grace and compassion,
Because You are our Majesty.

M'loch al Kol Ha-olam (Sanctifying Rosh Hashanah)

Our God and God of our mothers and fathers, extend
Your rule in glory over the entire universe, that You may
be exalted in honor over the earth, appearing in the full
splendor of Your exalted power over all who dwell upon
the globe, Your planet. May every one of Your creatures
know that You created it, every form of life perceive that
You formed it, so that every being with breath in its nos-

מֶלֶךְ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 (וְאֱלֹהֵי אֲמוֹתֵינוּ) [רְצֵה בְּמִנוּחָתָנוּ] קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ
 וְתַן חֵלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעְנוּ מִטוֹבָךָ וְשִׂמְחָנוּ
 בִּישׁוּעָתְךָ: [וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן
 שַׁבַּת קִדְּשָׁךְ וְיִגְוָחוּ בּוֹ יִשְׂרָאֵל מְקִדְּשֵׁי שְׁמֶךָ] וְטַהַר
 לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה אֱלֹהִים אֱמֶת וּדְבָרְךָ
 אֱמֶת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה יְיָ מֶלֶךְ עַל כָּל הָאָרֶץ
 מְקִדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וַיּוֹם הַזֶּכֶּרֶן:

M'chal la-Avonoteynu (Sanctifying Yom Kippur)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ) מְחַל
 לַעֲוֹנוֹתֵינוּ בַּיּוֹם [הַשַּׁבָּת הַזֶּה וּבַיּוֹם] הַכִּפּוּרִים הַזֶּה.
 מַחֲה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, בְּאִמּוֹר:
 אֲנֹכִי אֲנֹכִי הוּא מוֹחֵה פְּשָׁעֶיךָ לְמַעַנִי, וְחַטֹּאתֶיךָ לֹא
 אֶזְכֹּר. וְנֹאמַר: מְחִיתִי כַּעֲב פְּשָׁעֶיךָ, וְכַעֲנֵן חַטֹּאתֶיךָ;
 שׁוּבָה אֵלַי כִּי גִאלְתִּיךָ. וְנֹאמַר: כִּי בַּיּוֹם הַזֶּה יִכְפֹּר
 עֲלֵיכֶם לְטַהַר אֶתְכֶם, מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ
 תִּטְהָרוּ. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ),
 [רְצֵה בְּמִנוּחָתָנוּ] קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ וְתַן חֵלְקֵנוּ
 בְּתוֹרָתְךָ, שְׂבַעְנוּ מִטוֹבָךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ.
 [וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשָׁךְ,
 וְיִגְוָחוּ בּוֹ יִשְׂרָאֵל מְקִדְּשֵׁי שְׁמֶךָ.] וְטַהַר לִבָּנוּ לְעִבְדֶּךָ
 בְּאַמֶּת, כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמְחַלֵּן לְשִׁבְטֵי יִשְׂרָאֵל
 בְּכָל דּוֹר וָדוֹר, וּמַבְלֵעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ

trils may proclaim: "Adonay, God of Israel, rules a realm encompassing all people!"

Our God and God of those who gave us life: (Be pleased with our soul-rest.) Imbue us with holiness through Your mitzvot and grant us our share in the understanding of Your Torah. Satisfy us with Your goodness, fill us with the joy of victory over our selfish instincts, our cruel temptations. (Dower us, God, with the holiness of Your Shabbat; let the Jewish people, whose actions strive to manifest Your holiness, find soul-rest on this day.) Wash clean our hearts that we may serve You with true intentions, for You are the God of truth, and Your word is true, sustained forever. You are praised, Adonay, Sovereign over all the earth, who fills with holiness (Shabbat,) the Jewish people, and the Day of Remembrance.

M'chal la-Avonoteynu (Sanctifying Yom Kippur)

Our God and God of our mothers and fathers, pardon our failures on (this Shabbat and on) this Yom Kippur. Erase our malicious deeds, our human shortcomings; sweep them from Your sight. As it says in the Bible, "I myself will erase your malicious deeds for the sake of My mercy; I will not recall your shortcomings." As it says, "I have dissolved Your malicious deeds like a mist, your shortcomings like a cloud. Turn back to Me, do tshuvah, for I have redeemed you." And it says, "On this day God will give you a new start by purifying you. From all your shortcomings you will be clean in the sight of Adonay."

Our God and God of those who gave us life: (Be pleased with our soul-rest). Imbue us with holiness through Your mitzvot and grant us our share in the understanding of Your Torah. Satisfy us with Your goodness, fill us with the joy of victory over our selfish instincts, our cruel temptations. (Dower us, God, with the holiness of your Shabbat; let the Jewish people, whose actions strive to manifest Your holiness, find soul-rest on this day.) Wash clean our hearts that we may serve You with true intentions. You are the forgiver of Israel, who grants pardon to the tribes You

אַלֵּא אַתָּה. בְּרוּךְ אַתָּה יְיָ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ
לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר
אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ
מִקֹּדֶשׁ [הַשְּׁבֵת וְ]יִשְׂרָאֵל וַיּוֹם הַכַּפָּרִים.

Avodah (Serving God)

R'tzey (Traditional version)

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהִשָּׁב אֶת
הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם
בְּאַהֲבָה תִקְבֹּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת
יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִיגָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

R'tzey (Reform version)

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה
תִקְבֹּל, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ. אֵל
קְרוֹב לְכָל-קְרָאִיו, פָּנָה אֶל עַבְדֶּיךָ וְחַנּוּנוֹ; שְׁפוּף
רוּחְךָ עָלֵינוּ, וְתַחֲזִיגָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

Hoda-ah (Thanksgiving)

Modim

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ) לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ
מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר
תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נַסִּיךְ שְׂבָכָל-יוֹם עִמָּנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל-עֵת עָרֵב וּבֹקֶר וְצַהֲרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרָחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ

called Yeshurun, the upright. No other power beside You can forgive and excuse us. You are praised, Adonay, Monarch who forgives and excuses our wrongs and the wrongs of Your entire people Israel, who takes away our guilt each year; Ruler of all the earth, who fills with holiness (Shabbat,) the Jewish people, and Yom Kippur.

Avodah (Serving God)

R'tzey (Traditional version)

May You be pleased with Your people Israel, Adonay our God, and with their prayer. Restore to Your holy temple in Jerusalem the service You most desire, accepting Israel's holy offerings and holy words with love. May the intensity of Your people's worship please You always. May we see Your merciful return to Zion with our own eyes. You are praised, Adonay, whose nurturing presence You will again return to Zion.

R'tzey (Reform version)

May You be pleased with Your people Israel, Adonay our God, may You lovingly accept our prayer. May the intensity of Your people's prayers please You always. Turn Your gracious countenance to Your servants, pour out Your spirit upon us, that we might see Your merciful return to Zion with our own eyes. You are praised, Adonay, whose nurturing presence You will again return to Zion.

Hoda-ah (Thanksgiving)

Modim

Thank You.

You are the Source of our life, and the life of those who carried us into this world.

You are our Rock, our shield, our defender.

In every generation we will thank You and retell Your praise

for our lives which You shape with Your hand

for our souls which You hold in trust

for Your miracles which accompany us each day

for Your wonders and Your favors which fill all our moments

מַעוֹלָם קוֹיֵנוּ לָךְ: וְעַל כָּלֵם יִתְבָּרֵךְ וַיִּתְרוּמֵם שְׁמֶךָ
מִלִּכְנוּ תַמִּיד לְעוֹלָם וָעֶד: וְכָתַב לַחַיִּים טוֹבִים כָּל-בְּנֵי
בְּרִיתְךָ: וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיִּהְלְלוּ אֶת שְׁמֶךָ
בְּאַמַּת הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָּנוּ סֵלָה. בָּרוּךְ אַתָּה יי
הַטוֹב שְׁמֶךָ וְלָךְ נָאֵה לְהוֹדוֹת:

Birkat Shalom (Peace)

Shalom Rav (Evening Services)

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׁים לְעוֹלָם. כִּי אַתָּה
הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת-עַמָּךְ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשִׁלּוּמָךְ.
בְּסִפּוּר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל לַחַיִּים טוֹבִים
וְלִשְׁלוֹם. בָּרוּךְ אַתָּה יי עֹשֶׂה הַשָּׁלוֹם:

Sim Shalom (Morning, Yom Kippur Afternoon, and Ne'ilah Services)

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל עִמָּךְ. בָּרְכֵנוּ אֲבִינוּ כְּלָנוּ כְּאַחַד בְּאוֹר
פְּנִיָּה. כִּי בְאוֹר פְּנִיָּה נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמָּךְ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-
שָׁעָה בְּשִׁלּוּמָךְ. בְּסִפּוּר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה

every evening, every morning, on dark days, and when the sun is high.

For You are the good God, whose nurture never dries up, the Compassionate One, whose acts of love are endless.

In Your eternity lies our hope.

For all these things, O Majesty, may Your Name be blessed and raised in high esteem by all who live, and inscribe for a good life the people of Your covenant, who pour forth thanks to You in ecstasy, along with everything alive, giving honest praise to Your Name, O God, who leads us forth from our adversaries in triumph, sela! You are praised, Adonay, whose name is Good, whose praise is comely on our lips.

Birkat Shalom (Peace)

Shalom Rav (Evening Services)

Spread peace, abundant and everlasting, over Your people Israel, for You are the source, the Majesty, of peace, wherever it is found. May it be good in Your eyes to bless Your people Israel at every season, at every moment, with that peace which is Your nature. May we and all the House of Israel be inscribed perpetually in the Book of life and blessing, peace and sustenance, for a worthwhile life and for peace. You are praised, Adonay, author of peace.

Sim Shalom (Morning, Yom Kippur Afternoon, and Ne'ilah Services)

Spread peace, goodness and blessing, grace, love, and compassion over us and over all Israel Your people. Bless us, Fathermother, all of us as one, in the radiance of Your countenance, for in the light of Your presence, Adonay our God, you gave us a Torah of life, love born of our covenant, justice, blessing, compassion, life, and peace. May it be good in Your eyes to bless Your people Israel at every season, at every moment, with that peace which is Your nature.

טובה נזכר ונכתב לפניך אֲנַחְנוּ וְכָל עַמֶּה בֵּית
יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלִשְׁלוֹם. בָּרוּךְ אַתָּה יְיָ עֹשֶׂה
הַשְׁלוֹם:

*(Confessions for Yom Kippur will be found on pages
230–237)*

Personal Prayer

Elohai Ntzor

אֱלֹהֵי נָצוֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתֵי מְדַבֵּר מִרְמָה
וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְּעֶפֶר לְכָל תְּהִיָּה: פָּתַח
לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תְּרִדּוּף נַפְשִׁי. וְכָל
הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הִפֵּר עֲצָתָם וְקִלְקַל
מַחֲשַׁבְתָּם: עֲשֵׂה לִמְעַן שְׁמֶךָ. עֲשֵׂה לִמְעַן יְמִינְךָ. עֲשֵׂה
לִמְעַן קִרְשְׁתָּךְ עֲשֵׂה לִמְעַן תּוֹרָתְךָ: לִמְעַן יִחְלְצוֹן
יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲגִנִּי: יִהְיוּ לְרָצוֹן אֲמָרֵי פִי
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי: עֲשֵׂה שְׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן:

May we and all the House of Israel be inscribed perpetually in the Book of life and blessing, peace and sustenance, for a worthwhile life and for peace. You are praised, Adonay, author of peace.

*(Confessions for Yom Kippur will be found on pages
230–237)*

Personal Prayer

Elohai Ntzor

Adonay, keep my tongue from cruelty and my lips from deceit. To those who defame me, let my soul keep silent; teach my soul humility that I may learn even from those who hate me. Open my heart to Your Torah and let my soul search out Your mitzvot. As for all who think to harm me, frustrate their plans and their purposes for the sake of Your honor, to show You have the power to protect, for the sake of Your holiness and Your Torah. Preserve those who try to live by Your teachings. Save me with Your power, Adonay, and answer me. May the words in my mouth and the thoughts in My heart be equally acceptable to You, Adonay my rescuer, my faithful Rock. O heavenly peacemaker, make peace felt now among us, among all Israel, among all Your creatures, that we all might say: Amen.

faults is often our failure to admit our worth, to rely on our inner sense of what is right, lest others laugh at us, mistreat us, or profess a higher standard than we can ever reach. Could we on this Day of At-one-ment feel at one, at home, with ourselves, the cruelties we do which spring from fear, unsureness, guilt, or doubt might disappear. Sometimes we strut and preen too much, yet that too stems from a need to find our worth outside ourselves, through fame or recognition, and if others will not give it, then we must tout ourselves. We shall say many things about ourselves this Atonement Day, confessing error, thoughtlessness, misdeed, and wrong. But before we do, before we honestly confront our failings, we must first confront our virtue, and know that whatever wrongs we have committed, we could not recognize our wrongs were not our basic natures fundamentally, irrevocably right. What we must seek first of all this day is the conviction of our inner worth, that no matter what we do we are the child of God, a valued and irreplaceable jewel in the crown that is God's universe.

We shall speak many words this awesome Day. We shall confess to sins we know not, vow an openness we are not secure enough to give, pray ourselves into a virtue we are sure to mar as soon as prayerbooks are closed and intensive introspection ended. The earnestness of our vows, and the humanness of our weakness are all a piece of that tapestry which is our unique and very special life, whose beauty we shall strive to deepen through this Day in the all-embracing darkness of ourselves, our people, and our God.

Silent Reflection

Permission

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

Permission

By the authority of the heavenly court,
 And by the authority of the earthly court,
 With the permission of God the Ever-Present,
 And with the permission of this congregation,
 We who have ourselves transgressed
 Declare it lawful to pray with others
 Who have wronged either God or human beings:
 The keeper of Shabbat who, by her silence,
 Allowed crime to flourish among her associates
 Consents to pray with the supporter of the oppressed
 Who disdained to put on t'filin.
 The one who gave tzedakah but cheated on exams
 Consents to pray with the one who worked hard for Israel
 But exploited his friend.
 Joined in the recognition of our own failings,
 We pledge to pray both for ourselves and for
 The others around us who have fallen short.

Candle Lighting

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
 בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם
 הַכִּפּוּרִים:

Baruch atta Adonay Eloheynu melech ha-olam, asher kid-shanu b'mitzvotav, vitzivanu l'hadlik ner shel (Shabbat v'shel) Yom Hakipurim.

Praised be Adonay our God, Majesty of the universe, who makes us holy in the mitzvah of lighting candles, whose light can burn the darkness out of our souls, and warm the self within us to which we seek return.

Preparations for Kol Nidrey

We need courage to make vows in the heat of convictions born of this weighty day, to make promises that shall bind us even when the days that follow Yom Kippur have

Will You hear our regret?
 Will You open our prison,
 Release us from shackles of habit?
 Will You answer our prayers,
 Forgive our wrongs,
 Though we sin again and again?
 In moments of weakness
 We do not remember
 Promises of Atonement Day.
 Look past forgetfulness,
 Take only from our hearts;
 Forgive us, pardon us.

* * *

In the darkness of time still unknown, holding close the teaching of a people who has known that time is holy, we rise for Kol Nidrey, to share its truths together in the atoning closeness of this night:

Kol Nidrey

כָּל נִדְרֵי. וְאֶסְרֵי. וְחֲרָמֵי. וְקוֹנָמֵי. וְכַנּוּיֵי. וְקִנּוּסֵי.
 וְשְׁבוּעוֹת. וְדִנְקָרָנָא. וְדֹאשְׁתַּבְעָנָא. וְדֹאחְרֵימָנָא.
 וְדֹאסְרָנָא עַל נַפְשָׁתָנָא. מִיּוֹם בְּפָרִים זֶה עַד יוֹם
 בְּפָרִים הַבָּא עָלֵינוּ לְטוֹבָה. בְּלֶהוֹן אַחֲרֵטָנָא בְּהוֹן.
 בְּלֶהוֹן יְהוֹן שָׂרָן. שְׁבִיקִין. שְׁבִיתִין. בְּטִלִין וּמִבְטָלִין.
 לֹא שְׁרִירִין וְלֹא קִימִין: נִדְרָנָא לֹא נִדְרֵי. וְאֶסְרָנָא לֹא
 אֶסְרֵי. וְשְׁבוּעָתָנָא לֹא שְׁבוּעוֹת:

*Kol nidrey ve'esarey va'charamey v'konamey v'chinuyey v'kinu-
 sey ush'vuot*

*Dindarna ud'ishtaba-na ud'achareemna v'di-asarna al naf-
 shatana*

Mee-yom kippurim zeh ad yom kippurim ha-ba, aleynu l'tova

Kul-hon icharatna v'hon, kul-hon y'hon sharan,

Sh'veekeen, sh'veeteen, b'tayleen um'vutaleen

La sh'reereen v'la kayameen.

Nidrana la nidrey, ve'esarana la esarey, ush'vutatana la sh'vuot.

(All vows, bonds, devotions, promises, obligations, penalties and oaths, wherewith we have vowed, sworn, devoted, and bound ourselves, from this Day of Atonement to the next Day of Atonement—may it come to us for good—all these we repent us of them. They shall be absolved, released, annulled, made void and of no effect; they shall not be binding nor shall they have any power. Our vows shall not be vows; our bonds shall not be bonds; and our oaths shall not be oaths.)

וְנִסְלַח לְכָל-עֲדַת בְּנֵי יִשְׂרָאֵל וְלִגְר הַגֵּר בְּתוֹכָם
 כִּי לְכָל הָעָם בִּשְׁגָגָה:
 סִלַּח-נָא לַעֲוֹן הָעָם הַזֶּה כְּגֹדֶל חֶסֶדְךָ
 וּבְאֲשֶׁר נִשְׁאַתָּה לָּעָם הַזֶּה מִמִּצְרַיִם וְעַד הַנֵּה: וְשֵׁם
 נְאֻמָּר:
 וַיֹּאמֶר יי סִלַּחְתִּי כְּדַבְּרְךָ:

Forgive the wrongdoings of this people, and all who dwell in their midst, according to the greatness of Your covenantal love. For in all of us Your people is there unwitting transgression.

Adonay has said, "I have forgiven as you have asked."

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

*Baruch atta Adonay Eloheynu melech
 ha-olam she-hechyanu v'kiyyimanu
 v'higiyanu lazman hazeh.*

You are praised, Adonay our God, through whose rule the world coheres, through whom we live and are sustained, and to whose time for atonement we have come once more.

Psalm 92 (On Shabbat)

A Song for Shabbat.
 It is good to thank God,

צָדִיק כְּתָמָר יִפְרַח, כְּאֶרֶז בְּלָבָנוֹן יִשְׁגֶּה. שְׁתוּלִים
בְּבֵית יי, בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ. עוֹד יִנוּבוֹן
בְּשִׁיבָה, דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ. לְהַגִּיד כִּי־יֵשֶׁר
יי; צוּרִי, וְלֹא־עוֹלָתָה בּוֹ.

*Tzadik katamar yifrach
K'erez bal'vanon yisgeh
Sh'tulim b'veyt Adonay
B'chatzrot Eloheynu yafrichu
Od y'nuvun b'seyvah
D'sheynim v'ra-ananim yihyu
L'hagid ki yashar Adonay
Tzuri v'lo avlatah bo.*

Meditation Before Barchu

Praise Me, says God, and I will know that you love Me.
Curse Me, I will know that you love Me.

Praise Me or curse Me, I will know that you love Me.
Sing out My graces, says God.

Raise your fist against Me and revile, says God.

Sing My graces or revile, reviling is also praise, says
God.

But if you sit fenced off in your apathy,

Entrenched in "I couldn't care less," says God,

If you look at the stars and yawn, says God,

If you see suffering and don't cry out,

If you don't praise and don't revile,

Then I created you in vain, says God.

THE SHMA AND ITS BLESSINGS

בָּרְכוּ אֶת יי הַמְבָרֵךְ:

Barchu et Adonay hamvorach:

Proclaim how blessed is Adonay,
Source of blessing for all the world!

בְּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:

Baruch Adonay hamivorach l'olam vaed:

Blessed is Adonay,
Source of blessing for all the world forever and ever!

Maariv Aravim (In Praise of the Evening-Bringer)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדָבָרוֹ
מַעְרִיב עֲרָבִים בְּחִכְמָה פִּוְתָח שְׁעָרִים וּבִתְבוּנָה
מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת-הַזְּמָנִים וּמְסַדֵּר אֶת-
הַכִּכְבִּים בְּמִשְׁמַרְתֵּיהֶם בְּרִקְיעַ כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם
וְלַיְלָה גּוֹלָל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר וּמַעְבִּיר
יוֹם וּמַבִּיא לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה יְיָ צְבָאוֹת
שְׁמוֹ. אֵל חַי וְקַיִם תָּמִיד יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ הַמַּעְרִיב עֲרָבִים:

You are praised, Adonay
Author of time and space
Who brings on evening with a word,
Opens heaven's gates with wisdom,
Adjusts the ages with sensitive judgment,
Varies the seasons,
And orders the orbits of a sky full of stars.
You create each day and each night afresh,
Roll light in front of darkness
And darkness in front of light
So gently
That no moment is quite like the one before
Or after.

It knows how hard returning is
 From snuggling darkness
 Into blinding light.
 So God disperses light throughout our being
 Merely touching us with radiance:
 "Just confess this single wrong."
 Brushing us gently with a glowing promise:
 "I shall forgive this sin."
 To relieve the power of God's blazing glory
 Glimpses of our golden soul peek out from this day's
 prayers
 Glints of purple from our royal lineage wink in all Your
 words.

And gradually
 As night grows into day and day again is night
 Your gentle pardon will turn around the guilt that tar-
 nishes our soul
 And Your breath will fill our mouths:
 "From all your wrongs will you be clean!"
 And we like cleansing night
 All stitched with stars
 Will snuggle once again against the void . . .
 You whose light delivers us from darkness
 You are praised.

Ahavat Olam (In Praise of the Torah-Giver)

אֶהְבֶּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּת תּוֹרָה וּמִצְוֹת
 חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּת. עַל כֵּן יְיָ אֱלֹהֵינוּ
 בְּשִׂכְכֵּנוּ וּבְקוֹמָנוּ נָשִׁיחַ בְּחֻקֶּיךָ. וְנִשְׂמַח בְּדִבְרֵי
 תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חֵיֵינוּ וְאֶרֶץ
 יְמֵינוּ וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה. וְאֶהְבֶּתְךָ אֵל תָּסִיר
 מִמֶּנּוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

An eternal love You have loved the house of Israel Your people. You have taught us Torah and mitzvot, statutes that have ruled our lives since ancient days, judgments that form our sentences today. Lying down and rising up, Adonay our God, we shall strive to make Your laws the substance of our speech, to exult forever in each word of Torah we can learn, in each commanded deed we can fulfill. By meditating on them we shall find the purpose of our days; by acting on them we shall learn how to lengthen our life. In darkness and in light, may these words of Your love ever be upon our lips. Whatever our merit in our own eyes, may we never be deprived of Your love. Help us reciprocate Your love, Adonay, through our praise.

Alternative Ahavat Olam

You were God
And we were Israel,
Your shy, untutored lover
Long ago.

You loved us a great love
And you taught us
How to respond to You

Through Torah
Mitzvot
Statutes
Judgments

We go to sleep with them
And with them we awake.

We shall enjoy them forever.

They give us life
They prolong our days
We form our words around them
At nighttime,
In daytime.

Now,
Long after long ago,
Do not withdraw Your love from us.

Lover of Israel,
You are praised.

The Shma: First Paragraph (Shma and V'ahavta)

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shma Yisrael Adonay Eloheynu Adonay Echad:

Listen, Israel! Adonay is our God, Adonay alone is One.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Baruch sheym kvod malchuto l'olam vaed:

The Name is praised whose glorious Sovereignty will outlast the world and time.

וְאַהֲבַת אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ
הַיּוֹם עַל-לִבְּךָ: וְשָׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם
לְאוֹת עַל יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וְכִתְבָתָם עַל-
מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Thus you shall show your love for Adonay your God:
With every inclination of your knowing heart,
With all the strength through which you live,
With every benefit you have received.
For these words in which I am giving you mitzvot today
Shall stand over against your knowing heart,
That you may help your children sink their teeth in them,

And speak through them
 While sitting in your house,
 While walking on the road,
 At the time for lying down,
 At the time for rising up.
 You shall bind them in a sign upon your arm.
 They shall become frontlets between your eyes.
 You shall inscribe them in mezuzot for your house,
 Upon your gates.

The Shma: Second Paragraph (V'haya im Shamo'a)

וְהָיָה אִם־שָׁמַעַתְּ שְׁמֵעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מֵצִוָּה
 אֶתְכֶם הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ
 בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר־אֲרָצְכֶם
 בָּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאֶסְפֹּת דָּגָגָה וְתִירֶשֶׁף וַיִּצְהָרָה:
 וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבִהֶמְתֶּךָ וְאֶכְלָתָה וּשְׂבַעְתָּ: הַשְּׁמֹרוּ
 לָכֶם פֶּן־יִפְתָּה לִבְבְּכֶם וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים
 אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם
 וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תֵתֵן
 אֶת־יְבוּלָהּ וְאֶבְדֶּתֶם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר
 יְהוָה נָתַן לָכֶם: וְשָׁמַתֶם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם
 וְעַל־נַפְשְׁכֶם וְקִשְׁרְתֶם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ
 לְטוֹטָפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם
 לְדֹבֵר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ
 וּבְקוּמָךָ: וְכִתְבֶתֶם עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן
 יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
 לֵאבְדֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

The Shma: Third Paragraph (Vayomer)

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דִּבֶּר אֶל-בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כְּנָפֵי בְּגָדֵיהֶם
 לְדֹרֹתָם וְנָתַנּוּ עַל-צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה
 לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת
 יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי
 עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
 וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
 אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

God said to Moses:

Let Israel throughout her generations make tzitzit
 Fringes, with a thread of blue,
 On the corners of her garments
 To look at and remember all the mitzvot of God
 And do them.

Otherwise

All of you will follow only what your eyes see
 And your hearts desire,
 Forgetting that everything you see
 And whatever you desire
 Are signs of My presence in the world.

But looking at the knotted fringes
 You will remember as a knot around the finger
 That everything you see
 And whatever you desire
 Can be seen and done
 As one of my mitzvot.

Thus will you share the holiness of God
 Who saw you as slaves in Egypt
 And desired you
 To become a people of God.

I am Adonay your God.

Though often the wait was long until they met their due.

You continue to do great things for us,

Wonders more than we can count.

You have done so since You let us go from Egypt,
Punishing the cruel Egyptians that we might find eternal
liberty.

But innocent Egyptians suffered also in the taking of the
first-born,

The price of living among those who torture innocents
They thought were not their own.

In recalling our people's redemption from Egyptian
bondage

We look to the coming of a more perfect redemption
When all the world will understand

That innocents are the responsibility of everyone,
And the most vicious rulers will be turned

Without delay

Into providers of harmony and freedom.

On that day all people will sing in joy

The redemption song of Israel at the Red Sea shore,

Praising the God supreme above all rulers,

Swift protector of all You rule.

מִי כְמֹכָה בָּאֵלִים יְיָ מִי כְמֹכָה נֶאֱדָר בִּקְדֹשׁ נוֹרָא
תְּהִלַּת עֲשֵׂה פֶלֶא:

Mi chamocha ba-eylim Adonay:

Mi kamochah ne'dar ba-kodesh

Nora t'hilot osey fe-leh.

Who is like You, Eternal One, among
the gods others worship?

Who is like You, majestic in holiness,
awesome in splendor, doing wonders?

מַלְכוּתְךָ רָאוּ בְּנֶיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה זֶה אֱלֹהֵינוּ
וְאָמְרוּ:

Malchut'cha ra'u va-necha

Bokea yam lifney Mosheh

Zeh eli, anu v'am'ru:

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:

Adonay Yimloch l'olam va-ed.

In their escape from the sea, Your children saw Your sovereign might displayed. "This is my God!" they cried. "The Eternal will reign forever and ever!"

וְנֹאמַר כִּי פָדָה יְיָ אֶת יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.
בָּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:

*V'ne-emar ki fadah Adonay et Ya-akov
U'g'alo miyad chazak memenu.
Baruch atah Adonay, ga-al Yisrael.*

Now let all come to say: The Eternal has redeemed Jacob and rescued Israel from a power stronger than our own.
You are praised, Eternal One, who redeemed Israel.

Hashkivenu (Night Prayer)

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מְלָכֵנוּ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סֶבֶת שְׁלוֹמָה וְתַקְנֵנוּ בְּעֶצֶה טוֹבָה
מִלִּפְנֵיךְ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדֵּנוּ וְהִסֵּר
מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרָב וְרָעָב וְיָגוֹן וְהִסֵּר שָׁטָן
מִלִּפְנֵינוּ וּמֵאֲחֵרֵינוּ וּבָצַל בְּנִפְיֶךָ תַּסְתִּירֵנוּ. כִּי אֵל
שׁוֹמֵרֵנוּ וּמַצִּילֵנוּ אַתָּה כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה.
וְשָׁמוֹר צִאֲתָנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וָעֶד
עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סֶבֶת שְׁלוֹמָה. בָּרוּךְ אַתָּה יְיָ
הַפּוֹרֵשׁ סֶבֶת שְׁלוֹם עָלֵינוּ וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל וְעַל
יְרוּשָׁלָּיִם:

*Reader's Kaddish**Reader*

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא
 בְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
 דְּכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא וּבְזֶמַּן קָרִיב וְאָמְרוּ. אָמֵן:

Congregation and Reader

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

Reader

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
 וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא. בְּרִיךְ הוּא. לְעָלָא
 לְעָלָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
 דְּאִמְרֵינוּ בְּעֶלְמָא וְאָמְרוּ אָמֵן:

May God's great Name be magnified and sanctified in the world created according to the holy will, and may God's rule be known in your lifetime, in your own days, and in the life of the house of Israel, speedily, in a time close at hand.

May the Name of the blessed Holy One be praised and extolled far beyond all praises and blessings we can ever say in the world. Amen.

OPTIONAL READINGS

On Doing Wrong

(a) If we say, "I will sin and repent, then I will sin again and repent again," we are not in a position to repent. Likewise, if we say, "I will sin, and the Day of Atonement will atone for me," the Day of Atonement will not atone for us.

אָנוּ כַּרְמֶךָ וְאַתָּה נוֹטְרָנוּ. אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצְרָנוּ;
 אָנוּ רַעֲיָתְךָ וְאַתָּה דוֹרָנוּ. אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבָנוּ.
 אָנוּ עַמֶּךָ וְאַתָּה מֶלֶכְנוּ. אָנוּ מַאֲמִירֶיךָ וְאַתָּה מַאֲמִירָנוּ;

*Ki anu amecha v'atta Eloheynu, anu vanecha v'atta avinu.
 Anu avadecha v'atta Adoneynu, anu k'halecha v'atta chelkeynu.
 Anu nachalatecha v'atta goraleynu, anu tzonecha v'atta
 ro-eynu.
 Anu charmecha v'atta notreynu, anu f'ulatecha v'atta yotzreynu.
 Anu ra'yatecha v'atta dodeynu, anu s'gulatecha v'atta k'roveynu.
 Anu amecha v'atta malkeynu, anu ma'amirecha v'atta ma'ami-
 reynu.*

For we are Your people, and You our God.
 We are Your children, and You the One who gave us life.
 We are Your servants, and You the One who acquires us.
 We are Your congregation, and You our only One.
 We are Your heritage, and You our Destiny.
 We are Your flock, and You our Shepherd.
 We are Your vineyard, and You our Protector.
 We are Your creatures, and You our Creator.
 We are Your companion, and You our Beloved.
 We are Your treasure, and You the intimate who redeems
 us.
 We are Your people, and You our Sovereign.
 We have chosen You, and You have chosen us.

CONFESSION

Preparations

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ), תְּבֹא
 לִפְנֵיךָ תִּפְלָתָנוּ, וְאַל תִּתְּעַלֵּם מִתְּחִנָּתָנוּ; שְׂאִין
 אֲנַחְנוּ עֲוֵי פָנִים וְקָשִׁי עָרֶף לֹאֲמַר לִפְנֵיךָ, יְיָ אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ), צְדִיקִים אֲנַחְנוּ
 וְלֹא חָטָאנוּ; אָבֵל אֲנַחְנוּ חָטָאנוּ.

God of those who sought You out in ages past
Let our prayer also come before You
And do not turn aside from our entreaty.
For we are not so obstinate and stubborn
As to say before You:
We are righteous, we have done no wrong.
For indeed, we have done wrong,
And we join now in confession before You.

* * *

This is a time to open wide our vision of ourselves, to stretch our souls that they might conceive a life of the broadest possibility, the most profound concern, the most intense conviction. Let us bare our feelings to the world that we might enlarge our hopes to fill the world as we join, together and in silence, to confess our weakness in the past.

* * *

Now we join together for confession of our wrongs, asking God to pardon us for sins we may not even be aware we've done, sins which in the company we keep may even be considered virtues. To join in this confession is to join our values to the word of God's commands, to forsake—even for just the day of Yom Kippur—that world of looser values we inhabit all the year. To join in this confession is to say: words matter, words can hurt; reputations matter, gossip hurts; too much small talk wastes time we could spend exploring Torah with each other, exploring other insights, sharing feelings. To join in this confession says: our actions matter—not only do they touch the lives of other people, but the smallest thing we do is witnessed by the eyes of God. Before that God, let us join as one community to acknowledge what we've done.

(Private confession may be encouraged here)

Ashamnu: An Alphabet of Wrongdoing

Of these things we have been guilty: we have Acted out of malice; we have Back-bitten; we have been Contemptuous of others; we have Double-crossed; we have given Evil advice; we have Falsified the truth; we have Gloated over our achievements; we have Hated wrong-doers; we have been Insolent; we have Jeered convictions not our own; we have Knifed friends in the back; we have Lost our self-control; we have Manipulated; we have Nullified the humanity of others; we have Oppressed our brothers and sisters; we have told Petty lies; we have Quietly acquiesced in wrong; we have Refused to back down from positions we could see were incorrect; we have Sneered at serious matters; we have Trifled with other humans; we have Usurped others' positions; we have practiced Violence; we have committed X-number of sins of which we have not been aware; we have said Yes when we should have cried out no; we have lacked the Zeal to struggle for our convictions through unrewarding months and years.

אָשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דּוֹפִי. הֶעֱוִינוּ. וְהִרְשָׁעְנוּ.
זָדְנוּ. חָמָסְנוּ. טָפְלָנוּ שֶׁקֶר. יַעֲצֵנוּ רָע. כּוֹזְבֵנוּ. לָצְנוּ.
מַרְדְּנוּ. נֶאֱצְנוּ. סָרְרָנוּ. עֲוִינוּ. פָּשַׁעְנוּ. צָרְרָנוּ. קִשִּׁינוּ
עָרְף. רָשָׁעְנוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲיִנוּ. תַּעֲתָעְנוּ:

Ashamnu, bagadnu, gazalnu, dibarnu dofi, he-evinu, v'hirshanu, zadnu, chamasnu, tafalnu sheker, ya-atznu ra, kizavnu, latznu, maradnu, ni-atznu, sararnu, avinu, pashanu, tzararnu, kishinu oref, rashanu, shichatnu, ti-avnu, ta-inu, ti'ta'nu.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ.
וְאַתָּה צָדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ
וְאַנְחָנוּ הִרְשָׁעְנוּ. מֶה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וְמֶה
נִסְפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים הֵלֵא כָּל הַנִּסְתָּרוֹת
וְהַנִּגְלוֹת אֶתָּה יוֹדֵעַ.

We have turned aside from Your mitzvot
 From Your laws which point us toward the good,
 And no good has come to us from our misdeeds.
 Yet You do justly with everyone who comes before You,
 For You have acted out of truth, while we have too often acted
 falsely.
 What shall we say before You who dwells in the heights,
 What stories can we tell to You who dwells in heaven?
 Do You not already know all that we reveal and all that we have
 tried to hide?

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם, וְתַעֲלוּמוֹת סִתְּרֵי כָל חַי. אַתָּה
 חוֹפֵשׁ כָּל חַדְרֵי בָטָן, וּבּוֹחֵן כְּלִיּוֹת וְלֵב. אֵין דָּבָר
 נֶעֱלָם מִמֶּךָ, וְאֵין נִסְתָּר מִנְּגִיד עֵינֶיךָ. וּבְכֵן יְהִי רְצוֹן
 מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי
 אֲמוֹתֵינוּ), שֶׁתִּסְלַח לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִמְחַל לָנוּ
 עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר-לָנוּ עַל כָּל פְּשָׁעֵינוּ.

Indeed, You know the mysteries of the universe,
 And the best kept secrets of every living thing.
 You search out the innermost rooms of our life,
 With care You examine all our feelings, all our thoughts.
 Not one thing is hidden from You, nothing escapes Your gaze.
 God who preserves the memory of all our ancestors,
 If you would only wipe away the memory of all our wrongs
 And grant atonement for all our sins.

Al Chet: The Great Confession

עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּאָנָס וּבְרָצוֹן.
 וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב:
 עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בִּבְלִי רָעַת.

For the wrong we did before You under coercion or of our own free will;

And for the wrong we did before You by hardening our hearts.

For the wrong we did before You unintentionally;

And for the wrong we did before You through idle talk and meaningless resolutions.

For the wrong we did before You by using sex exploitatively;

And for the wrong we did before You in public and in private.

For the wrong we did before You knowingly and deceptively;

And for the wrong we did before You by offensive language.

For the wrong we did before You by oppressing another person;

And for the wrong we did before You by malicious thoughts.

For the wrong we did before You by promiscuity;

And for the wrong we did before You by confessing insincerely.

For the wrong we did before You by contempt for parents and teachers;

And for the wrong we did before You by violence.

For the wrong we did before You by failing to be true to our heritage, thus defaming Your Name in the world;

And for the wrong we did before You by unbridled passion.

וְעַל כָּל־אֵלֶּה סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-
לָנוּ.

V'al kulam, Eloah slichot, s'lach lanu, m'chal lanu, kapper lanu.

For all our wrongs, God of forgiveness, forgive us, wipe the slate clean, grant us atonement.

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב.
וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּכַפַּת שְׁחָד:
עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּלִצּוֹן.

For the wrong we did before You by lying and deceiving,
And for the wrong we did before You by accepting bribes.

For the wrong we did before You by scoffing and mocking,
And for the wrong we did before You by speaking ill of
other people.

For the wrong we did before You in our work,
And for the wrong we did before You in the foods we eat
and the amount we drink.

For the wrong we did before You by refusing to be
generous,
And for the wrong we did before You by being proud and
haughty.

For the wrong we did before You in rejecting Your author-
ity,
And for the wrong we did before You in making harsh
judgments on other people.

וְעַל כָּלֵם, אֱלֹהִים סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-
לָנוּ.

V'al kulam, Eloah s'l'ichot, s'lach lanu, m'chal lanu, kapper lanu.

For all our wrongs, O God of forgiveness, forgive us,
wipe the slate clean, grant us atonement.

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּצַדִּית רָע.
וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:
עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ.

For the wrong we did before You by plotting against others,

And for the wrong we did before You by tormenting others.

For the wrong we did before You by dismissing serious matters with a joke,

And for the wrong we did before You by being obstinate.

For the wrong we did before You by running to do evil,
And for the wrong we did before You by gossiping.

For the wrong we did before You by swearing falsely,
And for the wrong we did before You by hating others without cause.

For the wrong we did before You by betraying a trust,
And for the wrong we did before You out of confusion,
unaware of the significance of our actions.

וְעַל כָּל־אֵלֶּיךָ, אֱלֹהֵי סְלִיחוֹת, סָלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-
לָנוּ.

V'al kulam, Eloah s'lichot, s'lach lanu, m'chal lanu, kapper lanu.

For all our wrongs, O God of forgiveness, forgive us,
wipe the slate clean, grant us atonement.

Avinu Malkeynu: Our Forgiving Parent, Our Sovereign

אָבִינוּ מַלְכֵנוּ חָטְאָנוּ לְפָנֶיךָ:

Avinu Malkeynu, we have done wrong before You.

אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה:

Avinu Malkeynu, we have no Sovereign except You.

אָבִינוּ מַלְכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:

Avinu Malkeynu, let this be a good year for us.

אָבִינוּ מַלְכֵנוּ הַפֵּר עֲצַת אוֹיְבֵינוּ:

Avinu Malkeynu, destroy the power of every oppressor
and adversary.

אָבינוּ מַלְכֵנוּ כֹּל צָר וּמַשְׁטִין מַעֲלִינוּ:

Avinu Malkeynu, destroy the power of every oppressor
and adversary.

אָבינוּ מַלְכֵנוּ כֹּל דָּבָר וְחָרֵב וְרָעָב וּשְׁבִי וּמַשְׁחִית
מִבְּנֵי בְרִיתְךָ:

Avinu Malkeynu, remove from all Your children disease,
war, famine, exile and destruction.

אָבינוּ מַלְכֵנוּ סֵלַח וּמַחֵל לְכָל-עֲוֹנוֹתֵינוּ:

Avinu Malkeynu, forgive and pardon all our wrong-
doing.

אָבינוּ מַלְכֵנוּ הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ:

Avinu Malkeynu, may we return to You in earnest repent-
ance.

אָבינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמְּךָ:

Avinu Malkeynu, send healing to all who are sick.

אָבינוּ מַלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים:

Avinu Malkeynu, inscribe us in Your book for a life of
goodness.

אָבינוּ מַלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעָה:

Avinu Malkeynu, inscribe us in the book of redemption
and freedom.

אָבינוּ מַלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר פֶּרֶקֶט וְכֶלֶקֶלָה:

Avinu Malkeynu, inscribe us in the book of sustenance.

אָבינוּ מַלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר זְכוֹת:

Avinu Malkeynu, inscribe us in the book of meritorious
acts.

אָבינוּ מַלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה:

Avinu Malkeynu, inscribe us in the book of forgiveness
and reconciliation.

אָבינוּ מַלְכֵנוּ שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ:

Avinu Malkeynu, listen to our voice, spare us, show us
Your compassion.

אָבִינוּ מַלְכֵנוּ קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

Avinu Malkeynu, accept our prayer with compassion and favor.

אָבִינוּ מַלְכֵנוּ פָּתַח שַׁעְרֵי שָׁמַיִם לְתַפִּלָּתֵנוּ:

Avinu Malkeynu, open the gates of heaven to our prayer.

אָבִינוּ מַלְכֵנוּ נָא אַל תִּשְׁיָבֵנוּ רִיקָם מִלִּפְנֵיךָ:

Avinu Malkeynu, do not turn us away empty from Your presence.

אָבִינוּ מַלְכֵנוּ תְּהֵא הַשָּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת
רָצוֹן מִלִּפְנֵיךָ:

Avinu Malkeynu, let this hour be an hour of compassion and a time of acceptance in Your presence.

אָבִינוּ מַלְכֵנוּ חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ:

Avinu Malkeynu, show mercy to us and to our children.

אָבִינוּ מַלְכֵנוּ חַנּוּן וְעֲנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה
עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu Malkeynu, be gracious and respond to us, for we have too few good deeds; act toward us with justice tempered by love, and bring us salvation.

*Avinu Malkeynu
Chawneynu va'a-neinu
Ki ein banu ma'a'sim
Asey imanu
Tz'dakah va'chesed
V'hoshi-eynu.*

ALEYNU

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית
שֶׁלֹא עָשָׂנוּ כְּגִוְיֵי הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה שֶׁלֹא שָׁם חִלְקֵנוּ בָהֶם וְגִוְרָלְנוּ בְּכָל הַמוֹנָם:

וְאֵנָּחְנוּ כְּרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יִקְרוּ בַּשָּׁמַיִם
מִמַּעַל וּשְׂכִינָת עֶזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין
עוֹד:

*A-ley-nu l'sha-be-ach la-a-don hakol, la-tet g'du-lah l'yo-
tzer b're-sheet, she-lo a-sa-nu k'-go-yey ha-a-ra-tzot, v'lo
sa-ma-nu k'mish-p'chot ha-a-da-mah; she-lo sam chel-ke-
nu ka-hem, v'go-ra-le-nu k'-chol ha-mo-nam.*

*Va-a-nachnu ko-r'im u-mish-ta-cha-vim u-mo-dim lif-ney
me-lech mal-chey ha-m'la-chim, ha-ka-dosh ba-ruch hu.
She-hu no-teh sha-ma-yim v'yo-sed a-retz, u-mo-shav
y'ka-roh ba-sha-ma-yim mi-ma-al, u-shchi-nat u-zo b'gav
hey m'ro-mim. Hu E-lo-hey-nu, ein od.*

We place our hope in You, Adonay our God, confident that soon we shall see the glory of Your might revealed, ridding the world of all its idolatries, cutting down all false gods from their pedestals, reconstructing the world into a realm where You can rule. Then everyone of flesh and blood will be able to speak Your Name, for You will have turned toward You all the wicked of the earth. All who live on this planet will recognize that they too can know You intimately, that every knee can bend to You, every tongue pledge faithfulness to You. Turning toward You, Adonay our God, all will grant honor at last to Your glorious Name, and all will accept the yoke that joins them to Your sovereignty, that You may rule over them speedily to the end of time. For Sovereignty is Yours, and in glory will You reign forever, as it is written in Your Torah: Adonay will reign forever and ever.

וְנֹאמַר וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה
יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

*V'ne-e-mar: v'ha-yah A-do-nay l'me-lech al kol ha-a-retz;
ba-yom ha-hu yih-yeh A-do-nay e-chad u-sh'mo e-chad.*

Mourner's Kaddish

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא
בְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזֶמֶן קָרִיב וְאָמְרוּ. אָמֵן:

*Yit-ga-dal v'yit-ka-dash shmay raba. B'al-ma-di v'ra chir-u-
tay. V'yam-leech mal-chu-tay b'cha-yay-chon uv-yo-may-
chon uv-cha-yay d'chol bait Yis-ra-el ba-a-ga-lah u-viz-man
ka-reev. V'im-ru a-men.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Y'hay shamay raba m'va-rach l'a-lam ul-al-may al-ma-ya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלָא
לְעָלָא מִן כָּל בְּרַכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
וְאָמְרוּ בְּעָלְמָא וְאָמְרוּ. אָמֵן:

*Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'-yit-ro-mam v'yit-
na-say v'yit-ha-dar v'yit-a-leh v'yit-ha-lal sh-mey d-ku-
d'shah. B'reech hu. L'ay-lah l-ey-lah min kol bir-cha-tah
v'shir-a-tah tush-b'cha-tah v'ne-che-ma-tah da-a-mi-ran
b'al-mah. V'im-ru: A-men.*

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

*Y'hay shlama raba meen shmaya v'cha-yeem aleynu v'al kol
Yisrael. V'im-ru a-men.*

עוֹשֶׂה שְׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל וְאָמְרוּ. אָמֵן:

*O-seh shalom bim'ro-mav hu ya-a-seh shalom aleynu v'al kol
Yisrael. V'im-ru a-men.*

May God's great name be praised and sanctified in the world! May Your Rule be established in our lifetime and the lifetime of the House of Israel. God's great name is blessed and praised far beyond all blessings and praises we can ever say in the world.

May there be a great peace from heaven and life for us and all Israel. May the One who makes peace in the high places make peace for us and all Israel! Amen.

SONGS

1) *Esa Eynai*

Esa eynai el he-harim

Mey-ayin yavo ezri;

Ezri meyim Adonay

Oseh shamayim va-aretz.

(I lift up my eyes to the mountains,
From whence shall come my help?
My help is with Adonay,
Maker of heaven and earth.)

אָשָׂא עֵינַי אֶל הַהָרִים
מֵאֵין יָבוֹא עֲזָרִי
עֲזָרִי מֵעַם יי
עוֹשֶׂה שָׁמַיִם וָאָרֶץ:

2) *Adon Olam*

*Adon olam asher malach, b'terem kol
y'tseer nivra.*

*l'ayt na-asa b'cheftso kol, azay
melech shmo nikra.*

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
בְּטֶרֶם כָּל יִצִּיר נִבְרָא:
לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל
אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא:

May Adonay cast over you the radiance of the divine face in all its fullness and grace.

May God suffuse us with the light of divine acceptance and answer our prayers even when we are not deserving.

May Adonay raise up the face of the divine before your face, and give you peace.

May God's face behold ours in all our shame and glory, and let us find the harmony of the universe in our hearts and in our families, that we might help extend the harmony of peace to all the world.

(based on Numbers 6:24-25)

Says the Talmud: These are acts and words whose fruit we can enjoy both in this world and store up in the cornucopia of the world to come: honoring father and mother, deeds of lovingkindness, regular attendance at the house of study, hospitality to strangers, visiting the sick, giving support to new brides and bridegrooms, honoring the dead by attending the funeral, sincerity in prayer, and making peace with one another. Equivalent to them all is the study of Torah which motivates us to perform the rest.

(Shabbat 127a)

Elohai N'shama

אֱלֹהֵי. נִשְׁמָח שְׁנִתְּתָּ בִּי טְהוֹרָה הִיא. אַתָּה בְּרֵאתָה
אַתָּה יִצְרָתָה אַתָּה נִפְחָתָה בִּי וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי.
וְאַתָּה עֲתִיד לְטָלָה מִמֶּנִּי וּלְהַחְזִירָה בִּי לְעֲתִיד לָבֵא:
כָּל זְמַן שֶׁהַנֶּשְׁמָח בְּקִרְבִּי מוֹדָה אֲנִי לְפָנֶיךָ יְיָ אֱלֹהֵי
וְאֱלֹהֵי אֲבוֹתַי (וְאֱלֹהֵי אֲמוּתַי) רַבּוֹן כָּל הַמַּעֲשִׂים
אֲדוֹן כָּל הַנִּשְׁמוֹת: בָּרוּךְ אַתָּה יְיָ הַמַּחְזִיר נִשְׁמוֹת
לְפָגְרִים מֵתִים:

My God,
 The soul You gave me is pure
 You created it
 You sculpted it
 You breathed it inside of me
 You protect it.

At some future time
 You will draw it forth from me
 And give it back in the World to Come.
 But all the time it remains in me
 I shall give You thanks
 My God
 God of those who lived before me,
 Author of all works,
 Protector of all souls.

You who restore the soul to the body of us all,
 You are praised.

Praises for Our Life

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לִשְׁכּוֹנֵי
 בֵּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשָׂנִי בְּצֶלְמוֹ:
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשָׂנִי בֶן (בֵּת)
 חוֹרִין:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשָׂנִי יִשְׂרָאֵל:
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם פּוֹקֵחַ עוֹרִים:
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְלַבֵּשׁ עֲרֻמִּים:
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְתִיר אֲסוּרִים:
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם זוֹקֵף כְּפוּפִים:
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם רוֹקֵעַ הָאָרֶץ עַל
 הַמַּיִם:

בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו. בְּרוּךְ חַי לְעַד וְקַיִם
 לְנֶצַח. בְּרוּךְ פּוֹדֶה וּמַצִּיל. בְּרוּךְ שְׁמוֹ. בְּרוּךְ אַתָּה יְיָ
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל הָאֵב הָרַחֲמָן הַמְהֻלָּל בְּפִי
 עַמּוֹ מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו. וּבִשְׂרִירֵי
 דָּוִד עַבְדְּךָ. נְהַלֵּלְךָ יְיָ אֱלֹהֵינוּ. בְּשִׁבְחוֹת וּבְזִמְרֹת
 נִגְדָּלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִזְכִּיר שְׁמְךָ וְנִמְלִיכְךָ מִלְכֵנוּ
 אֱלֹהֵינוּ יְחִיד חַי הָעוֹלָמִים. מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַדִּי
 עַד שְׁמוֹ הַגָּדוֹל. בְּרוּךְ אַתָּה יְיָ מֶלֶךְ מְהֻלָּל
 בַּתְּשֻׁבּוֹת:

Ba-ruch she-a-mar v'ha-yah ha-o-lam

Ba-ruch hu

Ba-ruch o-mer v'o-seh

Ba-ruch go-zer um-ka-yeim

Ba-ruch m'ra-cheim al ha-a-retz

Ba-ruch m'ra-cheim al ha bri-ot

Ba-ruch o-seh v'rei-sheet

M'sha-leim sa-char tov lirei-av

Chai v'ka-yam la-ne-tzach

Ba-ruch sh'mo

Blessed are You who spoke and the world came into being.

Blessed are You.

Blessed are You who speaks and acts,

Blessed are You who decrees and fulfills.

Blessed are You who is merciful to the land.

Blessed are You who is merciful to all creatures,

Who rewards those who fear You,

Who lives and exists forever.

Blessed is Your Name.

An Offering of Psalms

רוּמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לָהֶם רַגְלֵינוּ, קְדוֹשׁ
 הוּא. רוּמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לָהֶם קִדְשׁוֹ, כִּי
 קְדוֹשׁ יְיָ אֱלֹהֵינוּ. וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית,
 וְהִרְבֵּה לְהַשִּׁיב אָפוֹ, וְלֹא יַעִיר כָּל־חַמַּתּוֹ. אַתָּה, יְיָ,

פַּעֲלֵי אֲנֹן. וַתָּרֶם כְּרָאִים קִרְנִי, בִּלְתִּי בְשֶׁמֶן רַעְנֹן.
 וַתִּבֶּט עֵינִי בְּשׁוּרִי, בְּקָמִים עָלַי מְרַעִים תִּשְׁמַעְנָה
 אֲזֹנִי. צַדִּיק כַּתְמָר יִפְרַח, כְּאֶרֶז בִּלְבָנוֹן יִשְׁגָּה.
 שְׁתוּלִים בְּבֵית יְיָ, בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ. עוֹד
 יִנוּבֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעְנָנִים יִהְיוּ. לְהַגִּיד כִּי יֵשֶׁר
 יְיָ; צוּרִי, וְלֹא עוֹלָתָה בּוֹ.

A Song by Shabbat.

It is good to thank God,
 To sing praises to Your Name, Highest One.

To tell Your kindness in the morning
 And Your good faith at night
 On the lute, the lyre, and the ringing harp.

For You have made me happy, Adonay, in Your work.
 I acclaim Your handiwork.

How great are Your works, Adonay,
 And how very deep Your thoughts.

An insensitive person does not know this
 And a fool does not understand.

But even when wicked people sprout up like weeds
 And all kinds of trouble-makers blossom,
 Ultimately they will be destroyed forever.

But You rule on high forever, God.
 For Your enemies, Adonay,
 Your enemies will perish,
 And all the trouble-makers will be disunited.

You have raised my head like the wild ox
 In prideful power.
 I am anointed with fresh oil.

My eyes looked on those who were spying on me.
 My ears heard those who were plotting against me.

The just will blossom like the date palm.
 They will stand tall like the cedar of Lebanon.
 Rooted in Your chosen House,
 They will blossom in the courts of our God.

Even in old age they will bear fruit.
 Still they will be fresh and growing,
 To bear witness that Adonay is fair and dependable
 And there is no injustice in God's ways.

*Tzadik katamar yifrach
 K'erez bal'vanon yisgeh
 Sh'tulim b'veyt Adonay
 B'chatzrot Eloheynu yafrichu
 Od y'nuvun b'seyvah
 D'sheynim v'ra-ananim yih-yu
 L'hagid ki yashar Adonay
 Tsur v'lo avlatah bo.*

Psalm 150

הַלְלוּיָהּ; הִלְלוּ אֵל בְּקִדְשׁוֹ, הַלְלוּהוּ בְּרָקִיעַ עֶזוֹ.
 הַלְלוּהוּ בְּגִבּוֹרֹתָיו, הַלְלוּהוּ בְּרֹב גְּדָלוֹ. הַלְלוּהוּ
 בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנֶגֶב וּבְנֹר. הַלְלוּהוּ בְּתֹף
 וּמַחּוֹל, הַלְלוּהוּ בְּמִנִּים וְעֶגְב. הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע,
 הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. כָּל הַנְּשָׁמָה תְהִלָּל יְהוָה;
 הַלְלוּיָהּ. כָּל הַנְּשָׁמָה תְהִלָּל יְהוָה; הַלְלוּיָהּ.

Halleluyah!

Praise God in holy space;
 Praise God in the expanses of holy power;
 Praise God for Your great deeds for us.
 Praise God with shofar's blast,
 Praise God with the lute and harp;
 Praise God with drum and dance,
 Praise God with strings and wind.
 Praise God with tambourines,

Praise God with clashing cymbals.
Let every breathing soul praise God.
Halleluyah!

Halleluhu halleluhu b'tzil-tz'lay sha-mah
Halleluhu halleluhu b'tzil-tz'lay t'ru-ah
Kol ha-n'shah-mah t'hallel-ya
Halleluyah!

Nishmat

נִשְׁמַת כָּל חַי תְּבָרַךְ אֶת שְׁמֶךָ, יְיָ אֱלֹהֵינוּ, וְרוּחַ כָּל
בָּשָׂר תִּפְאָר וּתְרוּמָה זִכְרֶךָ, מְלַכֵּנוּ, תָּמִיד. מִן הָעוֹלָם
וְעַד הָעוֹלָם אַתָּה אֵל, וּמַבְלִעַדֶּיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל
וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמַפְרִיחַ, וּמַרְחֵם בְּכָל עֵת צָרָה
וְצוּקָה; אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה. אֱלֹהֵי הָרְאשׁוֹנִים
וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת,
הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד
וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיֵּי לֹא יָנוּם וְלֹא יִישָׁן, הַמַּעֲוִיר
יְשָׁנִים, וְהַמְקִיץ גִּרְדָּמִים, וְהַמְשִׁיחַ אֲלֵמִים, וְהַמְתִּיר
אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים. לָךְ לְבָדֶךָ
אֲנַחְנוּ מוֹדִים. אֱלֹהֵינוּ מֶלֶךְ מְלֹא שִׁירָה בָּיָם, וְלִשְׁוֹנֵנוּ
רִנָּה בְּהַמּוֹן גָּלִיו, וְשִׁפְתוֹתֵינוּ שֹׁבַח בְּמַרְחָבֵי רִקְיעַ,
וְעֵינֵינוּ מְאִירוֹת בְּשֶׁמֶשׁ וּבְיָרֵחַ, וְיָדֵינוּ פְּרוֹשׁוֹת
בְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קְלוֹת בְּאֵילוֹת, אֵין אֲנַחְנוּ
מִסְפִּיקִים לְהוֹדוֹת לָךְ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
(וְאֱלֹהֵי אֲמוֹתֵינוּ), וּלְבָרַךְ אֶת שְׁמֶךָ עַל אַחַת מֵאֲלָף,
אֲלָף אֲלָפֵי אֲלָפִים וְרַבֵּי רַבּוֹת פְּעָמִים. הַטּוֹבוֹת
שַׁעֲשִׁית עִם אֲבוֹתֵינוּ (וְאֲמוֹתֵינוּ) וְעִמָּנוּ. מִמְּצָרִים
גָּאֵלְתָּנוּ, יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פָּדִיתָנוּ; בְּרָעַב
וְנָתַנוּ. וּבְשָׂבַע כָּלכֶּלְתָּנוּ; מִחֶרֶב הִצַּלְתָּנוּ. וּמִדְּבָר

If our mouths filled with song like the sea,
 If our tongue could roar like the surf,
 If our lips billowed praise like a bright day's sky—
 Our eyes the sun, or by night the moon—
 If our arms could spread like the pinions of eagles
 And our legs make us fly over fields like gazelles—
 Still would our lips lack words
 And our bodies the space
 To acknowledge the brilliance even of a handful of world
 Pervaded by Adonay,
 Or speak a blessing even for the tiniest goodness You have
 done,
 God for our fathers, our mothers, and for us.
 Yet these shall sing what praise they can:
 The limbs with which You have constructed us shall be our
 strings,
 The tongue You have placed in us shall be the bow,
 The soul You have breathed in us shall resonate the
 melody.
 Soon with my mouth
 Every mouth shall give thanks,
 Every tongue shall swear its truth,
 Every knee shall bow down,
 Every backbone fall prostrate,
 Every heart shall fill with awe,
 Every inner organ sing its praise,
 And the psalm verse shall come true:
 "All my bones shall say, 'Incomparable is Adonay!'"
 David first plucked out the chords:
 "O my soul, sing praises to Adonay;
 To the one
 Whose name is holy
 Shout with all my inmost being!"

Hamelech

הַמֶּלֶךְ

יושב על כסא רם ונשא:

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב. רָנְנוּ צְדִיקִים בְּיְיָ
 לְיִשְׂרָאֵל נְאֻה תְּהִלָּה: בְּפִי יִשְׂרָאֵל תִּתְרוֹמֵם. וּבְדַבְּרֵי
 צְדִיקִים תִּתְבָּרַךְ. וּבִלְשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ. וּבִקְרֹב
 קְדוּשִׁים תִּתְהַלֵּל:

Praised be the Sovereign, who sits upon the high and lofty
 Throne!

The Shechina is our intimate forever, yet with a Name
 exalted and holy.

Sing to Adonay, those who do justly, for praise becomes
 the upright.

From the mouth of the upright comes God's praise,
 Blessing is in the words of doers of justice,
 Exaltation springs from the tongue of those who do more
 than is required.

From the innermost parts of holy people does God's holi-
 ness shine forth.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלָכְנוּ. הָאֵל הַמֶּלֶךְ הַגָּדוֹל
 וְהַקָּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נִאֻה יְיָ אֱלֹהֵינוּ
 וְאַלֹהֵי אֲבוֹתֵינוּ (וְאַלֹהֵי אֲמוֹתֵינוּ) שִׁיר וּשְׁבָחָה
 הֵלֵל וְזִמְרָה עֹז וּמְמִשְׁלָה נֶצַח גְּדֻלָּה וּגְבוּרָה תְּהִלָּה
 וְתִפְאֶרֶת קִדְשָׁה וּמַלְכוּת בְּרָכוֹת וְהוֹדָאוֹת מַעֲתָה
 וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְיָ אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת.
 אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת. הַבּוֹחֵר בְּשִׁירֵי זִמְרָה.
 מֶלֶךְ אֵל חַי הָעוֹלָמִים:

You are praised, Adonay,
 Source of power in the universe
 Sovereign extolled in thanks and praises,
 God of awesome wonders
 Guarantor of life eternal,
 Who has chosen the verses of these our songs.

Reader's Kaddish

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

וַיְתַּבְּרֵךְ וַיְשַׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר, וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיף הוּא,
לְעָלָא לְעָלָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא, תְּשַׁבַּחְתָּא
וְנַחֲמָתָא, דְאָמִירָן בְּעָלְמָא, וְאָמְרוּ אָמֵן.

May God's great name be magnified and sanctified in the world created according to the holy will, and may God's rule be known in your lifetime, in your own days, and in the life of the house of Israel, speedily, in a time close at hand.

May the name of the blessed Holy One be praised and extolled far beyond all praises and blessings we can ever say in the world. Amen.

THE SHMA AND ITS BLESSINGS

בָּרְכוּ אֶת יְיָ הַמְּבָרֵךְ:

Bar'chu et Adonay ham'vorach:

Declare the power of God whose blessings shine through all the earth!

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Baruch Adonay ham'vorach l'olam va-ed:

How powerful is God whose blessings shall shine through all the earth forever and ever!

Yotzer: The Unity of the Creation

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. יוֹצֵר אוֹר וּבוֹרֵא
חֹשֶׁךְ. עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:

הַמְאִיר לָאָרֶץ וּלְדָרִים עָלֶיהָ בְּרַחֲמִים. וּבְטוֹבוֹ מְחַדֵּשׁ
בְּכָל יוֹם תְּמִיד מַעֲשֵׂה-בְרָאשִׁית: מָה רַבּוֹ מַעֲשֵׂיךָ יְיָ.
כָּלם בְּחֻכְמָה עֲשִׂיתָ. מְלֶאכֶה הָאָרֶץ קִנְיָנְךָ: תַּתְּבַרֵּךְ יְיָ
אֱלֹהֵינוּ עַל-שִׁבְחַ מַעֲשֵׂה יָדֶיךָ וְעַל מְאֹרֵי-אוֹר
שֶׁעֲשִׂיתָ יַפְאֲרוֹךְ סֵלָה: בְּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְאֹרוֹת:

How powerful is God
Majesty of the universe
Sculptor of pure light
Inventor of secret darkness
Creator of one single harmony
Inventor of every single unrelated thing
Teeming in the morning light.

In the morning light
Your compassion warms every hidden soul
In the daily flowering of Your goodness
The bees bring promise of both pain and honey
Your breath blows golden leaves in heaps, burying their
brilliance
Yet from that sheltered darkness new trees rise up toward
the light.
Your breath conducts a hundred struggling organs in our
body
Into the unified and graceful dance that is our day.

How many little beauties You have made—
Your collection fills the world!
Through Your wisdom each single unrelated thing

Fills a place in a single harmony
 Wrapped in the wondrous ribbon of Your light.

How You are praised, Adonay,
 Sculptor of secrets for each one of Your creatures
 Teeming
 With Your one light.

Alternative Yotzer

In some special way every person completes the universe.
 If I do not play my part, I injure the pattern of all existence.

The same stream of life that runs through my veins night
 and day
 runs through the world and dances in rhythmic measures.

It is the same life that shoots in joy through the dust of the
 earth
 in numberless blades of grass and
 breaks into tumultuous waves of leaves and flowers.

It is the same life that is rocked
 in the ocean-cradle of birth and death,
 in ebb and flow.

I feel my limbs are made glorious
 by the touch of this world of life.
 And my pride is from the life-throb
 of ages dancing in my blood this moment.

Ahavah Rabah: the Unity of Truth

אהבה רבה אהבתנו יי אלהינו חמלה גדולה ויתרה
 חמלת עלינו: אבינו מלכנו בעבור אבותינו
 (ואמותינו) שפטחו בך ותלמדם חקי חיים בן תחנונו
 ותלמדנו: אבינו האב הרחמן המרחם. רחם
 עלינו ותן בלבנו להבין ולהשכיל לשמע ללמד

וּלְלַמֵּד לְשֹׁמֵר וְלַעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִּלְמוּד
 תּוֹרָתְךָ בְּאַהֲבָה: וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ וּדְבַק לִבֵּנוּ
 בְּמִצְוֹתֶיךָ וַיַּחֲד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ וְלֹא
 גִּבּוֹשׁ לְעוֹלָם וָעֶד: כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא
 בְּטַחְנוּ נִגְיֵלָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ: וְהִבִּיאֵנוּ לְשָׁלוֹם
 מֵאֲרָבַע בְּנִפּוֹת הָאָרֶץ וְתוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאֲרָצֵנוּ:
 כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אָתָּה וּבָנוּ בְּחֶרֶף מְכַלְעִים
 וְלִשׁוֹן וְקִרְבָּתֵנוּ לְשְׁמֶךָ הַגָּדוֹל סָלָה בְּאַמֶּת לְהוֹדוֹת
 לָּךְ וּלְיַחְדְּךָ בְּאַהֲבָה: בָּרוּךְ אָתָּה יְיָ הַבּוֹחֵר בְּעַמּוֹ
 יִשְׂרָאֵל בְּאַהֲבָה:

With acts of great love
 You embrace us, Adonay our God.
 With great acts of mercy
 You encompass us.
 You, Monarch, are our Sovereign, our father and our
 mother,
 For the sake of our fathers and mothers who are no more,
 Who trusted You,
 Whom You taught laws for life—
 Accept us,
 Be our teacher too.

Our mother,
 Our fathermother filled with compassion
 Sustain us with compassion
 And permit our knowing hearts
 To discern that we may understand,
 Then listen that we may learn and teach,
 Then observe that we may do and sustain
 All the words of Your Torah we shall study
 In love.

Give light for our eyes through Your Torah,
 Bring close our knowing hearts to Your mitzvot,
 And make the many truths our heart knows

The Shma: First Paragraph (Shma and V'ahavta)

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shma Yisrael Adonay Eloheynu Adonay Echad:

Listen, Israel! Adonay is our God, Adonay alone is One.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Baruch sheym kvod malchuto l'olam vaed:

The Name is praised whose glorious rule will outlast the world and time.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֵדָה: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ
הַיּוֹם עַל-לִבְּךָ: וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם
לְאוֹת עַל יָדְךָ וְהָיוּ לְטָטְפַת בֵּין עֵינֶיךָ: וְכִתְבָתָם עַל-
מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

*V'a-hav-ta et A-do-nay E-lo-hecha b'chol l'va-v'cha uv'chol
naf-sh'cha uv'chol m'o-de-cha. V'ha-yu ha-d'va-rim ha-ey-
leh a-sheer a-no-chi m'tzav-cha ha-yom al l'va-ve-
cha. V'shi-nan-tam l'va-ne-cha v'dibarta bam b'shiv-t'cha
b'vey-te-cha, uv-lech-t'cha va-de-rech, uv'shoch-b'cha
uvkumecha. Uk'shar-tam l'ot al ya-de-cha, v'ha-yu l'to-
ta-fot beyn ey-ne-cha. Uch-tav-tam al m'zu-zot bey-te-cha
u-vish-a-re-cha.*

Thus you shall show your love for Adonay your God:
With every inclination of your knowing heart,
With all the strength through which you live,
With every benefit you have received.
For these words in which I am giving you mitzvot today
Shall enter into your knowing heart,
That you may help your children sink their teeth in them,

And speak through them
 While sitting in your house,
 While walking on the road,
 At the time for lying down,
 At the time for rising up.
 You shall bind them in a sign upon your arm.
 They shall become frontlets between your eyes.
 You shall inscribe them in mezuzot for your house,
 Upon your gates.

The Shma: Second Paragraph (V'haya im Shamo'a)

וְהָיָה אִם-שָׁמַעַתְּ שְׁמִיעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה
 אֶתְכֶם הַיּוֹם לֵאמֹר אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ
 בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֶרְצְכֶם
 בָּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאֶסְפֹּת דְּגָנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ:
 וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבִהֲמֹתֶךָ וְאֶכְלֹתָ וּשְׂבַעְתָּ: הִשְׁמָרוּ
 לָכֶם פֶּן-יִפְתָּה לִבְבְּכֶם וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים
 אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בָּכֶם
 וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יְהִי מָטָר וְהָאֲדָמָה לֹא תֵתֵן
 אֶת-יְבוּלָהּ וְאֶבְרֹתֶם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר
 יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהַ עַל-לִבְבְּכֶם
 וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ
 לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם אֶת-בְּנֵיכֶם
 לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ
 וּבְקוּמָךָ: וְכָתַבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן
 יִרְבוּ יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
 לַאֲבֹתֵיכֶם לֵאמֹר לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

If you will pay attention to My commandments which I
 command you today, I will free you from worry about
 physical sustenance so that you can devote your mind to

Torah and your body to right action. I will give rain in its season for your harvest, and good pasture for your cattle. But if you open to temptations and serve other sorts of gods, then the anger of God will wax hot against you, closing the heavens and holding back the rain. Earth will not yield its produce, and you shall fast disappear from the good land which God has given you. Therefore place My words upon your heart and soul, bind them to your arm, that your days may increase upon the land.

The Shma: Third Paragraph (Vayomer)

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כְּנָפֵי בְגָדֵיהֶם
לְדִרְתָּם וְנָתַנּוּ עַל-צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת
יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי
עֵינֵיכֶם אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְיָ אֱלֹהֵיכֶם:

God spoke to Moses saying: Speak to the people of Israel and tell them to make fringes on the corners of their garments throughout their generations and to put a cord of blue on the fringe of each corner. The fringe will be a symbol of your commitment: When you see it, you will be reminded of all God's commandments and you will fulfill them, and you will not simply follow your own impulses and desires which might lead you to be false to Me. In this way you will remember and do all My commandments and you will be wholly dedicated for your God. I am Adonay your God who brought you out of the land of Egypt in order to be your God. I am Adonay your God.

Our mothers nursed us through these words,
 Our children shall nurse theirs as well.
 At the breast we learned of Your redemption.
 Growing up we discovered Your saving power.

Happy are those who hear of Your mitzvot,
 Who place Your words upon their heart.
 Happy are those who rehearse the tale of Your deliverance
 in Egypt,
 Who remember our liberation from the hovels of the
 slaves.

How cruelly did Pharaoh's hosts misuse us!
 How cruelly did they meet their end!
 Can we grieve that their first-born were drowned
 While ours were saved?
 How many first-born have we lost through the ages,
 How many nursing babies have been drowned in our
 oppressors' bile?

Therefore Miriam the prophet led our mothers in praise of
 You at the Sea
 Commanding timbrel and harp to exalt the Sovereign of
 the universe,
 God of the true and certain, the awesome and grand,
 Who defeats the arrogant and exalts the humble,
 Ransoms the oppressed and supports the poor,
 Responds to the people of God when they cry out—

Of course we should sing praise to God on high!
 Our Ruler is bringing near the day when no one will be
 drowned,

No mothers will weep, no fathers struggle to be brave,
 But all shall proclaim in the whole vast universe
 The miracle of every people's life:
 Adonay will reign forever and ever!

מִי כְמִכָּה בְּאֵלִים יְיָ מִי כְמִכָּה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא
 תְּהִלַּת עֲשֵׂה פֶלֶא:

Mi chamocha ba-eylim Adonay; mi kamocha ne-edar ba-kodesh; nora t'hilot o-sey fe-leh.

Who is like You, Adonay, among the gods that are worshiped? Who is like You, majestic in holiness, doing wonders?

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם.
יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.

*Shira chadasha shib'chu g'ulim l'shim-cha al sfat ha-yam.
Yachad kulam hodu v'him-lichu v'am-ru:*

A new song the redeemed sang in praise to Your Name at the shore of the sea. Together they all gave thanks and declared You their Sovereign, saying:

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:

Adonay yimloch l'olam va-ed.

Adonay will rule forever and ever!

צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל. וּפְדֵה כְּנָאֲמָךְ
יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:
בָּרוּךְ אַתָּה יְיָ גָּאֵל יִשְׂרָאֵל:

*Tzur Yisrael, kuma b'ezrat Yisrael. Uf'dey chin'umecha Yehuda v'Yisrael. Go-aleynu Adonay Tz'va-ot sh'mo, k'dosh Yisrael.
Baruch atta Adonay, ga-al Yisrael.*

O Rock of Israel, rise up to help Israel, keeping Your promise to redeem Judah and Israel. Our Redeemer, Commander of the Hosts is Your name, O Holy One of Israel. You are praised, who has redeemed Israel.

AMIDAH (THE GREAT PRAYER)

(The full traditional silent Amidah in Hebrew and English is found on pages 156–171)

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

Avot: God of Our Ancestors

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי
אֲמוֹתֵינוּ), אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
(אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה),
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקָנָה הַכֹּל, נוֹזֵכַר חֲסִדֵי אָבוֹת (וְאִמָּהוֹת),
וּמְבִיא גּוֹאֵל* לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
זָכְרָנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וּבְתַבְּנוּ בְּסִפּוֹר
הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים: מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ
וּמַגֵּן. בָּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם (וְשָׂרָה).

In the Reform tradition, גּוֹאֵל* וְלֵאָה

You are praised, Adonay, Source of life for all the world,
Our God, Source of light for a handful of ancients
Who shepherded a people toward Your promise.

You walked with Abraham and Isaac,
Showed Sarah how to laugh,
Entrusted Rebecca with our destiny,
Helped Jacob wrestle with his soul
And with the nation You created out of Leah and Rachel.

You are a noble God, mighty and awesome,
Enthroned on high
Engaged on earth
Showing us by Your example
How to support those burdened by their need.

With all the creatures You have formed since then
 The ancients' faith moves You still,
 For their sake Your love is at work
 Forming a world in which redemption can arrive
 For the children of the ancients
 To fulfill Your promise.

With all our faults, with all our virtues,
 We are the children of the ancients whom You love.
 O Majesty,
 Source of life for all the world,
 May our lives move You too.
 Inscribe us in the Book of Life
 To fulfill Your promise, O God of Life.
 Sovereign, helper, deliverer, protector,
 You are praised, Adonay,
 Shield of Abraham, Support of Sarah.

When You laugh with them,
 Remember us.

Gevurot: God's Power

*Will we rejoin the dead someday
 Will they awake
 Who sleep beneath the dust
 As we who sleep throughout the night
 Rise up when morning comes?*

*Will we rejoin the dead someday
 Will those who sleep beneath the dust
 Awake
 And rise to greet us as we climb the mountain?*

*How much we have to tell them
 How much we want to know from them!
 How awesome it will be to meet our fathers there
 To embrace our mothers once again
 To speak with those who all our lives
 Have just been silent names on stones*

*Long worn away,
To embrace as our own
Heroes and martyrs of peoples not our own
When the reunion on the mountain makes a human race now
torn asunder
One.*

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי מַחְיָה מֵתִים* אַתָּה רַב
לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחְיָה מֵתִים* בְּרַחֲמִים
רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים
וּמַקְיִים אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בָּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָּךְ. מְלַךְ מַמְיֵת וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה. מִי
כְמוֹךָ אֵב הַרְחֲמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ מַחְיָה
הַמֵּתִים*.

In the Reform tradition, **הַכֵּל***

You are mighty forever, Adonay!
You who brought Adam forth from the earth
Will one day bring all their children back from the earth
As naturally as You support the fallen,
Heal the sick,
Free the captives,
Just so do You keep faith
With those now sleeping in the dust.

Who is like You, Source of might,
Sovereign of the living and the dead
Who will bring forth blossoms of salvation out of the
ground?

Who is like You, creator of the womb,
Whose life-giving love remembers every birth?

We trust in You to turn death into life.
You are praised, Adonay,
Who will reunite the living and the dead.

*(When Musaf is to be offered, the service continues with
Kedushah on page 336)*

UNETANEH TOKEF

Introductory Readings

We shall affirm the mighty holiness of this day, a day of awe and dread, for upon it is God's rule exalted, and the holy throne established in covenantal love.

When we really begin a new year it is decided,
And when we actually repent it is determined:

Who shall be truly alive,
And who shall merely exist;

Who shall be tormented by the fire of ambition,
And whose hopes shall be quenched by the waters of failure;

Who shall be pierced by the sharp sword of envy,
And who shall be torn by the wild beast of resentment;

Who shall hunger for companionship,
And who shall thirst for approval;

Who shall be shattered by storms of change,
And who shall be plagued by the pressures of conformity;

Who shall be strangled by insecurity,
And who shall be beaten into submission;

Who shall be content with their lot,
And who shall go wandering in search of satisfaction;

Who shall be serene,
And who shall be distraught.

But *Tshuvah*, *Tefillah* and *Tzedakah*,
Repentance, Prayer and Just Action,
Have the power to change
The character of our lives.

Therefore let us repent, pray, and do right,
So that this may be a genuinely new year of life.

On this Judgment Day, old legend relates,
 Rabbi Amnon of Mainz, dying of the tortures of the
 eleventh century,
 Saw God enthroned with the angelic host
 Determining in the books of life and death
 The verdict of everyone on earth.
 His vision, Unetaneh Tokef, remains for us,
 A reminder that the world is more awesome
 Than our finite gallery of profane sights and ordinary
 thoughts,
 It is a vaster realm of mystery and power
 Which makes a claim upon our lives
 And relates each one of us to spheres beyond our sight.
 Unetaneh Tokef accounts with grim detail
 The fires, floods, great storms, cruel swords
 Whereby we each shall one day meet our death,
 Yet also how our own repentance, prayer, and acts of
 human caring
 Can mitigate the harshness of existence
 And elevate survival to the plain of being human.
 That there are powers far beyond ourselves reminds us
 That because so much of life is not within our power,
 Because nature and humanity can wreak such awful
 cruelty,
 Just so must we struggle against all the cruelty we know,
 And never cease within our prayers to demand
 That the God who watched the tortures of Amnon of
 Mainz
 And all the slaughters in the ages since his own
 Bring quickly to an end the world's capacity for harm
 And stir powerfully in the breasts of every creature
 The repentance, prayer, and acts of human caring
 That can make the vision of a God who metes out justice
 A reality once more.

וּנְתַנֶּה תִּקְוָה קְדֻשָּׁת הַיּוֹם. כִּי הוּא נוֹרָא וְאִיוִם. וְבוֹ
 תִּנָּשָׂא מַלְכוּתָךְ. וַיִּכּוֹן בְּחֶסֶד כְּסֶאֱדֶךָ. וְתִשָּׁב עָלֵינוּ

בְּאֵמֶת. אֵמֶת כִּי אַתָּה הוּא דָּיִן וּמוֹכִיחַ וְיֹדֵעַ וְעֹד.
 וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה. וְתִזְכֹּר כָּל-הַנִּשְׁכָּחוֹת.
 וְתִפְתַּח אֶת-סֵפֶר הַזְּכוֹנוֹת. וּמֵאֱלֹיו יִקְרָא. וְחוֹתֵם
 יָד כָּל-אָדָם בּוֹ.

Let us declare the holy power of this day, for it is awesome and mighty. Your sovereignty is exalted upon it, and You faithfully take Your place upon Your throne established in love born of the covenant between You and ourselves. You are the true judge and witness, You write and seal and inscribe and take account. You remember all that we have forgotten, opening the Book of Remembrance from which everything is read and in which is recorded the seal of every human being.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע. וְקוֹל דְּמָמָה דָּקָה יִשָּׁמַע.
 וּמַלְאָכִים יִחְפְּזוּן. וְחִיל וְרַעְדָּה יֵאֱחָזוּן. וְיֵאמְרוּ הִנֵּה
 יוֹם הַדִּין. לִפְקֹד עַל צָבָא מְרוֹם בְּדִין. כִּי לֹא יִזְכּוּ
 בְּעֵינֶיהָ בְּדִין. וְכָל-בָּאֵי עוֹלָם יַעֲבְרוּן לִפְנֶיהָ בְּבִגְדֵי
 מָרוֹן: כְּבִקְרַת רוּעָה עֹדְרוּ. מַעֲבִיר צֹאנוּ תַּחַת שְׁבָטוֹ.
 בֶּן מַעֲבִיר וְתִסְפֹּר וְתִמְנֶה. וְתִפְקֹד נַפֶּשׁ כָּל-חַי.
 וְתַחֲתֹךְ קִצְבָּה לְכָל-בְּרִיָּה. וְתִכְתּוֹב אֶת-גְּזֹר דְּיָנָם:

The great Shofar is sounded, and a still small voice is heard. The angels in heaven are dismayed and are seized with fear and trembling, as they proclaim: "Behold the Day of Judgment!" The hosts of heaven are to be arraigned in judgment, for in Your eyes even they are not free from guilt. All who live in the world pass today before You, one by one, like a flock of sheep. As a shepherd gathers the sheep and causes them to pass beneath the staff, so You pass and record, count and visit, every living soul, appointing the measure of every creature's life and decreeing its destiny.

Refrain:

B'rosh hashanah yikateyvun uvyom tzom kippur ye'ychateymun

(On Rosh Hashanah it is written and on Yom Kippur it is decided)

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן. וּבְיוֹם צוֹם כִּיפּוּר יִחְתְּמוּן. כַּמָּה
יַעֲבִירוּן. וְכַמָּה יִבְרָאוּן. מִי יִחְיֶה. וּמִי יָמוּת. מִי בְּקֶצֶו.
וּמִי לֹא בְּקֶצֶו. מִי בָּאֵשׁ. וּמִי בַּמַּיִם. מִי בַּחֲרֵב. וּמִי
בַּחֲיָה. מִי בְּרָעַב. וּמִי בְּצָמָא. מִי בְּרָעַשׁ. וּמִי בַּמַּגָּפָה.
מִי בַּחֲנִיקָה וּמִי בַּסְּקִילָה. מִי יָנוּחַ. וּמִי יָנוּעַ. מִי יִשְׁקָט.
וּמִי יִטְרֹף. מִי יִשְׁלֹו. וּמִי יִתְיַסֵּר. מִי יַעֲנִי. וּמִי יַעֲשֶׂר.
מִי יִשְׁפֹּל. וּמִי יָרוּם:

וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה
מַעֲבִירִין אֶת־רוּעַ הַגְּזֵרָה:

On Rosh Hashanah is written and on Yom Kippur is decided how many shall pass on and how many be created, who shall live and who shall die, who when their time comes and who before or after their time, who by fire and who by water, who by the sword and who by wild beasts, who by famine and who by drought, who by earthquake and who by epidemic, who by strangling and who by stoning; who shall have rest and who can never be still, who shall be serene and who torn apart, who shall be at ease and who afflicted, who shall be impoverished and who enriched, who shall be brought low and who raised high. But tshuvah, prayer, and charitable acts avert the severity of the decree.

Kedusha

נִעְרִיצָה וְנִקְדִּישָׁה בְּסוֹד שְׁיִיחַ שְׂרָפִי קֹדֶשׁ הַמִּקְדָּשִׁים
שָׁמָּה בְּקֹדֶשׁ, בְּכָתוּב עַל־יַד נְבִיאָהּ וְקָרָא זֶה אֵל זֶה
וְאָמַר.

In the secret sounds of Seraphim we sing of Your sanctity, as it is written in Isaiah: "And each called to the other saying:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת. מְלֵא כָּל-הָאָרֶץ
בְּבוֹדוֹ:

*Kadosh Kadosh Kadosh Adonay Tzvaot, mlo chol ha-aretz
kvodo:*

Holy! Holy! Holy! is the Commander of the Hosts,
The fullness of all the earth is God's Glory."

בְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתָּיו שׂוֹאֲלִים זֶה לָזֶה אֵיזָה
מְקוֹם בְּבוֹדוֹ, לְעֲמָתָם בָּרוּךְ יֹאמְרוּ—

Your glory fills the world! Those who watch over it ask
each other: "Where is the place of God's glory?" And they
all reply, "Baruch—"

בָּרוּךְ בְּבוֹד יְיָ מִמְּקוֹמוֹ.

Baruch kvod Adonay mimkomo:

Praised be the Glory of Adonay from God's Place, the
World.

מִמְּקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים, וַיַּחֲזֵן עִם הַמְּיַחֲדִים שְׁמוֹ
עָרֵב וְבָקֵר, בְּכָל יוֹם תָּמִיד, פְּעָמִים בְּאַהֲבָה שְׁמַע
אוֹמְרִים:

From that place, may You turn in compassion and grace to
the people who declare Your Oneness evening and morn-
ing every day, as in love they proclaim, "Sh'ma—"

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael Adonay Eloheynu Adonay Echad:

Hear, Israel, Adonay is our God, Adonay is One.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלֻכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי; לְהִיּוֹת
לָכֶם לֵאלֹהִים—

You are our God, our Nurturer, our Sovereign, our
Deliverer. In Your mercy may You once again cause every
living being to hear Your words:

אָני יי אֱלֹהֵיכֶם.

Ani Adonay Eloheychem:

I, Adonay, am Your God.

אֲדִיר אֲדִירָנוּ, יי אֲדִירָנוּ, מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.
וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יי
אֶחָד וְשִׁמוֹ אֶחָד.

וּבְדַבְרֵי קֹדֶשׁ כְּתוּב לֵאמֹר:

Excellency, our Excellency, Adonay, Source of everything we are, how excellent is Your Name in all the earth! Adonay will reign as sovereign throughout all the earth, and on that day You will be the only One, Your Name the only One!

In the holy words of Psalms it is written:

יְמִלֶּךְ יי לְעוֹלָם. אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:

Yimloch Adonay l'olam, Elohayich tziyon, Idor vador halleluya!

Adonay will reign forever, your God will reign, O Zion, to all generations. Praise God!

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ. וְלִנְצַח נִצְחִים קֹדְשְׁתְּךָ נִקְדִּישׁ.
וְשִׁבְחָה אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל
מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:

We shall tell our children of Your greatness, and they will tell our grandchildren. In every generation till eternity we shall proclaim Your holiness. Our lips shall never abandon Your praise, for Your majesty is great and holy.

On Fear and Awe: Reflections on the Uvchen

If we could only look at the world not with fears of other people, but with awe of God! If we could only refrain from comparing ourselves with others, and realize instead that each of us is an absolutely unique model of the image of God, each possessing a remarkable blend of knowledge, goodness, strength,

May it be Your will
That I do no selfish act again.
May it be Your will
That I do no thoughtless act again.

Like all human beings,
I shall probably repeat those acts.
Yet I should like to believe
That I could overcome them.

As I have been strong enough
To confess my errors in front of You
So may You now help me
In my resolve for better deeds,
To feel forgiven,
To feel the special worth of my life.

Help me to feel that I can become
The person I was formed to be.

May the words of my mouth,
These difficult and painful words,
Be acceptable in front of You,
My Rock,
My Redeemer.

Silent Reflection

Shma Koleynu

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל
בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ:
הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֹבָה חֲדָשׁ יָמֵינוּ בְּקֶדֶם:
אֶל־תִּשְׁלִיכֵנוּ מִלִּפְנֵיךָ וְרוּחַ קֹדֶשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ:

אַל-תְּשַׁלְּכֵנוּ לַעַת וְקִנָּה בְּכָלוֹת כַּחֲנוּ אֶל-תַּעֲזֹבֵנוּ:
אַל-תַּעֲזֹבֵנוּ יְיָ אֱלֹהֵינוּ אֶל-תִּרְחַק מִמֶּנּוּ:

Behind our very different lives
There is one voice today:
Spare us, show us compassion.
Accept as one lone impassioned prayer
All the divers thoughts that fill this room.
Bring us closer to Your presence
Make our days as fresh, as new, as in our youngest years.
Help us drink so deeply of our life
That we may never feel cast out from You,
Aware always of the holiness which seasons our days
Of the youthfulness which we possess
Whatever the number of our years,
And when our strength ebbs finally away
May You embrace us with Your own.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ) סֶלַח-לָנוּ.
מַחֵל-לָנוּ. כִּפֹּר-לָנוּ:

Our God and God of our people—forgive us, pardon us,
grant us atonement.

Ki Anu Amecha

אָנוּ בָּנֶיךָ וְאַתָּה אָבִינוּ:	כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ.
אָנוּ קְהִלָּה וְאַתָּה חֶלְקֵנוּ:	אָנוּ עַבְדֶּיךָ וְאַתָּה אֲדוֹנֵנוּ.
אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ:	אָנוּ נִחְלָתְךָ וְאַתָּה גּוֹרְלֵנוּ.
אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצְרֵנוּ:	אָנוּ בְרִמָּה וְאַתָּה נוֹטְרֵנוּ.
אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבֵנוּ.	אָנוּ רַעֲיָתְךָ וְאַתָּה דוֹרְנוּ.
אָנוּ מַאֲמִירֶיךָ וְאַתָּה מַאֲמִירֵנוּ:	אָנוּ עַמֶּךָ וְאַתָּה מְלִכֵנוּ.

*Ki anu amecha v'attah Eloheyenu,
anu vanecha v'atta avinu.*

*Anu avadecha v'atta Adoneynu,
anu k'halecha v'atta chelkeynu.*

Anu nach-alatecha v'atta goraleynu,
Anu tzonecha v'atta ro-eynu.

Anu charmecha v'atta notreynu,
Anu f'ulatecha v'atta yotzreynu.

Anu ra'yatecha v'atta dodeynu,
Anu s'gulatecha v'atta k'roveynu.

Anu amecha v'atta malkeynu,
Anu ma-amirecha v'atta ma'amireynu.

For we are Your people, and You our God.
We are Your children, and You the One who gave us life.
We are Your servants, and You the One who acquires us.
We are Your congregation, and You our only One.
We are Your heritage, and You our Destiny.
We are Your flock, and You our Shepherd.
We are Your vineyard, and You our Protector.
We are Your creatures, and You our Creator.
We are Your companion, and You our Beloved.
We are Your treasure, and You the intimate who redeems
us.
We are Your people, and You our Sovereign.
We have chosen You, and You have chosen us.

Rtzey: Acceptance of Our Prayer (Traditional Version)

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

Rtzey (Reform Version)

רצה יי אלהינו בעמך ישראל, ותפלתם באהבה
תקבל, ותהי לרצון תמיד עבודת ישראל עמך. אל
קרוב לכל-קראיו, פנה אל עבדיך וחננו; שפוך
רוחך עלינו, ותחגינה עינינו בשובך לציון ברחמים.
ברוך אתה יי המחזיר שכינתו לציון:

Accept us, Your people, Adonay our God.
 Help us fashion the service You desire.
 Receive our prayers as though they ascended from the fire
 on the ancient altar,
 Speed the descent of Your compassionate presence
 To Zion,
 To us.

Restorer of holy intimacy to Zion,
 You are praised.

Modim: Thanks to God

מודים אנחנו לך שאמך הוא יי אלהינו ואלהי
 אבותינו (ואלהי אמותינו) לעולם ועד. צור חיינו
 מגן ישענו אמך הוא לדור ודור. נוֹדָה לך ונִסְפֹּר
 תהלתך על חיינו המסורים בידך ועל נשמותינו
 הפקודות לך ועל נִסִּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל
 נִפְלְאוֹתֶיךָ וטובותיך שֶׁבְּכָל־עֵת עָרַב וְבָקֵר וצָהָרִים.
 הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא
 תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לך:

וְעַל כָּלָם יתְבַרַךְ ויתְרוֹמֵם שְׁמֶךָ מִלְכָּנוּ תָמִיד לְעוֹלָם
 וָעֶד:

וּכְתַב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיִּהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל
 יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה. בָּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ
 וְלֶךָ נָא לְהוֹדוֹת:

Thank You.

For

We are not alone,

We are not abandoned in the world.

We are persons,

And so there must exist within the universe
 An acknowledgement of persons,
 A personal presence
 We acknowledge as Adonay.

We can feel secure here
 Protected
 Each one of our imperfect lives
 Reveals an irreplaceable piece of a holy world.

Our lives, complex, are Your caress
 Our souls, beclouded, are Your intimates
 Miracles surround us
 Every minute of an ordinary day,
 At every corner of a troubled night
 Are signs of You.

In You we find perfect motherlove and fathercaring
 Which help us to accept
 Our own parents' imperfections
 And irreplaceable humanity.

Inscribe all the members of Your covenant
 For a good life,
 For all life
 Its beauty, ugliness, tragedy, delight,
 Is the truth of Your existence
 And its goodness.
 Thank You for it all.

For it all.

Sim Shalom: Peace

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
 כָּל־יִשְׂרָאֵל עַמָּךְ. בְּרַכְנוּ אֲבִינוּ בָּלֵנוּ בְּאֶחָד בְּאוֹר
 פְּנִיָּה. כִּי בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים
 וְאַהֲבַת חֶסֶד וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
 וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמָּךְ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־
 שָׁעָה בְּשְׁלוֹמָךְ.

בְּסִפּוּר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרֻנָּסָה טוֹבָה נִזְכָּר
וְנִבְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים
טוֹבִים וְלִשְׁלוֹם. בְּרוּךְ אַתָּה יְיָ עֹשֶׂה הַשְׁלוֹם:

We have chosen to be guided by a way which is divine, and we have been chosen within the divine plan to help make that way a reality. Through a world of evil actions, cruelty, and death, we must seek a path of hopefulness and caring that will open upon a world of just acts, compassion, and peace. The psalms remind us that we must seek peace and pursue it; we cannot be content merely to make peace in our own household, but rather go forth to work for peace wherever people struggle in its cause.

May we the House of Israel and all the peoples of the earth be remembered in the book of life, blessing, sustenance, and peace.

Praised are You, Adonay, source of peace.

יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ:

May Adonay bless you and keep you.

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ:

May Adonay cast over you the
radiance of the divine face
in all its fullness and grace.

יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם:

May Adonay raise up the face of
the divine before your face,
and establish peace for you,
your families, and all the world.

CONFESSION

Preparation

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ), תְּבֹא
 לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאֵל תְּתַעַלֵּם מִתְחַנֶּתֵנוּ; שְׂאִין
 אֶנְחָנוּ עֲוֵי פָנִים וְקָשִׁי עֶרֶף לֹמֵר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֶנְחָנוּ וְלֹא חָטָאנוּ; אָבֵל
 אֶנְחָנוּ חָטָאנוּ.

God of those who sought You out in ages past
 Let our prayer also come before You
 And do not turn aside from our entreaty.
 For we are not so obstinate and stubborn
 As to say before You:
 We are righteous, we have done no wrong.
 For indeed, we have done wrong,
 And we join now in confession before You.

* * *

Ashamnu: An Alphabet of Wrongdoing

Of these things we have been guilty: we have Acted out of
 malice; we have Back-bitten; we have been Contemptuous
 of others; we have Double-crossed; we have given Evil
 advice; we have Falsified the truth; we have Gloated over
 our achievements; we have Hated wrong-doers; we have
 been Insolent; we have Jeered convictions not our own; we
 have Knifed friends in the back; we have Lost our self-
 control; we have Manipulated; we have Nullified the
 humanity of others; we have Oppressed our brothers and
 sisters; we have told Petty lies; we have Quietly acquiesced
 in wrong; we have Refused to back down from positions
 we could see were incorrect; we have Sneered at serious
 matters; we have Trifled with other humans; we have

Usurped others' positions; we have practiced Violence; we have supported War by our lack of long-term commitments; we have committed X-number of sins of which we have not been aware; we have said Yes when we should have cried out no; we have lacked the Zeal to struggle for our convictions through unrewarding months and years.

אֲשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ לְפִי. הֶעֱוִינוּ. וְהִרְשָׁעְנוּ.
וָדָנוּ. חָמַסְנוּ. טָפַלְנוּ שָׁקֶר. יַעֲצֵנוּ רָע. כָּזַבְנוּ. לָצָנוּ.
מָרְדְּנוּ. נֶאֱצָנוּ. סָרְדְנוּ. עֲוִינוּ. פָּשַׁעְנוּ. צָרְדְנוּ. קִשְׁינוּ
עָרְף. רָשָׁעְנוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲתֵעְנוּ:

*Ashamnu, bagadnu, gazalnu, dibarnu dofi, he-evinu,
V'hirshanu, zadnu, chamasnu, tafalnu sheker, ya-atznu ra,
Kizavnu, latznu, maradnu, ni-atznu, sararnu, avinu, pashanu.
Tzararnu, kishinu oref, rashanu, shichatnu, ti-avnu, ta-inu,
Ti'ta'nu.*

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ.
וְאַתָּה צָדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אֱמֶת עָשִׂיתָ
וְאִנְחָנוּ הִרְשָׁעְנוּ. מָה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמָה
נִסְפֵּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים הֵלֵא כָּל הַנִּסְתָּרוֹת
וְהַנְּגִלוֹת אֶתָּה יוֹדֵעַ.

We have turned aside from Your mitzvot
From Your laws which point us toward the good,
And no good has come to us from our misdeeds.
Yet You do justly with everyone who comes before You,
For You have acted out of truth, while we have too often acted
falsely.
What shall we say before You who dwells in the heights,
What stories can we tell to You who dwells in heaven?
Do You not already know all that we reveal and all that we
have tried to hide?

אֶתָּה יוֹדֵעַ רִזִּי עוֹלָם, וְתַעֲלוּמוֹת סִתְּרִי כָּל חֵי. אֶתָּה
חוֹפֵשׁ כָּל חֲדָרֵי בֶטֶן, וּבוֹחֵן כָּלִיּוֹת וְלֵב. אֵין דָּבָר

נַעֲלָם מִמֶּךָ, וְאִין נִסְתָּר מִנְּךָ עֵינִיָּהּ. וּבְכֵן יְהִי רָצוֹן
 מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי
 אֲמוֹתֵינוּ), שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִמְחַל לָנוּ
 עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר-לָנוּ עַל כָּל פְּשָׁעֵינוּ.

Indeed, You know the mysteries of the universe,
 And the best kept secrets of every living thing.
 You search out the innermost rooms of our life,
 With care You examine all our feelings, all our thoughts.
 Not one thing is hidden from You, nothing escapes Your gaze.
 God who preserves the memory of all our ancestors,
 If You would only wipe away the memory of all our wrongs
 And grant atonement for all our sins.

Al Cheyt: The Great Confession

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרָצוֹן.
 וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב:
 עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דַּעַת.

For the wrong we did before You under coercion or of our
 own free will,
 And for the wrong we did before You by hardening our
 hearts.

For the wrong we did before You unintentionally;
 And for the wrong we did before You through idle talk and
 meaningless resolutions.

For the wrong we did before You by using sex exploita-
 tively;
 And for the wrong we did before You in public and in
 private.

For the wrong we did before You knowingly and decep-
 tively;
 And for the wrong we did before You by offensive lan-
 guage.

For the wrong we did before You by oppressing another person;
And for the wrong we did before You by malicious thoughts.

For the wrong we did before You by promiscuity,
And for the wrong we did before You by confessing insincerely.

For the wrong we did before You by contempt for parents and teachers;
And for the wrong we did before You by violence.

For the wrong we did before You by failing to be true to our heritage, thus defaming Your Name in the world;
And for the wrong we did before You by unbridled passion.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחֵל לָנוּ, בִּפְרֹ-
לָנוּ.

V'al kulam, Eloah slichot, s'lach lanu, m'chal lanu, kapper lanu.

For all our wrongs, God of forgiveness, forgive us, wipe the slate clean, grant us atonement.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב.
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שֶׁחַד:
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן.

For the wrong we did before You by lying and deceiving,
And for the wrong we did before You by accepting bribes.

For the wrong we did before You by scoffing and mocking,
And for the wrong we did before You by speaking ill of other people.

For the wrong we did before You in our work,
And for the wrong we did before You in the foods we eat and the amount we drink.

For the wrong we did before You by refusing to be
generous,
And for the wrong we did before you by being proud and
haughty.

For the wrong we did before You in rejecting Your
authority,
And for the wrong we did before You in making harsh
judgments on other people.

וְעַל כָּל־אֵלֶּה סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-
לָנוּ.

V'al kulām, Eloāh s'lichot, s'lach lanū, m'chal lanū, kapper lanu.

For all these wrongs, O God of forgiveness, forgive us,
wipe the slate clean, grant us atonement.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּיק רָע.
וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:
עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקָלוֹת רֹאשׁ.

For the wrong we did before You by plotting against
others,
And for the wrong we did before You by tormenting
others.

For the wrong we did before You by dismissing serious
matters with a joke,
And for the wrong we did before You by being obstinate.

For the wrong we did before You by running to do evil,
And for the wrong we did before You by gossiping.

For the wrong we did before You by swearing falsely,
And for the wrong we did before You by hating others
without cause.

For the wrong we did before You by betraying a trust,
And for the wrong we did before You out of confusion,
unaware of the significance of our actions.

וְעַל כָּל־אֵלֶּה סְלִיחוֹת, סְלַח לָנוּ, מַחֲל לָנוּ, כַּפֶּר-
לָנוּ.

V'al kulam, Eloah s'lichot, s'lach lanu, m'chal lanu, kapper lanu.

For all these wrongs, O God of forgiveness, forgive us,
wipe the slate clean, grant us atonement.

An Alternative Al Cheyt

For the wrong we did before You by listening to voices at
odds with what we knew was right;
For the wrong we did before You by not listening to voices
telling us unpleasant truths;
For the wrong we did before You by closing our ears to the
poor and the hungry;
For the wrong we did before You by not working at rela-
tionships;
For the wrong we did before You by making no time for
those who needed us;
For the wrong we did before You by abusing our health;
For the wrong we did before You by giving in to illegiti-
mate pressure;
For the wrong we did before You by unnecessary anger;
For the wrong we did before You by giving in to bullies;
For the wrong we did before You by talking of others' fail-
ings behind their backs instead of face to face;

וְעַל כָּל־אֵלֶּה סְלִיחוֹת, סְלַח לָנוּ, מַחֲל לָנוּ, כַּפֶּר-
לָנוּ.

V'al kulam Eloah s'lichot, s'lach lanu, m'chal lanu, kapper lanu.

For all these wrongs, O God of forgiveness, forgive us,
wipe the slate clean, grant us atonement.

For the wrong we did before You by insensitivity to the
plight of Jews in oppressive countries;
For the wrong we did before You by forgiving in Jews what
we condemn in others;

For the wrong we did before You by forgiving in others
 what we condemn in Jews;
 For the wrong we did before You by taking Israel for
 granted;
 For the wrong we did before You by polluting our environ-
 ment;
 For the wrong we did before You by cutting ourselves off
 from people of other races and cultures;
 For the wrong we did before You by being afraid of others'
 disabilities;
 For the wrong we did before You by ignoring our own
 weaknesses;
 For the wrong we did before You by callous treatment of
 those with whom we live;
 For the wrong we did before You by callous treatment of
 those with whom we work or study;
 For the wrong we did before You by disrespect for those
 older or younger than ourselves;
 For the wrong we did before You by ignoring the sensitivi-
 ties of children;

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-
 לָנוּ.

V'al kulam Eloah s'lichot, s'lach lanu, m'chal lanu, kapper lanu.

For all these wrongs, O God of forgiveness, forgive us,
 wipe the slate clean, grant us atonement.
 For the wrong we did before You by ignoring the ever-
 present threat of war;
 For the wrong we did before You by blinding our eyes to
 the danger of nuclear arms;
 For the wrong we did before You by punishing others for
 lacks we see in ourselves;
 For the wrong we did before You by bearing grudges;
 For the wrong we did before You by indulging in excessive
 luxuries;
 For the wrong we did before You by giving less tzedakah
 than we could afford;

For the wrong we did before You by manipulating others
for our own gain;
For the wrong we did before You by manipulating others'
feelings for our own well-being;
For the wrong we did before You by making those we love
feel guilty;
For the wrong we did before You by ignoring important
issues in our own community and country;
For the wrong we did before You by being ashamed to act
morally in public;
For the wrong we did before You by preventing others
from showing their own strengths;

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סִלַּח לָנוּ, מַחֵל לָנוּ, בִּפְּרֵ-
לָנוּ.

V'al kulam Eloah s'lichot, s'lach lanu, m'chal lanu, kapper lanu.

For all these wrongs, O God of forgiveness, forgive us,
wipe the slate clean, grant us atonement.

Avinu Malkeynu: Our Forgiving Parent, Our Sovereign

אָבִינוּ מַלְכֵנוּ חָטְאָנוּ לְפָנֶיךָ:

Avinu Malkeynu, we have done wrong before You.

אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֱלֹא אַתָּה:

Avinu Malkeynu, we have no Sovereign except You.

אָבִינוּ מַלְכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:

Avinu Malkeynu, let this be a good year for us.

אָבִינוּ מַלְכֵנוּ הַפֵּר עֲצַת אוֹיְבֵינוּ:

Avinu Malkeynu, destroy the power of every oppressor
and adversary.

אָבִינוּ מַלְכֵנוּ בִּלְה דָּבָר וְחָרֵב וְרָעַב וְשָׁבִי וּמִשְׁחִית
מִבְּנֵי בְרִיתְךָ:

Avinu Malkeynu, remove from all Your children disease,
war, famine, exile and destruction.

אָבינוּ מַלְכֵנוּ סָלַח וּמַחֵל לְכָל-עֲוֹנוֹתֵינוּ:

Avinu Malkeynu, forgive and pardon all our wrong-doing.

אָבינוּ מַלְכֵנוּ הִחְזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:

Avinu Malkeynu, may we return to You in earnest repentance.

אָבינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ:

Avinu Malkeynu, send healing to all who are sick.

אָבינוּ מַלְכֵנוּ כְּתִבֵּנוּ בְּסֵפֶר חַיִּים טוֹבִים:

Avinu Malkeynu, inscribe us in Your book for a life of goodness.

אָבינוּ מַלְכֵנוּ כְּתִבֵּנוּ בְּסֵפֶר פְּרִיָּסָה וְכִלְכָּלָה:

Avinu Malkeynu, inscribe us in the book of sustenance.

אָבינוּ מַלְכֵנוּ כְּתִבֵּנוּ בְּסֵפֶר זְכוֹת:

Avinu Malkeynu, inscribe us in the book of meritorious acts.

אָבינוּ מַלְכֵנוּ כְּתִבֵּנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה:

Avinu Malkeynu, inscribe us in the book of forgiveness and reconciliation.

אָבינוּ מַלְכֵנוּ חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ:

Avinu Malkeynu, show mercy to us and to our children.

אָבינוּ מַלְכֵנוּ פָּתַח שַׁעֲרֵי שָׁמַיִם לְתַפִּלָּתֵנוּ:

Avinu Malkeynu, open the gates of heaven to our prayer.

אָבינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל-קִדּוּשׁ שְׁמֶךָ:

Avinu Malkeynu, do it for the sake of those who went through fire and water to honor Your name.

אָבינוּ מַלְכֵנוּ חַנּוּן וְעֲנֻן כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה

עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu Malkeynu, be gracious and respond to us, for we have too few good deeds; act toward us with justice tempered by love, and bring us salvation.

Avinu Malkeynu
 chawneynu va'a-neinu
 Ki ein banu ma'a'sim
 Asey imanu
 Tz'dakah va'chesed
 V'hoshi-eynu.

Kaddish Shalem

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְּרָא
 בְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
 דְּכָל בֵּית יִשְׂרָאֵל. בְּעֻלְמָא וּבְזִמְנָא קָרִיב וְאִמְרוּ. אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וּלְעָלְמֵי עָלְמַי:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמֵי
 לְעָלְמֵי מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא
 דְּאִמְרֵינוּ בְּעֻלְמָא וְאִמְרוּ. אָמֵן:

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל יִשְׂרָאֵל קְדָם
 אֲבוּהוֹן דִּי בְּשַׁמַּיָּא וְאִמְרוּ. אָמֵן:
 יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל וְאִמְרוּ. אָמֵן:

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל
 כָּל יִשְׂרָאֵל וְאִמְרוּ. אָמֵן:

May God's great name be praised and sanctified in the world! May Your Rule be established in our lifetime and the lifetime of the House of Israel. God's great name is blessed and praised far beyond all blessings and praises we say in the world. May the praises and prayers of all Israel be accepted in heaven before You. May there be a great peace from heaven and life for us and all Israel. May the One who makes peace in the high places, make peace for us and all Israel! Amen.

TORAH SERVICE

אין בְּמוֹךְ בָּאֱלֹהִים, אֲדֹנָי, וְאֵין בְּמַעֲשֵׂיָהּ. מַלְכוּתָהּ
מַלְכוּת כָּל עֲלָמִים, וּמִמְשַׁלְתָּהּ בְּכָל דֹּר וָדֹר. יְיָ מֶלֶךְ,
יְיָ מֶלֶךְ, יְיָ יְמִלֵךְ לְעוֹלָם וָעֶד. יְיָ עֲזֹ לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ
אֶת עַמּוֹ בְּשָׁלוֹם. אֲב הַרְחָמִים, הִיטִיבָהּ בְּרִצּוֹנָהּ אֶת
צִיּוֹן, תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם. כִּי בָהּ לְבַד בְּטַחָנוּ, מֶלֶךְ
אֵל רַם וְנִשָּׂא, אֲדוֹן עוֹלָמִים:

Ayn kamocha va-elohim, Adonay, v'ayn k'ma-aseh-cha. Malchut'cha malchut kol olamim, u-memshalt'cha b'chol dor va-dor. Adonay melech, Adonay malach, Adonay yimloch l'olam va-ed. Adonay oz l'amo yiteyn, Adonay y'varech et amo va'shalom. Av ha-rachamim, hey-tiva vir'tzon'cha et Tziyon: tivneh chomot Y'rushalayim. Ki v'cha l'vad batachnu, melech El ram v'nissa, adon olamim.

None is like You among the powers of the world,
No deeds compare to Yours.

Your realm, O Majesty, is everlasting,
Your rule extends to every generation.

Adonay is our Ruler, Adonay has been ruling,
Adonay will rule forever and ever.

Adonay gives strength to our people through Torah,
Through Torah Adonay has blessed us with peace.

Womb-gentle Father, do good in Zion:
Rebuild the walls in Jerusalem!

For You alone do we trust,
Sovereign God, high and exalted,
Power eternal.

(The ark is opened)

וַיְהִי בִּנְסֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה: קוּמָה יְיָ, וַיִּפָּצוּ
אֵיבָיָהּ, וַיִּנָּסוּ מִשְׁנֵאֵיהָ מִפְּנֵיהָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,

וְדָבַר יְיָ מִירוּשָׁלַיִם. בְּרוּךְ שְׁנָתָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל
בְּקִדְשָׁתוֹ.

Whenever the ark started on its journey, Moses proclaimed: Arise, Adonay, let Your enemies scatter, fleeing before You! For one day from Zion Torah will go forth, and the word of God from Jerusalem. Praised be the One who has shared holiness with Israel in giving us the Torah.

(The Thirteen Qualities of God are recited three times. The passage is omitted on Shabbat.)

יְיָ אֵל רַחוּם וְחַנוּן אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֶמֶת: נִצֵּר
חֶסֶד לְאַלְפִים נִשָּׂא עוֹן וְפָשַׁע וְחַטָּאָה וְנִקָּה.

Adonay, Adonay, El rachum v'chanun, erech apayim v'rav chesed ve-emet: notzer chesed la-alafim, nosey avon va-fesha v'chata-ah v'nakey.

Adonay, Adonay, God filled with mother love, slow to anger, great in covenantal love and truth:
Keeping love for the thousands within the covenant, forgiving perverse actions, rebelliousness, and the missing of the mark; and acquitting.

(The reader receives the Torah and the ark is closed)

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Shma Yisrael Adonay Eloheynu Adonay Echad:

Hear, O Israel, Adonay is our God, Adonay is One.

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ:

Echad Eloheynu, gadol Adoneynu, kadosh v'nora shmo:

Our God is One, Adonay is One, with a holy and awesome name.

גָּדְלוֹ לִי אֲתִי. וְנִרְוֹמְמָה שְׁמוֹ יַחְדָּו:

Gad'lu l'Adonay iti un'rom'ma shmo yachdav:

Magnify Adonay with me, and let us exalt the Name together.

Torah Procession

L'cha Adonay ha-g'dula
 v'ha-gvura v'hatiferet
 v'ha-netzach v'ha-hod,
 ki chol ba'shamayim uva-aretz
 l'cha Adonay ha'mamlacha
 v'hamitnasey l'chol l'rosh.
 Rom'mu Adonay Eloheynu
 v'hishtachavu la'hadom raglav
 kadosh hu. Rom'mu Adonay
 Eloheynu v'hishtachavu l'har
 kod'sho ki kadosh Adonay
 Eloheynu.

לְךָ יְיָ הַגְדֻלָּה וְהַגְבוּרָה
 וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד.
 כִּי-כָל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ יְיָ
 הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכָל
 לְרֹאשׁ. רוֹמְמוּ יְיָ אֱלֹהֵינוּ
 וְהִשְׁתַּחֲווּ לַהֶדֶם רַגְלֵינוּ
 קְדוֹשׁ הוּא: רוֹמְמוּ יְיָ
 אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהָר
 קוֹדֶשׁוֹ כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

To You, Adonay, belong the greatness, the power, the glory, the everlasting victory, and the majesty, for to You belongs everything in heaven and on earth, sovereignty and the exaltation as head above all. Exalt Adonay our God, and worship at the footstool of God, the holy One! Exalt Adonay our God and worship at the holy mountain, for Adonay our God is holy.

(The Torah is placed on the reading desk. The Reader unrolls it and, if individuals will be called to the Torah, says:)

וַיַּעֲזֹר וַיִּגְן וַיִּוָּשֵׁעַ לְכָל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן.
 הַכֹּל הָבּוּ גָדֹל לְאֱלֹהֵינוּ, וְתִנּוּ כְבוֹד לַתּוֹרָה. (כֹּהֵן,
 קָרֵב:) יַעֲמֹד (תַּעֲמֹד) . . . בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ
 יִשְׂרָאֵל בְּקֹדֶשׁוֹ.

May God help, shield, and rescue all who trust in You, Amen. Let everyone ascribe greatness to our God and honor to the Torah. *(If appropriate, Kohen, draw near.)* I call . . . Let us praise the One who in holiness has given the Torah to the people Israel.

(All respond:)

וְאַתֶּם חַדְבָּקִים בֵּין אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם.

V-atem ha-d'vekim b'Adonay Eloheychem, chayim kul-chem ha-yom.

And you who have cleaved to Adonay your God are alive,
all of you, this day.

Blessings for the Reading of the Torah

בָּרְכוּ אֶת־יְיָ הַמְבָרֵךְ:

בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר־בָּנוּ
מִכָּל־הָעַמִּים וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ
נוֹתֵן הַתּוֹרָה:

Bar'chu et Adonay hām'vorach:

*Baruch Adonay ham'vorach l'olam va-ed. Baruch attā Adonay
Eloheyṇu melech ha-olām, asher bachar banu mikōl ha-āmim,
v'natan lanu et Torato. Baruch attā Adonay, noteyn ha-Torah.*

(The Torah is read)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן־לָנוּ
תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. בָּרוּךְ אַתָּה יְיָ
נוֹתֵן הַתּוֹרָה:

*Baruch attā Adonay Ēloheyṇu melech ha-olām, asher natan
lanu Torat emet, v'chayey olām nāta' b'tochēynu. Baruch attā
Adonay, noteyn ha-Torah.*

You are praised forever, Adonay, ruler of the universe,
who has chosen us from among all peoples and given us
Your Torah. You gave us a Torah of truth and implanted
eternal life within us. You are praised, Adonay, who is giv-
ing us the Torah.

ALTERNATIVE TORAH READING (Deuteronomy
29:9–14; 30:11–20)

אַתֶּם נֹצְבִים הַיּוֹם כָּלְכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם רְאִישֵׁיכֶם שְׁבִיטֵיכֶם
זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל: טַפְכֶם נְשִׁיכֶם וְגֵרְךָ אֲשֶׁר
בְּקֶרֶב מַחֲנֶיךָ מִחֹטֵב עֵצֶיךָ עַד שֹׂאֵב מִיָּמֶיךָ: לְעִבְרְךָ בְּבְרִית
יְהוָה אֱלֹהֶיךָ וּבְאַלְתּוֹ אֲשֶׁר יְהוָה אֱלֹהֶיךָ כָּרַת עִמָּךְ הַיּוֹם:
לְמַעַן הִקִּים אֹתְךָ הַיּוֹם וְלֹא לָעַם וְהוּא יִהְיֶה לְךָ לְאֱלֹהִים כְּאֲשֶׁר
דִּבַּרְתָּ וְכֹאֲשֶׁר נִשְׁבַּע לְאַבְתֶּיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב:
וְלֹא אֶתְכֶם לְבַדְכֶם אֲנִכִּי כָרַת אֶת־הַבְּרִית הַזֹּאת וְאֶת־הָאֱלֹהִים
הַזֹּאת: כִּי אֶת־אֲשֶׁר יִשְׁנֶה פֹה עִמָּנוּ עֹמֵד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ
וְאֶת אֲשֶׁר אֵינָנו פֹּה עִמָּנוּ הַיּוֹם:

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִכִּי מִצְוֶיךָ הַיּוֹם
לֹא־נִפְלְאָת הִוא מִמֶּךָ וְלֹא־דַחְקָה הִוא: לֹא בַשָּׁמַיִם הִוא
לֵאמֹר מִי יַעֲלֶה־לָּנוּ הַשְׁמִימָה וְיִקַּח לָנוּ וְיִשְׁמַעְנוּ אֹתָהּ
וְנַעֲשֶׂנָּה: וְלֹא־מַעֲבָר לֵים הִוא לֵאמֹר מִי יַעֲבֹר־לָנוּ אֶל־עֵבֶר
הַיָּם וְיִקַּח לָנוּ וְיִשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָּה: כִּי־קְרוֹב אֵלֶיךָ הַדָּבָר
מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹת: רְאֵה נָתַתִּי לְפָנֶיךָ
הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטֹּב וְאֶת־הַמּוֹת וְאֶת־הָרָע: אֲשֶׁר
אֲנִכִּי מִצְוֶיךָ הַיּוֹם לֹא־הִבֵּה אֶת־יְהוָה אֱלֹהֶיךָ לִלְכֹּת בְּדַרְכֵּי
וּלְשֹׁמֵר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּית וּרְבִית וּבִרְכָּךְ יְהוָה
אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר־אַתָּה בָּא־שָׁמָּה לְרִשְׁתָּהּ: וְאִם־יִפְנֶה
לְבָבְךָ וְלֹא תִשְׁמַע וְנִדְחַת וְהִשְׁתַּחֲוִית לְאֱלֹהִים אֲחֵרִים
וְעִבַּדְתָּם: הִגַּדְתִּי לָכֶם הַיּוֹם כִּי אֲבֹד תֵּאבְדוּן לֹא־תֵאָרִיכּוּ
יָמִים עַל־הָאָדָמָה אֲשֶׁר אַתָּה עֹבֵר אֶת־הַיַּרְדֵּן לְבֹא שָׁמָּה
לְרִשְׁתָּהּ: הִעַדְתִּי בְכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים
וְהַמּוֹת נָתַתִּי לְפָנֶיךָ הַבְּרִכָּה וְהַקְּלָלָה וּבַחֲרַת בְּחַיִּים לְמַעַן
תַּחֲיָה אַתָּה וְזָרַעְךָ: לֹא־הִבֵּה אֶת־יְהוָה אֱלֹהֶיךָ לְשֹׁמֵעַ בְּקֹלוֹ
וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיךָ וְאָרְךְ יָמֶיךָ לְשִׁבְתָּ עַל־הָאָדָמָה
אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֶּיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר
לְהֵם:

ALTERNATIVE TORAH READING (Deuteronomy
29:9–14; 30:11–20)

You stand today—all of You—before Adonay your God: your leaders, your tribes, your elders, your officials, every man, woman, and child in Israel, the stranger in the midst of your camp, from the one who chops your wood to the one who draws your water, that you may enter into the sworn covenant of Adonay your God which Adonay your God is confirming with you this very day, for the purpose of establishing you as the people whose only God is Adonay, as you have been promised, and as God swore to your fathers, to Abraham, to Isaac, and to Jacob. But it is not only with you that I am making this sworn covenant, but with whoever is standing here with us today before Adonay your God, and with whoever is not here with us today.

For this mitzvah which I am commanding you today is not too wondrous for you to follow, nor too remote from you; it is not in heaven, that you should say, “Who will ascend to heaven to obtain it for us and explain it to us that we may do it?” Nor is it beyond the sea that you should say, “Who will cross over the sea to obtain it for us and explain it to us that we may do it?” For the word is very close to you, in your own mouth and heart, so you can do it.

See, I have set before you today life and good (or “order, prosperity”) and death and evil (or “chaos,” or “adversity”), in that I am commanding you today to love Adonay, to walk in the ways and keep the mitzvot, the statutes, and the judgments of your God, that you may live and increase as Adonay your God blesses you in the land into which you have come to inherit. But if your heart turns aside and you do not hearken, but let yourself be led astray to worship other gods and serve them, then I tell you today that you will surely perish, you shall not live long upon the land whither you have crossed the Jordan to

inherit. Today I call as witness against you heaven and earth: life and death have I set before you, blessing and curse, that you might choose life, and you and your seed might live, loving Adonay your God, hearkening to God's voice, and cleaving to the One who is your life and the length of your days, dwelling upon the land which Adonay your God promised to your fathers, to Abraham, Isaac, and Jacob, to give them.

Reader's Kaddish

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְּרָא
בְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזֶמֶן קָרִיב וְאָמְרוּ. אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמִּירָן בְּעָלְמָא וְאָמְרוּ. אָמֵן:

May God's great name be magnified and sanctified in the world created according to the holy will, and may God's rule be known in your lifetime, in your own days, and in the life of the house of Israel, speedily, in a time close at hand.

May the name of the blessed Holy One be praised and extolled far beyond all praises and blessings we can ever say in the world. Amen.

(When the Torah is raised, all rise and proclaim:)

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי
יְיָ בֶּיֶד מֹשֶׁה.

*V'zot ha-Torah asher sam Moshe lifney b'ney Yisrael al pi
Adonay, b'yad Moshe.*

READING OF THE HAFTARAH

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר
בְּנָבִיאִים טוֹבִים וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת.
בְּרוּךְ אַתָּה יְיָ הַבוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ וּבִישְׂרָאֵל
עַמּוֹ וּבְנָבִיאֵי הָאַמֶּת וְצֶדֶק.

HAFTARAH FOR YOM KIPPUR MORNING
(Isaiah 57:14–58:14)

וַאֲמַר סְלוּ-סְלוּ פְּנֵי-דֶרֶךְ הַרְיֵמוּ
מִכְשׁוֹל מִדֶּרֶךְ עַמִּי:
כִּי כֹה אָמַר דָּם וְנִשְׂא שֶׁכֶן
עַד וְקָדוֹשׁ שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֶשְׁכֵּן וְאֶת-דִּכְאָ וּשְׁפִלְיוֹת
לַהֲחַיּוֹת רוּחַ שְׁפִלִים וּלְהַחַיּוֹת לֵב נִדְכָּאִים: כִּי לֹא לְעוֹלָם
אֲרִיב וְלֹא לִנְצַח אֶקְצוֹף כִּי-רוּחַ מִלִּפְנֵי יַעֲטוֹף וּנְשִׁמוֹת אֲנִי
עֹשִׂיתִי: בַּעֲוֹן בָּעֵוָה קִצַּפְתִּי וְאֶכְהוּ הַסֵּתֶר וְאֶקְצֹף וַיִּלָּךְ שׁוֹבֵב
בְּדֶרֶךְ לִבּוֹ: דִּרְכֵּנוּ רְאִיתִי וְאֶרְפָּאֵהוּ וְאֶנְחָהוּ וְאֶשְׁלֵם נַחֲמִים
לוֹ וְלֵאבְלָיו: בּוֹרָא נֹב שִׁפְתִּים שְׁלוֹם וְשְׁלוֹם לִרְחוֹק וּלְקֶרֶב
אָמַר יְהוָה וּרְפָאתָיו: וְהִרְשָׁעִים כִּים נִגְרָשׁ כִּי הִשְׁקָטָה לֹא
יִוָּכַל וַיִּגְרָשׁוּ מִיָּמָיו רֶפֶשׁ וְטִיט: אֵין שְׁלוֹם אָמַר אֱלֹהֵי
לִרְשָׁעִים:
קְרָא בְּגִזְוֹן אֶל-תַּחֲשֹׁךְ כְּשׁוֹפֵר הָרֶם
קוֹלֶךָ וְהִגַּד לְעַמִּי פִשְׁעֵם וּלְבֵית יַעֲקֹב חַטָּאתָם:

READING OF THE HAFTARAH

You are praised, Adonay our God, Sovereign of the world,
 who has chosen good prophets, finding favor in their
 words which faithfully reflect Your truth. You are praised,
 Adonay, who has chosen Moses Your servant, Israel Your
 people, and prophets who have spoken truth and justice.

HAFTARAH FOR YOM KIPPUR MORNING

(Isaiah 57:14–58:14)

God said:

Build a road, clear a path,
 Cast away all stumbling-blocks from my people's path,
 For thus says the Most High and exalted, who dwells in
 eternity, whose name is Holy One:

I dwell in the heights, in holy space,
 But equally with those of crushed and humble spirits,
 to breathe new life into the humble,
 To renew the heart of those who are crushed.
 Not forever will I dispute, not eternally will I be angry.
 For breath unfolds from My presence, I make souls.
 I smote them angrily for the sin of greed,
 Angrily I slipped out of sight,
 and they all turned back to the path of their own desires.
 Having observed their paths, now I will heal them,
 I will guide them, offering a recompense of solace to them
 and their mourners.

I who create the fruit of the lips
 Say, "Shalom, shalom!" to far and near,
 I, Adonay, will heal them.
 But the wicked will be like the tossing sea, finding no rest,
 Its waters tossing up mud and slime;
 Shalom is not, says my God, for the wicked.

So give a full-throated cry, hold nothing back,
 Raise your voice to the pitch of a Shofar,
 And tell my people of their rebelliousness,
 Proclaim their wrongs to the house of Jacob.

וְאוֹתֵי יוֹם יוֹם

יִדְרֹשׁוּן וְדַעַת דְּרָכֵי יַחֲפָצוֹן כְּגוֹי אֲשֶׁר־צִדְקָה עָשָׂה וּמִשְׁפָּט
 אֱלֹהֵיוֹ לֹא עֹזב יִשְׁאָלוּנִי מִשְׁפָּטֵי־צֶדֶק קִרְבַּת אֱלֹהִים יַחֲפָצוֹן:
 לִמָּה צִמְנוּ וְלֹא רֵאִיתָ עֲנִינוּ נַפְשֵׁנוּ וְלֹא תִדְעֵה הֵן בְּיוֹם צִמְכֶם
 תִּמְצָאוּ־חֶפֶץ וְכָל־עֲצִיבֵיכֶם תִּנְגְּשׁוּ: הֵן לְרִיב וּמִצָּה תִצְוֶמוּ
 וּלְהַכּוֹת בְּאַגְרֵף רָשָׁע לֹא־תִצְוֶמוּ כִּי־יִס לְהַשְׁמִיעַ בְּמִרוֹם
 קוֹלְכֶם: הַכֹּזֶה יִהְיֶה צוֹם אֲבַחְרֵהוּ יוֹם עֲנוּת אָדָם נַפְשׁוֹ הֵלֶכֶף
 פֶּאֶגְמוֹן רֹאשׁוֹ וְשֶׁקֶ וְאֶפֶר יִצְיַע הַלֹּזֶה תִּקְרָא־צוֹם וְיוֹם רִצּוֹן
 לִיהוָה: הַלּוֹא זֶה צוֹם אֲבַחְרֵהוּ פֶתַח חֲרָצֻבוֹת רָשָׁע הִתֵּר
 אֲגִדּוֹת מוֹטָה וּשְׁלַח רִצּוּצִים חֲפָשִׁים וְכָל־מוֹטָה תִּנְתָּקוּ: הַלּוֹא
 פֶּרֶס לְרַעֲב לַחֲמֹךְ וְעֲנִיִּים מְרֹדִים תִּבְיֵא בֵּית כִּי־תִרְאֶה עֶרֶם
 וְכִסִּיתוּ וּמִבְּשָׂרְךָ לֹא תִתְּעַלֵּם: אִזּוּ יִבְקַע כְּשֶׁחָר אֹרֶךְ וְאֶרְכָּתְךָ
 מִהֲרָה תִצְמַח וְהֵלֶךְ לִפְנֵיךָ צִדְקָךְ כְּבוֹד יִהְיֶה יֶאֱסֹפֶךָ:

True, every day they ask Me questions—
How they would love the intimate knowledge of My paths!
They pretend to be a nation which has always acted justly,
Which has not forsaken the decisions of its God.
They ask Me for decisions that would declare them innocent,
How they would love to be near to God!
“For what purpose have we fasted, when You were not watching?
“Why should we have afflicted ourselves when You seemed not to know?”

Look here: on the day you fasted you were looking for business,
Grinding down the toilers who work under you!
Look here: you fast to dispute, to make trouble,
Pummeling everyone with wicked fists,
You're not fasting today
To raise your voice to heaven's height!

Is a fast like this the one I asked for?
A day for self affliction, to bend the head like a reed in a marsh,
To sprawl in sackcloth on the ashes?
Is this what you call a fast,
A day to seek the favor of God?

Is not this the fast I ask for:
To unlock the shackles of evil,
To loosen the thongs of the yoke,
To send forth crushed souls to freedom,
To tear every yoke in two!
To tear up your loaves for the hungry,
To bring the poor wanderer home,
When you see the naked, clothe them,
When you see your own flesh and blood, do not turn aside!
Then your light will burst forth like the morning,
And new flesh will soon cover your wounds;
Your reputation for justice will precede you
And the glory of God will follow close behind.

אז

תִּקְרָא וִיהוּה יַעֲנֵה תְּשׁוּעַ וַיֹּאמֶר הִנְנִי אֶסְתָּסִיר מִתּוֹכְךָ
 מוֹטֵה שֶׁלַח אֶצְבֶּע וּדְבַר־אֶוֹן: וְתִפֶּק לְרַעֲב נַפְשְׁךָ וְנַפֶּשׁ נַעֲנֶה
 תִּשְׁבִּיעַ וְזָרַח בַּחֲשֶׁךְ אֶוֶרְךָ וְאֶפְלַתְךָ בַּצְהָרִים: וְנַחֲךָ יִהְיֶה
 תָּמִיד וְהַשְׁבִּיעַ בַּצַּחֲצוּחוֹת נַפְשְׁךָ וְעִצְמֹתֶיךָ יַחֲלִיץ וְהִיִּית כִּגֹּן
 רוּחַ וּכְמוֹצֵא מִים אֲשֶׁר לֹא־יִכְזָבוּ מִיָּמָיו: וּבְנוּ מִמֶּךָ חֲרָבוֹת
 עוֹלָם מוֹסְדֵי דוֹר־וְדוֹר תִּקְוָמָם וְקִרְא לְךָ גֹּדֶר פָּרֶץ מְשׁוֹבֵב
 נְתִיבוֹת לַשַּׁבָּת: אֶסְתָּשִׁיב מִשַּׁבַּת רִגְלֶךָ עֲשׂוֹת חֲפִצְךָ בַּיּוֹם
 קִדְשִׁי וְקִרְאָת לַשַּׁבָּת עֲנֵג לְקִדּוֹשׁ יִהְיֶה מְכַבֵּד וּכְבֹּדָתוֹ
 מַעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֲפִצְךָ וּדְבַר דְּבַר: אִז תִּתְעַנֵּג עַל־
 יִהְיֶה וְהִרְכַּבְתִּיךָ עַל־בְּמוֹתַי אֶרֶץ וְהִאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב
 אֲבִיךָ כִּי פִי יִהְיֶה דְּבַר:

Then when you call, Adonay will respond,
As soon as you cry out, God will say, "Here I am!"
If from your midst you remove
The oppressive yoke, the menacing hand, the abusive
words,
If you reach out to the soul of the hungry,
If you ease the soul of the bruised,
Then your light will shine forth in the darkness,
And your shadows will change into noon;
Adonay will guide you forever,
Nourishing your soul like the sun,
Restoring your bones to vigor;
You will become a well-watered garden,
A spring of unfailing fresh water.
From your midst will step forth rebuilders of ruins,
They will restore the foundations of old,
You will be known as repairers of walls long breached,
People who reclaim old paths to dwell in once more.

If you restrain your feet from Shabbat violations,
From doing business on the day of My holiness,
If you call Shabbat a delight, God's holy time worthy of
honor,
Honoring it by abandoning your customary ways,
From doing business and making idle talk,
Then you will become the delight of Adonay
And I shall lift you over the high places of the earth.
I shall nurture you out of the heritage of Jacob your father,
For the mouth of God has spoken.

Blessings Completing the Reading of the Haftarah

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, צוּר כָּל
הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוּרוֹת, הָאֵל הַנָּאֶמֶן, הָאוֹמֵר
וְעוֹשֶׂה, הַמְדַּבֵּר וּמַקְיֵם, שְׁכָל דְּבָרָיו אֱמֶת וְצֶדֶק.
נֶאֱמַן אַתָּה הוּא, יי אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ,
וְדַבֵּר אַחֵר מִדְּבָרֶיךָ אַחֵר לֹא יָשׁוּב רִיקָם, כִּי אֵל
מֶלֶךְ נֶאֱמָן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה, יי, הָאֵל הַנָּאֶמֶן
בְּכָל דְּבָרָיו.

רַחֵם עַל צִיּוֹן, כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נַפְשׁ
תּוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי מְשַׁמֵּחַ צִיּוֹן
בְּבִנְיָהּ.

שְׁמַחְנוּ, יי אֱלֹהֵינוּ, בְּאַלְיָהּ הַנְּבִיא עֲבָדֶיךָ,
וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחָךָ, בְּמַהֲרָה יָבֹא, וַיְגַל לִבָּנוּ;
עַל כִּסְאוֹ לֹא יֵשֵׁב זָר, וְלֹא יִנָּחֲלוּ עוֹד אַחֵרִים אֶת
כְּבוֹדוֹ, כִּי בְשֵׁם קִדְשְׁךָ נִשְׁבַּעְתָּ לוֹ, שְׁלֹא יִכְבֶּה נֵרוֹ
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי מֶגֶן דָּוִד.

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם
[הַשַּׁבָּת הַזֶּה וְעַל יוֹם] הַכִּפּוּרִים הַזֶּה, שְׁנַתָּה לָנוּ, יי
אֱלֹהֵינוּ, [לְקִדְשָׁהּ וְלִמְנוּחָהּ] לְמַחֲלָה וְלִסְלִיחָה
וְלִכְפָּרָה, לְכַבּוֹד וּלְתַפָּאֶרֶת.

עַל הַכָּל, יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים
אוֹתְךָ; יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד, לְעוֹלָם וָעֶד.
וְדַבְּרָה אֱמֶת וְקִיָּם לְעֵד. בְּרוּךְ אַתָּה, יי מֶלֶךְ מוֹחֵל
וְסוֹלֵחַ לַעֲבוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,
וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה. מֶלֶךְ עַל כָּל
הָאָרֶץ, מְקַדֵּשׁ [הַשַּׁבָּת וְ]יִשְׂרָאֵל וַיּוֹם הַכִּפּוּרִים.

May God's great name be praised and sanctified in the world! May Your Rule be established in our lifetime and the lifetime of the House of Israel. God's great name is blessed and praised far beyond all blessings and praises we can ever say in the world.

May there be a great peace from heaven and life for us and all Israel. May the One who makes peace in the high places, make peace for us and all Israel. Amen.

(Remain standing)

Returning the Scroll to the Ark

This is the covenant that I shall make with the house of Israel after those days, Adonay proclaims:

I shall put my Torah in their inward parts, and on their heart shall I write it, and I shall be their God and they shall be My people. No more will you need to teach your neighbor to know God, for you shall all know Me, from the smallest of you to the greatest of you, says Adonay.

יְהַלְלוּ אֶת שֵׁם יְיָ כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ:

O praise the Name of God, the most exalted name of all!

הוֹדוּ עַל אֶרֶץ וּשְׁמַיִם וְיָרֵם קֶרֶן לְעַמּוֹ תְהִלָּה לְכָל
חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קֶרְבּוֹ הַלְלוּהָ:

*Hodo al eretz v'shamayim
Vayarem keren l'amo:
T'hilah l'chol chaseedav
livney Yisrael am kerovo
Halleluya.*

God's glory is in the earth and heavens, and the people of God is raised on high. The pious are become a praise, and the children of Israel are become intimates of Adonay. Halleluyah!

While the Torah is being placed in the ark:

וּבִנְחָה יֹאמֶר: שׁוּבָה, יְיָ, רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל. קוּמָה
יְיָ לְמִנוּחֶתָּךְ, אַתָּה וְאֲרוֹן עֲזֶךָ. כְּהִנִּיךָ יִלְבָּשׁוּ צִדִּיק,
וְחַסִּידֶיךָ יִרְנְנוּ. בַּעֲבוּר דָּוִד עַבְדְּךָ, אֵל תֵּשֵׁב פָּנֶי
מְשִׁיחֶךָ. כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ.

And when the ark rested, Moses proclaimed: Return, Adonay, to all the myriads of Israel! Rise up toward Your resting place, You and the ark, the symbol of Your power. Let the kohanim be clothed in righteousness, let Your pious ones sing for joy! For Your servant David's sake, do not turn away Your anointed one, the messiah. For I have given you good teaching, indeed, My own Torah; do not forsake it.

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתַמְכִּיָּה מְאֹשֶׁר: דְּרָכֶיהָ
דְּרָכֵי-נֹעַם וְכָל-נִתְיִבוֹתֶיהָ שְׁלוֹם: הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ
וְנָשׁוּבָה חֲדָשׁ יָמֵינוּ בְּקֶדֶם:

*Eytz chayim hee lamachazeekim ba
V'tomcheyha m'ushar;
D'racheyha darchey noam
V'chol n'teevoteyha shalom
Hasheeveynu Adonay eylecha v'nashuva,
Chadesh yameynu k'kedem.*

It is a tree which ensures eternal life for those who take hold of it, how fortunate are its supporters! Its ways are pleasant ways, its paths comprise Shalom. Bring us back to You, Adonay, that we might return, renew our life as in the days when You and we began.

The Ark is closed

YIZKOR SERVICE

יְיָ מֶה-אָדָם וְתִדְעָהוּ. בֶּן-אָנוּשׁ וְתַחֲשָׁבֵהוּ: אָדָם
 לְהִבָּל דָּמָה. יָמָיו כְּצֶל עוֹבֵר: בְּבֹקֶר יֵצֵיץ וְחֶלֶף.
 לְעָרֵב יִמּוֹלֵל וַיָּבֶשׁ: תָּשֵׁב אָנוּשׁ עַד-דָּפָא. וְתֹאמַר
 שׁוּבוּ בְנֵי אָדָם: לוֹ חֲכָמוֹ יִשְׁכִּילוּ זֹאת יְבִינוּ
 לְאַחֲרֵיתָם: כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל. לֹא-יִרְדַּ אַחֲרָיו
 כְּבוֹדוֹ: שְׁמֵרָתָם וְרָאָה יֵשֶׁר. כִּי-אַחֲרִית לְאִישׁ
 שְׁלוֹם: פָּדָה יְיָ נַפְשׁ עַבְדּוֹ. וְלֹא יֵאָשְׁמוּ כָל-הַחֲסִידִים
 בּוֹ:

Adonay, what are we human beings that You should know
 about us,

We children of the flesh that You should take account of us?

A person is like a vapor,

Our days as quickly passing as a shadow.

In the morning we flourish and grow tall,

In the evening we are cut down, dried up.

You turn us to contrition saying,

Do Tshuvah, children of the flesh!

Would that we were wise, and understood what will hap-
 pen to us in the end,

For when we die we take nothing away,

Our glory will not descend along with us.

Observe the innocent person, take notice of the upright,

For the end of such a person is peace.

Adonay can be trusted to redeem the soul of Godly people,

No one who trusts in God shall be confounded.

* * *

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 blueness of the skies 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 when it ends
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.*

Selected Readings

Your joy is your sorrow unmasked.
The selfsame well from which your laughter rises was
oftentimes filled with your tears.
And how else can it be?
The deeper that sorrow carves into your being, the more
joy you can contain.

In memory of Jewish martyrs:

יִזְכּוֹר אֱלֹהִים נַשְׁמוֹת הַקְּדוֹשִׁים וְהַטְהוּרִים שֶׁנִּהְרְגוּ,
 שֶׁנִּשְׁחָטוּ וְשֶׁנִּשְׂרְפוּ וְשֶׁנִּטְבְּעוּ וְשֶׁנֶּחֱנְקוּ עַל קְדוּשַׁת
 הַשֵּׁם. בְּעִבּוֹר שְׁאֵנִי נוֹדֵר (נוֹדֶרֶת) צְדָקָה בְּעֵד הַזְכָּרָת
 נַשְׁמוֹתֵיהֶם, בְּשֹׁכֵר זֶה, תְּהִיֵּינָה נִפְשוֹתֵיהֶם צְרוּרוֹת
 בְּצִרּוֹר הַחַיִּים עִם נַשְׁמוֹת אֲבֹרָהֶם יִצְחָק וְיַעֲקֹב,
 שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקָנוֹת
 שֶׁבְּגֵן עֵדֶן, וְנֹאמַר אָמֵן.

May God remember the souls of our martyrs, holy and pure, who dedicated their deaths to God. In remembrance of them I shall perform acts of tzedakah and kindness. May their souls be treasured in the cluster of immortals, along with Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel, and Leah, and all the righteous men and women who have merited a share in the world to come. Amen.

El Maley Rachamim (for a man)

אֵל מָלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמֵּצֵא מְנוּחָה
 נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׂכִינָה, בְּמַעְלֹת קְדוּשִׁים
 וְטְהוּרִים כְּזֹהֵר הַרְקִיעַ מְזִהִירִים, אֶת נַשְׁמַת . . .
 שֶׁחָלַף לְעוֹלָמוֹ. בְּעַל הַרְחָמִים יִסְתַּיְּרָהוּ בְּסִתְרֵי כַּנְפָיו
 לְעוֹלָמִים, וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נַשְׁמָתוֹ. יְיָ הוּא
 נִחְלָתוֹ; וְיִנּוּחַ עַל מִשְׁכְּבוֹ בְּשָׁלוֹם, וְנֹאמַר אָמֵן.

O God in heaven, filled with compassion for those You bring into this world, grant complete repose to the soul of . . ., who has entered his eternal home. Sheltered by Your divine wings, may he join the company of the holy

and pure who shine as bright as heaven. Bring his soul into the bond of life that, with You as his portion, he may repose in peace. Amen.

El Maley Rachamim (for a woman)

אל מלא רחמים, שוכן במרומים, המצא מנוחה
נכונה תחת כנפי השכינה, במעלות קדושים
וטהורים פזר הרקיע מזהירים, את נשמת ...
שהלכה לעולמה. בעל הרחמים יסתיירה בסתר
כנפיו לעולמים, ויצרור בצרור החיים את נשמתה.
יְיָ הוּא נִחֲלָתָהּ; וְתָנוּחַ עַל מִשְׁכַּבָּהּ בְּשָׁלוֹם, וְנֹאמַר
אָמֵן.

O God in heaven, filled with compassion for those You bring into this world, grant complete repose to the soul of . . . , who has entered her eternal home. Sheltered by Your divine wings, may she join the company of the holy and pure who shine as bright as heaven. Bring her soul into the bond of life that, with You as her portion, she may repose in peace. Amen.

(Together)

It is hard to speak of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and naught but memory can fill the emptiness their passing leaves behind. But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no person is really alone; those who live no more echo still within our thoughts and words, and what they did has become woven into what we are. We do best homage to our dead by living our lives fully even in the shadow of our loss. For each of our lives is worth the life of the whole

world; In each one is the breath of the Ultimate One. In affirming the One, we affirm the worth of each one whose life, now ended, brought us closer to the Source of Life, in whose union no person is alone and every life finds purpose.

Standing now before the Source of Life, the ultimate author of our purpose, let us join in hopefulness and praise, in blessing, and in trust:

El Maley Rachamim (for all our departed)

אל מלא רחמים. שוכן במרומים. המצא מנוחה
נכונה תחת כנפי השכינה. במעלות קדושים
וטהורים כזהר הרקיע מזהירים, את-נשמות כל-
אלה שהזכרנו היום ואת-נשמות כל-אחינו בני
ישראל שמסרו נפשם על-קדשת השם. בעל
הרחמים יסתירם בסתר כנפיו לעולמים. ויצרור
בצרור החיים את-נשמתם. יי הוא נחלתם. ויגוהו
על-משכבותם בשלום. ונאמר אמן:

O God in heaven, filled with compassion for those You bring into this world, grant complete repose to the souls of all those we are remembering today, and to all our people who have given their lives to sanctify Your name. Sheltered by Your divine wings, may they join the company of the holy and pure who shine as bright as heaven. Bring their souls into the bond of life that, with You as their portion, they may repose in peace. Amen.

Mourner's Kaddish

יתגדל ויתקדש שמה רבא. בעלמא די ברא

כָּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דָּכַל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא וּבְזֶמֶן קָרִיב וְאָמְרוּ. אָמֵן:

*Yit-ga-dal v'yit-ka-dash sh'mey ra-bah, b'al-mah di v'rah
chi-ru-tey,
V'yam-leech mal-chu-tey, b'cha-yey-chon uv'yo-mey-chon
uv-cha-yey
d'chol bet Yis-ra-el, ba-a-ga-lah u-viz-man ka-reev. V'im-ru
A-men.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Y'hey sh'mey ra-bah m'vo-rach l'a-lam ul-al-mey al-ma-ya.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלָא
לְעָלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא
דְּאֻמִּירָן בְּעָלְמָא וְאָמְרוּ. אָמֵן:

*Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-
na-sey
v'yit-ha-dar v'yit-a-leh v'yit-ha-lal sh'mey d-kud'sha, b'reech
hu.
L'ey-la l'ey-la min kol bir-cha-tah v'shir-a-tah, tush-b'cha-tah
v'ne-che-ma-tah da-a-mi-ran b'al-mah. V'im-ru A-men.*

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

*Y'hey sh'la-mah ra-bah min sh'ma-ya v'cha-yim
a-ley-nu v'al kol Yis-ra-el. V'im-ru A-men.*

עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל וְאָמְרוּ. אָמֵן:

*O-seh sha-lom bim-ro-mav hu ya-a-seh sha-lom a-ley-nu
v'al kol Yis-ra-el. V'im-ru A-men.*

May God's great name be praised and sanctified in the world! May Your Rule be established in our lifetime and the lifetime of the House of Israel. God's great name is blessed and praised far beyond all blessings and praises we can ever say in the world.

May there be a great peace from heaven and life for us and all Israel. May the One who makes peace in the high places, make peace for us and all Israel. Amen.

(Remain standing)

Returning the Scroll to the Ark

This is the covenant that I shall make with the house of Israel after those days, Adonay proclaims:

I shall put my Torah in their inward parts, and on their heart shall I write it, and I shall be their God and they shall be My people. No more will you need to teach your neighbor to know God, for you shall all know Me, from the smallest of you to the greatest of you, says Adonay.

יְהַלְלוּ אֶת שֵׁם יְיָ בִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ:

O praise the Name of God, the most exalted name of all!

הוֹדּוּ עַל אֶרֶץ וּשְׁמַיִם וְיָרֵם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל
חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ הַלְלוּיָהּ:

Hodo al eretz v'shamayim

Vayarem keren l'amo:

T'hilah l'chol chaseedav

livney Yisrael am keroovo

Halleluya.

God's glory is in the earth and heavens, and the people of God is raised on high. The pious are become a praise, and the children of Israel are become intimates of Adonay. Halleluyah!

TORAH SERVICE

The story of the Ten Teachers should encourage us not to weep at their martyrdom, but to redeem their suffering by learning more Torah in the year to come. For the Torah is the tree of life, the promise of immortality planted within our people and, insofar as we study it, within each one of us. The tree of life in the midst of the Garden was denied to Adam and Eve when they were expelled from Eden, but its fruit dwells in the midst of the soul of Israel, to be plucked anew with each new Torah teaching we acquire. On this fast day for the soul, words of Torah are the sweets God permitted us, the nourishment that we who seek forgiveness need the most.

וַיְהִי בִּנְסֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה: קוּמָה יְיָ, וַיִּפָּצוּ
אֹיְבֶיךָ, וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֶיךָ. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,
וְדָבַר יְיָ מִירוּשָׁלַיִם. בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל
בְּקִרְשָׁתוֹ.

When the ark began to move, Moses proclaimed: Arise, Adonay, let Your enemies scatter, fleeing before You! For one day from Zion Torah will go forth, and the word of God from Jerusalem. Praised be the One who has shared holiness with Israel in giving us the Torah.

(The reader receives the Torah and the ark is closed)

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Shma Yisrael Adonay Eloheynu Adonay Echad:

Hear, O Israel, Adonay is our God, Adonay is One.

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ:

Echad Eloheynu, Gadol Adoneynu, Kadosh v'nora shmo:

Our God is One, Adonay is One, with a holy and awesome Name.

גִּדְלוּ לִי אֶתִּי. וְנִרְמְמָה שְׁמוּ יַחְדָּו:

Gad'lu l'Adonay iti un'rom'ma shmo yachdav:

Magnify Adonay with me, and let us exalt the Name together.

Torah Procession

*L'cha Adonay ha-g'dula
v'ha-gvura v'hatiferet
v'ha-netzach v'ha-hod,
ki chöl ba-shamayim uva-aretz
l'cha Adonay ha-mamlacha
v'hamitnasey l'chol l'rosh.
Rom'mu Adonay Eloheynu
v'hishtachavu la-hadom raglav
kadosh hu. Rom'mu Adonay
Eloheynu v'hishtachavu l'har
kod'sho ki kadosh Adonay
Eloheynu.*

לָךְ יְיָ הַגְדָּלָה וְהַגְבוּרָה
וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד.
כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ לָךְ יְיָ
הַמְּמָלְכָה וְהַמְתַּנְשֵׂא לְכָל
לְרֹאשׁ. רוֹמְמוּ יְיָ אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהֶדֶם רַגְלָיו
קְדוֹשׁ הוּא: רוֹמְמוּ יְיָ
אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהָר
קֹדֶשׁוֹ כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

To You, Adonay, belong the greatness, the power, the glory, the everlasting victory, and the majesty, for to You belongs everything in heaven and on earth, sovereignty and the exaltation as head above all. Exalt Adonay our God, and worship at the footstool of God, the holy One! Exalt Adonay our God and worship at the holy mountain, for Adonay our God is holy.

(The Torah is placed on the reading desk. The Reader unrolls it and, if individuals will be called to the Torah, says:)

הַכֹּל הָבוּ גָדַל לְאֱלֹהֵינוּ, וְתָנוּ כְּבוֹד לַתּוֹרָה. (כַּהֵן,
קָרֵב;) יַעֲמֵד (תַּעֲמֹד) . . . בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

Let everyone ascribe greatness to our God and honor to the Torah. *(If appropriate, Kohen, draw near.)* I call . . . Let us praise the One who in holiness has given the Torah to the people Israel.

(All respond:)

וְאַתֶּם הַדֹּבְקִים בִּי אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם.

V'atem ha-d'vekim b'Adonay Eloheychem, chayim kul-chem ha-yom.

And you who have cleaved to Adonay your God are alive,
all of you, this day.

Blessings for the Reading of the Torah

בָּרְכוּ אֶת־יְיָ 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:

Bār'chu et Adonay ham'vorach:

Baruch Adonay ham'vorach l'olam va-ed.

*Baruch atta Adonay Eloheynu melech ha-olam,
asher bachar banu mikol ha-amim, v'natan lanu
et Torato. Baruch atta Adonay, noteyn
ha-Torah.*

(The Torah is read)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן־לָנוּ
תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה יְיָ
נוֹתֵן הַתּוֹרָה:

*Baruch atta Adonay Eloheynu melech
ha-olam, asher natan lanu Torat emet,
v'chayey olam nata' b'tocheynu.
Baruch atta Adonay, noteyn ha-Torah.*

You are praised forever, Adonay, ruler of the universe,
who has chosen us from among all peoples and given us
Your Torah. You gave us a Torah of truth and implanted
eternal life within us. You are praised, Adonay, who is
giving us the Torah.

TORAH READING
FOR YOM KIPPUR AFTERNOON
(Leviticus 18)

וידבר יהוה אל-מֹשֶׁה לֵאמֹר: דִּבֶּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: כִּמְעַשֶׂה אֶרֶץ-מִצְרַיִם אֲשֶׁר יֹשְׁבֹתֶיהָ
בָּהּ לֹא תַעֲשׂוּ וְכִמְעַשֶׂה אֶרֶץ-כְּנָעַן אֲשֶׁר אֲנִי מְבִיא אֶתְכֶם
שָׁמָּה לֹא תַעֲשׂוּ וּבַחֲקֵיתֶיהֶם לֹא תִלְכּוּ: אֶת-מִשְׁפַּטִּי תַעֲשׂוּ
וְאֶת-חֻקֹּתַי תִּשְׁמְרוּ לִלְכַת בְּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: וְשִׁמְרַתֶם
אֶת-חֻקֹּתַי וְאֶת-מִשְׁפַּטִּי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחִי בְּהֶם אֲנִי
יְהוָה: אִישׁ אִישׁ אֶל-כָּל-שָׂאֵר בָּשָׂרוֹ לֹא תִקְרְבוּ
לְגִלּוֹת עֲרוּהָ אֲנִי יְהוָה:
לֹא תִגְלֶה אִמְךָ הוּא לֹא תִגְלֶה עֲרוּתָהּ: עֲרוֹת
אִשְׁת־אֲבִיךָ לֹא תִגְלֶה עֲרוֹת אֲבִיךָ הוּא: עֲרוֹת
אֲחוֹתְךָ בֵּת-אֲבִיךָ אוֹ בֵּת-אִמְךָ מוֹלְדֹת בֵּית אוֹ מוֹלְדֹת חוּץ
לֹא תִגְלֶה עֲרוּתָן: עֲרוֹת בֵּת-בִּנְךָ אוֹ בֵּת-
בִּתְּךָ לֹא תִגְלֶה עֲרוּתָן כִּי עֲרוּתְךָ הִנֵּה: עֲרוֹת
בֵּת-אִשְׁת־אֲבִיךָ מוֹלְדֹת אֲבִיךָ אֲחוֹתְךָ הוּא לֹא תִגְלֶה
עֲרוּתָהּ: עֲרוֹת אֲחוֹת-אֲבִיךָ לֹא תִגְלֶה שָׂאֵר
אֲבִיךָ הוּא: עֲרוֹת אֲחוֹת-אִמְךָ לֹא תִגְלֶה כִּי-
שָׂאֵר אִמְךָ הוּא: עֲרוֹת אֲחִי-אֲבִיךָ לֹא תִגְלֶה אֶל-
אִשְׁתּוֹ לֹא תִקְרַב דְּדֹתְךָ הוּא: עֲרוֹת כָּלֹתְךָ לֹא
תִגְלֶה אִשְׁת־בִּנְךָ הוּא לֹא תִגְלֶה עֲרוּתָהּ: עֲרוֹת
אִשְׁת־אֲחִיךָ לֹא תִגְלֶה עֲרוֹת אֲחִיךָ הוּא: עֲרוֹת
אִשָּׁה וּבִתָּהּ לֹא תִגְלֶה אֶת-בֵּת-בָּנָהּ וְאֶת-בֵּת-בָּתָּהּ לֹא
תִקַּח לְגִלּוֹת עֲרוּתָהּ שָׂאֵרָה הִנֵּה זֹמָה הוּא: וְאִשָּׁה אֶל-
אֲחוֹתָהּ לֹא תִקַּח לְעֹדֶר לְגִלּוֹת עֲרוּתָהּ עָלֶיהָ בַּחֲיָיָה: וְאֶל-
אִשָּׁה בְּנִדָּת טִמְאָתָהּ לֹא תִקְרַב לְגִלּוֹת עֲרוּתָהּ: וְאֶל-אִשְׁת־
עַמִּיתְךָ לֹא-תִתֵּן שִׁכְבְּתְךָ לְזָרַע לְטִמְאָה-בָּהּ:

TORAH READING
FOR YOM KIPPUR AFTERNOON
(Leviticus 18)

Adonay said to Moses: Speak to the Israelites and tell them: I, Adonay, am your God. Do not act according to the practices of the land of Egypt where you live, nor of the land of Canaan where I have brought you; in their statutes you may not walk. Rather practice My precepts and observe My statutes; walk in them. I, Adonay, am your God. Keep My statutes and My judgments, through which, by observing, a person may live. I am Adonay.

No one may come near to a close relative to uncover that person's nakedness; I am Adonay.

The nakedness of these may not be uncovered: Your father and mother, for she is your mother; your father's wife, for it is your father's nakedness; your sister, or your father's daughter, or your mother's daughter, whether born at home or outside; the daughter of your son or daughter, for they are your nakedness; the daughter of your father's wife, begotten by your father, for she is your sister; your father's sister, for she is your father's close relative; your mother's sister, for she is your mother's close relative; the wife of your father's brother— you shall not come close to her, she is your aunt; your daughter-in-law, for she is your son's wife; your brother's wife, for that is the nakedness of your brother.

You shall not uncover the nakedness of a wife and her daughter; nor shall you marry the daughter of her son or daughter; they are her close relatives; it would be depravity.

You shall not marry a woman as a rival to her sister, uncovering her nakedness during the other's lifetime.

You shall not come near a woman during her monthly period of *tum'ah* (a time of endings and beginnings; usually, but imprecisely, translated "impurity") to uncover her nakedness.

You shall not have sexual relations with your neighbor's wife and become *tam'ei* ("impure") through her.

וּמִזְרַעַךְ לֹא-

תִּתֵּן לְהַעֲבִיר לַמֶּלֶךְ וְלֹא תַחֲלֹל אֶת-שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה:
וְאֶת־זִכְרִי לֹא תִשְׁכַּח מִשִּׁכְּבִי אִשָּׁה תִּזְנֶה הוּא: וּבְכָל־בְּהֵמָה
לֹא־תִתֵּן שִׁכְבְּתְךָ לְטִמְאָהּ וְאִשָּׁה לֹא־תַעֲמֹד לִפְנֵי בְּהֵמָה
לְרִבְעָה תֵּבֵל הוּא: אֶל־טִמְאָו בְּכָל־אֱלֹהִים כִּי בְּכָל־אֱלֹהִים
נִטְמָאוּ הַגּוֹיִם אֲשֶׁר־אֲנִי מִשְׁלַח מִפְּנֵיכֶם: וְטִמְאָה הָאָרֶץ
וְאֶפְקֹד עָנָה עָלֶיהָ וְתָקָא הָאָרֶץ אֶת־יֹשְׁבֶיהָ: וּשְׁמִדְתֶּם אֹתָם
אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי וְלֹא תַעֲשׂוּ מִכָּל הַתּוֹעֵבוֹת הָאֵלֶּה
הָאֲזֹרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: כִּי אֶת־כָּל־הַתּוֹעֵבוֹת הָאֵלֶּה עָשׂוּ
אֲנִשֵּׁי־הָאָרֶץ אֲשֶׁר לִפְנֵיכֶם וְטִמְאָה הָאָרֶץ: וְלֹא־תִקְיָא הָאָרֶץ
אֲתָכֶם בְּטִמְאָכֶם אֹתָהּ כֹּאֲשֶׁר קָאָה אֶת־הַגּוֹי אֲשֶׁר לִפְנֵיכֶם:
כִּי כָל־אֲשֶׁר יַעֲשֶׂה מִכָּל הַתּוֹעֵבוֹת הָאֵלֶּה וְנִכְרַתוּ הַנַּפְשׁוֹת
הַעֲשֹׂת מִקְרֵב עַמָּם: וּשְׁמִדְתֶּם אֶת־מִשְׁמֵרֹתַי לְבַלְתִּי עֲשׂוֹת
מִחֻקֹּת הַתּוֹעֵבוֹת אֲשֶׁר נַעֲשׂוּ לִפְנֵיכֶם וְלֹא תִטְמָאוּ בָּהֶם אֲנִי
יְהוָה אֱלֹהֵיכֶם:

ALTERNATIVE TORAH READING
FOR YOM KIPPUR AFTERNOON
(Leviticus 19: 1–18, 32–37)

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דִּבֹּר אֶל־כָּל־עֵדֶת בְּנֵי־יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם קְדוּשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם:
אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת־שִׁבְתִּי תִשְׁמְדוּ אֲנִי יְהוָה
אֱלֹהֵיכֶם: אֶל־תִּפְגְּנוּ אֶל־הָאֱלֹהִים וְאֱלֹהֵי מִסְכָּה לֹא תַעֲשׂוּ
לָכֶם אֲנִי יְהוָה

You shall not let any of your offspring be offered up to Molech, thus profaning the name of your God. I am Adonay.

You shall not lie with a man as with a woman; it is an abhorrence (or, an emulation of the practices of pagan religion).

You shall not have sexual relations with an animal, thus becoming *tam'ei*; nor shall a woman come before an animal to lie with it; it is a perversion.

You shall not make yourselves *tam'ei* in any of these ways, for the Gentiles whom I am casting out before you have made themselves *tam'ei* in these ways. When the land became *tam'ei*, I visited its sin upon it, and the land spewed out its inhabitants. It is up to you to observe My statutes and My judgments, and not to engage in any of these abhorrent (or pagan) acts, neither the native nor the stranger who resides in your midst. For the people of the land who preceded you practiced all these abhorrent (or pagan) things, and the land became *tam'ei*. Let not the land spew you out because you have made it *tam'ei*, as it spewed out the nation which preceded you. For each and every person who practices any of these abhorrent (or pagan) acts shall be cut off from the midst of their people. Therefore observe My observances and do not practice any of these abhorrent (or pagan) statutes which were done before you, that you may not become *tam'ei* through them. I, Adonay, am your God.

ALTERNATIVE TORAH READING FOR YOM KIPPUR AFTERNOON

(Leviticus 19: 1–18, 32–37)

Adonay spoke to Moses saying: Speak to the entire congregation of Israelites and say to them: You shall be *kadosh* (holy, separate) for I, Adonay your God, am *kadosh*: each person shall fear (or regard with awe, *yi'rah*) your mother and father and observe my sabbaths; I, Adonay, am your God. Do not turn to godlets (or idols), nor shall you make gods out of metal; I, Adonay, am your

אֱלֹהֵיכֶם: וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לַיהוָה
 לִרְצֹנְכֶם תִּזְבַּחְהוּ: בַּיּוֹם זִבַּחְכֶּם יֹאכַל וּמִמַּחֲרֵת וְהַנּוֹתֵר עַד-
 יוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשָּׂרֶף: וְאִם הָאֵכָל יֹאכַל בַּיּוֹם הַשְּׁלִישִׁי
 פְּגוּל הוּא לֹא יִרְצָה: וְאִכְלֹיו עֹנֵו יִשָּׂא כִּי-אֶת-קֹדֶשׁ יְהוָה
 חָלַל וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמּוּיָהּ: וּבִקְצֹרְכֶם אֶת-קִצִּיר
 אֲרֻצְכֶם לֹא תִכְלֶה פֶּאת שְׂדֶךְ לִקְצֹר וּלְקַט קִצִּירְךָ לֹא תִלְקֹט:
 וְכִרְמְךָ לֹא תַעְזוֹל וּפֶרֶט כִּרְמְךָ לֹא תִלְקֹט לַעֲנִי וְלַגֵּר תַּעֲזֹב
 אַתָּם אֲנִי יְהוָה אֱלֹהֵיכֶם: לֹא תִגְנְבוּ וְלֹא תִכְחֲשׂוּ וְלֹא תִשְׁקְרוּ
 אִישׁ בַּעֲמִיתוֹ: וְלֹא תִשָּׁבְעוּ בִשְׁמִי לִשְׁקֹר וְחָלַלְתָּ אֶת-שֵׁם
 אֱלֹהֶיךָ אֲנִי יְהוָה: לֹא-תַעֲשֶׂק אֶת-רֵעֶךָ וְלֹא תִגְזֹל לֹא-תִלְוֶן
 פְּעֻלַּת שְׂכִיר אֶתְךָ עַד-בֹּקֶר: לֹא-תִקַּל חֹרֶשׁ וּלְפָנֶי עוֹר לֹא
 תִתֵּן מִכֶּשֶׁל וּרְאֵת מֵאֱלֹהֶיךָ אֲנִי יְהוָה: לֹא-תַעֲשֶׂוּ עוֹל בְּמִשְׁפַּט
 לֹא-תִשָּׂא פָנֶי־דָל וְלֹא תִהְדָּר פָּנֶי גְדוֹל בַּעֲדֵק תִּשְׁפֹּט עַמִּיתְךָ:
 לֹא-תִלַּךְ רִכְלִי בַּעֲמִיךָ לֹא תַעֲמֹד עַל-רֵגְלֵי רֵעֶךָ אֲנִי יְהוָה:
 לֹא-תִשְׁנֹא אֶת-אֲחִיךָ בַּלְבָּבְךָ הֹכֵחַ תֹּכִיחַ אֶת-עַמִּיתְךָ וְלֹא-
 תִשָּׂא עָלָיו חֲטָא: לֹא-תִקֵּם וְלֹא-תִטּוֹר אֶת-פָּנֶי עִמָּךְ וְאִהַבְתָּ
 לִרְעֶךָ כָּמוֹךָ אֲנִי יְהוָה:

God. When you offer a whole-offering (*sh'lamim*) to Adonay, you shall offer it in a manner that shall cause it to be accepted. It shall be eaten on the day you offer it and on the day after; but whatever remains by the third day shall be burnt up in the fire, for if it should be eaten at all on the third day it is vile (*pigul*); it shall not be accepted. Those who eat it shall bear their own sin, for each of them has made common that which is holy (*kodesh*) to Adonay, and so that person shall be cut off from the people.

When you reap the harvest of your land you shall not completely harvest the corner of your field, nor shall you gather in all of your harvest that there is to gather, nor shall you glean your vineyard, nor gather in the fallen fruit of your vineyard, but instead leave them for the poor and the stranger; I, Adonay, am your God. Do not steal, act deceitfully, or lie to your neighbor; do not take a false oath using My name, thus making common use of the name of your God; I am Adonay. Do not oppress your neighbor; do not rob, nor let the wages of someone you have hired remain with you till the next morning. Do not curse a deaf person nor put a stumbling-block before a blind person, but rather fear (or hold in awe) your God; I am Adonay. You shall do no wickedness in judgment through elevating the presence of a poor person or honoring the presence of a great one; with justice shall you judge your people. You shall not go about gossiping with your people, nor shall you stand idly by the blood of your neighbor; I am Adonay. You shall not hate your brother in your heart; rather, issue a rebuke to your neighbor and you will not bear sin on that person's account. You shall not take revenge nor bear a grudge against the members of your people, but you shall love your neighbor as yourself. I am Adonay.

מִפָּנֵי שִׁיבָה תִּקּוּם וְהִדְרָת פָּנֵי זָקֵן
וַיֵּרֶא אֶת מַאֲלֵהֶיךָ אֲנִי יְהוָה:
בְּאַרְצְכֶם לֹא תוֹנוּ אִתּוֹ: כְּאֶזְרַח מִכֶּם יִהְיֶה לָכֶם הַגֵּר וְהַגֵּר
אִתְּכֶם וְאֶהְבֵת לוֹ כְּמוֹךְ כִּי-גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם אֲנִי
יְהוָה אֱלֹהֵיכֶם: לֹא-תַעֲשׂוּ עוֹל בְּמִשְׁפַּט בְּמִדָּה בְּמִשְׁקַל
וּבְמִשׁוֹרָה: מֵאֲזֵנִי צֶדֶק אֲבִי-צֶדֶק אֵיפֶת צֶדֶק וְהֵן צֶדֶק יִהְיֶה
לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר-הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם:
וּשְׁמַרְתֶּם אֶת-כָּל-חֻקֹּתַי וְאֶת-כָּל-מִשְׁפָּטַי וַעֲשִׂיתֶם אִתָּם
אֲנִי יְהוָה:

Rise up before age, and honor the presence of an old person, that you may stand in awe (or fear) of your God; I am Adonay.

If a stranger (in later ages, a convert) should dwell with you in your land, do not oppress such a person. Like a native among you should your stranger be who dwells with you, and you should love that person as yourself, for you were strangers in the land of Egypt; I, Adonay, am your God. You shall do no wickedness in judgment, through measures, weights, or quantity. You shall have just measures, just weights, a just *ephah* (dry measure), and a just *hin* (liquid measure); I am Adonay your God who brought you out of the land of Egypt, that you might observe all My statutes and all My judgments and do them; I am Adonay.

When the Torah is raised, all rise and proclaim:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל
פִּי יְיָ בְּיַד מֹשֶׁה.

*V'zot ha-Torah asher sam Moshe lifney b'ney Yisrael al pi
Adonay, b'yad Moshe.*

This is the Torah which Moses placed before the children of Israel at the command of Adonay, through Moses.

READING OF THE HAFTARAH

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר
בְּנָבִיאִים טוֹבִים וְרָצָה בְּדַבְרֵיהֶם הַנֶּאֱמָרִים בְּאַמֶּת.
בְּרוּךְ אַתָּה יְהוָה הַבּוֹחֵר בַּתּוֹרָה וּבַמֶּשֶׁה עַבְדּוֹ
וּבְיִשְׂרָאֵל עַמּוֹ וּבְנָבִיאֵי הָאֱמֶת וְצֶדֶק.

You are praised, Adonay our God, Sovereign of the world, who has chosen good prophets, finding favor in their words which faithfully reflect Your truth. You are praised, Adonay, who has chosen Moses your servant, Israel Your people, and prophets who have spoken truth and justice.

HAFTARAH FOR YOM KIPPUR AFTERNOON

The Book of Jonah

א ויהי דבר יהוה אל־יונה בן־אמתי לאמר: קום לך אל־נינוה העיר הגדולה וקרא עליה כי־עלתה רעתם לפני: ויקם יונה לברך תרשישה מלפני יהוה וירד יפו וימצא אניה באה תרשיש ויתן שכרה וירד בה לבוא עמהם תרשישה מלפני יהוה: ויהוה הטיל רוח־גדולה אל־הים ויהי סער־גדול בים והאניה חשבה להשבר: וייראו המלחים ויזעקו איש אל־אלהיו ויטלו את־הכלים אשר באניה אל־הים להקל מעליהם ויונה ירד אל־ירכתי הספינה וישכב וירדם: ויקרב אליו רב החבל ויאמר לו מה־לך נרדם קום קרא אל־אלהיך אולי יתעשת האלהים לנו ולא נאבד: ויאמרו איש אל־רעהו לכו ונפילה גורלות ונדעה בשלמי הרעה הזאת לנו ויפלו גורלות ויפל הגורל על־יונה: ויאמרו אליו הגידה־נא לנו באשר למי־הרעה הזאת לנו מה־מלאכתך ומאין תבוא מה ארצך ואי־מזה עם אתה: ויאמר אליהם עברי אנכי ואת־יהוה אלהי השמים אני ירא אשר־עשה את־הים ואת־היבשה: וייראו האנשים יראה גדולה ויאמרו אליו מה־זאת עשית כי־ידעו האנשים כי־מלפני יהוה הוא ברח כי הגיד להם: ויאמרו אליו מה־נעשה לך וישתק הים מעלינו כי הים הולך וסער: ויאמר אליהם שאוני והטילני אל־הים וישתק הים מעליכם כי יודע אני כי בשלי הסער הגדול הזה עליכם: ויחתרו האנשים להשיב

HAFTARAH FOR YOM KIPPUR AFTERNOON
(The Book of Jonah)

CHAPTER I

The word of Adonay came to Jonah, Amittai's son, saying: "Get up, go to Nineveh, the great city, and cry out to her that the evil of her inhabitants has come up before Me." But Jonah got up to flee to Tarshish, from before the face of Adonay, and he went down to Jaffa, found a ship going to Tarshish, paid the fare, and went down into the ship to go with its crew to Tarshish, away from the presence of Adonay.

But Adonay heaved a great wind into the sea, and such a great storm arose at sea that the ship thought she was about to break in pieces. The old salts grew terrified, and each one of them cried out to their own god, and they heaved all the baggage in the ship into the sea to reduce the weight.

Meanwhile Jonah had gone down into the thighs (or, the hold) of the vessel to lie down, and fell asleep. But the chief sailor approached him and said, "How can you be sleeping? Get up, cry out to your God, perhaps God will take notice of us and we will not be lost."

They said to each other, "Come, let us cast (or, "make fall") lots to find out on whose account this terrible thing has happened to us. So they cast lots, and the lot fell on Jonah. So they said to him: "Please tell us, since it is on your account that this terrible thing has happened to us, what is your work? Where do you come from? What is your land? From which people are you?" And he said to them, "I am a Hebrew, and I stand in awe of (or, "fear" or "worship") Adonay, the God of the heavens, who made the sea and the dry land." Then a great fear came upon the men and they said, "What is this you have done?" For the men now knew, since he had told them, that he was fleeing from the face of Adonay. They asked him, as the sea grew ever more stormy, "What shall we do with you so the sea may be calm for us?" He told them, "Pick me up and heave me into the sea and the sea will calm down for you. For I know that it is on my account that this great storm has come upon you." But instead the men dug their oars into the water, trying to row back

אֱלֹהֵי-יִבְשָׁה וְלֹא יָכֹלוּ בִּי הַיָּם הוֹלֵךְ
 וְסֵעַר עֲלֵיהֶם: וַיִּקְרְאוּ אֶל-יְהוָה וַיֹּאמְרוּ אֲנִי יְהוָה אֱלֹהֵי-נָא
 נִאֲבֹדָה בְּנַפְשׁ הָאִישׁ הַזֶּה וְאֶל-תִּתֵּן עָלֵינוּ דָם נָקִיא כִּי-אַתָּה
 יְהוָה כְּאִשֶּׁר חָפְצָתָ עֲשִׂיתָ: וַיִּשְׁאוּ אֶת-יוֹנָה וַיִּטְלֶהוּ אֱלֹהִים
 וַיַּעֲמֵד הַיָּם מוֹעֵפוֹ: וַיִּירְאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה אֶת-יְהוָה
 וַיִּזְבְּחוּ-זֶבַח לַיהוָה וַיִּדְרוּ נְדָרִים: וַיִּמָּן יְהוָה דָּג גְּדוֹל לִבְלֹעַ אֶת-
 יוֹנָה וַיְהִי יוֹנָה בְּמִעֵי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת: וַיִּתְּפֹלֵל
 יוֹנָה אֶל-יְהוָה אֱלֹהָיו מִמִּעֵי הַדָּג: וַיֹּאמֶר קִרְאֵנִי מִצָּרָה לִי
 אֶל-יְהוָה וַיַּעֲנֵנִי מִבְּטֶן שְׂאוֹל שְׁוַעֲתִי שָׁמַעְתָּ קוֹלִי: וַתִּשְׁלִיכֵנִי
 מִצֹּלָה בְּלִבִּי יָמִים וְנָהָר יִסְבְּבֵנִי כָל-מִשְׁבָּרֶיךָ וְגִלְיֶיךָ עָלַי
 עָבְרוּ: וְאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אֲךָ אוֹסִיף לִהְיוֹת אֶל-
 הַיָּם כְּדָשֶׁךְ: אִפְפוּנִי מִיָּם עַד-נַפְשׁ תִּהְיוּ יִסְבְּבֵנִי סוּף חֲבוּשׁ
 לְרֹאשִׁי: לְקַצְבֵּי הָרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲמֶיהָ בַּעֲדִי לְעוֹלָם
 וַתַּעַל מִשְׁחַת חַיִּי יְהוָה אֱלֹהִי: בַּהֲתַעֲטָף עָלַי נֶפְשִׁי אֶת-יְהוָה
 זָכַרְתִּי וַתָּבוֹא אֵלַיךְ תִּפְלֹתַי אֱלֹהֵי-כָל קְדָשֶׁךְ: מִשְׁמְרִים הַבְּלִי-
 שׁוֹא חֶסֶדֶם יַעֲזֹבוּ: וְאֲנִי בְּקוֹל תוֹדָה אוֹזְבָּחָה-לָּךְ אֲשֶׁר נִדְּרַתִּי
 אֲשַׁלְּמָה וְשׁוֹעֲתָה לַיהוָה:
 אֶת-יוֹנָה אֱלֹהֵי-יִבְשָׁה:

to dry land, but they failed, for the sea was growing ever more stormy around them.

So they cried to Adonay, saying, "Please, Adonay, let us not lose our lives for this man, and at the same time let us not be guilty of shedding innocent blood, for it was You, Adonay, who desired this and made it happen this way." And as soon as they picked Jonah up and heaved him into the sea, the sea stopped raging. Then a great fear (or awe) of Adonay came upon the men and they offered an offering to Adonay and vowed vows.

CHAPTER II

Adonay appointed a great fish to swallow Jonah, and Jonah was in the belly of the fish three days and three nights. And Jonah prayed to Adonay his God from the bowels of the fish, saying:

I have cried out in my pain to Adonay and God has answered me,

From the belly of Sh'ol I have pleaded, and You heard my voice,

You had cast me into the depths—into the heart of the seas—the flood surrounded me,

All your rolling waves broke over me.

I said to myself: I am cast adrift from Your sight,

But I shall look again upon the temple of Your holiness.

Water surrounded me, I was gasping for breath,

The deeps closed in on me, my head was tangled in weeds,

I went down to the bottom of the mountains, the earth was drawing the bars against me forever,

But You brought up my life from the pit, Adonay my God.

When the breath of life was fading from within me,

I invoked the presence of Adonay, my prayer entered into Your presence, to the temple of Your holiness.

Those who heed the vaporous falsehood of idols forsake the love of Your covenant,

But I with thankful voice shall make an offering to You; what I have vowed I shall fulfill. Victory belongs to Adonay!

And Adonay spoke to the fish, who spewed Jonah forth onto the dry land.

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה

א

שְׁנֵית לֵאמֹר: קוּם לֶךְ אֶל־מִנּוֹה הָעִיר הַגְּדוֹלָה וּקְרָא אֵלֶיהָ
אֶת־הַקְּרִיאָה אֲשֶׁר אֲנִי דֹבֵר אֵלֶיךָ: וַיֵּקֶם יוֹנָה וַיֵּלֶךְ אֶל־מִנּוֹה
כַּדְּבַר יְהוָה וּמִנּוֹה הָיְתָה עִיר־גְּדוֹלָה לְאֱלֹהִים מִהַלֵּךְ שְׁלֹשֶׁת
יָמִים: וַיַּחֲל יוֹנָה לָבוֹא בָעִיר מִהַלֵּךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר
עוֹד אַרְבָּעִים יוֹם וּמִנּוֹה נִהְפָּכֶת: וַיֹּאמְרֵנוּ אֲנָשֵׁי מִנּוֹה בְּאֱלֹהִים
וַיִּקְרְאוּ־צוֹם וַיִּלְבְּשׁוּ שָׂקִים מִגְדוֹלָם וְעַד־קִטְנָם: וַיַּגַּע הַדְּבַר
אֶל־מֶלֶךְ מִנּוֹה וַיֵּקֶם מִכְסָּאוֹ וַיַּעֲבֵר אֶדְרֵתוֹ מֵעַלְיוֹ וַיִּכַּס שֶׁקַּע
וַיֵּשֶׁב עַל־הָאֹפֶר: וַיִּזְעַק וַיֹּאמֶר בְּמִנּוֹה מִטַּעַם הַמֶּלֶךְ וַגְּדָלְיוֹ
לֵאמֹר הָאָדָם וְהַבְּהֵמָה הַבָּקָר וְהָעֶזְאֵן אֵל־יִטְעֻמוּ מֵאוֹמָה אֶל־
יָרְעוּ וּמִיָּם אֶל־יִשְׁתּוּ: וַיִּתְכַּסּוּ שָׂקִים הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ
אֶל־אֱלֹהִים בַּחֲזָקָה וַיִּשְׁבּוּ אִישׁ מִדְּרָכּוֹ הִרְעָה וּמִן־הַחֲמֹס אֲשֶׁר
בְּכַפֵּיהֶם: מִי־יֹדַע יָשׁוּב וְנָחַם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אָפוֹ וְלֹא
נֹאכַד: וַיֵּרָא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדְּרָכָם הִרְעָה
וַיִּנָּחֵם הָאֱלֹהִים עַל־הִרְעָה אֲשֶׁר־דִּבֶּר לַעֲשׂוֹת־לָהֶם וְלֹא
עָשָׂה: וַיִּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה וַיַּחֲר לוֹ: וַיִּתְפַּלֵּל אֶל־יְהוָה
וַיֹּאמֶר אָנָּה יְהוָה הֲלוֹא־זֶה דִּבַּרְתִּי עַד־הַיּוֹתִי עַל־אֲדָמָתִי עַל־כֵּן
קִדְּמָתִי לְבָרַח תִּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה אֱלֹהֵי־חַנּוּן וְרַחוּם
אֶרֶךְ אַפִּים וְרַב־חֶסֶד וְנָחַם עַל־הִרְעָה: וַעֲתָה יְהוָה קַח־נָא
אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי: וַיֹּאמֶר יְהוָה הֵיטֵב חָרָה
לְךָ: וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שָׁם סֶכֶה
וַיֵּשֶׁב תַּחְתֶּיהָ בָּצֵל עַד אֲשֶׁר יֵרָאֶה מִה־יְהוָה בָּעִיר: וַיִּמָּן יְהוָה
אֱלֹהִים קִיקְיוֹן וַיַּעַל מֵעַל

ד

CHAPTER III

The word of Adonay came to Jonah a second time, saying: "Get up, go to Nineveh, the great city, and cry out to her the cry which I told you." And Jonah got up and went to Nineveh according to the word of Adonay, for Nineveh was a great city in God's sight, requiring three days to walk across it. As soon as Jonah began entering the city on his first day's walk he cried out: "Another forty days and Nineveh is overthrown!" The people of Nineveh believed God and dispatched criers to announce a fast. From the greatest to the smallest they dressed in sackcloth. When the matter reached the king of Nineveh he got up from his throne, removed his cloak, covered himself with sackcloth and sat in ashes. He issued a proclamation in Nineveh: "By decree of the king and his notables, as follows: Neither human beings nor animals, neither cattle nor sheep shall taste anything; they shall not graze and they shall not drink water. Humans and animals shall cover themselves with sackcloth, they shall cry out to God with all their might, and all people must turn back (or, do *tshuvah*) from their evil way and from the violence they have done. Who knows whether God will turn back and relent, turning from the divine anger, so that we shall not be lost?" And God saw by their actions that they had turned back from their evil way, and God relented of the evil which God had promised to wreak upon them, and did not do it.

CHAPTER IV

But to Jonah this appeared to be a great evil, and he was angry. He prayed to Adonay and said, "Please, Adonay, were these not my words when I was on my own soil? This is why I fled beforehand to Tarshish, for I know that You are *El Chanun v'rachum*, a gracious and merciful God, long-suffering and abundant in covenantal love, and relenting in matters of punishment. So now, Adonay, please take my life from me, for dying is better for me than living."

And Adonay said, "Is anger better for you?"

Then Jonah went out of the city and sat on the east side, where he made himself a *sukkah*, a little booth, and sat under it in the shade to see what would happen to the city. And Adonay, who is God, appointed a castor-bean plant to grow up over

לְיוֹנָה לְהוֹיָת צֶלֶל־עַל־דָּאֲשׁוּ לְהַצִּיל
 לוֹ מִדַּעְתּוֹ וַיִּשְׁמַח יוֹנָה עַל־הַקִּיקְיוֹן שְׂמִיחָה גְדוּלָּה: וַיִּמָּן
 הָאֱלֹהִים תּוֹלַעַת בַּעֲלֹת הַשָּׁחַר לְמַחֲרַת וַתֵּךְ אֶת־הַקִּיקְיוֹן
 וַיִּיבֶשׁ: וַיְהִי בְזֶרֶחַ הַשָּׁמֶשׁ וַיִּמָּן אֱלֹהִים רוּחַ קָדִים חֲרִישִׁית
 וַתֵּךְ הַשָּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַיַּתְעֲלֶף וַיִּשְׁאַל אֶת־נַפְשׁוֹ לְמוֹת
 וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי: וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה הֵיטֵב חָרָה־
 לְךָ עַל־הַקִּיקְיוֹן וַיֹּאמֶר הֵיטֵב חָרָה־לִּי עַד־מוֹת: וַיֹּאמֶר יְהוָה
 אֶתָּה חֹסֶת עַל־הַקִּיקְיוֹן אֲשֶׁר לֹא־עֲמַלְתָּ בּוֹ וְלֹא גִדַּלְתָּ
 שָׁבֹן־לִילָה הִיא וּבֹן־לִילָה אָבֵד: וְאַנִּי לֹא אָחוּס עַל־נִינּוּה
 הָעִיר הַגְּדוּלָּה אֲשֶׁר יִשְׁכְּבָהּ הַרְבֵּה מִשְׁתִּים־עֹשֶׂהָ רַבּוֹ
 אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יָמֵינוּ לְשִׁמְאֻלוֹ וּבְהִמָּה רַבָּה:

Blessings Completing the Reading of the Haftarah

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, צוּר כָּל
 הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנָּאֻמָּן, הָאוֹמֵר
 וְעוֹשֶׂה, הַמְדַּבֵּר וּמַקְיֵם, שְׁכָל דְּבָרָיו אִמָּת וְצֶדֶק.
 נֶאֱמָן אַתָּה הוּא, יְהוָה אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ,
 וְדָבָר אֶחָד מִדְּבָרֶיךָ אַחֲרָיו לֹא יָשׁוּב רִיקָם, כִּי אֵל
 מֶלֶךְ נֶאֱמָן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה, יְהוָה, הָאֵל
 הַנָּאֻמָּן בְּכָל דְּבָרָיו.

רַחֵם עַל צִיּוֹן, כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נַפְשׁ
 תוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה, יְהוָה, מְשַׁמֵּחַ
 צִיּוֹן בְּבִגְיָה.

שְׂמַחֲנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַלְיָהוּ הַנְּבִיא עֲבָדְךָ,
 וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֲךָ. בְּמַהֲרָה יָבֵא, וַיְגַל לְבָנָנוּ;
 עַל כִּסְאוֹ לֹא יֵשֵׁב זָר, וְלֹא יִנָּחְלוּ עוֹד אַחֲרִים אֶת
 כְּבוֹדוֹ, כִּי בְשֵׁם קֹדֶשׁךָ נִשְׁבַּעְתָּ לוֹ, שְׁלֹא יִכְבֶּה גֵרוֹ
 לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה, יְהוָה, מְגֵן דָּוִד.

Jonah to shade his head and save him from the evil weather, and a great happiness came upon Jonah because of the bean plant. Then God appointed a worm in the warm early morning the next day, striking at the bean plant, which withered away. When the sun rose God appointed a sultry east wind, with the sun striking Jonah's head till he felt faint, and he longed to die, saying, "Dying is better for me than living." And God said to Jonah, "Is anger for the bean-plant better for you?" And he said, "Anger enough to die."

And Adonay said, "You had compassion for the bean-plant, which you did not work to raise; one night it was there, the next it was gone.

"And upon the great city Nineveh, with 120,000 human beings who don't know right from left, and much cattle besides, should I not have compassion?"

Blessings Completing the Reading of the Haftarah

You are praised, Adonay our God, Sovereign of the world, eternal Rock, righteous ruler in all generations, faithful God whose every word is true and just. Not one of your words shall return unfulfilled, for Your rule is trustworthy and compassionate. You are praised, God of faithful words.

Show compassion on Zion, for it is our eternal house, and rescue those who are brought low, soon, in our days. You are praised, Adonay, who brings Zion joy through her children.

Bring us joy, Adonay our God, with the coming of Your servant, Elijah the prophet, and the reign of the house of David Your anointed. Let no stranger sit upon his throne, nor any others inherit his glory, for You have sworn by Your holy name that his light would never be extinguished anywhere. You are praised, Adonay, shield of David.

Returning the Scroll to the Ark

יְהַלְלוּ אֶת שֵׁם יְהוָה, כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ:

O praise the Name of God; the most exalted name of all!

הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם וַיָּרֶם קֶרֶן לְעַמּוֹ
תְּהַלֵּה לְכָל-חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קֶרְבּוֹ
הַלְלוּיָהּ:

Hodo al eretz v'shamayim

Vayarem keren l'amo:

T'hilah l'chol chaseedav

livney Yisrael am kerovo

Halleluya.

God's glory is in the earth and heavens, and the people of God is raised on high. The pious are become a praise, and the children of Israel are become intimates of Adonay. Halleluyah!

While the Torah is being placed in the ark:

וּבִנְחָה יֹאמַר: שׁוּבָה, יְהוָה, רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל.
קוּמָה יְהוָה לְמִנוּחֶיךָ, אֲתָה וְאֲרוֹן עֲזֶךָ. כְּהִנֵּה
יִלְבָּשׁוּ צִדִּיק, וְחֲסִידֶיךָ יִרְנְנוּ. בְּעִבּוֹר דָּוִד עֲבָדְךָ, אֵל
תָּשֵׁב פָּנֶי מְשִׁיחֶךָ. כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל
תַּעֲזֹבוּ.

And when the ark rested, Moses proclaimed: Return, Adonay, to all the myriads of Israel! Rise up toward Your resting place, You and the ark, the symbol of Your power. Let the kohanim be clothed in righteousness, let Your pious ones sing for joy! For Your servant David's sake, do not turn away Your anointed one, the messiah. For I have given you good teaching, indeed, My own Torah; do not forsake it.

עץ חיים היא למחזיקים בה ותומכיה מאשר: דרכיה
 דרכי-נעים וכל-נתיבותיה שלום: השיבנו יי אליך
 ונשובה חדש ימינו בקדם:

*Eytz chayim hee lamachazeekim ba v'tomcheyha m'ushar; d'ra-
 cheyah darchey noam v'chol n'teevoteyha shalom. Hashee-
 veynu Adonay eylecha v'nashuva chadesh yameynu k'kedem.*

It is a tree which ensures eternal life for those who take hold of it; how fortunate are its supporters! Its ways are pleasant ways, its paths comprise Shalom. Bring us back to You, Adonay, that we might return, renew our life as in the days when You and we began.

The ark is closed

Reader's Kaddish

יתגדל ויתקדש שמה רבא. בעלמא די ברא
 כרעותה. וימליך מלכותה בחייכון וביומיכון ובחיי
 דכל בית ישראל בעגלא ובזמן קריב ואמרו. אמן:
 יהא שמה רבא מברך לעלם ולעלמי עלמיא:
 יתברך וישתבח ויתפאר ויתרמם ויתנשא ויתהדר
 ויתעלה ויתהלל שמה דקדשא. בריך הוא. לעלא
 לעלא מן כל ברכתא ושירתא תשבחתא ונחמתא
 דאמירן בעלמא ואמרו. אמן:

May God's great name be magnified and sanctified in the world created according to the holy will, and may God's rule be known in your lifetime, in your own days, and in the life of the house of Israel, speedily, in a time close at hand. May the name of the blessed Holy One be praised and extolled far beyond all praises and blessings we can ever say in the world. Amen.

(The traditional silent Amidah in Hebrew and English may be found on pages 156 through 171)

CONFESSION

Preparation

We have turned aside from Your mitzvot,
From Your laws which point us toward the good,
And no good has come to us from our misdeeds.
Yet You do justly with everyone who comes before You,
For You have acted out of truth, while we have too often acted
falsely.

What more shall we say this afternoon before You who
dwells in the heights?

Even with all we have confessed this day,
Do You not already know all that we reveal and all that we have
tried to hide?

You who knows the mysteries of the universe
And the best kept secrets of every living thing,
You have been searching out the innermost rooms of our
life today,

Examining all our feelings, all our thoughts!
Not one thing is hidden from You now, nothing escapes
Your gaze.

O God who preserves the memory of our ancestors,
If You would only wipe away the memory of all our
wrongs and grant atonement for all our sins!

Al Chet: The Great Confession

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִנּוּס וּבְרָצוֹן.
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב:
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּבִלִי דַּעַת.

For the wrong we did before You under coercion or of our
own free will;
And for the wrong we did before You by hardening our
hearts.

For the wrong we did before You unintentionally;
And for the wrong we did before You through idle talk and
meaningless resolutions.

For the wrong we did before You by using sex exploitatively;

And for the wrong we did before You in public and in private.

For the wrong we did before You knowingly and deceptively;

And for the wrong we did before You by offensive language.

For the wrong we did before You by oppressing another person;

And for the wrong we did before You by malicious thoughts.

For the wrong we did before You by promiscuity;

And for the wrong we did before You by confessing insincerely.

For the wrong we did before You by contempt for parents and teachers;

And for the wrong we did before You by violence.

For the wrong we did before You by failing to be true to our heritage, thus defaming Your Name in the world;

And for the wrong we did before You by ugly language.

עַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר לָנוּ.

V'al kulam, Eloah slichot, s'lach lanu, m'chal lanu, kapper lanu.

For all our wrongs, God of forgiveness, forgive us, wipe the slate clean, grant us atonement.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכָזָב.
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּכַפַּת שָׁחַד:
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִצּוֹן.

For the wrong we did before You by lying and deceiving;

And for the wrong we did before You by accepting bribes.

For the wrong we did before You by scoffing and mocking;
And for the wrong we did before You by speaking ill of
other people.

For the wrong we did before You in our work;
And for the wrong we did before You in the foods we eat
and the amount we drink.

For the wrong we did before You by refusing to be
generous;
And for the wrong we did before you by being proud and
haughty.

For the wrong we did before You in rejecting Your
authority;
And for the wrong we did before You in making harsh
judgments on other people.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-
לָנוּ.

V'al kulam, Eloah s'lichot, s'lach lanu, m'chal lanu, kapper lanu.

For all these wrongs, O God of forgiveness, forgive us,
wipe the slate clean, grant us atonement.

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּית רָע.
וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵין:
עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ.

For the wrong we did before You by plotting against
others;
And for the wrong we did before You by tormenting
others.

For the wrong we did before You by dismissing serious
matters with a joke;
And for the wrong we did before You by being obstinate.

For the wrong we did before You by running to do evil;
And for the wrong we did before You by gossiping.

For the wrong we did before You by swearing falsely;
And for the wrong we did before You by hating others
without cause.

For the wrong we did before You by betraying a trust;
And for the wrong we did before You out of confusion,
unaware of the significance of our actions.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, בְּפָר־
לָנוּ.

V'al kulam, Eloah s'lichot, s'lach lanu, m'chal lanu, kapper lanu.

For all these wrongs, O God of forgiveness, forgive us,
wipe the slate clean, grant us atonement.

Kaddish Shalem

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא
בְּרַעֲוִיתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנָן קָרִיב וְאִמְרוּ. אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא. בְּרִיךְ הוּא. לְעָלָא
וּלְעָלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
וְדִאֲמִירָן בְּעֶלְמָא וְאִמְרוּ. אָמֵן:

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעֲוִיתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל
קֳדָם אֲבוּהוֹן דִּי בְּשִׁמְיָא וְאִמְרוּ. אָמֵן:
יְהִי שְׁלָמָא רַבָּא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאִמְרוּ. אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאִמְרוּ. אָמֵן:

NE'ILAH SERVICE FOR YOM KIPPUR

פִּתְחוּ לִי שַׁעְרֵי צֶדֶק אָבֹא בָם אוֹדֶה יְהוָה:

*Pit'chu li sha'arei tzedek
ah-voh vahm oh-deh Yah.*

Open for each of us the gates of righteousness;
then shall we enter, praising God.

פִּתְחֵנוּ שַׁעַר. בְּעֵת נִעְלֹת שַׁעַר. כִּי כָּנָה יוֹם:
הַיּוֹם יִפְּנֶה. הַשֶּׁמֶשׁ יָבוֹא וַיִּפְּנֶה. נִבְּוֶאֶה שַׁעְרֶיךָ:
אָנָּה אֵל נָא. שָׂא נָא. סִלַּח-נָא. מַחֲל-נָא.
חַמֹּל-נָא. רַחֵם-נָא. כַּפֵּר-נָא. כְּבֹשׁ חַטָּא וְעוֹן:

*P'tach lanu sha-ar b'eyt ne'ilat sha-ar
ki fanah yom.
Hayom yifneh, hashemesh yavo v'yifneh,
navo-ah sh'areycha.
Ana el na, sa-na, s'lach-na, m'chal-na,
chamol-na, rachem-na, kaper-na,
k'vosh cheyt v'avon.*

Open the gate for us now when the gates are closing.
For day is passing, day is passing.
The sun turns home.
Let us come into Your gates.
Please, God, spare . . .
Please forgive . . .
Please have mercy . . .
Please forget.
Please forbear.
And please absolve.
Help us overcome sin and wrong-doing.

* * *

The drama of this day draws near its climax
Our bodies weaken as the end appears.

קָרָא נָא שְׁנַת רְצוֹן, וְהִשָּׁב שְׂאֵרֵית הַצֵּאן,
לְאַהֲלִיבָה וְאַהֲלָה בְּשַׁעַת הַנְּעִילָה. אֵל נוֹרָא עֲלִילָה.

El Melech Yoshev: The Thirteen Qualities of God

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים.
מִתְנַהֵג בְּחִסְדֵּי מוֹחֵל עֲוֹנוֹת עַמּוֹ.
מַעְבִּיר רָאשׁוֹן רָאשׁוֹן.
מְרַבֵּה מְחִילָה לְחַטָּאִים וְסִלִּיחָה לְפוֹשְׁעִים.
עוֹשֶׂה צְדָקוֹת עִם כָּל-בָּשָׂר וָרוּחַ.
לֹא כָרַעְתֶּם תִּגְמוּל.

אֵל הוֹרִיתָ לָנוּ לוֹמַר שְׁלֹשׁ עֲשָׂרָה.
זְכַר-לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֲשָׂרָה.
כְּמוֹ שֶׁהוֹדַעְתָּ לָעָנֹו מִקֶּדֶם כְּמוֹ שֶׁכָּתוּב.
וַיֵּרֶד יְיָ בָּעָנָן וַיִּתְּצֵב עַמּוֹ שֵׁם וַיִּקְרָא בְּשֵׁם יְיָ:

וַיַּעֲבֹר יְיָ עַל-פָּנָיו וַיִּקְרָא.

יְיָ אֵל רַחוּם וְחַנּוּן. אֶרֶךְ אֲפָיִם וְרַב-חֶסֶד וְאֱמֶת:
נֹצֵר חֶסֶד לְאֲלָפִים. נִשְׂא עוֹן וְפָשַׁע וְחַטָּאָה וְנִקָּה:

Adonay, Adonay, God filled with motherlove, slow to anger, great in covenantal love and truth; keeping love for the thousands within the covenant, forgiving perverse actions, rebelliousness, and sin; and acquitting.

May You pardon us for our wrongdoing and our sinfulness, and take us as Your own.

And God renewed the covenant with us:
 Before all the people I shall do marvels
 Such as the earth and its inhabitants have never known.
 And all those in whose midst you live
 Shall see the awesome work of God.
 For I am giving you the gift of My mitzvot
 The very gift I gave you before you made the calf.
 The God who pardoned our forebears' grievous wrong
 Promises pardon for our wrongs in the twilight of this day.
 Pardon us, Avinu, for we have sinned; forgive us, Malkeynu,
 for we have done wrong.
 For You, Adonay, are goodness itself, the Source of pardon,
 great in covenantal love to all who call out to You.

Piyyut: Ki Anu Amecha

*Ki anu amecha v'atta Eloheynu, anu vanecha v'atta avinu.
 Anu avadecha v'atta Adoneynu, anu k'halecha v'atta chelkeynu.
 Anu nachalatecha v'atta goraleynu, anu tzonecha v'atta ro-eynu.
 Anu charmecha v'atta notreynu, anu f'ulatecha v'atta yotzreynu.
 Anu ra'yatecha v'atta dodeynu, anu s'gulatecha v'atta k'ro-veynu.
 Anu amecha v'atta malkeynu, anu ma'amirecha v'atta ma'ami-reynu.*

For we are Your people, and You our God.
 We are Your children, and You the One who gave us life.

FINAL CONFESSION OF THE DAY

Preparation

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ) תְּבֹא
 לִפְנֵיהֶם תִּפְלְתָנוּ, וְאַל תִּתְעַלֵּם מִתְחַנְּתָנוּ; שְׂאִין אֲנִיחָנוּ
 עֲוֵי פָנִים וְקָשִׁי עֶרְף לֹמֵר לִפְנֵיהֶם יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ), צְדִיקִים אֲנִיחָנוּ וְלֹא
 חֲטָאנוּ; אֲכַל אֲנִיחָנוּ חֲטָאנוּ.

Ashamnu

אֲשָׁמְנוּ, בְּגִדְנוּ, גָּזַלְנוּ, דִּבְרָנוּ דְּפִי; הִעֵינוּ, וְהִרְשָׁעְנוּ,
 וְדָנוּ, חֲמָסְנוּ, טָפְלָנוּ שָׁקָר; יַעֲצָנוּ רָע, בִּזְבָּנוּ, לָצָנוּ,
 מִרְדְּנוּ, נֶאֱצָנוּ, סָרְדָנוּ, עֵוִינוּ, פִּשְׁעָנוּ, צָרְדָנוּ, קִשִּׁינוּ
 עֶרְף; רִשָּׁעָנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיָנוּ, תַּעֲתָעָנוּ.

Atta Noteyn Yad: The Value of Our Lives

אִתָּה נֹתֵן יָד לְפוֹשְׁעִים, וַיִּמְיֶנָה פְּשׁוּטָה לְקַבֵּל שְׂבִים.
 וְתִלְמָדְנוּ, יְיָ אֱלֹהֵינוּ, לְהַתְּנוּת לִפְנֵיהֶם עַל כָּל-
 עֲוֹנוֹתֵינוּ, לְמַעַן נִחְדַּל מַעֲשֶׂךָ יְיָנוּ, וְתִקְבְּלָנוּ
 בְּתִשׁוּבָה שְׁלֵמָה לִפְנֵיהֶם, לְמַעַן דְּבָרֶיהָ אֲשֶׁר אָמַרְתָּ.

We are Your servants, and You the One who acquires us.
 We are Your congregation, and You our only One.
 We are Your heritage, and You our Destiny.
 We are Your flock, and You our Shepherd.
 We are Your vineyard, and You our Protector.
 We are Your creatures, and You our Creator.
 We are Your companion, and You our Beloved.
 We are Your treasure, and You the intimate who redeems us.
 We are Your people, and You our Sovereign.
 We have chosen You, and You have chosen us.

FINAL CONFESSION OF THE DAY

Preparation

God of those who sought You out in ages past
 Let our prayer also come before You
 And do not turn aside from our entreaty.
 For we are not so obstinate and stubborn
 As to say before You:
 We are righteous, we have done no wrong.
 For indeed, we have done wrong,
 And we join, now as the gates are swinging shut,
 In the last confession of Yom Kippur
 Before You.

Ashamnu

*Ashamnu, bagadnu, gazalnu, dibarnu dofi, he-evinu, v'hir-
 shanu, zadnu, chamasnu, tafa'lnu sheker, ya-atznu ra, kizavnu,
 latznu, maradnu, ni-atznu, sararnu, avinu, pashanu, tzararnu,
 kishinu oref, rashanu, shichatnu, ti-avnu, ta-inu, ti'ta'nu.*

Atta Noteyn Yad: The Value of Our Lives

You reach out Your strong hand to wrongdoers,
 You extend Your welcome to those returning in tshuvah.
 It is You who taught us to confess all wrongs before You
 That we might stop hurting other people,
 That we might be welcomed in Your presence.

Avinu Malkeynu: Our Forgiving Parent, Our Sovereign

אָבִינוּ מֶלְכֵנוּ חָטְאָנוּ לְפָנֶיךָ:
 אָבִינוּ מֶלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה:
 אָבִינוּ מֶלְכֵנוּ חִדַּשׁ עָלֵינוּ שָׁנָה טוֹבָה:
 אָבִינוּ מֶלְכֵנוּ הִפֵּר עֲצַת אוֹיְבֵינוּ:
 אָבִינוּ מֶלְכֵנוּ בָּלָה דְּבַר וְחָרַב וְרָעַב וּשְׁבִי וּמִשְׁחִית
 מִבְּנֵי בְרִיתְךָ:
 אָבִינוּ מֶלְכֵנוּ סָלַח וּמָחַל לְכָל-עוֹנוֹתֵינוּ:
 אָבִינוּ מֶלְכֵנוּ הִחְזִיקֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:
 אָבִינוּ מֶלְכֵנוּ שָׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמְּךָ:
 אָבִינוּ מֶלְכֵנוּ חֲתַמְנוּ בְּסֶפֶר חַיִּים טוֹבִים:
 אָבִינוּ מֶלְכֵנוּ חֲתַמְנוּ בְּסֶפֶר פְּרִנָּסָה וְכֻלְכָּלָה:
 אָבִינוּ מֶלְכֵנוּ חֲתַמְנוּ בְּסֶפֶר זְכוֹת:
 אָבִינוּ מֶלְכֵנוּ חֲתַמְנוּ בְּסֶפֶר סְלִיחָה וּמַחִילָה:
 אָבִינוּ מֶלְכֵנוּ חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ:
 אָבִינוּ מֶלְכֵנוּ פָּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתָנוּ:
 אָבִינוּ מֶלְכֵנוּ עָשָׂה לָמַעַן בָּאֵי בָּאֵשׁ וּבַמָּיִם עַל-קִדּוּשׁ
 שְׁמֶךָ:
 אָבִינוּ מֶלְכֵנוּ חָנּוּנוּ וְעֲנֻנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֹשֶׂה
 עֲמָנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu Malkeynu: Our Forgiving Parent, Our Sovereign

Avinu Malkeynu, we have done wrong before You.

Avinu Malkeynu, we have no Sovereign except You.

Avinu Malkeynu, let this be a good year for us.

Avinu Malkeynu, destroy the power of every oppressor and adversary.

Avinu Malkeynu, remove from all Your children disease, war, famine, exile and destruction.

Avinu Malkeynu, forgive and pardon all our wrongdoing.

Avinu Malkeynu, may we return to You in earnest repentance.

Avinu Malkeynu, send healing to all who are sick.

Avinu Malkeynu, seal us in Your book for a life of goodness.

Avinu Malkeynu, seal us in the book of sustenance.

Avinu Malkeynu, seal us in the book of meritorious acts.

Avinu Malkeynu, seal us in the book of forgiveness and reconciliation.

Avinu Malkeynu, show mercy to us and to our children.

Avinu Malkeynu, open the gates of heaven to our prayer.

Avinu Malkeynu, do it for the sake of those who went through fire and water to honor Your Name.

Avinu Malkeynu, be gracious and respond to us, for we have too few good deeds; act toward us with justice tempered by love, and bring us salvation.

*Avinu Malkeynu chawneynu va'a-neinu ki ein banu ma'asim
Asey imanu tz'dakah va'chesed v'hoshi-eynu*

The night descends once more on the atoning sunlight of lives made more profound and thoughtful by the words and hours we have spent together. What opened when the moon last rose as an Atonement Day has become At-one-ment Day, in which we have come closer to our people, have become more trusting of ourselves, and have lost some of our fears of the God before whom we have stood in awe. The night descends, and we, strengthened and renewed, arise.

We have shared many words about ourselves this Atonement Day, confessing error, thoughtlessness, misdeed, and wrong. And yet the very act of confronting failings has enabled us to confront our virtue, and so what we must leave with each other this day is the conviction of our inner worth, the knowledge that no matter what we do we are the child of God, a valued and irreplaceable jewel in the crown that is God's universe.

Now the gates are closing in the heavens which have been the witness of our hearts on this afflicting, wearying, yet now exalting day. As the sun descends into the sea, we pray that it may take our misdeeds, thoughtlessness, and wrongs with it, that when the stars rise in the clear night sky there might rise with them the first and tender steps of a committed, thoughtful life, our soul awake to the brightness of possibilities that life can offer us, to enable us to shine among our cosmos as the full, bright Tishri moon that soon will glow above us in the Sukkot sky.

The night descends, and we—strengthened and renewed—arise.

ALEYNU
(*May be said here*)

May the time not be distant, O God,
When Your enduring rule shall be established in the midst
of the earth;
When justice shall prevail in the land,
Evil destroyed,
And the strong shall no more oppress the weak;
May sin be taken away from everyone
And, heir to our people's royal covenant,
May we each exercise the just power that is our birthright
As a child of God.
In youth may we gain wisdom,
Overflowing like a river with understanding;
Our soul profound enough to cover the earth,
Loved, each of us,
For the peace we bring to others.
May our deeds exceed our speech,
And may we never lift up our hand
But to conquer fear and doubt and grave despair.
Rise up like the sun, O God, over all humanity,
Cause light to go forth over all the lands between the seas,
And light up the universe with the joy of wholeness, of
freedom and of peace.

עֲלֵינוּ לְשִׁבְחָךְ לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית שְׁלֹא עֲשָׂנוּ בְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ
בְּמִשְׁפָּחוֹת הָאָדָמָה שְׁלֹא שָׁם חָלְקָנוּ בָּהֶם וְגִדְּלָנוּ
בְּכָל הַמּוֹנָם:

וְאֶנְחָנוּ בִּזְרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם,
מִמַּעַל וּשְׂכִינָת עֶזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין
עוֹד. אָמֵת מְלַכְנוּ אָפֶס זִוְלָתוֹ בְּכַתוּב בְּתוֹרָתוֹ וּבִדְעָתוֹ

הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבְךָ בִּי יְהוָה הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

*A-ley-nu l'sha-be-ach la-a-don hakol, la-tet g'du-lah l'yo-
tzer b'rey-sheet, she-lo a-sa-nu k'goyey ha-a-ra-tzot, v'lo
sa-manu k'mish-p'chot ha-a-da-mah; she-lo sam chel-key-
nu ka-hem, v'go-ra-ley-nu k'chol ha-mo-nam.*

*Va-a-nach-nu ko-r-im u-mish-ta-cha-vim u-mo-dim lif-
ney me-lech mal-chey ha-m'la-chim, ha-ka-dosh ba-ruch
hu, she-hu no-teh sha-ma-yim v'yo-sed a-retz, u-mo-shav
y'ka-roh ba-sha-mayim mi-ma-al, u-shchi-nat u-zo b'gav-
hey m'ro-mim.*

Hu E-lo-hey-nu, ein od.

*E-met mal-key-nu e-fes zu-la-to, ka-ka-tuv b'to-rah-toh.
V'ya-da-tah ha-yom va-ha-shevo-tah el l'vav-e-cha ki
Adonay hu ha-E-lo-him ba-sha-ma-yim mi-ma-al v'al ha-a-
retz mi-ta-chat, ein od.*

It is incumbent upon us to praise the Source of all creatures, to attribute greatness to the molder of creation, who did not make our lot like the nations, nor like the other families of the earth: for we bow down in reverence and thanksgiving before the Ruler of all earthly rulers, the Holy One, whom we praise.

וְנֹאמַר וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה
יְיָ אֶחָד וְשֵׁמוֹ אֶחָד:

V'ne-e-mar: v'ha-yah A-do-nay l'me-lech al kol ha-a-retz;

Ba-yom ha-hu

Yih-yeh A-do-nay e-chad

U-sh'mo e-chad.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Shma Yisrael Adonay Eloheynu Adonay Echad

Hear, O Israel: Adonay our God, Adonay is One.

(three times)

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Baruch shem k'vod mal'chu-to l'olam va-ed.

Praised be the Name whose glorious kingdom is forever
and ever.

(seven times)

יְיָ הוּא הָאֱלֹהִים:

Adonay Hu Ha-Elohim!

Adonay is God.

Kaddish Shalem

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי בָרָא
בְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנָן קָרִיב וְאָמְרוּ. אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלָא
לְעָלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא
וְדַאמִירָן בְּעֲלָמָא וְאָמְרוּ. אָמֵן:

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְּכָל יִשְׂרָאֵל קֶדֶם
 אֲבוֹהוֹן דִּי בְשִׁמְיָא וְאַמְרוּ. אָמֵן:
 יְהִי שְׁלָמָא רַבָּא רַבָּא מִן שְׁמִיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל וְאַמְרוּ. אָמֵן:
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל וְאַמְרוּ. אָמֵן:

May God's great name be praised and sanctified in the world! May Your Rule be established in our lifetime and the lifetime of the House of Israel. God's great name is blessed and praised far beyond all blessings and praises we can ever say in the world. May the praises and prayers of all Israel be accepted in heaven before You. May there be a great peace from heaven and life for us and all Israel. May the One who makes peace in the high places, make peace for us and all Israel! *Amen.*

FINAL SOUNDING OF THE SHOFAR

תְּקִיעַה גְּדוֹלָה

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

La-shana ha-ba-ah bee-ru-shalayim.

Next year in Jerusalem.

Next year may a new world dawn for us all.