

מחזור עמנו-אל

*This prayer book was made possible
by a donation from
Kim, Alan, Katie, Max,
and Andy Hartman
in honor of
Temple Emanu-El's
175th Anniversary.*





מחזור עמנואל

Prayers for the Days of Awe

Edited by

RABBI JOSHUA M. DAVIDSON



CONGREGATION EMANU-EL
of the City of New York



NOW IS THE TIME FOR TURNING. The leaves are beginning to turn from green to red and orange. The birds are beginning to turn and are heading once more toward the south. The animals are beginning to turn to storing their food for the winter. For leaves, birds, and animals turning comes instinctively. But for us turning does not come so easily. It takes an act of will for us to make a turn. It means breaking with old habits. It means admitting that we have been wrong; and this is never easy. It means losing face; it means starting all over again; and this is always painful. It means saying: I am sorry. It means recognizing that we have the ability to change. These things are terribly hard to do. But unless we turn, we will be trapped forever in yesterday's ways. Loving God, help us to turn—from callousness to sensitivity, from hostility to love, from pettiness to purpose, from envy to contentment, from carelessness to discipline, from fear to faith. Turn us around and bring us back toward You. Revive our lives, as at the beginning. And turn us toward each other, for in isolation there is no life.

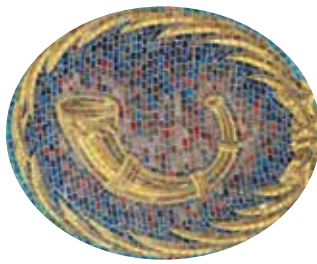


Contents

<i>Acknowledgments</i>	viii
<i>Introduction</i>	ix
ROSH HASHANAH	
Meditations for Rosh Hashanah	3
Evening Service	7
Morning Service	37
YOM KIPPUR	
Meditations for Yom Kippur	85
Evening Service	89
Morning Service	125
Afternoon Service	169
Memorial Service	219
Concluding Service	237
<i>Credits and Sources</i>	267

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Introduction

IF THE ONLY PRAYERS God desires to hear are the prayers of our hearts, the prayer book itself matters little to God. It does, however, matter greatly to us. Its poetry and imagery should open our hearts so that our gratitude and our pain, our aspirations and commitments more readily flow forth.

Any prayer book, but especially one for the Days of Awe with so many in attendance, must answer a breadth of spiritual yearnings. Some of us seek out a God who transcends time and space and the moral relativism of our age. There are occasions when we desire only to be alone with this God. But others connect to God differently, as do many of us at distinct moments in our lives. There are times when we long for God's nearness, a more immanent experience of the Divine; when broken or hurting, we ache to feel God's loving embrace. This *machzor* attempts to evoke both aspects of God's presence:

Eternal God, the power of Your spirit pervades all creation. When we open our hearts to You, we are filled with Your strength: the strength to bear our afflictions, the strength to refuse them victory, the strength to overcome them. And then our will is renewed: to lift up the fallen, to set free the captive, to heal the sick, to bring light to all who dwell in darkness.

No prayer book will answer fully every worshipper's needs. This volume seeks to marry intimacy and awe, warmth and majesty, with the hope that every worshipper will find a foothold from which to begin the journey of prayer on at least one page, and a handhold toward which to reach on at least one more. May the journey be one of renewal for the year ahead.

—RABBI JOSHUA M. DAVIDSON
New York, New York



Prayers for Rosh Hashanah

תפילות לראש השנה





Meditations for Rosh Hashanah

THE SYNAGOGUE is the sanctuary of Israel. Born out of our longing to feel God's nearness, it has been to the Jewish people, throughout our wanderings, a visible token of the presence of God in our people's midst. Its beauty is the beauty of holiness. Steadfast, it has stood as the champion of justice, mercy, and peace.

Its truths are true for all people. Its love is a love for all people. Its God is the God of all people, as it has been said: "My house shall be a house of prayer for all people." Let all the family of Israel, all who hunger for righteousness, all who seek the Eternal, find God here and here find life!

THESE ARE THE OBLIGATIONS without measure, whose reward, too, is without measure:

*To honor father and mother;
to perform acts of love and kindness;
to attend the house of study daily;
to welcome the stranger;
to visit the sick;
to rejoice with bride and groom;
to console the bereaved;
to pray with sincerity;
to make peace when there is strife.*

And the study of Torah is equal to them all, because it leads to them all.

WHEN PEOPLE COME TO YOU for help, do not turn them off with pious words, saying: "Have faith and take your troubles to God!" Act instead as if there were no God, as though there were only one person in all the world who could help—only yourself.

WE CANNOT MERELY PRAY to You, O God,
To end war;
For we know that You have made the world so
That all of us must find our own path to peace
Within ourselves and with our neighbors.

*We cannot merely pray to You, O God,
To end starvation;
For You have already given us the resources
With which to feed the entire world,
If we would only use them wisely.*

We cannot merely pray to You, O God,
To root out prejudice;
For You have already given us eyes
With which to see the good in all people,
If we would only use them rightly.

*We cannot merely pray to You, O God,
To end despair;
For You have already given us the power
To clear away slums and to give hope,
If only we would use our power justly.*

We cannot merely pray to You, O God,
To end disease;
For You have already given us great minds
With which to search out cures and healings,
If we would only use them constructively.

*Therefore, we pray to You instead, O God,
For strength, determination, and willpower,
To do as well as to pray,
To become as well as to wish,*

For Your sake and for ours, speedily and soon,
That our land may be safe,
And our lives may be blessed.

*May the words that we pray and the deeds that we do
Be acceptable before You, O God,
Our Rock and our Redeemer.*

THROUGH PRAYER we struggle to experience the presence of God. Let us be sure that the One we invoke is the Most High, not a god of battles, of status or “success”—but the Source of peace and mercy and goodness. For, truly: “The gods we worship write their names on our faces, be sure of that. And we will worship something—have no doubt of that either. We may think that our tribute is paid in secret in the dark recesses of the heart—but it will out. That which dominates our imagination and our thoughts will determine our life and character. Therefore it behooves us to be careful what we are worshipping, for what we are worshipping we are becoming.”

FREE WILL IS GIVEN to every human being. If we wish to incline ourselves toward goodness and righteousness, we are free to do so; and if we wish to incline ourselves toward evil, we are also free to do that. From Scripture (Genesis 3:22) we learn that the human species, with its knowledge of good and evil, is unique among all earth’s creatures. Of our own accord, by our own faculty of intelligence and understanding, we can distinguish between good and evil, doing as we choose. Nothing holds us back from making this choice between good and evil—the power is in our hands.

MAY MY LIFE be one link in a chain of goodness.

As I say the prayers of my ancestors,
help me to recall their devotion and faithfulness,
their joy and suffering, which are in every word.
Holiness is my heritage, may I be worthy of it.

May our tradition live in me
and pass from me to generations I shall never know,
enriched by the truth that I have found
and the good deeds I have done.
So may I fulfill my task on earth and receive my blessing.

And when the service ends and the prayers have ceased,
help me to bring their spirit into the world in which I live.
May I love God above all, and my neighbor as myself,
and be a living witness to the truth that never changes.

GOD OF GOODNESS, We give thanks for the gift of life, wonder beyond words; for the awareness of soul, our light within; for the world around us, so filled with beauty; for the richness of the earth, which day by day sustains us; for all these and more, we offer thanks.

DID YOU EVER LOOK through a child's eyes? Watch them at the beach, finding sand dunes to climb, gathering smooth multicolored pebbles and marveling that each is different? Chasing after little birds that hop about across the sand? Collecting seaweed and shells and caterpillars, all with a sense of wonder and discovery? I don't believe any of us are too old for that. To walk out into the bright sunlight, to gaze up at the blue sky . . . to anticipate with childlike enthusiasm the changing of the seasons and the delights promised by each as we move through the year. All that belongs to us. Nothing can take it away . . . it is here. A beautiful, open world of natural loveliness, and it is ours.

DAYS PASS and the years vanish, and we walk sightless among miracles. God, fill our eyes with seeing and our minds with knowing; let there be moments when Your presence, like lightning, illumines the darkness in which we walk. Help us to see, wherever we gaze, that the bush burns unconsumed. And we, clay touched by God, will reach out for holiness, and exclaim in wonder: How filled with awe is this place, and we did not know it!

THERE ARE MANY REASONS for the sounding of the Shofar. Among them are these: Rosh Hashanah marks the beginning of creation, and we, on Rosh Hashanah, accept the Creator as our Sovereign, as it is said: "With trumpets and the sound of the Shofar acclaim the Sovereign God" (Psalm 98:6). Secondly, since Rosh Hashanah is the first of the Ten Days of Repentance, the Shofar is sounded to herald their beginning, as though to say: Let all who desire to repent, turn now. Thirdly, the Shofar reminds us of our stand at Sinai, as it is said: "The blast of the Shofar grew louder and louder" (Exodus 19:19), in order that we may take upon ourselves what our ancestors took upon themselves when they said: "We will do and we will hear" (Exodus 24:7). Fourthly, it reminds us of the Binding of Isaac, who offered himself to Heaven and was replaced by the ram caught by its horns in a thicket. So ought we to be ready at all times to offer our lives for the sanctification of God's name. Finally, it reminds us of redemption, that we may long passionately for it, as it is said: "It shall come to pass on that day, that a great Shofar will be sounded; and all the lost shall return" (Isaiah 27:13).



Rosh Hashanah Evening Service

תפילת ערבית לראש השנה



Hadlakat Neirot · הַדְּלָקַת נֵרוֹת · Candlelighting

WITH THE SETTING OF THIS EVENING'S SUN, united with Jews of every place and time, we proclaim a new year of hope. May the light of the Divine shine forth to lead us, to show us the good we must do, the harmony we must create. Let the fire we kindle be for us a warming flame, whose brightness shows us the path of life.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ;	<i>Baruch atah Adonai, Eloheinu melech</i>
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	<i>ha-olam, asher kidshanu b'mitzvotav</i>
וְצִוָּנוּ לְהַדְלִיק נֵר [שֶׁל שַׁבָּת ו']	<i>v'tzivanu l'hadlik neir [shel Shabbat v']</i>
שֶׁל יוֹם טוֹב.	<i>shel yom tov.</i>

Blessed is the Eternal God, Ruler of the universe, who hallows us with mitzvot, and commands us to kindle the lights of [the Sabbath and] Yom Tov.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ;	<i>Baruch atah Adonai, Eloheinu melech</i>
הָעוֹלָם, שֶׁהֵחֵינֵנוּ וְקִיַּמָּנוּ	<i>ha-olam, shehecheyanu v'kiymanu</i>
וְהִגִּיעָנוּ לְזִמַּן הַזֶּה.	<i>v'higianu lazman hazeh.</i>

Blessed is the Eternal God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.



Esa Einai • אֵשָׁא עֵינַי • Psalm 121

<p>אֵשָׁא עֵינַי אֶל־הַהָרִים, מֵאֵין יבֹא עֲזָרִי? עֲזָרִי מֵעַם יי, עֲשֵׂה שָׁמַיִם וָאָרֶץ. אֶל־יֵתֵן לַמּוֹט רַגְלִי, אֶל־יָנוּם שְׁמֶרְךָ. הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן, שׁוֹמֵר יִשְׂרָאֵל. יי שְׁמֶרְךָ, יי צִלְךָ עַל־יַד יְמִינֶךָ. יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכְבֶּה, וַיָּרֶחַ בַּלַּיְלָה. יי יִשְׁמְרְךָ מִכָּל־רָע, יִשְׁמַר אֶת־נַפְשֶׁךָ. יי יִשְׁמַר־צִיאָתְךָ וּבּוֹאָה, מֵעַתָּה וְעַד־עוֹלָם.</p>	<p><i>Esa einai el-heharim, mei-ayin yavo ezri? Ezri mei-im Adonai, oseih shamayim va-aretz. Al-yitein lamot raglecha, al-yanum shomrecha. Hineih lo-yanum v'lo yishan, shomeir Yisrael. Adonai shomrecha, Adonai tzilcha al-yad y'minecha. Yomam hashemesh lo-yakekah, v'yarei-ach balailah. Adonai yishmorcha mikol-ra, yishmor et-nafshecha. Adonai yishmor-tzeit-cha uvo-echa, mei-atah v'ad olam.</i></p>
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I lift up my eyes to the mountains; what is the source of my help? My help will come from the Eternal, Maker of heaven and earth. God will not allow your foot to slip; your Guardian will not slumber. Behold, the Guardian of Israel neither slumbers nor sleeps. The Eternal is your Keeper, the Eternal is your shade at your right hand. The sun shall not harm you by day, nor the moon by night. The Eternal will guard you from all evil, and protect your being. The Eternal will guard you, coming and going, from this time forth, and forever.

IN THE TWILIGHT of the vanishing year, we lift up our hearts in thanksgiving.

Our souls are stirred by the memory of joy, as the new year begins.

We were sustained by love and kindness; comforted in times of sorrow; found happiness in our homes, and gladness with our friends. We lift up our hearts in thanksgiving, as the new year begins.

As the new year begins, our spirits rise in grateful song.

But there were dreams that came to naught . . . and times when we refused to dream. These, with much regret, we now remember, as the new year begins.

As the new year begins, contrition fills our thoughts.

Some of our days were dark with grief. Many a tear furrowed our cheeks: alas for the tender ties that were broken! We look back with sorrow, as the new year begins.

As the new year begins, tears well up within us.

Yet we look ahead with hope, giving thanks for the daily miracle of renewal, for the promise of good to come. May this Rosh Hashanah, birthday of the world, be our day of rebirth into life and peace, serenity and safety, as the new year begins.

As the new year begins, so is hope reborn with us!

Bachodesh Hashvi-i · בַּחֹדֶשׁ הַשְּׁבִיעִי · Sacred Assembly

בַּחֹדֶשׁ הַשְּׁבִיעִי, בְּאַחַד לַחֹדֶשׁ,	<i>Bachodesh hashvi-i, b'echad lachodesh,</i>
יְהִי לָכֶם שַׁבָּתוֹן, זִכְרוֹן תְּרוּעָה,	<i>yiyeh lachem shabaton, zichron t'ruah,</i>
מִקְרָא־קֹדֶשׁ. כָּל־מְלָאכֶת עֲבָדָה	<i>mikra-kodesh. Kol-m'lechet avodah</i>
לֹא תַעֲשׂוּ.	<i>lo ta-asu.</i>

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

All rise.

תִּקְעוּ בַּחֹדֶשׁ שׁוֹפָר	<i>Tiku vachodesh shofar</i>
בְּכֶסֶה לַיּוֹם חֲגִינוּ.	<i>bakeseh l'yom chageinu.</i>
כִּי חֹק לְיִשְׂרָאֵל הוּא,	<i>Ki chok l'Yisrael hu,</i>
מִשְׁפַּט לֵאלֹהֵי יַעֲקֹב.	<i>mishpat l'Elohei Ya-akov.</i>

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

The Ark is opened.

Y'hi Ratzon · יהי רצון · The Year

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ	<i>Y'hi ratzon milfanecha, Adonai Eloheinu</i>
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, שֶׁתְּחַדֵּשׁ	<i>v'Elohei avoteinu v'imoteinu, shet-chadeish</i>
עָלֵינוּ וְעַל כָּל־בֵּית יִשְׂרָאֵל אֶת־הַשָּׁנָה	<i>aleinu v'al kol-beit Yisrael et-hashanah</i>
הַזֹּאת, שְׁנַת חֲמִשָּׁת אֲלָפִים ו... .	<i>hazot, sh'nat chameishet alafim u... .</i>
מֵאוֹת ו... ., לְחַיִּים וּלְשָׁלוֹם, לְשִׁשׁוֹן	<i>mei-ot v'... ., l'chayim ulshalom, l'sason</i>
וּלְשִׁמְחָה, לִישׁוּעָה וּלְנִחְמָה, וְנֹאמַר:	<i>ulsimchah, lishuah ulnechamah, v'nomar:</i>
אָמֵן.	<i>amen.</i>

May this new year, called five thousand . . . hundred and . . . ,
bring to us and the whole House of Israel life and peace, joy and
exaltation, redemption and comfort.

*May this new year bring us life and peace, joy and exaltation,
redemption and comfort. Amen.*





שְׁמַע וּבְרָכוֹתֶיהָ

Sh'ma Uvirchoteha · Sh'ma and Its Blessings

Bar'chu · בְּרָכוּ · The Call to Prayer

בְּרָכוּ אֶת־יְיָ הַמְבָרָךְ! *Bar'chu et-Adonai hamvorach!*

Praise the Eternal, to whom our praise is due!

בָּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֶד! *Baruch Adonai hamvorach l'olam va-ed!*

Praised be the Eternal, to whom our praise is due, now and forever!

The Ark is closed.

Ma-ariv Aravim · מַעְרִיב עֲרָבִים · Creation

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ *Baruch atah Adonai, Eloheinu melech*
הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֲרָבִים. *ha-olam, asher bidvaro ma-ariv aravim.*
בְּחֹכְמָה פִּוְתַח שְׁעָרִים, וּבִתְבוּנָה *B'chochmah potei-ach sh'arim, uvitvunah*
מִשְׁנֵה עֵתִים, וּמַחֲלִיף אֶת־הַזְּמַנִּים, *m'shaneh itim, umachalif et-hazmanim,*
וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם *umsadeir et-hakochavim b'mishm'roteihem*
בְּרָקִיעַ בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וּלְיָלָה, *barakia kirtzono. Borei yom valailah,*
גּוֹלֵל אֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי *goleil or mipnei choshech v'choshech mipnei*
אֹר, וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה, *or, uma-avir yom umeivi lailah,*
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ *umavdil bein yom uvein lailah, Adonai*
עֲבָאוֹת שְׁמוֹ. אֵל חַי וְקַיָּם, תָּמִיד *Tz'va-ot sh'mo. El chai v'kayam, tamid*
יִמְלֹךְ עָלֵינוּ, לְעוֹלָם וָעֶד. *yimloch aleinu, l'olam va-ed.*
בָּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עֲרָבִים. *Baruch atah Adonai, hama-ariv aravim.*

Praised be the Eternal God, Ruler of the universe, whose word brings on the evening.

With wisdom You open heaven's gates; with understanding You make the ages pass and the seasons alternate.

Your will controls the stars as they travel through the sky.

Creator of day and night, You roll light away from darkness and darkness from light; You cause day to pass and bring on the night; the God of all being is Your name. O living and eternal God, rule us always, to the end of time! Blessed is the Eternal God, whose word makes evening fall.

Ahavat Olam · אַהַבַּת עוֹלָם · Revelation

אַהַבַּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ	<i>Ahavat olam beit Yisrael amcha</i>
אַהַבַּת: תּוֹרָה וּמִצְוֹת, חֻקִּים	<i>ahavta: Torah umitzvot, chukim</i>
וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ. עַל־כֵּן, יי	<i>umishpatim otanu limadta. Al-kein, Adonai</i>
אֱלֹהֵינוּ, בְּשֹׁחַבְעֵינוּ וּבְקוּמֵנוּ נִשְׁיַח	<i>Eloheinu, b'shochbeinu uvkumeinu nasiach</i>
בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדַבְּרֵי תוֹרָתְךָ	<i>b'chukecha, v'nismach b'divrei toratecha</i>
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֵד. כִּי הֵם	<i>uvmitzvotecha l'olam va-ed. Ki heim</i>
חַיֵּינוּ וְאַרְךָ יָמֵינוּ, וּבָהֶם נִהְיָה	<i>chayeinu v'orech yameinu, uvahem negeh</i>
יוֹמָם וּלְיָלַיָּה. וְאַהַבַּתְךָ אֶל־תִּסֹּר	<i>yomam valailah. V'ahavat-cha al-tasir</i>
מִמֶּנּוּ לְעוֹלָמִים! בָּרוּךְ אַתָּה יי,	<i>mimenu l'olamim! Baruch atah Adonai,</i>
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.	<i>oheiv amo Yisrael.</i>

Unending is Your love for Your people, the House of Israel: Torah and mitzvot, laws and precepts have You taught us. Therefore, O God, when we lie down and when we rise up, we will meditate on Your laws and rejoice in Your Torah and mitzvot forever.

Day and night we will reflect on them, for they are our life and the length of our days. O may Your love never depart from our hearts! Blessed are You, O God: You love Your people Israel.

שִׁמַּע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

*Sh'ma, Yisrael: Adonai Eloheinu, Adonai echad!
Hear, O Israel: the Lord our God, the Lord is One!*

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

*Baruch sheim k'vod malchuto l'olam va-ed!
Blessed is God's glorious majesty, forever and ever!*

All are seated.

וְאַהֲבַת יְיָ אֱלֹהֶיךָ, בְּכָל-	<i>V'ahavta eit Adonai Elohecha, b'chol-</i>
לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ.	<i>l'vavcha uvchol-nafsh'cha uvchol-m'odecha.</i>
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי	<i>V'hayu hadvarim ha-eileh, asher anochi</i>
מְצַוְךָ הַיּוֹם, עַל־לְבָבְךָ.	<i>m'tzavcha hayom, al-l'vavecha.</i>
וּשְׁנַנְתָּם לְבִנְיָךְ, וְדִבַּרְתָּ בָם	<i>V'shinantam l'vanecha, v'dibarta bam</i>
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ	<i>b'shivt-cha b'veitecha, uvlecht-cha</i>
בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.	<i>vaderech, uvshochb'cha uvkumecha.</i>
וּקְשַׁרְתָּם לְאוֹת עַל־יָדְךָ,	<i>Ukshartam l'ot al-yadecha,</i>
וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ,	<i>v'hayu l'totafot bein einecha,</i>
וּכְתַבְתָּם עַל־מְזוֹזֹת בֵּיתְךָ,	<i>uchtavtam al-m'zuzot beitecha,</i>
וּבְשַׁעְרֶיךָ. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם	<i>uvish-arecha. L'ma-an tizk'ru va-asitem</i>
אֶת־כָּל־מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים	<i>et-kol-mitzvotai, viyitem k'doshim</i>
לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר	<i>l'Eloheichem. Ani Adonai Eloheichem, asher</i>
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם	<i>hotzeiti et-chem mei-eretz Mitzrayim</i>
לֵהָיוֹת לָכֶם לֵאלֹהִים.	<i>liyot lachem l'Elohim.</i>
אֲנִי יְיָ אֱלֹהֵיכֶם.	<i>Ani Adonai Eloheichem.</i>

Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart. Thou shalt teach them diligently unto thy children, and thou shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up. Thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. Thou shalt write them upon the doorposts of thy house and upon thy gates: That ye may remember and do all My commandments and be holy unto your God. I am the Lord your God, who led you out of Egypt to be your God; I am the Lord your God.

G'ulah • גְּאֻלָּה • Redemption

אֶמֶת וְאֱמוּנָה כָּל־זֹאת, וְקִים עָלֵינוּ	<i>Emet ve-emunah kol-zot, v'kayam aleinu</i>
כִּי הוּא יי אֱלֹהֵינוּ וְאֵין זולָתוֹ,	<i>ki hu Adonai Eloheinu v'ein zulato,</i>
וְאַנַּחְנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיָּד	<i>va-anachnu Yisrael amo. Hapodeinu miyad</i>
מַלְכִּים, מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכָּף כָּל־	<i>m'lachim, malkeinu hago-aleinu mikaf kol-</i>
הָעָרִיצִים. הָעֹשֶׂה גְדֻלּוֹת עַד אֵין	<i>he-aritzim. Ha-oseh g'dolot ad ein</i>
חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר. הַשֵּׁם	<i>cheiker, v'nifla-ot ad ein mispar. Hasam</i>
נִפְשָׁנוּ בַּחַיִּים, וְלֹא נָתַן לָמוֹט	<i>nafsheinu bachayim, v'lo natan lamot</i>
רָגְלָנוּ. הָעֹשֶׂה לָּנוּ נִסִּים בְּפָרֹעַ,	<i>ragleinu. Ha-oseh lanu nisim b'Pharoh,</i>
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם.	<i>otot umoftim b'admat b'nei cham.</i>
וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם	<i>Vayotzei et-amo Yisrael mitocham</i>
לְחֵירוֹת עוֹלָם. וְרָאוּ בְּנֵיו גְבוּרָתוֹ,	<i>l'cheirut olam. V'ra-u vanav g'vurato,</i>
שִׁבְּחוּ וְהוֹדוּ לְשִׁמּוֹ. וּמַלְכוּתוֹ בְּרָצוֹן	<i>shibchu v'hodu lishmo. Umalchuto b'ratzon</i>
קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּמִרְיָם וּבְנֵי	<i>kiblu aleihem. Mosheh uMiryam uvnei</i>
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,	<i>Yisrael l'cha anu shirah b'simchah rabah,</i>
וַאֲמָרוּ כָּלֵם:	<i>v'amru chulam:</i>

I, the Eternal, have called you to righteousness, and taken you by the hand, and kept you; I have made you a covenant people, a light to the nations.

We are Israel, our prophets proclaimed an exalted vision for the world.

Hate evil, and love what is good. Let justice well up as waters and righteousness as a mighty stream.

We are Israel, schooled in the suffering of the oppressed.

You shall not oppress your neighbors nor rob them. You shall not stand idle while your neighbor bleeds.

We are Israel, taught to beat swords into plowshares, commanded to pursue peace.

Violence shall no longer be heard in your land, desolation and destruction within your borders. All your children shall be taught of the Eternal, and great shall be the peace of your children.

We are Israel, O God, when we proclaim You the God of freedom, as did our ancestors on the shores of the sea.

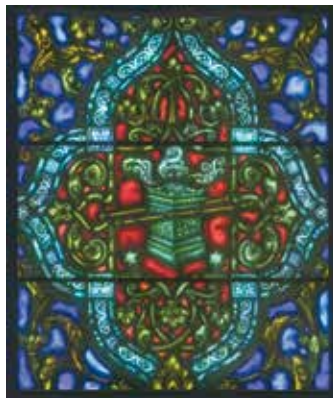
מִי־כַמּוֹחַ בְּאֵלִים, יי?	<i>Mi-chamochah ba-eilim, Adonai?</i>
מִי כַמּוֹחַ, נָאֲדָר בְּקֹדֶשׁ,	<i>Mi-kamochah, nedar bakodesh,</i>
נֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא?	<i>nora t'hilot, oseh feleh?</i>
מַלְכוּתְךָ רָאוּ בְנֶיךָ, בּוֹקֵעַ יָם	<i>Malchut-cha ra-u vanecha, bokei-a yam</i>
לִפְנֵי מֹשֶׁה; "זֶה אֱלֹהֵינוּ" עָנוּ וְאָמְרוּ:	<i>lifnei Mosheh; "Zeh Eili!" anu v'amru:</i>
"יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!"	<i>"Adonai yimloch l'olam va-ed!"</i>
וְנֶאֱמַר: "כִּי־פָדָה יְיָ אֶת־יַעֲקֹב	<i>V'ne-emar: "Ki-fadah Adonai et-Ya-akov</i>
וְנֶאֱלֹ מִיַּד חֲזָק מִמֶּנּוּ."	<i>ug-alo miyad chazak mimenu."</i>
בָּרוּךְ אַתָּה יְיָ, גֹּאֲלֵי יִשְׂרָאֵל.	<i>Baruch atah Adonai, ga-al Yisrael.</i>

Who is like You, Eternal One, among the gods that are worshipped?

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

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!"

As You have redeemed our people Israel, and enabled us to prevail over arms stronger than our own, so may You give hope to all who are oppressed and persecuted. We praise You, Eternal God, Redeemer of Israel.



Hashkiveinu • הַשְׁכִּיבֵנוּ • Rise Up to Life Renewed

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,	Hashkiveinu Adonai Eloheinu l'shalom,
וְהַעֲמִידֵנוּ מַלְכֵנוּ לְחַיִּים. וּפְרֹשׁ	v'ha-amideinu malkeinu l'chayim. Ufros
עָלֵינוּ סִכַּת שְׁלוֹמֶךָ, וְתַקְנֵנוּ	aleinu sukat sh'lomecha, v'takneinu
בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ	b'eitzah tovah milfanecha, v'hoshi-einu
לְמַעַן שְׁמֶךָ, וְהִגֵּן בְּעַדָּנוּ.	l'ma'an sh'mecha, v'hagein ba-adeinu.
וְהַסֵּר מֵעָלֵינוּ אוֹיֵב, דֹּבֵר וְחָרֵב	V'haseir mei-aleinu oyeiv, dever v'cherev
וְרָעַב וְיָגוֹן, וְהַסֵּר שָׁטָן מִלְּפָנֵינוּ	v'ra-av v'yagon, v'haseir satan milfaneinu
וּמֵאַחֲרֵינוּ; וּבְצִל כְּנָפֶיךָ	umei-achareinu; uvtzeil k'nafecha
תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ	tastireinu, ki El shomreinu umatzileinu
אַתָּה, כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה.	atah, ki El melech chanun v'rachum atah.
וּשְׁמֹר תִּזְעִיתֵנוּ וּבֹאֲנוּ לְחַיִּים	Ushmor tzeiteinu uvo-einu l'chayim
וּלְשָׁלוֹם, מִמֶּנָּה וְעַד עוֹלָם,	ulshalom, mei-atah v'ad olam,
וּפְרֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ.	ufros aleinu sukat sh'lomecha.
בָּרוּךְ אַתָּה יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם	Baruch atah Adonai, haporeis sukat shalom
עָלֵינוּ, וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל	aleinu, v'al kol-amo Yisrael
וְעַל יְרוּשָׁלַיִם.	v'al Y'rushalayim.

Cause us, O Eternal God, to lie down in peace, and raise us up, O Sovereign, to life renewed. Spread over us the shelter of Your peace; guide us with Your good counsel; and for Your name's sake, be our help.

Shield us from hatred and plague; keep us from war and famine and anguish; subdue our inclination to evil. O God, our Guardian and Helper, our gracious and merciful Ruler, give us refuge in the shadow of Your wings. Guard our coming and our going, that now and always we have life and peace.

Blessed are You, O God, whose shelter of peace is spread over us, over all Israel, and over Jerusalem.

On Shabbat:

V'shamru · וְשָׁמְרוּ · The Covenant of Shabbat

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.	<i>V'shamru v'nei Yisrael et-haShabbat, la-asot et-haShabbat l'dorotam b'rit olam. Beini uvein b'nei Yisrael ot hi l'olam, ki sheishet yamim asah Adonai et-hashamayim v'et-ha-aretz, uvayom hashvi-i shavat vayinafash.</i>
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The people of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign forever between Me and the people of Israel, for in six days the Eternal One made heaven and earth, and on the seventh day God rested and was refreshed.





תפילה

T'filah · Prayer

All rise.

אֲדֹנָי, שְׁפַתִּי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ. *Adonai, s'fatai tiftach, ufi yagid t'hilatecha.*
 Eternal God, open my lips, that my mouth may declare Your praise.

Avot v'Imahot · אבות ואמהות · God of All Generations

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וְאֱלֹהֵי	<i>Baruch atah Adonai, Eloheinu v'Elohei</i>
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ: אֱלֹהֵי אַבְרָהָם,	<i>avoteinu v'imoteinu: Elohei Avraham,</i>
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי	<i>Elohei Yitzchak, v'Elohei Ya-akov, Elohei</i>
שָׂרָה, אֱלֹהֵי רִיבְקָה, אֱלֹהֵי לֵאָה,	<i>Sarah, Elohei Rivkah, Elohei Leah,</i>
וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל, הַגִּבּוֹר	<i>v'Elohei Rachel. HaEl hagadol, hagibor</i>
וְהַנּוֹרָא, אֵל עֲלִיּוֹן. גּוֹמֵל חַסְדִּים	<i>v'hanora, El elyon. Gomeil chasadim</i>
טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי	<i>tovim v'koneih hakol, v'zocheir chasdei</i>
אֲבוֹת וְאִמּוֹת, וּמְבִיא גְּאֻלָּה לְבָנֵי	<i>avot v'imahot, umeivi g'ulah livnei</i>
בְּנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.	<i>v'neihem, l'ma-an sh'mo b'ahavah.</i>

Eternal One, You are the God of all generations: the ones that are past, and those yet unborn. You are our God.

You are the First; You are the Last: You are the Only One.

You made the earth and brought us forth to dwell in it.

You called Abraham and Sarah to righteousness, their children to bear witness to Your glory.

You formed us to be a covenant people, eternal as the hosts of heaven.

O God, You are the Shield of our people, our everlasting light.

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חַפְּצִין	<i>Zochreinu l'chayim, melech chafeitz</i>
בְּחַיִּים, וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,	<i>bachayim, v'chotveinu b'sefer hachayim,</i>
לְמַעַנְךָ אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר	<i>l'ma-ancha Elohim chayim. Melech ozeir</i>
וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יי,	<i>umoshia umagein. Baruch atah Adonai,</i>
מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.	<i>magein Avraham v'ezrat Sarah.</i>

Remember us unto life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life.

G'vurot · גְּבוּרוֹת · The Power Whose Gift Is Life

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,	<i>Atah gibor l'olam, Adonai,</i>
מַחֲיֶה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ.	<i>m'chayeih hakol atah, rav l'hoshia.</i>

We pray that we might know before whom we stand: the Power whose gift is life, who quickens those who have forgotten how to live.

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.	<i>Mashiv haruach umorid hagashem.</i>
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We pray for winds to disperse the choking air of sadness, for cleansing rains to make parched hopes flower, and to give all of us the strength to rise up toward the sun.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיֶה הַכֹּל	<i>M'chalkeil chayim b'chesed, m'chayeih</i>
בְּרַחֲמִים רַבִּים.	<i>hakol b'rachamim rabim.</i>

We pray for love to encompass us for no other reason save that we are human—that we may all blossom into persons who have gained power over our own lives.

סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר	<i>Someich noflim, v'rofei cholim, umatir</i>
אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר.	<i>asurim, umkayeim emunato lisheinei afar.</i>

We pray to stand upright, we fallen; to be healed, we sufferers; we pray to break the bonds that keep us from the world of beauty; we pray for opened eyes, we who are blind to our authentic selves.

מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה	<i>Mi chamocha, ba-al g'vurot, umi domeh</i>
לָךְ, מֶלֶךְ מֵימִית וּמַחְיֶה וּמַצְמִיחַ	<i>lach, melech meimit umchayeh umatzmiach</i>
יְשׁוּעָה?	<i>y'shuah?</i>

We pray that we may walk in the garden of a purposeful life, our own powers in touch with the power of the world.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל.	<i>V'ne-eman atah l'hachayot hakol.</i>
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בָּרוּךְ אַתָּה יְיָ, מַחְיֶה הַכֹּל.	<i>Baruch atah Adonai, m'chayeh hakol.</i>
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Praised be the God whose gift is life, whose cleansing rains let our parched souls flower toward the sun.

K'dushat Hashem · קְדֻשַּׁת הַשֵּׁם · *God's Holiness*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,	<i>Atah kadosh v'shimcha kadosh,</i>
וְקְדוֹשִׁים בְּכָל־יוֹם יְהִלְלוּךָ סֵלָה.	<i>ukdoshim b'chol-yom y'hal'lucha selah.</i>

You are holy, Your name is holy, and those who strive to be holy declare Your glory day by day.

All are seated.

וּבִכֵּן תֵּן פַּחַדְךָ, יְיָ אֱלֹהֵינוּ,	<i>Uvchein tein pachd'cha, Adonai Eloheinu,</i>
עַל כָּל־מַעֲשֶׂיךָ, וְאֵימַתְךָ עַל כָּל־מַה	<i>al kol-ma-asecha, v'eimat-cha al kol-mah</i>
שֶׁבָרָאָתָּ. וַיִּירָאוּךָ כָּל־הַמַּעֲשִׂים,	<i>shebarata. V'yira-ucha kol-hama-asim,</i>
וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,	<i>v'yishtachavu l'fanecha kol-habruim,</i>
וַיַּעֲשׂוּ כָל־מִצְוָתְךָ אֶחָת לַעֲשׂוֹת	<i>v'yei-asu chulam agudah echat la-asot</i>
רְצוֹנְךָ בְּלֶבֶב שָׁלֵם, כְּמוֹ שֶׁיַּדְעֵנוּ,	<i>r'tzoncha b'leivav shaleim, k'mo sheyadanu,</i>
יְיָ אֱלֹהֵינוּ, שֶׁהַשְׁלֹטוֹן לְפָנֶיךָ,	<i>Adonai Eloheinu, shehashilton l'fanecha,</i>
עַז בְּיָדְךָ וּגְבוּרָה בִּימִינְךָ, וְשִׁמְךָ	<i>oz b'yadcha ugvurah viminecha, v'shimcha</i>
נוֹרָא עַל כָּל־מַה־שֶׁבָרָאָתָּ.	<i>nora al kol-mah-shebarata.</i>

Now in awe we behold the wonder of being: an awesome pageant of shapes and forms—yet all akin, one family of life!

וּבְכֵן תֵּן כְּבוֹד, יי, לְעַמְּךָ,	<i>Uvchein tein kavod, Adonai, l'amecha,</i>
תְּהִלָּה לִירֵאִיָּה וְתִקְוָה לְדוֹרֵשֶׁיהָ,	<i>t'hilah lirei-echa v'tikvah l'dorshecha,</i>
וּפְתִחוֹן פֶּה לַמִּיַּחֲלִים לָךְ, שְׂמִיחָה	<i>ufit-chon peh lamyachalim lach, simchah</i>
לְאַרְצֶךָ וְשִׁשּׁוֹן לְעִירֶךָ, וְצִמְיַחַת קֶרֶן	<i>l'artzecha v'sason l'irecha, utzmichat keren</i>
לְכָל-יוֹשְׁבֵי תֵבֶל.	<i>l'chol-yoshvei teiveil.</i>

We pray for wisdom to treasure all creation; we ask for insight to see its glory; we hope for courage to trust its goodness; we yearn for grace to fill the world with gladness; we seek the strength to help redeem it.

וּבְכֵן צְדִיקִים יֵרָאוּ וַיִּשְׂמְחוּ וַיִּשָּׂרִים	<i>Uvchein tzadikim yiru v'yismachu visharim</i>
יַעֲלוּ וַיַּחֲסִידִים בְּרָנָה יִגִּילוּ, וְעוֹלָתָה	<i>ya-alozu vachasidim b'rinah yagilu, v'olatah</i>
תִּקְפֹּץ-פִּיהָ וְכָל-הָרִשְׁעָה כָּלָה בְּעֵשָׂן	<i>tikpotz-piha v'chol-harishah kulah k'ashan</i>
תִּכְלֶה. כִּי תַעֲבִיר מִמִּשְׁלַת זָדוֹן מִן	<i>tichleh. Ki ta-avir memshelet zadon min</i>
הָאָרֶץ. וְתִמְלֹךְ אַתָּה, יי, לְבִדָּךְ	<i>ha-aretz. V'timloch atah, Adonai, l'vadecha</i>
עַל כָּל-מַעֲשֵׂיךָ, בְּכַתּוּב בְּדִבְרֵי	<i>al kol-ma-asecha, kakatuv b'divrei</i>
קֹדֶשְׁךָ: יִמְלֹךְ יי לְעוֹלָם, אֱלֹהֶיךָ	<i>kodshecha: Yimloch Adonai l'olam, Elohayich</i>
צִיּוֹן, לְדֹר וָדֹר. הַלְלוּיָהּ!	<i>Tziyon, l'dor vador. Hal'luyah!</i>

A world released from sorrow to joy! The bowed head shall be raised, the bent back made straight. Those who dragged their chains shall dance and sing. O may violence give way to goodness, the land be cleansed of tyrants, and the prophet's word redeemed: Peace shall rule the earth!

The Eternal One shall reign forever; your God, O Zion, from generation to generation. Halleluyah!

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ,	<i>Kadosh atah v'nora sh'mecha,</i>
וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ, בְּכַתּוּב:	<i>v'ein Elo-ah mibaladecha, kakatuv:</i>
וַיִּגְבֶּה יי צְבָאוֹת בַּמִּשְׁפָּט,	<i>Vayigbah Adonai Tz'va-ot bamishpat,</i>
וְהָיָל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה.	<i>v'haEl hakadosh nikdash bitzedakah.</i>
בָּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַקָּדוֹשׁ.	<i>Baruch atah Adonai, hamelech hakadosh.</i>

You are holy; awesome is Your name; there is no God but You.

The God of all being is exalted by justice; the holy God is sanctified by righteousness.

Blessed is the Eternal One, who rules in holiness.

K'dushat Hayom • קְדֻשַּׁת הַיּוֹם • The Holiness of This Day

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים, אֶהְבָּתָּ	Atah v'chartanu mikol-ha-amim, ahavta
אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל־	otanu v'ratzita banu, v'romamtanu mikol-
הַלְשׁוֹנוֹת וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,	halshonot v'kidashtanu b'mitzvotecha,
וְקִרְבַּתָּנוּ מִלְּכָנוּ לְעַבְדֹּתֶיךָ,	v'keiravtanu malkeinu la-avodatecha,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קְרָאתָ.	v'shimcha hagadol v'hakadosh aleinu karata.
וַתִּתֵּן־לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת־	Vatiten-lanu, Adonai Eloheinu, b'ahavah et-
יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם] הַזִּכְרוֹן	yom [haShabbat hazeh v'et-yom] hazikaron
הַזֶּה, יוֹם תְּרוּעָה, מִקְרָא קָדֵשׁ, זִכָּר	hazeh, yom t'ruah, mikra kodesh, zeicher
לִיצִיַּאת מִצְרַיִם.	litziat Mitzrayim.

The House of Israel is called to holiness, to a covenant with the Eternal for all time.

We are called to serve the Most High; may we rejoice in this heritage forever.

May this day add meaning to our lives. Let the Shofar's sound awaken the voice of conscience, our common worship unite us in love, our memories of bondage impel us to help the oppressed.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	Eloheinu v'Elohei avoteinu v'imoteinu,	
יַעֲלֶה וְיָבֹא וְיִזְכָּר וְיִזְכְּרֵנוּ	ya-aleh v'yavo v'yizacheir zichroneinu	
וְיִזְכְּרוֹן כָּל־עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,	v'zichron kol-amcha beit Yisrael l'fanecha,	
לְטוֹבָה לְחֵן לְחֶסֶד וּלְרַחֲמִים,	l'tovah l'chein l'chesed ulrachamim,	
לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזִּכְרוֹן הַזֶּה.	l'chayim ulshalom b'yom hazikaron hazeh.	
זִכְרֵנוּ, יְיָ אֱלֹהֵינוּ,	Zochreinu, Adonai Eloheinu,	
בּוֹ לְטוֹבָה.	bo l'tovah.	Amen.
וּפְקֻדֵּנוּ בּוֹ לְבִרְכָּה.	Ufokdeinu vo livrachah.	Amen.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.	V'hoshi-einu vo l'chayim.	Amen.

On this Day of Remembrance we pray for awareness. Let love and compassion grow among us, and goodness be our daily care.

This day may we find well-being. Amen.

This day may we discover the eternal strength that abides among us. Amen.

This day may we be helped to a life that is whole. Amen.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,	<i>Eloheinu v'Elohei avoteinu v'imoteinu,</i>
מֶלֶךְ עַל כָּל־הָעוֹלָם כְּלוּ בִּכְבוֹדְךָ	<i>m'loch al kol-ha-olam kulo bichvodecha</i>
וְהַנֶּשֶׂא עַל כָּל־הָאָרֶץ בִּיקָרְךָ,	<i>v'hinasei al kol-ha-aretz bikarecha,</i>
וְהוֹפֵעַ בַּהֲדָר גָּאוֹן עֲזוּךָ עַל כָּל־יוֹשְׁבֵי	<i>v'hofa bahadar g'on uzecha al kol-yoshvei</i>
תֵּבֵל אֶרֶץְךָ. וַיַּדַּע כָּל־פֶּעֻל כִּי אַתָּה	<i>teveil artzecha. V'yeida kol-pa-ul ki atah</i>
פָּעַלְתָּ, וַיִּבֶן כָּל־יֵצוּר כִּי אַתָּה	<i>f'alto, v'yavin kol-yatzur ki atah</i>
יִצְרְתָּ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ:	<i>y'tzarto, v'yomar kol asher n'shamah v'apo:</i>
יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ	<i>Adonai Elohei Yisrael melech, umalchuto</i>
בְּכָל מִשְׁלָה.	<i>bakol mashalah.</i>

Our God and God of all ages, may You rule in glory over all the earth, and let Your grandeur be acclaimed throughout the world. Reveal the splendor of Your majesty to all who dwell on earth, that all Your works may know You as their Maker, and all the living acknowledge You as their Creator. Then all who breathe shall say: "The Sovereign God of Israel is the One whose dominion extends to all creation."

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,	<i>Eloheinu v'Elohei avoteinu v'imoteinu,</i>
[רִצְיָה בְּמִנוּחָתֵנוּ], קִדְשָׁנוּ	<i>[r'tzeih vimnuchateinu,] kadsheinu</i>
בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ.	<i>b'mitzvoteycha v'tein chelkeinu b'toratecha.</i>
שִׁבְעֵנוּ מִטּוֹבָךָ, וְשִׂמְחָנוּ	<i>Sabeinu mituvecha, v'samcheinu</i>
בִּישׁוּעָתְךָ, [וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,	<i>bishuatecha, [v'hanchileinu, Adonai Eloheinu,</i>
בְּאַהֲבָה וּבְרִצּוֹן שִׁבַּת קִדְשְׁךָ,	<i>b'ahavah uvratzon Shabbat kodshecha,</i>
וַיְנַחוּ בָּהֶּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ,	<i>v'yanuchu vah Yisrael m'kadshei sh'mecha,]</i>
וְטָהַר לִבֵּנוּ לְעִבְדְּךָ בְּאֵמֶת, כִּי אַתָּה	<i>v'taheir libeinu l'ovdcha be-emet, ki atah</i>
אֱלֹהִים אֱמֶת, וּדְבָרְךָ אֱמֶת וְקַיָּם	<i>Elohim emet, udvarcha emet v'kayam</i>
לְעַד. בְּרוּךְ אַתָּה יְיָ, מֶלֶךְ עַל כָּל־	<i>la-ad. Baruch atah Adonai, melech al kol-</i>
הָאָרֶץ, מִקִּדְשׁ [הַשַּׁבָּת ו'] יִשְׂרָאֵל	<i>ha-aretz, m'kadeish [haShabbat v'] Yisrael</i>
וַיּוֹם הַזֶּכֶּרֶן.	<i>v'yom hazikaron.</i>

Our God and God of our ancestors, sanctify us with Your mitzvot, and let Your Torah be our way of life. [May our rest on this day be pleasing in Your sight.] Satisfy us with Your goodness, gladden us with Your salvation, and purify our hearts to serve You in truth; for You, O God, are Truth, and Your word is true forever. [In Your gracious love, Eternal God, let Your holy

Sabbath remain our heritage, that all Israel, hallowing Your name, may find rest and peace.] Blessed is the Eternal, who hallows [the Sabbath,] the House of Israel and the Day of Remembrance.

Avodah • עֲבוּדָה • Worship

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל,	<i>R'tzeih, Adonai Eloheinu, b'amcha Yisrael,</i>
וּתְפִלָּתָם בְּאַהֲבָה תִקְבֵּל, וּתְהִי	<i>utfilatam b'ahavah t'kabeil, ut-hi</i>
לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.	<i>l'ratzon tamid avodat Yisrael amecha.</i>
אֵל קָרוֹב לְכָל־קִרְאִיו, פָּנֶה אֶל	<i>El karov l'chol-korav, p'nei el</i>
עַבְדֶּיךָ וְחִנּוּנוֹ; שִׁפְךָ רוּחְךָ	<i>avadecha v'choneinu; sh'foch ruchacha</i>
עָלֵינוּ, וְתַחֲזִיקֵנוּ עֵינֵינוּ בְּשׁוּבְךָ	<i>aleinu, v'techezenah eineinu b'shuvcha</i>
לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יי,	<i>l'Tziyon b'rachamim. Baruch atah Adonai,</i>
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.	<i>hamachazir sh'chinato l'Tziyon.</i>

You are with us in our prayer, in our love and our doubt, in our longing to feel Your presence and to do Your will. You are the still, clear voice within us. Therefore, O God, when doubt troubles us, when anxiety makes us tremble, and pain clouds the mind, we look inward for the answer to our prayers. There may we find You, and there find courage and endurance. And let our worship bring us closer to one another, that all Israel, and all who seek You, may find new strength for Your service.

Hoda'ah • הוֹדָאָה • Thanksgiving

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יי	<i>Modim anachnu lach, sha-atah hu Adonai</i>
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	<i>Eloheinu v'Elohei avoteinu v'imoteinu</i>
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,	<i>l'olam va-ed. Tzur chayeinu, magein yisheinu,</i>
אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לָּךְ	<i>atah hu l'dor vador. Nodeh l'cha</i>
וְנִסְפֹּר תְהִלָּתְךָ, עַל־חַיֵּינוּ הַמְּסוּרִים	<i>unsapeir t'hilatecha, al-chayeinu hamsurim</i>
בְּיָדְךָ, וְעַל־נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ,	<i>b'yadecha, v'al-nishmoteinu hapkudot lach,</i>
וְעַל־נַפְשֶׁיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל־	<i>v'al-nisecha shebchol-yom imanu, v'al-</i>
נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת,	<i>nifl'otecha v'tovotecha shebchol-eit,</i>
עֶרֶב וּבֹקֶר וְצַהֲרָיִם. הַטּוֹב: כִּי לֹא־	<i>erev vavoker v'tzohorayim. Hatov: ki lo-</i>

כָּלוּ רַחֲמֶיךָ, וְהִמְרָחֵם: כִּי־לֹא תָמוּ	<i>chalu rachamecha, v'hamracheim: ki-lo tamu</i>
חֲסָדֶיךָ, מֵעוֹלָם קִיְּנוּ לָךְ. וְעַל כָּל־	<i>chasadecha, mei-olam kivinu lach. V'al kulam</i>
יִתְבָּרַךְ וְיִתְרוֹמָם שְׁמֶךָ, מַלְכֵנוּ,	<i>yitbarach v'yitromam shimcha, malkeinu,</i>
תָּמִיד לְעוֹלָם וָעֶד. וּכְתֹב לַחַיִּים	<i>tamid l'olam va-ed. Uchtov l'chayim</i>
טוֹבִים כָּל־בְּנֵי בְרִיתְךָ. וְכֹל הַחַיִּים	<i>tovim kol-b'nei v'ritecha. V'chol hachayim</i>
יִדְּוֶךָ סֶלָה, וַיְהִלּוּ אֶת־שְׁמֶךָ בְּאֵמֶת,	<i>yoducha selah, vihal'lu et-shimcha be-emet,</i>
הָאֵל יִשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֶלָה. בָּרוּךְ	<i>haEl y'shuateinu v'ezrateinu selah. Baruch</i>
אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלָךְ נָאֵה	<i>atah Adonai, hatov shimcha ulcha na-eh</i>
לְהוֹדוֹת.	<i>l'hodot.</i>

We give thanks: for the expanding grandeur of creation, worlds known and unknown, galaxies beyond galaxies, filling us with awe and wonder.

For this fragile planet Earth, its times and tides, its sunsets and seasons,

For the joy of human life, its wonders and surprises, its hopes and achievements.

For human community, our common past and future dreams, our oneness transcending all separation, our capacity to work for peace and justice in the midst of hostility and oppression.

For high aspirations and noble causes, for faith without fanaticism, for understanding of views not shared.

For all who labor and suffer for a fairer world, who risk their personal well-being so that others might live in dignity and freedom,

For human liberties and sacred rites: for opportunities to change and grow, to affirm and choose.

We pray that we may live not by our fears but by our hopes, not by our words but by our deeds. Blessed are You, Eternal One, to whom all thanks are due.

Birkat Shalom • בְּרַכַּת שָׁלוֹם • Blessing for Peace

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ וְעַל	<i>Shalom rav al Yisrael amcha v'al</i>
כָּל-הָעַמִּים תְּשִׁים לְעוֹלָם, כִּי אַתָּה	<i>kol-ha-amim tasim l'olam, ki atah</i>
הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשָּׁלוֹם. וְטוֹב	<i>hu melech adon l'chol-hashalom. V'tov</i>
בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמָּךְ יִשְׂרָאֵל	<i>b'einecha l'vareich et-amcha Yisrael</i>
בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשָׁלוֹמָךְ.	<i>b'chol-eit uvchol-sha-ah bishlomecha.</i>
בְּסֵפֶר חַיִּים, בְּרַכָּה וּשְׁלוֹם	<i>B'sefer chayim, b'rachah v'shalom</i>
וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִפְתָּב	<i>ufarnasah tovah nizacheir v'nikateiv</i>
לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמָּךְ בֵּית	<i>l'fanecha, anachnu v'chol-amcha beit</i>
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.	<i>Yisrael, l'chayim tovim ulshalom.</i>
בָּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.	<i>Baruch atah Adonai, oseih hashalom.</i>

Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth. Bless our country, that it may always be a stronghold of peace, and its advocate among the nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship and fellowship among the inhabitants of all lands, and may the love of Your name hallow every home and every heart. Teach us, O God, to labor for righteousness, and inscribe us in the Book of Life, blessing, and peace. Blessed is the Eternal God, the Source of peace.

Mi Shebeirach • מִי שֶׁבִּרַךְ • Blessing for Healing

מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ מִקּוֹר הַבְּרָכָה	<i>Mi shebeirach avoteinu m'kor habrachah</i>
לְאַמּוֹתֵינוּ.	<i>l'imoteinu.</i>

May the Source of strength, who blessed the ones before us, help us find the courage to make our lives a blessing, and let us say: Amen.

מִי שֶׁבִּרַךְ אֲמוֹתֵינוּ מִקּוֹר הַבְּרָכָה	<i>Mi shebeirach imoteinu m'kor habrachah</i>
לְאַבוֹתֵינוּ.	<i>la-avoteinu.</i>

Bless those in need of healing with r'fuah sh'leimah, the renewal of body, the renewal of spirit, and let us say: Amen.

MEDITATION

אֱלֹהִי, נִצֹר לְשׁוֹנִי מֵרָע, וּשְׁפָתִי
 מִדְּבַר מְרֻמָּה, וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם,
 וְנַפְשִׁי כִּעֶפֶר לִבָּל תִּהְיֶה. פֶּתַח לִבִּי
 בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי,
 וְכֹל הַחֹשְׁבִים עָלַי רָעָה, מִהֲרָה
 הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם.
 עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן
 יִמִּינְךָ, עֲשֵׂה לִמְעַן קִדְשָׁתְךָ,
 עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן
 יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

*Elohai, n'tzor l'shoni meira, usfatai
 midabeir mirmah, v'limkal'lai nafshi tidom,
 v'nafshi ke-afar lakol tiyeh. P'tach libi
 b'toratecha, uvmitzvoteycha tirdof nafshi,
 v'chol hachoshvim alai ra-ah, m'heirah
 hafeir atzatam v'kalkeil machashavtam.
 Aseih l'ma-an sh'mecha, aseih l'ma-an
 y'minecha, aseih l'ma-an k'dushatecha,
 aseih l'ma-an toratecha. L'ma-an yeichaltzun
 y'didecha, hoshiah y'mincha va-aneini.*

O God, keep my tongue from evil and my lips from deceit. Help me to be silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, that I may hasten to do Your mitzvot. Save me with Your power; in time of trouble be my answer, that those who love You may be delivered.

יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגְיוֹן לִבִּי
 לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי.
 עֲשֵׂה שָׁלוֹם בְּמִרְוֹמָיו, הוּא יַעֲשֶׂה
 שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
 וְאָמְרוּ: אָמֵן.

*Yiyu l'ratzon imrei-fi v'hegyon libi
 l'fanecha, Adonai, tzuri v'go-ali.
 Oseh shalom bimromav, hu ya-aseh
 shalom aleinu v'al kol-Yisrael,
 v'imru: amen.*

May the words of my mouth, and the meditations of my heart, be acceptable to You, O God, my Rock and my Redeemer.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all the world, and let us say: *Amen*.

AVINU MALKEINU: A hundred generations have stood before the open Ark. That they found in themselves little merit, testifies to their humility. They repented and amended their ways. They fell, only to rise again, as they climbed toward the Light. Strong was the faith of those who stood here before us, while we are of a generation that has sought to dethrone You.

Many have said to the works of their hands: you are our gods. Strange, then, to see the emptiness in those who cast You out! Strange to see the agonies of our time grow more numerous and more intense, the more our worship centers on ourselves. Strange that we grow smaller without You, smaller without the faith that You are with us. We pray, therefore, that this day which yet restores Your people, may help us come close to You, the living God, the God of life. For You are with us whenever we seek Your presence. You are absent only when we shut You out, only when, full of ourselves, we leave no room for You within our hearts.

We call You *Avinu*. As a loving parent, forgive our sins and failings, and reach for us as we reach for You. We call You *Malkeinu*. As a wise ruler, teach us to add our strength to Your love, that we may fulfill our destiny and redeem this world.

To this vision, to this possibility, to this task, we offer ourselves anew.

אַבִּינוּ מַלְכֵינוּ • Avinu Malkeinu

All rise. The Ark is opened.

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

Avinu Malkeinu, hear our voice.

אַבִּינוּ מַלְכֵנוּ, חַטָּאנוּ לְפָנֶיךָ. Avinu Malkeinu, chatanu l'fanecha.

Avinu Malkeinu, we have sinned against You.

אַבִּינוּ מַלְכֵנוּ, חַמֵּל עָלֵינוּ Avinu Malkeinu, chamol aleinu

וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ. v'al olaleinu v'tapeinu.

Avinu Malkeinu, have compassion on us and on our children.

אַבִּינוּ מַלְכֵנוּ, כִּלֵּה דָבָר וְחָרֵב Avinu Malkeinu, kaleih dever v'cherev

וְרָעַב מַעֲלֵינוּ. v'ra-av mei-aleinu.

Avinu Malkeinu, make an end to sickness, war, and famine.

אַבִּינוּ מַלְכֵנוּ, כִּלֵּה כָל-צָר Avinu Malkeinu, kaleih kol-tzar

וּמִשְׁטֵיץ מַעֲלֵינוּ. umastin mei-aleinu.

Avinu Malkeinu, make an end to all oppression.

אַבִּינוּ מַלְכֵנוּ, כָּתֹבֵנוּ בְּסֵפֶר Avinu Malkeinu, kotveinu b'sefer

חַיִּים טוֹבִים. chayim tovim.

Avinu Malkeinu, inscribe us for blessing in the Book of Life.

אַבִּינוּ מַלְכֵנוּ, חֲדִישׁ עָלֵינוּ Avinu Malkeinu, chadeish aleinu

שָׁנָה טוֹבָה. shanah tovah.

Avinu Malkeinu, let the new year be a good year for us.

אַבִּינוּ מַלְכֵנוּ, הָרִם קֶרֶן יִשְׂרָאֵל עֲמָךְ. Avinu Malkeinu, hareim keren Yisrael amecha.

Avinu Malkeinu, give strength to Your people Israel.

אַבִּינוּ מַלְכֵנוּ, חֲנֹנוּ וְעֲנֵנוּ Avinu Malkeinu, choneinu va-aneinu

כִּי אֵין בָּנוּ מַעֲשִׂים, ki ein banu ma-asim,

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ. aseih imanu tzedakah v'chesed v'hoshi-einu.

Avinu Malkeinu, be gracious and answer us, for we have little merit.

Treat us generously and with kindness, and be our help.

The Ark is closed. All are seated.

Aleinu • עֲלֵינוּ • Adoration

All rise. The Ark is opened.

עֲלֵינוּ לְשַׁבַּח לַאֲדֹן הַכֹּל, לְתַת	<i>Aleinu l'shabei-ach la-adon hakol, lateit</i>
גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית, שֶׁהוּא נוֹטֶה	<i>g'dulah l'yotzeir b'reishit, shehu noteh</i>
שָׁמַיִם וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ	<i>shamayim v'yoseid aretz, umoshav y'karo</i>
בְּשָׁמַיִם מִמַּעַל, וּשְׁכִינַת עֹז	<i>bashamayim mima-al, ush-chinat uzo</i>
בְּנִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד.	<i>b'govhei m'romim. Hu Eloheinu ein od.</i>

Let us adore the everliving God! We render praise unto You, who spread out the heavens and established the earth, whose glory is revealed in the heavens above, and whose greatness is manifest throughout the world. You are our God; there is none else.

וַאֲנַחֲנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים	<i>Va-anachnu korim umishtachavim umodim</i>
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים,	<i>lifnei melech malchei hamlachim,</i>
הַקָּדוֹשׁ בְּרוּךְ הוּא.	<i>hakadosh baruch hu.</i>

We bow our heads in reverence and worship the Holy and Blessed One.

The Ark is closed. All are seated.

May the time not be distant, O God, when Your name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all shall turn to You in love, when corruption and evil shall give way to integrity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that You alone are God. O may all, created in Your image, become one in spirit and one in friendship, forever united in Your service. Then shall Your sovereignty be established on earth, and the word of Your prophet fulfilled: "The Eternal God will reign forever and ever."

וְנֹאמַר: "וְהָיָה יי לְמֶלֶךְ עַל	<i>V'ne-emar: "V'hayah Adonai l'melech al</i>
כָּל־הָאָרֶץ; בְּיוֹם הַהוּא יִהְיֶה יי	<i>kol-ha-aretz; bayom hahu yiyeh Adonai</i>
אֶחָד וּשְׁמוֹ אֶחָד."	<i>echad ushmo echad."</i>

And it has been said: "The Eternal shall reign over all the earth; on that day the Eternal shall be One and God's name shall be One."

Kaddish Yatom • קְדִישׁ יָתוֹם • Mourner's Kaddish

THE LIGHT OF LIFE is a finite flame. Like a candle, life is kindled: it burns, it glows, it is radiant with warmth and beauty. But soon it fades; its substance is consumed, and it is no more.

In light we see; in light we are seen. The flames dance and our lives are full. But as night follows day, the candle of our life burns down and gutters. There is an end to the flames. We see no more and are no more seen. Yet we do not despair, for we are more than a memory slowly fading into the darkness. With our lives we give life. Something of us can never die: we move in the eternal cycle of darkness and death, of light and life.



יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֶלְמָא	<i>Yitgadal v'yitkadash sh'meih raba b'alma</i>
דִּי־בְרָא כִרְעוּתֵיהּ, וְיַמְלִיךְ מַלְכוּתֵיהּ	<i>di-v'ra chiruteih, v'yamlich malchuteih</i>
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-	<i>b'chayeichon uvyomeichon uvchaye d'chol-</i>
בֵּית יִשְׂרָאֵל, בְּעִגְלָא וּבְזִמְן קָרִיב,	<i>beit Yisrael, ba-agala uvizman kariv,</i>
וְאָמְרוּ: אָמֵן.	<i>v'imru: amen.</i>
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי	<i>Y'hei sh'meih raba m'varach l'alam ul-almei</i>
עָלְמֵיָא. יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר	<i>almaya. Yitbarach v'yishtabach, v'yitpa-ar</i>
וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה	<i>v'yitromam v'yitnasei, v'yit-hadar v'yit-aleh</i>
וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא,	<i>v'yit-halal sh'meih d'kudsha, b'rich hu,</i>
לְעָלְמָא מִן כָּל־בִּרְכָתָא וּשְׁרִיתָא,	<i>l'eila min kol-birchata v'shirata,</i>
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֶלְמָא,	<i>tushb'chata v'nechemata da-amiran b'alma,</i>
וְאָמְרוּ: אָמֵן.	<i>v'imru: amen.</i>
יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמֵיָא וְחַיִּים	<i>Y'hei sh'lama raba min-sh'maya v'chayim</i>
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.	<i>aleinu v'al kol-Yisrael, v'imru: amen.</i>
עֲשֵׂה שָׁלוֹם בְּמִרְמִיָּהּ, הוּא יַעֲשֵׂה	<i>Oseh shalom bimromav, hu ya-aseh</i>
שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,	<i>shalom aleinu v'al kol-Yisrael,</i>
וְאָמְרוּ: אָמֵן.	<i>v'imru: amen.</i>

Let the glory of God be extolled, let God's great name be hallowed in the world whose creation God willed. May God's rule soon prevail, in our own day, our own lives, and in the life of all Israel, and let us say: *Amen*.

Let God's great name be blessed forever and ever.

Let the name of the Holy One, the Blessed One, be glorified, exalted, and honored, though God is beyond all praises, songs, and adorations that we can utter, and let us say: *Amen*.

For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: *Amen*.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all the world, and let us say: *Amen*.

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. *Amen*.

Kiddush • קדוּשָׁה • Sanctification

<p>בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.</p> <p>בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל־עַם, וְרוֹמְמָנוּ מִכָּל־לֶשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֶּן־לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם] הַזִּכְרוֹן הַזֶּה, יוֹם תְּרוּעָה, מִקְרָא קֹדֶשׁ, זָכָר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחִרְתָּ, וְאוֹתָנוּ קִדְּשַׁת מִכָּל־ הָעַמִּים, וּדְבַרְךָ אֱמֶת וְקַיָּם לָעַד.</p> <p>בָּרוּךְ אַתָּה יי, מֶלֶךְ עַל כָּל־הָאָרֶץ, מִקְדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן. בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה.</p>	<p><i>Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.</i></p> <p><i>Baruch atah Adonai, Eloheinu melech ha-olam, asher bachar banu mikol-am, v'rom'manu mikol-lashon, v'kidshanu b'mitzvotav. Vatiten-lanu, Adonai Eloheinu, b'ahavah et-yom [haShabbat hazeh v'et-yom] hazikaron hazeh, yom t'ruah, mikra kodesh, zeicher litziat Mitzrayim. Ki vanu vacharta, v'otanu kidashta mikol- ha-amim, udvarcha emet v'kayam la-ad.</i></p> <p><i>Baruch atah Adonai, melech al kol-ha-aretz, m'kadeish [haShabbat v'] Yisrael v'yom hazikaron. Baruch atah Adonai, Eloheinu melech ha-olam, shehecheyanu v'kiymanu v'higianu lazman hazeh.</i></p>
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Blessed is the Eternal God, Ruler of the universe, Creator of the fruit of the vine.

Blessed is the Eternal God, Ruler of the universe, who has chosen us from all the peoples, hallowing us with the mitzvot. In Your love, Eternal God, You have given us this [Sabbath and this] Day of Remembrance, to hear the sound of the Shofar, to unite in worship, and to recall the Exodus from Egypt. For You have chosen us from all peoples, consecrating us to Your service, and Your word is truth eternal.

Blessed is the Sovereign God, Ruler of all the world, who hallows [the Sabbath,] the House of Israel and the Day of Remembrance.

Blessed is the Eternal God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

אֲדוֹן עוֹלָם • Adon Olam • Sovereign of the Universe

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטֶרֶם כָּל-יְצִיר נִבְרָא. לֵעֵת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל, אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.	<i>Adon olam asher malach, b'terem kol-y'tzir nivra. L'eit na-asah v'cheftzo kol, azai melech sh'mo nikra.</i>
וְאַחֲרֵי כִכְלוֹת הַכֹּל, לְבַדּוֹ יִמְלֹךְ נֹרָא. וְהוּא הָיָה, וְהוּא הוֹוֶה, וְהוּא יִהְיֶה, בְּתִפְאָרָה.	<i>V'acharei kichlot hakol, l'vado yimloch nora. V'hu hayah, v'hu hoveh, v'hu yiyeh, b'tifarah.</i>
וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה. בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעוֹז וְהַמְשָׁרָה.	<i>V'hu echad v'ein sheini, l'hamshil lo l'hachbirah. B'li reishit b'li tachlit, v'lo ha-oz v'hamisrah.</i>
וְהוּא אֵלִי וְחִי גֹאֲלִי, וְצוּר חֶבְלֵי בְעֵת צָרָה. וְהוּא נָסִי וּמְנוֹס לִי, מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.	<i>V'hu Eili v'chai go-ali, v'tzur chevli b'eit tzarah. V'hu nisi umanos li, m'nat kosi b'yom ekra.</i>
בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן וְאַעִּירָה. וְעַם רוּחִי גְוִיָּתִי, יְיָ לִי וְלֹא אֵירָא.	<i>B'yado afkid ruchy, b'eit ishan v'a-irah. V'im ruchy g'viyati, Adonai li v'lo ira.</i>

You are the Eternal God, who reigned before any being had been created;
when all was done according to Your will, already then You were Sovereign.

And after all has ceased to be, still will You reign in solitary majesty; You were,
You are, You will be in glory.

And You are one; none other can compare to You, or consort with You; You are
without beginning, without end; Yours alone are power and dominion.



Rosh Hashanah Morning Service

תפילת שחרית לראש השנה



בְּרִכּוֹת הַשַּׁחַר

Birchot Hashachar · Morning Blessings

Mah-tovu · מַה־טֹבּוֹ · How Lovely

מַה־טֹבּוֹ אֹהֲלֶיךָ, יַעֲקֹב, מִשְׁכְּנֶיךָ יִשְׂרָאֵל!	<i>Mah-tovu ohalecha, Ya-akov, mishk'notecha Yisrael!</i>
וְאֲנִי, בָּרַב חַסְדֶּךָ אָבוֹא בֵּיתְךָ, אֶשְׁתַּחֲוֶה אֶל־הֵיכַל קֹדֶשְׁךָ בִּירְאָתְךָ. יְיָ, אֶהְבְּתִי מֵעוֹן בֵּיתְךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.	<i>Va-ani, b'rov chasd'cha avo veitecha, eshtachaveh el-heichal kodsh'cha b'yiratecha. Adonai, ahavti m'on beitecha, umkom mishkan k'vodecha.</i>
וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶבְרָעָה, אֶבְרָכָה לִפְנֵי יְיָ עֹשֵׂי.	<i>Va-ani eshtachaveh v'echra-ah, evr'chah lifnei-Adonai osi.</i>
וְאֲנִי תַפְלִיתִי לָךְ, יְיָ, עֵת רַצּוֹן. אֱלֹהִים, בָּרַב־חַסְדֶּךָ, עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.	<i>Va-ani t'filati l'cha, Adonai, eit ratzon. Elohim, b'rov-chasdecha, aneini be-emet yishecha.</i>

How lovely are Your tents, O Jacob, your dwelling-places, O Israel!

In Your abundant lovingkindness, O God, let me enter Your house,
reverently to worship in Your holy temple.

I love Your house, Eternal One, the place where Your glory dwells. So
I would worship with humility; I would seek blessing in the presence
of God, my Maker.

May my prayer now, Eternal One, find favor before You. In Your great
love, O God, answer me with Your saving truth.

THIS ROSH HASHANAH, each of us enters this sanctuary with a different need.

Some hearts are full of gratitude and joy:
They are overflowing with the happiness of love
and the joy of life;
they are eager to confront the day, to make the world more fair;
they are recovering from illness or have escaped misfortune.

And we rejoice with them.

Some hearts ache with sorrow:
Disappointments weigh heavily upon them, and they have
tasted despair; families have been broken;
loved ones lie on a bed of pain;
death has taken those whom they cherished.

May our presence and sympathy bring them comfort.

Some hearts are embittered:
They have sought answers in vain;
their ideals have been mocked and betrayed;
life has lost its meaning and value.

*May the knowledge that we too are searching, restore their
hope that there is something to find.*

Some spirits hunger:
They long for friendship; they crave understanding;
they yearn for warmth.

*May we in our common need gain strength from one another:
sharing our joys, lightening each other's burdens, and praying for
the welfare of our community.*





שִׁמְעַ וּבְרָכוֹתֶיהָ

Sh'ma Uvirchoteha · Sh'ma and Its Blessings

All rise.

Bar'chu · בָּרְכוּ · The Call to Prayer

בָּרְכוּ אֶת־יְיָ הַמְּבֹרָךְ! *Bar'chu et-Adonai hamvorach!*

Praise the Eternal, to whom our praise is due!

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד! *Baruch Adonai hamvorach l'olam va-ed!*

Praised be the Eternal, to whom our praise is due, now and forever!

Yotzeir Or · יוֹצֵר אוֹר · Creation

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל. כָּל־כּוֹכְבֵי בֶקֶר לְךָ יִשִּׁירוּ, כִּי זֹהֲרֵיהֶם מִמְּךָ יִזְהִירוּ. וּבְנֵי אֱלֹהִים עֹמְדִים עַל מִשְׁמְרוֹת לַיִל וְיוֹם, שֵׁם נֶאֱדָר יֵאֲדִירוּ, וְקָהַל קְדָשִׁים קִבְּלוּ מֵהֶם וְכָל־שַׁחַר לְשַׁחַר בֵּיתְךָ יַעֲבִירוּ. הַמַּאִיר לָאָרֶץ וּלְדָרִים עֲלֶיהָ בְּרַחֲמִים, וּבִטְוֹבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית. מָה רַבּוֹ מַעֲשֵׂיךָ, יְיָ! כָּל־שָׁחַר בְּחֹכְמָה עֲשִׂיתָ, מִלֵּאָה הָאָרֶץ כִּנְיָנֶךָ. תִּתְּבָרַךְ, יְיָ אֱלֹהֵינוּ, עַל־שִׁבְחַת מַעֲשֵׂה יְדִיךָ, וְעַל־ מְאֹרֵי־אוֹר שֶׁעֲשִׂיתָ: יִפְאָרְךָ. סֶלָה. בָּרוּךְ אַתָּה יְיָ, יוֹצֵר הַמְּאֹרוֹת.	<i>Baruch atah Adonai, Eloheinu melech ha-olam, yotzeir or uvorei choshech, oseh shalom uvorei et-hakol. Kol-kochvei voker l'cha yashiru, ki zohoreihem mimcha yazhiru. Uvnei elohim omdim al mishm'rot layil v'yom, sheim ne-edar yadiru, uk-hal k'doshim kiblu meihem v'chol-shachar l'shachar beit-cha ya-iru. Hamei-ir la-aretz v'ladarim aleha b'rachamim, uvtuvo m'chadeish b'chol-yom tamid ma-aseih v'reishit. Mah rabu ma-asecha, Adonai! Kulam b'chochmah asita, mal-ah ha-aretz kinyanecha. Titbarach, Adonai Eloheinu, al-shevach ma-aseih yadecha, v'al- m'orei-or she-asita: Y'fa-arucha. Selah. Baruch atah Adonai, yotzeir ham-oro.</i>
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We praise You, Eternal God, Ruler of the universe, who makes light and creates darkness, who ordains peace and fashions all things.

*To You the stars of morning sing,
From You their bright radiance must spring.*

And steadfast in their vigils, day and night,
Your angels, flooded with fervor, ring
Your praise; they teach the holy ones to bring
Into Your house the breath of early light.

*With compassion You give light to the earth and all who dwell there,
with goodness You renew the work of creation continually, day by day.*

How manifold are Your works, O God; in wisdom You have made them all; the earth in its fullness is Yours.

*Beyond our praise is the work of Your hands; beyond expression,
the wonder of Your light.
Blessed is the Eternal One, the Maker of light.*

Ahavah Rabah • אַהַבָּה רַבָּה • Revelation

אַהַבָּה רַבָּה אַהַבְתָּנוּ, יְיָ אֱלֹהֵינוּ,	<i>Ahavah rabah ahavtanu, Adonai Eloheinu,</i>
חַמְלָה גְדוֹלָה וַיְתִירָה חַמְלַת עָלֵינוּ.	<i>chemlah g'dolah viteirah chamalta aleinu.</i>
אָבִינוּ מַלְכֵנוּ, בַּעֲבוּר אֲבוֹתֵינוּ	<i>Avinu malkeinu, ba-avur avoteinu</i>
וְאֲמוֹתֵינוּ שֶׁבַטְחוּ בָךְ וַתְּלַמְדֵם	<i>v'imoteinu shebat-chu v'cha vat'lamdeim</i>
חֻקֵי חַיִּים, בֶּן תְּחַנֵּנוּ וַתְּלַמְדֵנוּ.	<i>chukei chayim, kein t'choneinu utlamdeinu.</i>
אָבִינוּ, הָאֵב הָרַחֲמָן, הַמְּרַחֵם,	<i>Avinu, ha-Av harachaman, hamracheim,</i>
רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהַבִּין	<i>racheim aleinu v'tein b'libeinu l'havin</i>
וּלְהַשְׁכִּיל, לְשִׁמּוֹעַ לְלַמֵּד וּלְלַמֵּד,	<i>ulhaskil, lishmo-a lilmod ul'lameid,</i>
לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת־כָּל־דִּבְרֵי	<i>lishmor v'la-asot ulkayeim et-kol-divrei</i>
תְּלִמּוֹד תּוֹרָתְךָ בְּאַהַבָּה.	<i>talmud toratecha b'ahavah.</i>

Great is Your love for us, Eternal God, and deep Your compassion.
Our Creator and Ruler, our ancestors trusted in You, and You
taught them the laws of life: be gracious now to us, and teach us.

*Have compassion upon us, O Source of mercy, and guide us to know
and understand, to learn and teach, to observe and uphold with love
all the lessons of Your Torah.*

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ וּדְבַק לְפָנָי	<i>V'ha-eir eineinu b'toratecha v'dabeik libeinu</i>
בְּמִצְוֹתֶיךָ, וַיַּחַד לִבֵּנוּ לְאַהֲבָה	<i>b'mitzvotecha, v'yacheid l'vaveinu l'ahavah</i>
וּלְיִרְאָה אֶת־שִׁמְךָ. וְלֹא־נִבּוֹשׁ לְעוֹלָם	<i>ulyirah et-sh'mecha. V'lo-neivosh l'olam</i>
וְעַד, כִּי בִשֵּׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא	<i>va-ed, ki v'sheim kodsh'cha hagadol v'hanora</i>
בִּטְחָנוּ. נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ,	<i>batachnu. Nagilah v'nism'chah bishuatecha,</i>
כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה, וּבָנוּ בַּחֲרֶת	<i>ki El po-eil y'shuot atah, uvanu vacharta</i>
וּקְרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בְּאַמֶּת,	<i>v'keiravtanu l'shimcha hagadol selah be-emet,</i>
לְהוֹדוֹת לָךְ וּלְיַחֲדֶךָ בְּאַהֲבָה. בָּרוּךְ	<i>l'hodot l'cha ulyachedcha b'ahavah. Baruch</i>
אַתָּה יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.	<i>atah Adonai, habocheir b'amo Yisrael b'ahavah.</i>

Enlighten us with Your teaching, help us to hold fast to Your mitzvot, and unite our hearts to love and revere Your name. Then shall we never be shamed, for we shall put our trust in You, the great, holy, and awesome One. We shall rejoice and be glad in Your salvation, for You, O God, are the Author of many deliverances. In love You have chosen us and drawn us near to serve You in faithfulness and to proclaim Your unity.

Blessed are You, O God: You have chosen Your people Israel in love.

שְׁמַע יִשְׂרָאֵל: יי אֱלֹהֵינוּ, יי אֶחָד!

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

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Baruch sheim k'vod malchuto l'olam va-ed!

Blessed is God's glorious majesty, forever and ever!

All are seated.

וְאַהֲבַת אֵת יי אֱלֹהֶיךָ, בְּכָל־לִבְּךָ	<i>V'ahavta eit Adonai Elohecha, b'chol-l'vavcha</i>
וּבְכָל־נַפְשְׁךָ וּבְכָל־מַאֲדְךָ. וְהָיוּ	<i>uvchol-nafsh'cha uvchol-m'odecha. V'hayu</i>
הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצֻוֶּה	<i>hadvarim ha-eileh, asher anochi m'tzavcha</i>
הַיּוֹם, עַל־לִבְּךָ. וְשִׁנַּנְתָּם לְבָנֶיךָ,	<i>hayom, al-l'vavecha. V'shinantam l'vanecha,</i>
וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ,	<i>v'dibarta bam b'shivt'cha b'veitecha,</i>
וּבְלִכְתְּךָ בְּדֶרֶךְ, וּבְשֹׁכְבְּךָ	<i>uvlecht'cha vaderech, uvshochb'cha</i>
וּבְקוּמְךָ. וּקְשַׁרְתָּם לְאוֹת עַל־יָדְךָ,	<i>uvkumecha. Ukshartam l'ot al-yadecha,</i>
וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ, וּכְתִבְתָּם	<i>v'hayu l'totafot bein einecha, uchtavtam</i>
עַל־מְזוֹזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ. לְמַעַן	<i>al-m'zuzot beitecha, uvish-arecha. L'ma-an</i>

תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי,	tizk'ru va-asitem et-kol-mitzvotai,
וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יי	viyitem k'doshim l'Eloheichem. Ani Adonai
אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם	Eloheichem, asher hotzeiti et-chem
מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים.	mei-eretz Mitzrayim liyot lachem l'Elohim.
אֲנִי יי אֱלֹהֵיכֶם.	Ani Adonai Eloheichem.

Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart. Thou shalt teach them diligently unto thy children, and thou shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up. Thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. Thou shalt write them upon the doorposts of thy house and upon thy gates: That ye may remember and do all My commandments and be holy unto your God. I am the Lord your God, who led you out of Egypt to be your God; I am the Lord your God.

G'ulah • גְּאֻלָּה • Redemption

אֶמֶת וַיֵּצֵב, וְאֶהוּב וְחָבִיב, וְנוֹרָא	Emet v'yatziv, v'ahuv v'chaviv, v'nora
וְאֲדִיר, וְטוֹב וְיָפֵה הַדָּבָר הַזֶּה עָלֵינוּ	v'adir, v'tov v'yafeh hadavar hazeh aleinu
לְעוֹלָם וָעֶד. אֶמֶת, אֱלֹהֵי עוֹלָם מְלָכֵנוּ,	l'olam va-ed. Emet, Elohei olam malkeinu,
צוּר יַעֲקֹב מִגֵּן יִשְׁעָנוּ. לְדֹר וָדֹר הוּא	tzur Ya-akov magein yisheinu. L'dor vador hu
קַיָּם, וְשִׁמּוֹ קַיָּם, וְכִסְאוֹ נָכוֹן,	kayam, ushmo kayam, v'chiso nachon,
וּמַלְכוּתוֹ וְאֶמּוּנָתוֹ לְעֵד קַיָּמֶת.	umalchuto ve-emunato la-ad kayamet.
וְדִבְרָיו חַיִּים וְקַיָּמִים, נְאֻמִּים	Udvarav chayim v'kayamim, ne-emanim
וְנִחְמָדִים, לְעֵד וּלְעוֹלָמֵי עוֹלָמִים.	v'nechemadim, la-ad ul-olmei olamim.
מִמִּצְרַיִם גְּאֻלָּתָנוּ, יי אֱלֹהֵינוּ, וּמִבֵּית	MiMitzrayim g'altanu, Adonai Eloheinu,
עֲבָדִים פְּדִיתָנוּ. עַל־זֹאת שִׁבְחוּ	umibeit avadim p'ditanu. Al-zot shibchu
אֶהוּבִים וְרוֹמְמוֹ אֵל, וְנִתְּנוּ יָדִידִים	ahuvim v'rom'mu El, v'natnu y'didim
זְמִירוֹת, שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת	z'mirot, shirot v'tishbachot, b'rachot
וְהוֹדָאוֹת לַמֶּלֶךְ, אֵל חַי וְקַיָּם.	v'hoda-ot lamelech, El chai v'kayam.

When will redemption come?

When we master the violence that fills our world.

When we look upon others as we would have them look upon us.

When we grant to every person the rights we claim for ourselves.

רַם וְנִשָּׂא, גָּדוֹל וְנוֹרָא, מַשְׁפִּיל גָּאִים	<i>Ram v'nisa, gadol v'nora, mashpil gei-im</i>
וּמַגְבִּיָּה שְׁפָלִים, מוֹצִיא אַסִּירִים	<i>umagbiah sh'falim, motzi asirim</i>
וּפּוֹדֶה עֲנָוִים, וְעוֹזֵר דָּלִים, וְעוֹנֶה	<i>ufodeh anavim, v'ozeir dalim, v'oneh</i>
לְעַמּוֹ בְּעֵת שְׂוַעַם אֱלֹיו. תְּהִלּוֹת לְאֵל	<i>l'amo b'eit shavam eilav. T'hilot l'El</i>
עֲלִיּוֹן, בָּרוּךְ הוּא וּמְבָרֵךְ. מֹשֶׁה	<i>elyon, baruch hu umvorach. Mosheh</i>
וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה	<i>uMiryam uvnei Yisrael l'cha anu shirah</i>
בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלֶם:	<i>b'simchah rabah, v'amru chulam:</i>

Once we were in bondage, then we were free. In that first liberation our people saw revealed the power of the Most High. They perceived that God's presence redeems time and event from the hands of tyrants. We, too, affirm the power that makes for freedom. We sing the song that celebrates our deliverance from Egypt and all bondage.

מִי־כַמּוֹכָה בָּאֵלִים, יְיָ?	<i>Mi-chamochah ba-eilim, Adonai?</i>
מִי־כַמּוֹכָה, נָאֲדָר בִּקְדֹשׁ,	<i>Mi-kamochah, nedar bakodesh,</i>
נוֹרָא תְּהִלָּת, עֹשֶׂה פִלֵּא?	<i>nora t'hilot, oseh feleh?</i>

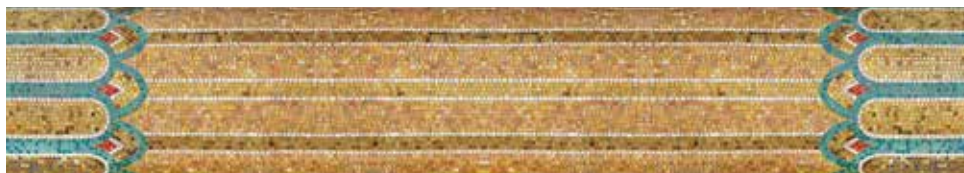
Who is like You, Eternal One, among the gods that are worshipped?
Who is like You, majestic in holiness, awesome in splendor, doing wonders?

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ	<i>Shirah chadashah shibchu g'ulim l'shimcha</i>
עַל־שִׁפְתַּי הַיָּם; יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ	<i>al-s'fat hayam; yachad kulam hodu v'himlichu</i>
וְאָמְרוּ: "יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!"	<i>v'amru: "Adonai yimloch l'olam va-ed!"</i>

With great joy the redeemed shall accept You as their Sovereign, and all will say with one accord: "The Eternal will reign forever and ever!"

צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,	<i>Tzur Yisrael kumah b'ezrat Yisrael,</i>
וּפְדֵיהַי כִּנְאֻמֶּכָּה יְהוּדָה וְיִשְׂרָאֵל.	<i>ufdeih chinumecha Y'hudah v'Yisrael.</i>
גֹּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ	<i>Go-aleinu Adonai Tz'va-ot sh'mo, k'dosh</i>
יִשְׂרָאֵל. בָּרוּךְ אַתָּה יְיָ, גֹּאֲלֵי יִשְׂרָאֵל.	<i>Yisrael. Baruch atah Adonai, ga-al Yisrael.</i>

O Rock of Israel, come to Israel's help. Fulfill Your promise of redemption for Judah and Israel. Our Redeemer is God Most High, the Holy One of Israel. Blessed are You, Eternal One, the Redeemer of Israel.



תפלה T'filah · Prayer

All rise.

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ. *Adonai, s'fatai tiftach, ufi yagid t'hilatecha.*
Eternal God, open my lips, that my mouth may declare Your praise.

Avot v'Imahot · אבות ואמהות · God of All Generations

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ: אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי
שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה,
וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל, הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֲלִיּוֹן. גּוֹמֵל חֲסָדִים
טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי
אֲבוֹת וְאִמּוֹת, וּמֵבִיא גְאֻלָּה לְבָנֵי
בְּנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.
*Baruch atah Adonai, Eloheinu v'Elohei
avoteinu v'imoteinu: Elohei Avraham,
Elohei Yitzchak, v'Elohei Ya-akov, Elohei
Sarah, Elohei Rivkah, Elohei Leah,
v'Elohei Rachel. HaEl hagadol, hagibor
v'hanora, El elyon. Gomeil chasadim
tovim v'koneih hakol, v'zochair chasdei
avot v'imahot, umeivi g'ulah livnei
v'neihem, l'ma-an sh'mo b'ahavah.*

Praised be our God, the God of our fathers and our mothers:
God of Abraham, God of Isaac, God of Jacob; God of Sarah,
God of Rebekah, God of Leah, and God of Rachel; great,
mighty, and awesome God, God supreme.

*Ruler of all the living, Your ways are ways of love. You remember
the faithfulness of our ancestors, and in love bring redemption to
their children's children, for the sake of Your name.*

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חַפְּצֵן
בְּחַיִּים, וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר
וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יי,
מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.
*Zochreinu l'chayim, melech chafeitz
bachayim, v'chotveinu b'sefer hachayim,
l'ma-ancha Elohim chayim. Melech ozeir
umoshia umagein. Baruch atah Adonai,
magein Avraham v'ezrat Sarah.*

Remember us unto life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life. You are our Sovereign and our Help, our Savior and our Shield. Blessed is the Eternal One, Shield of Abraham, Protector of Sarah.

G'vurot · גְּבוּרוֹת · God's Power

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,	<i>Atah gibor l'olam, Adonai,</i>
מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ.	<i>m'chayeih hakol atah, rav l'hoshia.</i>
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל	<i>M'chalkeil chayim b'chesed, m'chayeih hakol</i>
בְּרַחֲמִים רַבִּים. סוֹמֵךְ נּוֹפְלִים,	<i>b'rachamim rabim. Someich noflim,</i>
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,	<i>v'rofei cholim, umatir asurim,</i>
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.	<i>umkayeim emunato lisheinei afar.</i>
מִי כְמוֹךָ, בָּעַל גְּבוּרוֹת, וּמִי דוֹמֶה	<i>Mi chamocha, ba-al g'vurot, umi domeh</i>
לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ	<i>lach, melech meimit umchayeh umatzmiach</i>
יְשׁוּעָה?	<i>y'shuah?</i>
מִי כְמוֹךָ אֲב הָרַחֲמִים, זוֹכֵר	<i>Mi chamocha av harachamim, zocheir</i>
יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים? וְנֶאֱמַן	<i>y'tzurav l'chayim b'rachamim? V'ne-eman</i>
אַתָּה לְהַחְיֹת הַכֹּל. בָּרוּךְ אַתָּה יי,	<i>atah l'hachayot hakol. Baruch atah Adonai,</i>
מְחַיֶּה הַכֹּל.	<i>m'chayeih hakol.</i>

Eternal God, the power of Your spirit pervades all creation. When we open our hearts to You, we are filled with Your strength: the strength to bear our afflictions, the strength to refuse them victory, the strength to overcome them.

And then our will is renewed: to lift up the fallen, to set free the captive, to heal the sick, to bring light to all who dwell in darkness.

Add Your strength to ours, O God, so that when death casts its shadow, we shall yet be able to say: O Source of blessing, You are with us in death as in life!

All are seated.

Un'taneh Tokef • וַנְתַנֶּה תִקְוָה • Our Accounting

IT IS SAID that the words we are about to utter were born of the martyrdom of Rabbi Amnon of Mayence. He chose to die that his faith might live. He said: *Un'taneh tokef k'dushat hayom*, let us proclaim the sacred power of this day; it is awesome and full of dread. Now the divine Judge looks upon our deeds, and determines our destiny.

A legend . . . and yet, surely our deeds do not pass away unrecorded. Every word, every act inscribes itself in the Book of Life. Freely we choose, and what we have chosen to become stands in judgment over what we may yet hope to be. In our choices we are not always free. But if only we make the effort to turn, every force of goodness, within and without, will help us, while we live, to escape that death of the heart which leads to sin.

וַנְתַנֶּה תִקְוָה קְדֻשַׁת הַיּוֹם	<i>Un'taneh tokef k'dushat hayom</i>
כִּי הוּא נֹרָא וְאֵיִם. וּבּוֹ תִנְשֵׂא	<i>ki hu nora v'ayom. Uvo tinasei</i>
מַלְכוּתְךָ וַיְכּוֹן בְּחֶסֶד בְּסֶאֱדָה	<i>malchutecha v'yikon b'chesed kisecha</i>
וַתֵּשֶׁב עָלָיו בְּאֵמֶת.	<i>v'teiseiv alav be-emet.</i>
אֱמֶת כִּי אַתָּה הוּא דַּיִן וּמוֹכִיחַ וַיּוֹדַעַ	<i>Emet ki atah hu dayan umochiach v'yodei-a</i>
וְעֵד, וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה	<i>va-eid, v'choteiv v'choteim v'sofeir umoneh</i>
וְתִזְכּוֹר כָּל-הַנִּשְׁכָּחוֹת, וְתִפְתַּח אֶת-	<i>v'tizkor kol-hanishkachot, v'tiftach et-</i>
סֵפֶר הַזִּכְרוֹנוֹת, וּמֵאֵלָיו יִקְרָא	<i>sefer hazichronot, umei-eilav yikarei</i>
וְחוֹתֵם יָד כָּל-אָדָם בּוֹ.	<i>v'chotam yad kol-adam bo.</i>

Let us proclaim the sacred power of this day;
it is awesome and full of dread.
For on this day Your dominion is exalted,
Your throne established in steadfast love;
there in truth You reign.
In truth You are
Judge and Arbiter, Counsel and Witness.
You write and You seal, You record and recount.
You remember deeds long forgotten.
You open the book of our days,
and what is written there proclaims itself,
for it bears the signature of every human being.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע,	<i>Uvshofar gadol yitaka,</i>
וְקוֹל דְּמָמָה דָּקָה יִשְׁמַע,	<i>v'kol d'mamah dakah yishama,</i>
וּמְלָאכִים יַחְפְּזוּן	<i>umalachim yeichafeizun</i>
וְחִיל וְרַעְדָּה יֶאֱחִזּוּן	<i>v'chil ur-adah yocheizun</i>
וַיֹּאמְרוּ: הִנֵּה יוֹם הַדִּין.	<i>v'yomru: hineih yom hadin.</i>
לִפְקֹד עַל עֶבְא מָרוֹם בַּדִּין,	<i>Lifkod al tz'va marom badin,</i>
כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בַּדִּין.	<i>ki lo yizku v'einecha badin.</i>
וְכָל-בָּאֵי עוֹלָם יַעֲבְרוּן לִפְנֶיךָ	<i>V'chol-ba-ei olam ya-avrun l'fanecha</i>
בְּבִנֵּי מָרוֹן.	<i>kivnei maron.</i>
בְּבִקְרַת רוּעָה עֲדָרוֹ,	<i>K'vakarat ro-eh edro,</i>
מֵעֵבִיר צֹאנֹו תַּחַת שִׁבְטֹו,	<i>ma-avir tzono tachat shivto,</i>
בֵּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה	<i>kein ta-avir v'tispor v'timneh</i>
וְתִפְקֹד נֶפֶשׁ כָּל-חַי,	<i>v'tifkod nefesh kol-chai,</i>
וְתַחְתּוֹךְ קִצְבָּה לְכָל-בְּרִיָּה	<i>v'tachtoch kitzbah l'chol-b'riyah</i>
וְתִכְתֹּב אֶת-גְּזַר דִּינָם.	<i>v'tichtov et-g'zar dinam.</i>

*The great Shofar is sounded,
 the still, small voice is heard;
 the angels,
 gripped by fear and trembling,
 declare in awe:
 This is the Day of Judgment!
 For even the hosts of heaven are judged,
 as all who dwell on earth
 stand arrayed before You.*

As the shepherd seeks out the flock,
 and makes the sheep pass under the staff,
 so do You muster and number and consider every soul,
 setting the bounds of every creature's life,
 and decreeing its destiny.

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן,	<i>B'Rosh Hashanah yikateivun,</i>
וּבְיוֹם צוֹם כִּפּוּר יִחְתְּמוּן.	<i>uvYom Tzom Kippur yeichateimun.</i>
כַּמָּה יַעֲבֹרוּן	<i>Kamah ya-avorun</i>
וְכַמָּה יִבְרָאוּן,	<i>v'chamah yibarei-un,</i>
מִי יִחְיֶה וּמִי יָמוּת,	<i>mi yichyeh umi yamut,</i>
מִי בִקְצוֹ וּמִי לֹא בִקְצוֹ,	<i>mi v'kitzo umi lo v'kitzo,</i>
מִי בָאֵשׁ וּמִי בַמַּיִם,	<i>mi va-eish umi vamayim,</i>
מִי בַחֶרֶב וּמִי בַחֵיָה,	<i>mi vacherev umi vachayah,</i>
מִי בִרְעָב וּמִי בַצָּמָא,	<i>mi vara-av umi vatzama,</i>
מִי בִרְעָשׁ וּמִי בַמַּגָּפָה,	<i>mi vara-ash umi vamageifah,</i>
מִי בַחֲנִיקָה וּמִי בַסְּקִילָה.	<i>mi vachanikah umi vaskilah.</i>
מִי יָנוּחַ וּמִי יָנוּעַ,	<i>Mi yanuach umi yanua,</i>
מִי יִשְׁקִיט וּמִי יִטְרֹף,	<i>mi yashkit umi y'toraf,</i>
מִי יִשְׁלֹוּ וּמִי יִתִּיֶסֶר,	<i>mi yishaleiv umi yityaseir,</i>
מִי יַעֲנִי וּמִי יַעֲשִׂיר,	<i>mi ya-ani umi ya-ashir,</i>
מִי יִשְׁפָּל וּמִי יָרוּם.	<i>mi yushpal umi yarum.</i>

On Rosh Hashanah it is written, on Yom Kippur it is sealed:
How many shall pass on, and how many shall come to be;
who shall live and who shall die;
who shall see ripe age and who shall not;
who shall perish by fire and who by water;
who by sword and who by beast;
who by hunger and who by thirst;
who by earthquake and who by plague;
who by strangling and who by stoning;
who shall be secure and who shall be driven;
who shall be tranquil and who shall be troubled;
who shall be poor and who shall be rich;
who shall be humbled and who exalted.

וּתְשׁוּבָה וּתְפִלָּה וְצִדְקָה	<i>Utshuvah utfilah utzedakah</i>
מַעֲבִירִין אֶת־רֹעַ הַגְּזֵירָה.	<i>ma-avirin et-ro-a hagzeirah.</i>

*But REPENTANCE, PRAYER, and CHARITY temper
judgment's severe decree.*

כִּי כְשֶׁמָדָּ בֵּן תְּהִלָּתְךָ,	<i>Ki ch'shimcha kein t'hilatecha,</i>
קָשָׁה לִכְעֹס וְנוֹחַ לְרַצּוֹת.	<i>kasheh lichos v'no-ach lirtzot.</i>
כִּי לֹא תַחַפֵּץ בְּמוֹת הַמֵּת	<i>Ki lo tachpotz b'mot hameit</i>
כִּי אִם בְּשׁוּבוֹ מִדַּרְכּוֹ וְחַיָּה.	<i>ki im b'shuvo midarko v'chayah.</i>
וְעַד יוֹם מוֹתוֹ תַּחֲכֶה-לוֹ,	<i>V'ad yom moto t'chakeh-lo,</i>
אִם יָשׁוּב מִיַּד תִּקְבְּלוּ.	<i>im yashuv miyad t'kablo.</i>
אֱמֶת כִּי אַתָּה הוּא יוֹצֵרָם	<i>Emet ki atah hu yotzram</i>
וְיֹדֵעַ יֵצֵרָם כִּי הֵם בְּשָׂר וָדָם.	<i>v'yodei-a yitzram ki heim basar vadam.</i>

This is Your glory: You are slow to anger, ready to forgive.
It is not the death of sinners You seek,
but that they should turn from their ways and live.
Until the last day You wait for them,
welcoming them as soon as they turn to You.

*You have created us and know what we are,
we are but flesh and blood.*

אָדָם יְסוֹדוֹ מֵעָפָר וְסוֹפוֹ לָעָפָר.	<i>Adam y'sodo mei-afar v'sof le-afar.</i>
בְּנַפְשׁוֹ יָבִיא לַחֲמוֹ. מָשׁוּל בַּחֶרֶס	<i>B'nafsho yavi lachmo. Mashul kacheres</i>
הַנִּשְׁבָּר, בַּחֲצִיר יָבֵשׁ וּבְצִיץ נוֹבֵל,	<i>hanishbar, k'chatzir yaveish uch-tzitz noveil,</i>
בְּצֵל עוֹבֵר וּבְעָנָן כֶּלֶה,	<i>k'tzeil oveir uch-anan kaleh,</i>
וּכְרוּחַ נֹשָׁבֶת, וּכְאַבְק פּוֹרֵחַ,	<i>uch-ruach noshavet, uch-avak porei-ach,</i>
וּכְחֵלֹם יָעוּף.	<i>v'chachalom ya-uf.</i>
וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיָּים!	<i>V'atah hu Melech El chai v'kayam!</i>

Our origin is dust,
and dust is our end.
Each of us is a shattered urn,
grass that must wither,
a flower that will fade,
a shadow moving on,
a cloud passing by,
a particle of dust floating on the wind,
a dream soon forgotten.

But You are the Sovereign, the everlasting God!

K'dushah · קדוּשָׁה · God's Holiness

All rise.

נִקְדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם בְּשֵׁם
שִׁמְךָ יִישִׁים אוֹתוֹ בְּשֵׁמִי מְרוֹם,
בְּכָתוּב עַל יָד נְבִיאָךְ,
וְקָרָא זֶה אֱלֹהֵי זֶה וְאָמַר:

N'kadeish et-shimcha ba-olam k'sheim

shemakdishim oto bishmei marom,

kakatuv al yad n'vi-echa,

v'kara zeh el-zeh v'amar:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ אֲדֹנָי תִּצְוָה־וֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

Kadosh, kadosh, kadosh Adonai Tz'va-ot,

m'lo chol-ha-aretz k'vodo.

אֲדִיר אֲדִירֵינוּ, יְיָ אֲדִירֵנוּ,
מִה־אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ!

Adir adireinu, Adonai adoneinu,

mah-adir shimcha b'chol-ha-aretz!

בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ.

Baruch k'vod-Adonai mimkomo.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,
הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל־חַי.

Echad hu Eloheinu, hu avinu,

hu malkeinu, hu moshi-einu,

v'hu yashmi-einu b'rachamav l'einei kol-chai.

“אֲנִי יְיָ אֱלֹהֵיכֶם!”

“Ani Adonai Eloheichem!”

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן

Yimloch Adonai l'olam, Elohayich Tziyon

לְדֹר וָדֹר. הַלְלוּיָהּ!

l'dor vador. Hal'luyah!

We sanctify Your name on earth, even as all things, to the ends of time and space, proclaim Your holiness; and in the words of the prophet we say:

*Holy, Holy, Holy is the God of all being,
the fullness of the whole earth is God's glory!*

Source of our strength, sovereign God, how majestic is Your presence in all the earth!

Blessed is the glory of God in heaven and earth.

You alone are our God and our Creator; You are our Ruler and our Helper; and in Your mercy, You reveal Yourself in the sight of all the living: I AM YOUR ETERNAL GOD!

*The Eternal One shall reign forever; your God, O Zion, from
generation to generation. Halleluyah!*

לְדֹר וָדֹר נָגִיד גֹּדְלֶךָ, וּלְנֶצַח	<i>L'dor vador nagid godlecha, ulneitzach</i>
נִצְחִים קִדְּשָׁתְךָ נִקְדִּישׁ. וְשִׁבְחָךָ,	<i>n'tzachim k'dushat-cha nakdish. V'shivchacha,</i>
אֱלֹהֵינוּ, מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד.	<i>Eloheinu, mipinu lo yamush l'olam va-ed.</i>

To all generations we will make known Your greatness, and to all eternity proclaim Your holiness. Your praise, O God, shall never depart from our lips.

All are seated.

וּבְכֵן תֵּן פַּחַדְךָ, יְיָ אֱלֹהֵינוּ,	<i>Uvchein tein pachd'cha, Adonai Eloheinu,</i>
עַל כָּל־מַעֲשֶׂיךָ, וְאִמְתָּךְ עַל כָּל־מַה	<i>al kol-ma-asecha, v'eimat-cha al kol-mah</i>
שֶׁבָּרָאתָ. וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים,	<i>shebarata. V'yira-ucha kol-hama-asim,</i>
וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,	<i>v'yishtachavu l'fanecha kol-habruim,</i>
וְיַעֲשׂוּ כָל־מִצְוָתְךָ אֶחָת לַעֲשׂוֹת	<i>v'yei-asu chulam agudah echat la-asot</i>
רְצוֹנָךְ בְּלִבָּב שָׁלֵם, כְּמוֹ שֶׁיִּדְעֻנוּ,	<i>r'tzoncha b'leivav shaleim, k'mo sheyadanu,</i>
יְיָ אֱלֹהֵינוּ, שֶׁהַשְׁלֵטוֹן לְפָנֶיךָ,	<i>Adonai Eloheinu, shehashilton l'fanecha,</i>
עַז בְּיָדְךָ וְגִבּוּרָה בִּימִינְךָ, וְשִׁמְךָ	<i>oz b'yadcha ugvurah viminecha, v'shimcha</i>
נֹרָא עַל כָּל־מַה־שֶׁבָּרָאתָ.	<i>nora al kol-mah-shebarata.</i>

Eternal God, let Your presence be manifest to us in all Your works, that reverence may fill the hearts of all Your creatures. Make all Your children mindful of Your glory, that we may unite to do Your will with perfect heart. For Yours are dominion and power, and the impress of Your hand is upon all that You have made.

וּבְכֵן תֵּן כְּבוֹד, יְיָ, לְעַמְּךָ,	<i>Uvchein tein kavod, Adonai, l'amecha,</i>
תְּהִלָּה לִירֵאִיֶּךָ וְתִקְוָה לְדוֹרֶשֶׁיֶךָ,	<i>t'hilah lirei-echa v'tikvah l'dorshecha,</i>
וּפְתִחוֹן פֶּה לַמִּיַּחֲלִים לָךְ, שִׂמְחָה	<i>ufit-chon peh lamyachalim lach, simchah</i>
לְאַרְצֶךָ וְשִׁשּׁוֹן לְעִירְךָ, וְצִמְיַחַת קֶרֶן	<i>l'artzecha v'sason l'irecha, utzmichat keren</i>
לְכָל־יוֹשְׁבֵי תֵבֶל.	<i>l'chol-yoshvei teiveil.</i>

Grant honor to those who revere You, inspire with courage those who wait for You, and fulfill the hope of all who trust in Your name.

Hasten the day that will bring gladness to all who dwell on earth and victory of the spirit to those who bear witness to Your truth.

וּבְכֵן צְדִיקִים יֵרָאוּ וַיִּשְׁמְחוּ וַיִּשָּׂרִים	Uvchein tzadikim yiru v'yismachu visharim
יַעֲלוּ וַחֲסִידִים בְּרִנָּה יִגִּילוּ, וְעוֹלָתָה	ya-alozu vachasidim b'rinah yagilu, v'olatah
תִּקְפֹּץ-פִּיהָ וְכָל-הָרִשְׁעָה כָּלָה בְּעָשָׂן	tikpotz-piha v'chol-harishah kulah k'ashan
תִּכְלֶה. כִּי תַעֲבִיר מִמִּשְׁלַת זָדוֹן מִן	tichleh. Ki ta-avir memshelet zadon min
הָאָרֶץ. וְתִמְלֹךְ אַתָּה, יְיָ, לְבִדָּךְ	ha-aretz. V'timloch atah, Adonai, l'vadecha
עַל כָּל-מַעֲשֵׂיךָ, בְּכַתוּב בְּדִבְרֵי	al kol-ma-asecha, kakatuv b'divrei
קֹדֶשְׁךָ: יִמְלֹךְ יְיָ לְעוֹלָם,	kodshecha: Yimloch Adonai l'olam,
אֱלֹהֵיךָ צִיּוֹן, לְדֹר וָדֹר. הַלְלוּיָהּ!	Elohayich Tziyon, l'dor vador. Hal'luyah!

Then the just shall see and exult, the upright be glad, and Your servants sing for joy. Then shall iniquity be made dumb and wickedness vanish like smoke; for the dominion of arrogance shall have passed away from the earth.

You alone shall reign over all Your works, as it is written:

The Eternal One shall reign forever; your God, O Zion, from generation to generation. Halleluyah!

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ,	Kadosh atah v'nora sh'mecha,
וַאֲיֵן אֱלֹהִים מִבְּלַעֲדֶיךָ, בְּכַתוּב:	v'ein Elo-ah mibaladecha, kakatuv:
וַיִּגְבַּהּ יְיָ צְבָאוֹת בַּמִּשְׁפָּט,	Vayigbah Adonai Tz'va-ot bamishpat,
וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה.	v'haEl hakadosh nikdash bitzedakah.
בָּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.	Baruch atah Adonai, hamelech hakadosh.

You are holy; awesome is Your name; there is no God but You.

The God of all being is exalted by justice; the holy God is sanctified by righteousness.

Blessed is the Eternal One, who rules in holiness.

K'dushat Hayom · קדֻשַּׁת הַיּוֹם · The Holiness of This Day

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,	Atah v'chartanu mikol-ha-amim,
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,	ahavta otanu v'ratzita banu,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת	v'romamtanu mikol-halshonot
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,	v'kidashtanu b'mitzvotecha,
וְקִרְבַּתָּנוּ מִלְּכָנוּ לַעֲבוֹדָתְךָ,	v'keiravtanu malkeinuu la-avodatecha,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.	v'shimcha hagadol v'hakadosh aleinu karata.
וַתִּתֵּן־לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת־	Vatiten-lanu, Adonai Eloheinu, b'ahavah et-
יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת־יּוֹם] הַזִּכְרוֹן	yom [haShabbat hazeh v'et-yom] hazikaron
הַזֶּה, יוֹם תְּרוּעָה, מִקְרָא קָדֵשׁ, זִכָּר	hazeh, yom t'ruah, mikra kodesh, zeicher
לִיצִיַּאת מִצְרַיִם.	litziat Mitzrayim.

In love and favor, O God, You have chosen us from all peoples, hallowing us with Your mitzvot. Our Sovereign, You have summoned us to Your service, that through us Your great and holy name may become known in all the earth.

In Your love, O God, You have given us this [Sabbath and this] Day of Remembrance, to hear the sound of the Shofar, to unite in worship, and to recall the Exodus from Egypt.

On Shabbat:

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת	Yism'chu v'malchut-cha shomrei Shabbat
וְקוֹרְאֵי עֲנֵג. עִם מִקְדָּשֵׁי שְׁבִיעֵי כָּל־	v'korei oneg. Am m'kadshei sh'vi-i kulam
יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ. וְהַשְׁבִּיעִי	yisb'u v'yitangu mituvecha. V'hashvi-i
רָצִיתָ בּוֹ וְקִדַּשְׁתָּו. חֶמְדַּת יָמִים אוֹתוֹ	ratzita bo v'kidashto. Chemdat yamim oto
קָרָאתָ, זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית.	karata, zeicher l'ma-aseih v'reishit.

Those who keep the Sabbath and call it a delight shall rejoice in Your deliverance. All who hallow the seventh day shall be gladdened by Your goodness. This day is Israel's festival of the spirit, sanctified and blessed by You, the most precious of days, a symbol of the joy of creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,	Eloheinu v'Elohei avoteinu v'imoteinu,	
יַעֲלֶה וַיָּבֹא וַיַּזְכֵּר זִכְרוֹנֵנוּ	ya-aleh v'yavo v'yizacheir zichroneinu	
וַיַּזְכֵּר כָּל-עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,	v'zichron kol-amcha beit Yisrael l'fanecha,	
לְטוֹבָה לְחַן לְחֶסֶד וּלְרַחֲמִים, לְחַיִּים	l'tovah l'chein l'chesed ulrachamim, l'chayim	
וּלְשָׁלוֹם בְּיוֹם הַזִּכָּרוֹן הַזֶּה.	ulshalom b'yom hazikaron hazeh.	
זֹכְרֵנוּ, יְיָ אֱלֹהֵינוּ,	Zochreinu, Adonai Eloheinu,	
בּוֹ לְטוֹבָה.	bo l'tovah.	Amen.
וּפְקֻדֵּנוּ בּוֹ לְבִרְכָּה.	Ufokdeinu vo livrachah.	Amen.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.	V'hoshi-einu vo l'chayim.	Amen.

Our God and God of all ages, be mindful of Your people Israel on this Day of Remembrance, and renew in us love and compassion, goodness, life, and peace.

This day remember us for well-being. *Amen.*

This day bless us with Your nearness. *Amen.*

This day help us to live. *Amen.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,	Eloheinu v'Elohei avoteinu v'imoteinu,	
[רְצֵה בְּמִנוּחָתֵנוּ] קְדִשְׁנוּ	[r'tzeih vimnuchateinu,] kadsheinu	
בְּמִצְוֹתֶיךָ וּתְזַכֵּנוּ בְּתוֹרַתֶךָ.	b'mitzvoteka v'tein chelkeinu b'toratecha.	
שִׁבְעֵנוּ מִטּוֹבָה, וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ,	Sabeinu mituvecha, v'samcheinu bishuatecha,	
[וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה	[v'hanchileinu, Adonai Eloheinu, b'ahavah	
וּבְרָצוֹן שַׁבַּת קְדִשְׁךָ וַיָּנוּחוּ בָּהּ	uvratzon Shabbat kodshecha, v'yanuchu vah	
יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ] וְטַהַר לִבֵּנוּ	Yisrael m'kadshei sh'mecha,] v'taheir libeinu	
לְעִבְדֶּךָ בְּאֵמֶת, כִּי אַתָּה אֱלֹהִים אֱמֶת,	l'ovdcha be-emet, ki atah Elohim emet,	
וּדְבָרְךָ אֱמֶת וְקַיָּם לָעַד. בְּרוּךְ אַתָּה	udvarcha emet v'kayam la-ad. Baruch atah	
יְיָ, מֶלֶךְ עַל כָּל-הָאָרֶץ, מְקֻדָּשׁ	Adonai, melech al kol-ha-aretz, m'kadeish	
[הַשַּׁבָּת וְ] יִשְׂרָאֵל וַיּוֹם הַזִּכָּרוֹן.	[haShabbat v'] Yisrael v'yom hazikaron.	

Our God and God of our ancestors, sanctify us with Your mitzvot, and let Your Torah be our way of life. [May our rest on this day be pleasing in Your sight.] Satisfy us with Your goodness, gladden us with Your salvation, and purify our hearts to serve You in truth; for You, O God, are Truth, and Your word is true forever. [In Your gracious love, Eternal God, let Your holy Sabbath remain our heritage, that all Israel, hallowing Your name, may find rest and peace.] Blessed is the Eternal, who hallows [the Sabbath,] the House of Israel, and the Day of Remembrance.

Avodah • עבודה • Whom Alone We Serve

רִצֵּה, יי אֱלֹהֵינוּ, בְּעִמָּךְ יִשְׂרָאֵל,
וּתְפִלָּתֵנוּ בְּאַהֲבָה תִּקְבֹּל וּתְהִי
לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
בָּרוּךְ אַתָּה יי, שְׂאוֹתָךְ לְבִדָּךְ
בְּיִרְאָה נַעֲבֹד. *R'tzeih, Adonai Eloheinu, b'amcha Yisrael,
utfilatam b'ahavah t'kabeil, ut-hi
l'ratzon tamid avodat Yisrael amecha.
Baruch atah Adonai, she-ot'cha l'vadcha
b'yirah na-avod.*

Look with favor, O God, upon us, and may our service be acceptable to You.

Blessed is the Eternal God, whom alone we serve in reverence.

Hoda-ah • הודאה • To Whom Our Thanks Are Due

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לָּךְ
וְנִסְפֹּר תְהִלָּתְךָ, עַל־חַיֵּינוּ הַמְּסוּרִים
בְּיָדְךָ, וְעַל־נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ,
וְעַל־נִסֵּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל־
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת,
עֶרֶב וּבֹקֶר וְצַהֲרָיִם. הַטּוֹב: כִּי לֹא־
כָּלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם: כִּי לֹא תָמוּ
חַסְדֶּיךָ, מֵעוֹלָם קִיְּנוּ לָּךְ. וְעַל כָּל־
יְתִבְרַח וְיִתְרוֹמַם שִׁמְךָ, מַלְכֵנוּ,
תָּמִיד לְעוֹלָם וָעֶד. וּכְתֹב לְחַיִּים
טוֹבִים כָּל־בְּנֵי בְרִיתְךָ. וְכָל־הַחַיִּים
יִוְדוּךָ סֵלָה, וַיְהִלּוּ אֶת־שִׁמְךָ בְּאֵמֶת,
הָאֵל יִשׁוּעָתֵנוּ וְעִזְרָתֵנוּ סֵלָה. בָּרוּךְ
אַתָּה יי, הַטּוֹב שִׁמְךָ וְלָךְ נָאֶה
לְהוֹדוֹת. *Modim anachnu lach, sha-atah hu Adonai
Eloheinu v'Elohei avoteinu v'imoteinu
l'olam va-ed. Tzur chayeinu, magein yisheinu,
atah hu l'dor vador. Nodeh l'cha
unsapeir t'hilatecha, al-chayeinu hamsurim
b'yadecha, v'al-nishmoteinu hapkudot lach,
v'al-nisecha shebchol-yom imanu, v'al-
nifl'otecha v'tovotecha shebchol-eit,
erev vavoker v'tzohorayim. Hatov: ki lo-
chalu rachamecha, v'hamracheim: ki-lo tamu
chasadecha, mei-olam kivinu lach. V'al kulam
yitbarach v'yitromam shimcha, malkeinu,
tamid l'olam va-ed. Uchtov l'chayim
tovim kol-b'nei v'ritecha. V'chol hachayim
yoducha selah, vihal'lu et-shimcha be-emet,
haEl y'shuateinu v'ezrateinu selah. Baruch
atah Adonai, hatov shimcha ulcha na-eh
l'hodot.*

We gratefully acknowledge, Eternal God, that You are our Creator and Preserver, the Rock of our life and our protecting Shield.

We give thanks to You for our lives which are in Your hand, for our souls which are ever in Your keeping, for Your wondrous providence and Your continuous goodness, which You bestow upon us day by day. Truly, Your mercies never fail, and Your love and kindness never cease. Therefore do we forever put our trust in You.

Birkat Shalom • בְּרַכַּת שְׁלוֹם • Blessing for Peace

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, Eloheinu v'Elohei avoteinu v'imoteinu,
בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת bar'cheinu babrachah hamshuleshet
הַבְּתוּבָה בַּתּוֹרָה: haktuvah batorah:

Our God and God of all generations, bless us with the threefold benediction of the Torah:

יְבָרְכֶךָ יי וַיְשַׁמְרֶךָ. Y'varech-cha Adonai v'yishm'recha.
כֵּן יְהִי רָצוֹן! Kein y'hi ratzon!

May God bless you and keep you. *Be this God's will!*

יֵאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ. Ya-eir Adonai panav eilecha vichunekha.
כֵּן יְהִי רָצוֹן! Kein y'hi ratzon!

May the light of God's presence shine upon you and be gracious to you. *Be this God's will!*

יֵשָׁא יי פָּנָיו אֵלֶיךָ וַיֵּשֶׁם Yisa Adonai panav eilecha v'yaseim
לְךָ שְׁלוֹם. l'cha shalom.
כֵּן יְהִי רָצוֹן! Kein y'hi ratzon!

May God bestow favor upon you and give you peace. *Be this God's will!*

שֵׁים שְׁלוֹם, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד Sim shalom, tovah uvrachah, chein vachesed
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. v'rachamim, aleinu v'al kol-Yisrael amecha.
בְּרַכְנוּ אֲבִינוּ, כָּלֵנוּ כְּאַחַד, בְּאוֹר Bar'cheinu Avinu, kulanu k'echad, b'or
פָּנֶיךָ, כִּי בְּאוֹר פָּנֶיךָ נִתְּתָה לָנוּ, יי panecha, ki v'or panecha natata lanu, Adonai
אֱלֹהֵינוּ, תּוֹרַת חַיִּים, וְאַהֲבַת חֶסֶד, Eloheinu, torat chayim, v'ahavat chesed,

וְצִדְקָה וּבְרָכָה וְרַחֲמִים, וְחַיִּים	<i>utzedakah uvrachah v'rachamim, v'chayim</i>
וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־	<i>v'shalom. V'tov b'einecha l'vareich et-</i>
עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה	<i>amcha Yisrael b'chol-eit uvchol-sha-ah</i>
בְּשָׁלוֹמְךָ. בְּסֵפֶר חַיִּים, בְּרָכָה	<i>bishlomecha. B'sefer chayim, b'rachah</i>
וְשָׁלוֹם וּפְרִינָסָה טוֹבָה נִזְכָּר וְנִכְתָּב	<i>v'shalom ufarnasah tovah nizacheir v'nikateiv</i>
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית	<i>l'fanecha, anachnu v'chol-amcha beit</i>
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.	<i>Yisrael, l'chayim tovim ulshalom.</i>
בָּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.	<i>Baruch atah Adonai, oseih hashalom.</i>

O Source of peace, lead us to peace, a peace profound and true; lead us to a healing, to mastery of all that drives us to war within ourselves and with others. May our deeds inscribe us in the Book of Life and blessing, righteousness and peace! O Source of peace, bless us with peace.

MEDITATION

Be among those who cherish truth above ease, and whose prayers are shafts of light in the darkness that, otherwise, would envelop us. Be the same within and without. Aspire to be loving, compassionate, humane, and hopeful. Become the prayer for goodness your lips have uttered. Become Israel, exemplar of the Highest, and serve all that is great within you.

יְהִיו לְרָצוֹן אִמְרֵי־פִי וְהִגְיוֹן לִפִּי	<i>Yiyu l'ratzon imrei-fi v'hegyon libi</i>
לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי.	<i>l'fanecha, Adonai, tzuri v'go-ali.</i>
עֲשֵׂה שָׁלוֹם בְּמִרְוַמִּי, הוּא יַעֲשֶׂה	<i>Oseh shalom bimromav, hu ya-aseh</i>
שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,	<i>shalom aleinu v'al kol-Yisrael,</i>
וְאָמְרוּ: אָמֵן.	<i>v'imru: amen.</i>

May the words of my mouth, and the meditations of my heart, be acceptable to You, O God, my Rock and my Redeemer.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all the world, and let us say: *Amen*.



סֵדֶר קְרִיאַת הַתּוֹרָה

Seder K'riat Hatorah

For the Reading of the Torah

לִי הָאָרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיֹּשְׁבֵי	<i>L'Adonai ha-aretz umlo-ah, teiveil v'yoshvei</i>
בָּהּ. כִּי־הוּא עַל־יָמִים יִסְדָּהּ, וְעַל־	<i>vah. Ki-hu al-yamim y'sadah, v'al-</i>
נְהָרוֹת יִכּוֹנְנֶנָּה. מִי־יַעֲלֶה בְּהַר־יְיָ,	<i>n'harot y'chon-neha. Mi-ya-aleh v'har-Adonai,</i>
וּמִי־יָקוּם בְּמִקּוֹם קֹדֶשׁוֹ? נְקִי כַפָּיִם	<i>umi-yakum bimkom kodsho? N'ki chapayim</i>
וּבֶרֶךְ־לֵבָב, אֲשֶׁר לֹא־נָשָׂא לִשְׂוֹא	<i>uvar-leivav, asher lo-nasa lashav</i>
נַפְשׁוֹ וְלֹא נִשְׁבַּע לְמַרְמָה. יֵשָׂא	<i>nafsho v'lo nishba l'mirmah. Yisa</i>
בְּרָכָה מֵאֵת יְיָ וּצְדָקָה	<i>v'rachah mei-eit Adonai utzedakah</i>
מֵאֱלֹהֵי יִשְׂרָאֵל. זֶה דּוֹר דּוֹרְשָׁיו,	<i>mei-elohei yisho. Zeh dor dorshav,</i>
מִבְּקֵשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה.	<i>m'vakshei fanecha Ya-akov selah.</i>

The earth is the Eternal's and all its fullness, the world and all who dwell there. For God has laid its foundations in the sea, and established it upon the currents. Who may ascend the mountain of the Eternal One? Who may stand in God's holy place?

Those with clean hands and pure hearts, who never speak with malice, who never swear deceitfully. They shall receive blessing from the Eternal One, justice from God, their Helper.

Such are the people who turn to You, who seek Your presence,
O God of Jacob.

All rise. The Ark is opened.

שָׁאוּ שְׁעָרִים רְאִשֵׁיכֶם, וְהִנֵּשְׂאוּ	<i>S'u sh'arim rasheichem, v'hinasu pit-chei</i>
פְּתִיחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכָּבוֹד! מִי	<i>olam, v'yavo melech hakavod! Mi</i>
הוּא זֶה מֶלֶךְ הַכָּבוֹד? יְיָ צְבָאוֹת—	<i>hu zeh melech hakavod? Adonai Tz'va-ot—</i>
הוּא מֶלֶךְ הַכָּבוֹד! סֵלָה.	<i>hu melech hakavod! Selah.</i>

Lift up your heads, O gates! Lift yourselves up, O ancient doors!
Let the One who reigns in glory enter. Who is it that reigns in
glory? The God of all being is the One who reigns in glory!

יְיָ, יְיָ, אֵל רַחוּם וְחַנּוּן,	<i>Adonai, Adonai, El rachum v'chanun,</i>
אֶרֶץ אַפַּיִם וְרַב־חֶסֶד וְאֶמֶת,	<i>erech apayim v'rav-chesed ve-emet,</i>
נֹצֵר חֶסֶד לְאֻלָּפִים,	<i>notzeir chesed la-alafim,</i>
נִשָּׂא עוֹן וּפָשַׁע וְחַטָּאָה וְנִקְיָה.	<i>nosei avon vafesha v'chata-ah v'nakeih.</i>

The Eternal One, the Eternal God is merciful and gracious,
endlessly patient, loving and true, showing mercy to thousands,
forgiving iniquity, transgression, and sin, and granting pardon.

אָבִינוּ מַלְכֵנוּ • *Avinu Malkeinu*

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.	<i>Avinu Malkeinu, sh'ma koleinu.</i>
<i>Avinu Malkeinu, hear our voice.</i>	

אָבִינוּ מַלְכֵנוּ, חָטֵאנוּ לְפָנֶיךָ.	<i>Avinu Malkeinu, chatanu l'fanecha.</i>
<i>Avinu Malkeinu, we have sinned against You.</i>	

אָבִינוּ מַלְכֵנוּ, חַמּוֹל עָלֵינוּ	<i>Avinu Malkeinu, chamol aleinu</i>
וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ.	<i>v'al olaleinu v'tapeinu.</i>

Avinu Malkeinu, have compassion on us and on our children.

אָבִינוּ מַלְכֵנוּ, כִּלֵּה דָבָר וְחָרֵב	<i>Avinu Malkeinu, kaleih dever v'cherev</i>
וְרָעַב מַעֲלֵינוּ.	<i>v'ra-av mei-aleinu.</i>

Avinu Malkeinu, make an end to sickness, war, and famine.

אָבִינוּ מַלְכֵנוּ, כִּלֵּה כָל-צָר	<i>Avinu Malkeinu, kaleih kol-tzar</i>
וּמִשְׁטֵן מַעֲלֵינוּ.	<i>umastin mei-aleinu.</i>

Avinu Malkeinu, make an end to all oppression.

אָבִינוּ מַלְכֵנוּ, כְּתִבֵנוּ בְּסֶפֶר חַיִּים טוֹבִים. *Avinu Malkeinu, kotveinu b'sefer chayim tovim.*

Avinu Malkeinu, inscribe us for blessing in the Book of Life.

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

Avinu Malkeinu, let the new year be a good year for us.

אָבִינוּ מַלְכֵנוּ, מְלֵא יָדֵינוּ מִבְּרֻכּוֹתֶיךָ. *Avinu Malkeinu, malei yadeinu mibirchotecha.*
Avinu Malkeinu, fill our hands with blessing.

אָבִינוּ מַלְכֵנוּ, חֲנֵנוּ וְעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה אִמָּנוּ תְּזַדַּקָּה וְחֲסֵד וְהוֹשִׁיעֵנוּ. *Avinu Malkeinu, choneinu va-aneinu, ki ein banu ma-asim, aseih imanu tzedakah vachessed v'hoshi-einu.*
Avinu Malkeinu, be gracious and answer us, for we have little merit. Treat us generously and with kindness, and be our help.

The Torah is taken from the Ark.

בֵּית יַעֲקֹב: לְכוּ, וְנִלְכֶּה בְּאוֹר יי. *Beit Ya-akov: l'chu, v'neilchah b'or Adonai.*
O House of Jacob: Come, let us walk by the light of our God.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדּוּשָׁתוֹ. *Baruch shenatan Torah l'amo Yisrael bikdushato.*

Praised be the One who in holiness gives the Torah to our people Israel.

שְׁמַע יִשְׂרָאֵל: יי אֱלֹהֵינוּ, יי אֶחָד! *Sh'ma, Yisrael: Adonai Eloheinu, Adonai echad!*
Hear, O Israel: the Lord our God, the Lord is One!

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ. *Echad Eloheinu, gadol adoneinu, kadosh v'nora sh'mo.*

Our God is One; great, holy, and awesome is the Eternal One.

לְךָ, יְיָ, הַגְדֹּלָה וְהַגְבוּרָה	<i>L'cha, Adonai, hagdulah v'hagvurah</i>
וְהַתְפָּאֲרֶת וְהַנִּצָּח וְהַהוֹד,	<i>v'hatiferet v'haneitzach v'hahod,</i>
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ, לְךָ יְיָ	<i>ki chol bashamayim uva-aretz, l'cha Adonai</i>
הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.	<i>hamamlachah v'hamitnasei l'chol l'rosh.</i>

Yours, O God, is the greatness, the power, the glory, the victory, and the majesty: for all that is in heaven and earth is Yours. You, O God, are Sovereign; You are supreme over all.

The Ark is closed. All are seated.



Blessing Before the Reading of the Torah

בָּרְכוּ אֶת־יְיָ הַמְּבֹרָךְ!	<i>Bar'chu et-Adonai hamvorach!</i>
בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד!	<i>Baruch Adonai hamvorach l'olam va-ed!</i>
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ	<i>Baruch atah Adonai, Eloheinu melech</i>
הָעוֹלָם, אֲשֶׁר בָּחַר-בָּנוּ מִכָּל־	<i>ha-olam, asher bachar-banu mikol-</i>
הָעַמִּים וְנָתַן-לָנוּ אֶת־תּוֹרָתוֹ.	<i>ha-amim v'natan-lanu et-torato.</i>
בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.	<i>Baruch atah Adonai, notein hatorah.</i>

Praise the One, to whom our praise is due!

Praised be the One, to whom our praise is due, now and forever!

Praised be the Eternal God, Ruler of the universe. You have chosen us from all peoples by giving us Your Torah. Blessed is the Eternal One, Giver of the Torah.

Genesis 22:1-19 בְּרֵאשִׁית כב:א-יט

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים
נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם
וַיֹּאמֶר הִנְנִי; וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ
אֶת־יִחְיִידָךְ אֲשֶׁר־אַהֲבָתָּ אֶת־יִצְחָק
וְלֶךְ־לָךְ אֶל־אֶרֶץ הַמֹּרְיָה וְהַעֲלֵהוּ שָׁם
לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר
אֵלֶיךָ; וַיִּשְׁכֶּם אַבְרָהָם בַּבֶּקֶר וַיַּחֲבֹשׁ
אֶת־חֲמֹרֹו וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אֹתֹו
וְאֶת יִצְחָק בְּנֹו וַיִּבְקַע עֵצִי עֹלָה וַיִּקֶּם
וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לֹו
הָאֱלֹהִים; בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם
אֶת־עֵינָיו וַיֵּרָא אֶת־הַמָּקוֹם מֵרֶחֶק;
וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם
פֹּה עִם־יַחֲמֹור וְאֲנִי וְהַנֶּעֱר נִלְכָּה
עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנִשְׁכַּח אֵלֵיכֶם;
וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי הָעֹלָה וַיִּשֶׁם
עַל־יִצְחָק בְּנֹו וַיִּקַּח בְּיָדֹו אֶת־הָאֵשׁ
וְאֶת־הַמַּאֲכָלָת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו;
וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר
אָבִי וַיֹּאמֶר הִנְנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ
וְהַעֲצִים וְאִיְהָה הַשֹּׂה לְעֹלָה; וַיֹּאמֶר
אַבְרָהָם אֱלֹהִים יִרְאֶה־לֹו הַשֹּׂה לְעֹלָה
בְּנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו; וַיָּבֹאוּ אֶל־
הַמָּקוֹם אֲשֶׁר אָמַר־לֹו הָאֱלֹהִים וַיִּבֶן
שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־
הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנֹו וַיִּשֶׁם
אֹתֹו עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֲצִים;
וַיִּשְׁלַח אַבְרָהָם אֶת־יָדֹו וַיִּקַּח אֶת־
הַמַּאֲכָלָת לְשַׁחֵט אֶת־בְּנֹו; וַיִּקְרָא
אֵלָיו מִלֵּאךְ יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר

There came a time when God put Abraham to the test. "Abraham!" God said to him, and he answered: "Here I am." Then God said: "Take your son, your precious one, Isaac, whom you love, and go to the land of Moriah; there you shall offer him up as a burnt offering on one of the hills that I will point out to you." Early next morning, Abraham, having first split wood for the burnt offering, saddled his donkey, took with him two of his servants and his son Isaac, and set out for the place of which God had told him. On the third day, as he looked up, Abraham saw the place from afar. He said to his lads: "Stay here with the donkey while I and the boy go up to worship; then we will return to you." Abraham took the wood for the sacrifice, and laid it on Isaac, his son. He himself carried the firestone and the knife; and the two walked on together.

Then Isaac broke the silence and said to his father Abraham: "Father!" And he said: "Here I am, my son." And he said: "I see the firestone and the wood; but where is the lamb for the burnt offering?" Abraham replied: "God will see to the lamb for the burnt offering, my son." And the two walked on together.

They came to the place of which God had told him. Abraham built an altar there. He laid on the wood. He tied up his son Isaac. He laid him on the altar on top of the wood. He reached for the

אֲבֹרָהֶם | אֲבֹרָהֶם וַיֹּאמֶר הַנָּנִי:
וַיֹּאמֶר אֱלֹהֵי שְׁלַח יָדְךָ אֶל־הַנֶּעֱר
וְאֶל־תַּעֲשֵׁ לּוֹ מְאוּמָּה כִּי | עַתָּה
יִדְעָתִי כִּי־יֵרָא אֱלֹהִים אֹתָהּ וְלֹא
חֲשַׁבְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ מִמֶּנִּי:
וַיֵּשָׂא אֲבֹרָהֶם אֶת־עֵינָיו וַיֵּרָא וְהִנֵּה
אֵיל אַחֵר נֶאֱחָז בִּסְבָךְ בְּקִרְנָיו וַיִּלֶּךְ
אֲבֹרָהֶם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ
לְעֹלָה תַּחַת בְּנוֹ; וַיִּקְרָא אֲבֹרָהֶם
שֵׁם־הַמָּקוֹם הַהוּא יְהוָה | יֵרָאָה אֲשֶׁר
יֹאמֶר הַיּוֹם בְּהַר יְהוָה יֵרָאָה; וַיִּקְרָא
מִלֵּאָדָּה יְהוָה אֱלֹהֵי אֲבֹרָהֶם שְׁנִית מִן־
הַשָּׁמַיִם: וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נֶאֱמַר־
יְהוָה כִּי יֵעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר
הַזֶּה וְלֹא חֲשַׁבְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ:
כִּי־בִרְךָ אֲבִרְכְּךָ וְהִרְפָּה אֲרֹבָה אֶת־
זֶרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וּכְחֹל אֲשֶׁר
עַל־שִׁפְתֵי הַיָּם וַיִּרֶשׁ זֶרְעֶךָ אֶת־שָׂעַר
אֲיִבָיו; וְהִתְבָּרְכוּ בִּזְרַעְךָ כָּל־גּוֹיֵי
הָאָרֶץ עֲקֵב אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי:
וַיֵּשֶׁב אֲבֹרָהֶם אֶל־נַעֲרָיו וַיִּקְמוּ
וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שֶׁבַע וַיֵּשֶׁב
אֲבֹרָהֶם בְּבֵאֵר שֶׁבַע:

knife to slay his son. But an angel of the Eternal called to him from heaven: "Abraham, Abraham!" "Here I am," he answered. And the angel said: "Do not raise your hand against the boy, nor do the least thing to him; for now I know you stand in awe of God, since you did not withhold from Me your own son, your precious one."

As Abraham looked up, his eye fell upon a ram caught in the thicket by its horns. So he went and took the ram and offered it as a burnt offering in place of his son. And Abraham named that place "The Eternal One Sees"; as it is said to this day: "On the mountain of the Eternal there is vision."

The angel of the Eternal One called to Abraham out of heaven a second time and said: "By Myself do I swear, says the Eternal One, that because you have done this, and did not withhold your son, your precious one, from Me, I will bless you greatly, and make your descendants as numerous as the stars of heaven and the sands of the seashore; and your descendants shall come to possess the gates of your enemies. All the nations of the earth shall be blessed through your descendants, because you obeyed My command."

Abraham then returned to his servants, and they left together for Beer-sheba. And Abraham stayed in Beer-sheba.

Blessing After the Reading of the Torah

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת
וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בָּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה. *Baruch atah Adonai, Eloheinu melech
ha-olam, asher natan lanu torat emet
v'chayei olam nata b'tocheinu.
Baruch atah Adonai, notein hatorah.*

Praised be the Eternal God, Ruler of the universe. You have given us a Torah of truth, implanting within us eternal life. Blessed is the Eternal One, Giver of the Torah.

זֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה
לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל-פִּי יי
בְּיַד-מֹשֶׁה. *V'zot hatorah asher-sam Mosheh
lifnei b'nei Yisrael, al-pi Adonai
b'yad-Mosheh.*

This is the Torah that Moses placed before the people of Israel to fulfill the word of God.



Blessing Before the Reading of the Haftarah

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים
וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאֱמֶת.
בָּרוּךְ אַתָּה יי, הַבּוֹחֵר בַּתּוֹרָה
וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ
וּבְנְבִיאֵי הָאֱמֶת וְצֶדֶק. *Baruch atah Adonai, Eloheinu melech
ha-olam, asher bachar binvi-im tovim
v'ratzah v'divreiheh ha-ne-emarim be-emet.
Baruch atah Adonai, habocheir batorah
uvMosheh avdo uvYisrael amo
uvinvi-ei ha-emet vatzedek.*

Praised be the Eternal God, Ruler of the universe, who has chosen faithful prophets to speak words of truth. We praise You for the revelation of the Torah, for Moses Your servant and Israel Your people, and for prophets of truth and righteousness.

וַיָּגַע הַחֹדֶשׁ הַשְּׁבִיעִי וּבְנֵי יִשְׂרָאֵל
 בְּעָרֵיהֶם; וַיֵּאסְפוּ כָּל־הָעָם בְּאִישׁ
 אֶחָד אֶל־הָרְחוֹב אֲשֶׁר לִפְנֵי שַׁעַר־
 הַמַּיִם וַיֹּאמְרוּ לְעֹזְרָא הַסֹּפֵר לְהָבִיא
 אֶת־סֵפֶר תּוֹרַת מֹשֶׁה אֲשֶׁר־צִוָּה
 יְהוָה אֶת־יִשְׂרָאֵל; וַיָּבִיא עֹזְרָא
 הַכֹּהֵן אֶת־הַתּוֹרָה לִפְנֵי הַקָּהָל
 מֵאִישׁ וְעַד־אִשָּׁה וְכָל מִבֵּין לִשְׁמָע
 בְּיוֹם אֶחָד לַחֹדֶשׁ הַשְּׁבִיעִי; וַיִּקְרָא
 בּוֹ לִפְנֵי הָרְחוֹב אֲשֶׁר | לִפְנֵי שַׁעַר־
 הַמַּיִם מִן־הָאוֹר עַד־מִחְצִית הַיּוֹם
 נֶגֶד הָאֲנָשִׁים וְהַנָּשִׁים וְהַמְּבִינִים
 וְאֲזַנֵּי כָּל־הָעָם אֶל־סֹפֶר הַתּוֹרָה;
 וַיֹּאמֶר נְחֻמְיָה הוּא הַתַּרְשָׁתָא
 וְעֹזְרָא הַכֹּהֵן | הַסֹּפֵר וְהַלְוִיִּם
 הַמְּבִינִים אֶת־הָעָם לְכָל־הָעָם הַיּוֹם
 קִדְּשׁ־הוּא לַיהוָה אֱלֹהֵיכֶם אֶל־
 תִּתְאָבְלוּ וְאֶל־תִּבְכּוּ כִּי בּוֹכִים כָּל־
 הָעָם בְּשִׁמְעָם אֶת־דְּבַר הַתּוֹרָה;
 וַיֹּאמֶר לָהֶם לִכּוּ אֲכֹלוּ מִשְׁמְנִים
 וּשְׂתוּ מִמַּתְקִים וּשְׁלְחוּ מְנוֹת לְאֵין
 נֶכֶן לֹא כִּי־קָדוֹשׁ הַיּוֹם לְאֲדֹנֵינוּ וְאֶל־
 תַּעֲצֹבוּ כִּי־חֲדוֹת יְהוָה הִיא מְעֹבָם;

At the coming of the seventh month, the people of Israel were in their towns; all the people then came together as one in the square that faced the Water Gate. They asked Ezra the Scribe to bring the scroll of the Torah of Moses that the Eternal One had enjoined upon Israel. On the first day of the seventh month Ezra the priest brought the Torah before the assembly, including both men and women and all who were capable of understanding it. There, in the square facing the Water Gate, he read from it from first light to midday. . . . Then Nehemiah the governor and Ezra the priestly scribe and the Levites who instructed the people said to them: "This is a day holy to your Eternal God; do not mourn or weep." [All the people had been weeping as they heard the words of the Torah.] He then said to them: "Go now, eat of the best and drink sweet wine and send portions to those who have nothing prepared. This day is holy to the Eternal One; do not be sad, for the joy of the Eternal is your strength."

Blessing After the Reading of the Haftarah

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, צוּר כָּל־הָעוֹלָמִים, צַדִּיק
בְּכָל־הַדּוֹרוֹת, הָאֵל הַנֶּ־עֵמָן, הָאוֹמֵר
וְעוֹשֶׂה, הַמְדַּבֵּר וּמְקַיֵּם, שְׁכֹל־דְּ־בָרִיו
אֱמֶת וְצֶדֶק.

*Baruch atah Adonai, Eloheinu melech
ha-olam, tzur kol-ha-olamim, tzadik
b'chol-hadorot, haEl ha-ne-eman, ha-omeir
v'oseh, hamdabeir umkayeim, shekol-d'varav
emet vatzedek.*

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל
הַנְּבִיאִים [וְעַל יוֹם הַשַּׁבָּת הַזֶּה]
וְעַל יוֹם הַזִּכְרוֹן הַזֶּה, שְׁנַתָּה לָנוּ,
יי אֱלֹהֵינוּ, [לְקִדּוּשָׁה וְלִמְנוּחָה]
לְחַבּוֹד וּלְתַפְאֶרֶת, עַל הַכֹּל, יי
אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים
אוֹתָךְ. יִתְבָּרַךְ שְׁמְךָ בְּפִי כָל־חַי תָּמִיד
לְעוֹלָם וָעֶד. וּדְבָרְךָ אֱמֶת וְקַיִם לָעַד.
בָּרוּךְ אַתָּה יי, מֶלֶךְ עַל כָּל־הָאָרֶץ,
מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם
הַזִּכְרוֹן.

*Al hatorah v'al ha-avodah v'al
hanvi-im [v'al yom haShabbat hazeh]
v'al yom hazikaron hazeh, shenatata lanu,
Adonai Eloheinu, [likdushah v'limnuchah]
l'chavod ultifaret, al hakol, Adonai
Eloheinu, anachnu modim lach umvarchim
otach. Yitbarach shimcha b'fi kol-chai tamid
l'olam va-ed. Udvarcha emet v'kayam la-ad.
Baruch atah Adonai, melech al kol-ha-aretz,
m'kadeish [haShabbat v'] Yisrael v'yom
hazikaron.*

Praised be the Eternal God, Ruler of the universe, Rock of all creation, righteous in all generations, the faithful God whose word is deed, whose every command is just and true.

For the Torah, for the privilege of worship, for the prophets, and for this [Sabbath and this] Day of Remembrance that You, our Eternal God, have given us [for holiness and rest,] for honor and glory, we thank and bless You. May Your name be blessed forever by every living being, for Your word is true forever. Blessed is God, Ruler of all the earth, for the holiness of [the Sabbath,] the House of Israel and the Day of Remembrance.



סֵדֶר תְּקִיעַת שׁוֹפָר

Seder T'kiat Shofar

The Sounding of the Shofar

וּבְחֹדֶשׁ הַשְּׁבִיעִי, בְּאֶחָד לַחֹדֶשׁ,	<i>Uvachodesh hashvi-i, b'echad lachodesh,</i>
מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם; כּוֹל-מַלְאכַת	<i>mikra-kodesh yiyeh lachem; kol-m'lechet</i>
עֲבֹדָה לֹא תַעֲשׂוּ; יוֹם תְּרוּעָה	<i>avodah lo ta-asu; yom t'ruah</i>
יִהְיֶה לָכֶם.	<i>yiyeh lachem.</i>

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

HEAR NOW the Shofar; acclaim the world's creation!

And now recall Isaac's awesome trial!

Hear now the Shofar, you who stand at Sinai!

And now proclaim the rule of Israel's God!

Hear now the call, and turn in true repentance!

And now affirm the triumph of good!

We are made in the divine image!

We are the House of Israel, a holy people!

Know then the sound; discover its meaning:

עורו ישנים משנתכם, ונרדמים	<i>Uru y'sheinim mishnat-chem, v'nirdamim</i>
הקיצו מתרדמתכם! וחפשו	<i>hakitzu mitardeimat-chem! V'chapsu</i>
במעשיכם, וחזרו בתשובה, וזכרו	<i>b'ma-asaichem, v'chizru bitshuvah, v'zichru</i>
בוראכם, אלו השוכחים את האמת	<i>bor-achem, eilu hashoch-chim et-ha-emet</i>
בהבלי הזמן, ושוגים כל-שנתם	<i>b'havlei hazman, v'shogim kol-sh'natam</i>
בהבל וריק אשר לא יועיל ולא	<i>b'hevel vareik asher lo yo-il v'lo</i>
יציל. הביטו לנפשותיכם והיטיבו	<i>yatzil. Habitu l'nafshoteichem v'heitivu</i>
דרכיכם ומעלליכם, ויעזב כל-	<i>darcheichem uma-al'leichem, v'ya-azov kol-</i>
אחד מכם דרכו הרעה, ומחשבתו	<i>echad mikem darko hara-ah, umachashavto</i>
אשר לא טובה.	<i>asher lo tovah.</i>

Awake, you sleepers, from your sleep!
 Rouse yourselves, you slumberers, out of your slumber!
 Examine your deeds, and turn to God in repentance.
 Remember your Creator,
 you who are caught up in the daily round,
 losing sight of eternal truth;
 you who are wasting your years in vain pursuits
 that neither profit nor save.
 Look closely at yourselves;
 improve your ways and your deeds.
 Abandon your evil ways,
 your unworthy schemes,
 every one of you!



Malchuyot • מַלְכוּיּוֹת • Sovereignty

בְּכָתוּב בְּתוֹרָתָךְ: "יְיָ אֱלֹהֵינוּ עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ." וּבְדִבְרֵי קֹדֶשׁ כָּתוּב לֵאמֹר: "שְׂאֵו שְׁעָרִים רְאִישֵׁיכֶם, וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד! מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד? יְיָ צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד! סֵלָה." וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר: "כֹּה אָמַר יְיָ, מֶלֶךְ יִשְׂרָאֵל וְגוֹאֲלוֹ, יְיָ צְבָאוֹת, אֲנִי רִשׁוֹן וְאַחֲרֹן, וּמִבְּלֹעַדִּי אֵין אֱלֹהִים." וּבְתוֹרָתָךְ כָּתוּב לֵאמֹר: "שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!"	Kakatuv b'toratecha: "Adonai Elohav imo utruat melech bo." Uvdivrei kodsh'cha katuv leimor: "S'u sh'arim rasheichem, v'hinasu pit-chei olam, v'yavo melech hakavod! Mi hu zeh melech hakavod? Adonai Tz'va-ot hu melech hakavod! Selah." V'al y'dei avadecha hanvi-im katuv leimor: "Ko amar Adonai, melech Yisrael v'go-alo, Adonai T'zva-ot, ani rishon va-ani acharon, umibaladai ein Elohim." Uvtoratecha katuv leimor: "Sh'ma Yisrael, Adonai Eloheinu, Adonai echad!"
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The Torah proclaims: Your Eternal God is with you; shout acclaim to your Sovereign!

The psalmist affirms: Lift up your heads, O gates! Lift yourselves up, O ancient doors! Let the One who reigns in glory enter. Who is it that reigns in glory? The God of all being is the One who reigns in glory!

The prophet declares: I am the First and I am the Last; I am the Only One.

As it is written: Hear, O Israel: the Lord our God, the Lord is One!

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, מֶלֶךְ עַל כָּל־הָעוֹלָם כָּלוֹ בְּכְבוֹדָךְ וְהִנָּשְׂא עַל כָּל־הָאָרֶץ בִּיקְרָךְ, וְהוֹפֵעַ בְּהֵדֵר גָּאוֹן עֲזָךְ עַל כָּל־יוֹשְׁבֵי תֵיבֵל אֶרֶצְךָ. וַיֵּדַע כָּל־פֶּעֶעוֹל כִּי אַתָּה פֶּעֶלְתּוֹ, וַיִּבֵּן כָּל־יָצוּר כִּי אַתָּה יִצְרָתוֹ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ: יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ	Eloheinu v'Elohei avoteinu v'imoteinu, m'loch al kol-ha-olam kulo bichvodecha v'hinasei al kol-ha-arets bikarecha, v'hofa bahadar g'on uzecha al kol-yoshvei teiveil artzecha. V'yeida kol-pa-ul ki atah f'alto, v'yavin kol-yatzur ki atah y'tzarto, v'yomar kol asher n'shamah v'apo: Adonai Elohei Yisrael melech, umalchuto
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בְּכֹל מַשְׁלָה. בָּרוּךְ אַתָּה יי, מֶלֶךְ
עַל כָּל־הָאָרֶץ, מְקַדֵּשׁ [הַשַּׁבָּת ו]
יִשְׂרָאֵל וַיּוֹם הַזִּכְרוֹן. *bakol mashalah. Baruch atah Adonai, melech
al kol-ha-aretz, m'kadeish [haShabat v']
Yisrael v'yom hazikaron.*

Our God and God of our ancestors, may You rule in glory over all the earth, and let Your grandeur be acclaimed throughout the world. Reveal the splendor of Your majesty to all who dwell on earth, that all Your works may know You as their Maker, and all the living acknowledge You as their Creator. Then all who breathe shall say: "The Sovereign God of Israel is the One whose dominion extends to all creation." Blessed is the Sovereign God of all the earth, who hallows [the Sabbath,] the House of Israel and the Day of Remembrance.

All rise.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לִשְׁמוֹעַ קוֹל שׁוֹפָר. *Baruch atah Adonai, Eloheinu melech
ha-olam, asher kidshanu b'mitzvotav
v'tzivanu lishmo-a kol shofar.*

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיַּמָּנוּ
וְהִגִּיעָנוּ לַזְמַן הַזֶּה. *Baruch atah Adonai, Eloheinu melech
ha-olam, shehecheyanu v'kiymanu
v'higianu lazman hazeh.*

Blessed is the Eternal God, Ruler of the universe, who hallows us with mitzvot, and calls us to hear the sound of the Shofar.

Blessed is the Eternal God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

The Shofar is sounded.

תְּקִיעָה – שְׁבָרִים-תְּרוּעָה – תְּקִיעָה

T'kiah – Sh'varim-T'ruah – T'kiah

All are seated.

אֶרֶשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רַם
וְנִשָּׂא, מִבֵּין וּמֵאֲזִין מִבֵּיט וּמִקְשִׁיב
לְקוֹל תְּקִיעָתֵנוּ וּתְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן סֵדֶר מַלְכֻיּוֹתֵינוּ. *Areshet s'fateinu ye-erav l'fanecha, El ram
v'nisa, meivin uma-azin mabit umakshiv
l'kol t'kiateinu utkabeil b'rachamim
uvratzon seder malchuyoteinu.*

O God Supreme, accept the offering of our lips, the sound of the Shofar. In love and favor hear us, as we acclaim Your SOVEREIGNTY.

Zichronot · זְכוֹרֹנוֹת · Remembrance

בְּכָתוּב בְּתוֹרָתְךָ: "וַיִּשְׁמַע אֱלֹהִים
אֶת־נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ
אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב.
וּבְדִבְרֵי קֹדֶשׁ כָּתוּב לֵאמֹר: "וַיִּזְכֹּר
לָהֶם בְּרִיתוֹ, וַיִּנָּחֵם כְּרַב הַסָּדִיו.
וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב
לֵאמֹר: "וְזָכַרְתִּי אֲנִי אֶת־בְּרִיתִי
אוֹתְךָ בִּימֵי נְעוּרֶיךָ, וְהִקִּימוֹתִי לָךְ
בְּרִית עוֹלָם." וּבְתוֹרָתְךָ כָּתוּב לֵאמֹר:
"וְזָכַרְתִּי לָהֶם בְּרִית רִשְׁוֹנִים, אֲשֶׁר
הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי
הַגּוֹיִם, לְהִיּוֹת לָהֶם לְאֱלֹהִים, אֲנִי יי."

Kakatuv b'toratecha: "Vayishma Elohim
et-na-akatam, vayizkor Elohim et-b'rityo
et-Avraham et-Yitzhak v'et Ya-akov."
Uvdivrei kodsh'cha katuv leimor: "Vayizkor
lahem b'rityo, vayinachem k'rov chasadav."
V'al y'dei avadecha hanvi-im katuv
leimor: "V'zacharti ani et-b'rity otach
bimei n'urayich, vahakimoti lach
b'rit olam." Uvtoratecha katuv leimor:
"V'zacharti lahem b'rit rishonim, asher
hotzeiti otam mei-eretz Mitzrayim l'einei
hagoyim, liyot lahem l'Elohim, ani Adonai."

The Torah proclaims: God heard the enslaved people's groaning, and remembered the covenant with Abraham, Isaac, and Jacob.

The psalmist affirms: You remembered Your covenant with us; in Your great love, You comforted us.

The prophet declares: I will remember the covenant I made with you in the days of your youth, and I will establish with you an everlasting covenant.

As it is written: I will remember the covenant with their ancestors whom I led out of Egypt in the sight of the nations, to be their God. I am the Eternal God.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,
זְכוֹרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ וּפְקֻדֵּינוּ
בְּפִקּוּדַת יְשׁוּעָה וְרַחֲמִים מִשְׁמֵי שָׁמַי
קֶדֶם, וְזָכַר־לָנוּ, יי אֱלֹהֵינוּ, אֶת
הַבְּרִית וְאֶת־הַחֶסֶד וְאֶת־הַשְּׁבוּעָה
אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם אָבִינוּ בְּהַר
הַמּוֹרִיָּה. וְתִרְאֶה לְפָנֶיךָ עֲקֵידָה
שֶׁעָקַד אַבְרָהָם אָבִינוּ אֶת־יִצְחָק בְּנוֹ

Eloheinu v'Elohei avoteinu v'imoteinu,
zochreinu b'zichron tov l'fanecha ufokdeinu
bifkudat y'shuah v'rachamim mish'mei sh'mei
kedem, uzchor-lanu, Adonai Eloheinu, et-
habrit v'et-hachessed v'et-hashvuah
asher nishbata l'Avraham avinu b'har
hamoriyah. V'teira-eh l'fanecha akeidah
she-akad Avraham avinu et-Yitzhak b'no

עַל גַּב הַמִּזְבֵּחַ וְכָבַשׁ רַחֲמָיו	<i>al gav hamizbei-ach v'chavash rachamav</i>
לַעֲשׂוֹת רְצוֹנָךְ בְּלִבְךָ שָׁלֵם. כֵּן	<i>la-asot r'tzoncha b'leivav shaleim. Kein</i>
יִכְבְּשׁוּ רַחֲמֶיךָ אֶת־כַּעֲסְךָ מֵעַלֵּינוּ,	<i>yichb'shu rachamecha et-ka-ascha mei-aleinu,</i>
וּבִטְוַחְךָ הַגָּדוֹל יֵשׁוּב חֲרוֹן אַפֶּיךָ	<i>uvtuvcha hagadol yashuv charon apcha</i>
מֵעַמֶּךָ וּמֵעִירְךָ וּמִנְחָלָתְךָ. כִּי	<i>mei-amcha umei-ircha uminachalatecha. Ki</i>
זוֹכֵר כָּל־הַנִּשְׁכָּחוֹת אַתָּה הוּא	<i>zocheir kol-hanishkachot atah hu</i>
מֵעוֹלָם, וְאֵין שִׁכְחָה לְפָנֶי כֶּסֶם	<i>mei-olam, v'ein shich-chah lifnei chisei</i>
כְּבוֹדְךָ. בָּרוּךְ אַתָּה יי, זוֹכֵר	<i>ch'vodecha. Baruch atah Adonai, zocheir</i>
הַבְּרִית.	<i>habrit.</i>

Our God and God of all generations, remember us with favor and grant us Your compassionate deliverance. Remember Your love for us, the covenant You made with Abraham on Mount Moriah. Remember his boundless love for You, his willingness to offer You all that was his. Show us Your compassion, then, and in Your goodness look with favor upon Your people and Your loved ones.

For You are the One who remembers all that has been forgotten, there is no forgetfulness in Your presence. Blessed is the Eternal One, who remembers the covenant.

All rise. The Shofar is sounded.

תְּקִיעָה - שְׁבָרִים - תְּקִיעָה

T'kiah - Sh'varim - T'kiah

All are seated.

אֶרֶשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רִם	<i>Areshet s'fateinu ye-erav l'fanecha, El ram</i>
וְנִשָּׂא, מִבֵּין וּמֵאֲזִין מִבֵּית וּמִקְשִׁיב	<i>v'nisa, meivin uma-azin mabit umakshiv</i>
לְקוֹל תְּקִיעָתְנוּ וּתְקַבֵּל בְּרַחֲמִים	<i>l'kol t'kiateinu utkabeil b'rachamim</i>
וּבְרָצוֹן סֵדֶר זִכְרוֹנוֹתֵינוּ.	<i>uvratzon seder zichronoteinu.</i>

O God Supreme, accept the offering of our lips, the sound of the Shofar. In love and favor hear us, as we invoke Your REMEMBRANCE.

Shofarot • שופרות • Revelation

<p>בְּכַתּוּב בְּתוֹרָתָךְ: "וַיְהִי בַיּוֹם הַשְּׁלִישִׁי, בְּהִיַת הַבְּקָר, וַיְהִי קוֹל וּבְרָקִים וְעָנָן כָּבֵד עַל הָהָר, וְקוֹל שׁוֹפָר חָזָק מְאֹד, וַיַּחֲרֹד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה." וּבְדַבְּרֵי קֹדֶשׁ בְּתוֹב לֵאמֹר: "עֲלֶה אֱלֹהִים בְּתִרוּעָה, יי בְּקוֹל שׁוֹפָר." וְעַל יְדֵי עֲבָדֶיךָ הַנִּבְיָאִים בְּתוֹב לֵאמֹר: "כָּל־יִשְׁבֵּי תֵּבֶל וְשׁוֹכְנֵי אֶרֶץ, בְּנִשְׂא נֶס הָרִים תִּרְאוּ, וּכְתִקְעוּ שׁוֹפָר תִּשְׁמָעוּ." וּנְאֻמָּר: "ויי עֲלֵיהֶם יֵרָאֶה וַיֵּצֵא בְּכָרֶךְ חֲצוֹ, וַאֲדֹנֵי אֱלֹהִים בְּשׁוֹפָר יִתְקַע וְהָלַךְ בְּסַעֲרוֹת תִּימָן. יי צְבָאוֹת יִגַּן עֲלֵיהֶם." בֶּן תִּגַּן עַל עַמְּךָ יִשְׂרָאֵל בְּשִׁלּוּמֶךָ.</p>	<p><i>Kakatuv b'toratecha: "Vay'hi vayom hashlishi, biyot haboker, vay'hi kolot uvrakim v'anan kaveid al hahar, v'kol shofar chazak m'od, vayecherad kol-ha-am asher bamachaneh."</i> Uvdivrei kodsh'cha katuv leimor: "Alah Elohim bitruah, Adonai b'kol shofar." V'al y'dei avadecha hanvi-im katuv leimor: "Kol-yoshvei teiveil v'shochnei aretz, kinso neis harim tiru, v'chitko-a shofar tishma-u." V'ne-emar: "V'Adonai aleihem yeira-eh v'yatza chabarak chitzo, v'Adonai Elohim bashofar yitka v'halach b'sa-arot teiman. Adonai Tzva-ot yagein aleihem." Kein tagein al amcha Yisrael bishlomecha.</p>
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The Torah proclaims: As the third day dawned at Sinai, there was thunder and lightning, a dense cloud over the mountain, and a loud blast of the Shofar; the people trembled.

*The psalmist affirms: God stands revealed amid acclamation;
the Eternal One, amid the sound of the Shofar.*

The prophet declares: All you who dwell on earth, who inhabit the world, when a banner is raised, take note; and when the Shofar is sounded, take heed!

As it is written: "The Eternal will appear; God's arrow will flash like lightning. The Eternal God will cause the Shofar to be sounded, and stride forth with the stormwinds of the South." Thus, O God, will You shield Your people with peace.

<p>אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, תִּתְקַע בְּשׁוֹפָר גָּדוֹל לְחֵירוּתֵנוּ, וְשֵׁא נֶס לְקַבֵּץ גְּלוּתֵינוּ וּלְפָדוֹת עַשְׁוִקֵינוּ.</p>	<p><i>Eloheinu v'Elohei avoteinu v'imoteinu, t'ka b'shofar gadol l'cheiruteinu, v'sa neis l'kabeitz galuyoteinu v'lifdot ashukeinu.</i></p>
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וְקוֹל דְּרוֹר יִשְׁמַע בְּאַרְבַּע כַּנְפוֹת	V'kol d'ror yishama b'arba kanfot
הָאָרֶץ, וְתֵן שִׂמְחַת עוֹלָם לְצִיּוֹן עִירָךְ	ha-aretz, v'tein simchat olam l'Tziyon ircha
וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ. כִּי אַתָּה	v'lirushalayim beit mikdashecha. Ki atah
שׁוֹמֵעַ קוֹל שׁוֹפָר וּמְאַזִּין תְּרוּעָה, וְאִין	shomei-a kol shofar uma-azin t'ruah, v'ein
דּוֹמֶה לָךְ. בָּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ	domeh lach. Baruch atah Adonai, shomei-a
קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים.	kol t'ruat amo Yisrael b'rachamim.

Our God and God of all generations: Sound the great Shofar to proclaim our freedom; raise the banner for the redemption of the oppressed; signal liberty for all who are in exile; bring lasting joy to Zion and to Jerusalem, Your holy city.

We praise You, the merciful God who hearkens to the sound of the Shofar.

All rise. The Shofar is sounded.

תְּקִיעָה - תְּרוּעָה - תְּקִיעָה גְּדוֹלָה

T'kiah - T'ruah - T'kiah G'dolah

All are seated.

אֶרֶשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רִם	Areshet s'fateinu ye-erav l'fanecha, El ram
וְנִשָּׂא, מִבֵּין וּמִמְּאִזִּין מִבֵּית וּמִמְּקֹשֶׁב	v'nisa, meivin uma-azin mabit umakshiv
לְקוֹל תְּקִיעָתֵנוּ וּתְקַבֵּל בְּרַחֲמִים	l'kol t'kiateinu utkabeil b'rachamim
וּבְרָצוֹן סֵדֶר שׁוֹפְרוֹתֵינוּ.	uvratzon seder shofroteinu.

O God Supreme, accept the offering of our lips, the sound of the Shofar. In love and favor hear us, as we call to You with THE SOUND OF THE SHOFAR.



For Our Congregation and Our People

Eternal God, we pray to You for the whole House of Israel, scattered over the earth, yet bound together by a common history and united by a common heritage of faith and hope.

Be with our brothers and sisters whose lives are made hard because they are Jews. Give them strength to endure, and lead them soon from darkness to light.

Bless this holy congregation and all who serve it, together with all other holy congregations, in all lands near and far. Uphold us, shield us, and bestow upon us abundant life and health and peace and happiness in all our dwelling places. Bring to fulfillment the blessing of Moses: Your Eternal God make you a thousand times as many as you are, and bless you. *Amen.*

O God, send Your healing to the sick, Your comfort to all who are in pain or anxiety, Your tender love to the sorrowing hearts among us. . . . Be their refuge through their time of trial, as they pass from weakness to strength, from suffering to consolation, from lonely fear to the courage of faith. *Amen.*

For Our Nation

We pray for all who hold positions of leadership and responsibility in our national life. Let Your blessing rest upon them, and make them responsive to Your will, so that our nation may be to the world an example of justice and compassion.

Deepen our love for our country and our desire to serve it. Strengthen our power of self-sacrifice for our nation's welfare. Teach us to uphold its good name by our own right conduct.

Cause us to see clearly that the well-being of our nation is in the hands of all its citizens; imbue us with zeal for the cause of liberty in our own land and in all lands; and help us always to keep our homes safe from affliction, strife, and war. Amen.

For the State of Israel

We pray for the land of Israel and its people. May its borders know peace, its inhabitants tranquility. And may the bonds of faith and fate which unite the Jews of all lands be a source of strength to Israel and to us all. God of all lands and ages, answer our constant prayer with a Zion once more aglow with light for us and for all the world, and let us say: *Amen*.

Hachnasat Hatorah · הכנסת התורה · Returning the Torah

יְהַלְלוּ אֶת־שֵׁם יי, כִּי־נִשְׁגַּב שְׁמוֹ *Y'hal'lu et-sheim Adonai, ki-nisgav sh'mo*
לְבָדּוֹ. *l'vado.*

Let us praise the Eternal God, whose name alone is exalted.

All rise. The Ark is opened.

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם, וְיָרֵם קֶרֶן *Hodo al-eretz v'shamayim, vayarem keren*
לְעַמּוֹ, תְּהִלָּה לְכָל־חַסִּידָיו, לְבָנֵי *l'amo, t'hilah l'chol-chasidav, livnei*
יִשְׂרָאֵל עִם קָרְבוֹ. הַלְלוּיָהּ. *Yisrael am k'rovo. Hal'luyah.*

Your splendor covers heaven and earth; You are the strength of Your people,
making glorious Your faithful ones, Israel, a people close to You. Halleluyah!

תּוֹרַת יי תְּמִימָה, מְשִׁיבַת נֶפֶשׁ; *Torat Adonai t'mimah, m'shivat nafesh;*
עֵדוּת יי נְאֻמָּנָה, מַחְכִּימַת פֶּתִי; *eidut Adonai ne-emanah, machkimat peti;*

God's law is perfect, restoring the soul;

God's teaching is sure, making wise the simple;

פְּקוּדֵי יי יִשְׂרָאֵל, מְשַׂמְּחֵי־לֵב; *Pikudei Adonai y'sharim, m'samchei-leiv;*
מִצְוֹת יי בָּרָה, מְאִירַת עֵינַיִם; *mitzvot Adonai barah, m'irat einayim;*

God's precepts are right, rejoicing the heart;

God's mitzvah is clear, giving light to the eyes;

יִרְאֵת יי טְהוֹרָה, עֹמֶדֶת לָעַד; *Yirat Adonai t'horah, omedet la-ad;*
מִשְׁפָּטֵי יי אֱמֶת, צֶדֶקוֹ יִחַדּוּ. *mishp'tei Adonai emet, tzadku yachdav.*

God's word is pure, enduring forever;

God's judgments are true, and altogether just.

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי *Ki lekach tov natati lachem, torati*
 אֶל־תַּעֲזוּבוּ. *al-ta-azovu.*

Behold, a good doctrine has been given you, do not forsake it.

עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, *Eitz chayim hi lamachazikim bah,*
 וְתִמְכֶּהָ מֵאֲשֶׁר. דְּרָכֶיהָ דָּרְכֵי *v'tomcheha m'ushar. D'racheha darchei*
 נֵעָם, וְכָל־נִתְיֹבֹתֶיהָ שָׁלוֹם. *no-am, v'chol n'tivoteha shalom.*

It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוּבָה, *Hashiveinu Adonai eilecha v'nashuvah,*
 חֲדָשׁ יָמֵינוּ כְּקֶדֶם. *chadeish yameinu k'kedem.*

Help us return to You, O God; then truly shall we return. Renew our days as in the past.

The Ark is closed. All are seated.

Aleinu • עֲלֵינוּ • Adoration

All rise. The Ark is opened.

עֲלֵינוּ לְשַׁבֵּחַ לַאֲדֹן הַכֹּל, לַתֵּת *Aleinu l'shabei-ach la-adon hakol, lateit*
 גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁהוּא נוֹטֶה *g'dulah l'yotzeir b'reishit, shehu noteh*
 שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשָׁב יָקָרוֹ *shamayim v'yoseid aretz, umoshav y'karo*
 בַּשָּׁמַיִם מִמַּעַל, וּשְׁכִינַת עֹז *bashamayim mima-al, ush-chinat uzo*
 בְּגֹבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד. *b'govhei m'romim. Hu Eloheinu ein od.*

Let us adore the everliving God! We render praise unto You, who spread out the heavens and established the earth, whose glory is revealed in the heavens above, and whose greatness is manifest throughout the world. You are our God; there is none else.

וְאֶנַּחֲנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים *Va-anachnu korim umishtachavim umodim*
 לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, *lifnei melech malchei hamlachim,*
 הַקָּדוֹשׁ בָּרוּךְ הוּא. *hakadosh baruch hu.*

We bow our heads in reverence and worship the Holy and Blessed One.

The Ark is closed. All are seated.

May the time not be distant, O God, when Your name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all shall turn to You in love, when corruption and evil shall give way to integrity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that You alone are God. O may all, created in Your image, become one in spirit and one in friendship, forever united in Your service. Then shall Your sovereignty be established on earth, and the word of Your prophet fulfilled: “The Eternal God will reign forever and ever.”

וְנֵאמָר: יְיָ לְמֶלֶךְ עַל
 כָּל־הָאָרֶץ; בַּיּוֹם הַהוּא יִהְיֶה יְיָ
 אֶחָד וְשִׁמוֹ אֶחָד. *V'ne-emar: "V'hayah Adonai l'melech al
 kol-ha-aretz; bayom hahu yiyeh Adonai
 echad ushmo echad."*

And it has been said: “The Eternal shall reign over all the earth; on that day the Eternal shall be One and God’s name shall be One.”

Kaddish Yatom · קַדִּישׁ יָתוֹם · Mourner’s Kaddish

YOU GIVE US DEAR ONES and make them the strength of our life, the light of our eyes. They depart from us and leave us bereaved; but You are the living Source of our healing. To You the stricken look for comfort and the sorrow-laden for consolation. On this solemn day of the New Year, we see life as through windows that open on eternity. We see that love abides, the soul abides, as You, O God, abide forever. We see that our years are more than grass that withers, more than flowers that fade. They weave a pattern of life that is timeless and unite us with a world that is from end to end the abode of Your love and the vesture of Your glory. In life and in death we cannot go where You are not, and where You are, all is well. Sustained by this assurance, we praise Your name, O God of life.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיךָ רַבָּא בְּעָלְמָא
 דִּי־בְרָא כִרְעוּתָהּ, וְיַמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־
 בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְן קָרִיב,
 וְאָמְרוּ: אָמֵן. *Yitgadal v'yitkadash sh'meih raba b'alma
 di-v'ra chiruteih, v'yamlich malchuteih
 b'chayeichon uvyomeichon uvchayei d'chol-
 beit Yisrael, ba-agala uvizman kariv,
 v'imru: amen.*

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ	<i>Y'hei sh'meih raba m'varach</i>
לְעָלַם וּלְעָלְמֵי עֲלַמְיָא.	<i>l'alam ul-almei almaya.</i>
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר	<i>Yitbarach v'yishtabach, v'yitpa-ar</i>
וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר	<i>v'yitromam v'yitnasei, v'yit-hadar</i>
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא,	<i>v'yit-aleh v'yit-halal sh'meih d'kudsha,</i>
בְּרִיךְ הוּא,	<i>b'rich hu,</i>
לְעָלַם מִן כָּל בִּרְכָתָא וְשִׁירָתָא,	<i>l'eila min kol-birchata v'shirata,</i>
תְּשַׁבְּחָתָא וְנִחְמָתָא דְּאִמְרֵינָּהּ בְּעָלְמָא,	<i>tushb'chata v'nechemata da-amiran b'alma,</i>
וְאָמְרוּ: אָמֵן.	<i>v'imru: amen.</i>
יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא	<i>Y'hei sh'lama raba min-sh'maya</i>
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	<i>v'chayim aleinu v'al kol-Yisrael,</i>
וְאָמְרוּ: אָמֵן.	<i>v'imru: amen.</i>
עֵשֶׂה שְׁלוֹם בְּמִרְמִיּוֹ, הוּא יַעֲשֶׂה	<i>Oseh shalom bimromav, hu ya-aseh</i>
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,	<i>shalom aleinu v'al kol-Yisrael,</i>
וְאָמְרוּ: אָמֵן.	<i>v'imru: amen.</i>

Let the glory of God be extolled, let God's great name be hallowed in the world whose creation God willed. May God's rule soon prevail, in our own day, our own lives, and in the life of all Israel, and let us say: *Amen*.

Let God's great name be blessed forever and ever.

Let the name of the Holy One, the Blessed One, be glorified, exalted, and honored, though God is beyond all praises, songs, and adorations that we can utter, and let us say: *Amen*.

For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: *Amen*.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all the world, and let us say: *Amen*.

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. *Amen*.

Ein K'Eloheinu • אין באלהינו There Is None Like Our God

אין באלהינו, אין באדונינו,
אין במלכנו, אין במושיענו.

*Ein k'Eloheinu, ein k'adoneinu,
ein k'malkeinu, ein k'moshi-einu.*

מי באלהינו, מי באדונינו,
מי במלכנו, מי במושיענו.

*Mi ch'Eloheinu, mi ch'adoneinu,
mi ch'malkeinu, mi ch'moshi-einu.*

נודה לאלהינו, נודה לאדונינו,
נודה למלכנו, נודה למושיענו.

*Nodeh l'Eloheinu, nodeh l'adoneinu,
nodeh l'malkeinu, nodeh l'moshi-einu.*

ברוך אלהינו, ברוך אדונינו,
ברוך מלכנו, ברוך מושיענו.

*Baruch Eloheinu, baruch adoneinu,
baruch malkeinu, baruch moshi-einu.*

אתה הוא אלהינו, אתה הוא אדונינו,
אתה הוא מלכנו, אתה הוא מושיענו.

*Atah hu Eloheinu, atah hu adoneinu,
atah hu malkeinu, atah hu moshi-einu.*

There is none like our God, our Sovereign, our Redeemer.
Who is like our God, our Sovereign, our Redeemer?
We give thanks to our God, our Sovereign, our Redeemer.
Blessed is our God, our Sovereign, our Redeemer.
You are our God, our Sovereign, our Redeemer.





Prayers for Yom Kippur

תפילות ליום כיפור





Meditations for Yom Kippur

THE SOUL that You have given to me came pure from You. You have created it and formed it. You breathed it into me and within me You sustain it. At the appointed time, You will take it from this earth that I may enter into eternity. Yet while the breath of life is within me, I will worship You, Creator of the universe. We praise You, our God, in whose hands are the souls of all the living and the spirits of all mortal beings.

DEAR GOD,

Create a clean heart within me; let me know Your light and Your goodness. Help me to speak kind words to those I love, to avoid telling lies when I should speak the truth. Let me learn from Your Torah and our heritage how to be a good person today and always. May my secret thoughts and the things I say always be pleasing to You, my one and only God.

AS CLAY TAKES FORM in a potter's hand, so do we in Yours.

As words are shaped by a poet's hand, so are we by Yours.

As a ship takes its course from a sailor's hand, so do we from Yours.

As threads are patterned by a weaver's hand, so are we by Yours.

PRAYER INVITES GOD to let an Eternal presence suffuse our spirits, to let a will greater than our own prevail in our lives. Prayer cannot bring water to parched fields, nor mend a broken bridge, nor rebuild a ruined city; but prayer can water an arid soul, mend a broken heart, and rebuild a weakened will.

KEEP THESE THINGS before your mind's eye and you will not fall into sin. Know what is above you: a seeing eye and a hearing ear. All your actions are inscribed in a book.

RABBI CHANINA BEN DOSA used to say: If your fear of sin comes before your wisdom, your wisdom will endure. If your wisdom comes before your fear of sin, your wisdom will not endure. If your actions are louder than your words, your words will endure. If your words are louder than your actions, your words will not endure.

LOVE AND REVERE GOD; tremble and rejoice at all the commandments. If you have done your neighbor a small wrong, let it seem great to you; if you have done your neighbor a great kindness, let it seem small to you. But if your neighbor has done you a small kindness, let it seem great to you; and if your neighbor has done you a great wrong, let it seem small to you.

RABBI SIMEON BEN ELEAZAR used to say: Do not try to placate a neighbor who is still enraged, or to console one who has only just been bereaved; do not question the wisdom of a vow newly made; and do not rush to visit a neighbor in disgrace.

RABBI CHAYIM OF TSANZ used to tell this parable: A man, wandering lost in the forest for several days, finally encountered another. He called out: Brother, show me the way out of this forest! The man replied: Brother, I too am lost. I can only tell you this: the ways I have tried lead nowhere; they have only led me astray. Take my hand, and let us search for the way together. Rabbi Chayim would add: So it is with us. When we go our separate ways, we may go astray; let us join hands and look for the way together.

MAY THE SENSE of God's presence be with us along our way, helping us to discover the peace and rest some have lost or never known, renewing our covenant of peace with all created things. And may we become more than we have been, more than we are: reaching for a perfection beyond our grasp, growing and learning one day to make this day's peace a peace for all days, learning one day to do justly, and love mercy, and walk alongside the One who walks with us.

GOD, WHERE SHALL I FIND YOU? Your glory fills the world.

Behold, I find You

Where the farmer breaks through the hard soil,

Where the quarry worker explodes stone out of the hillside,

Where the miner digs metals out of the reluctant earth,

*Where men and women earn their bread by the sweat of their brow,
Among the lonely and the poor, the lowly, the lost,
You are with them in blazing heat and shattering storm.*

Behold, I find You

In the mind free to sail by its own star,
In words that spring from the depth of truth,
Where endeavor reaches undespairs for perfection,
Wherever people struggle for justice and freedom,
Where the scientist toils to unravel the secrets of Your world,
Where the poet makes beauty out of words,
Wherever noble deeds are done.

Behold, I find You

*In the merry shouts of children at their play,
In the mother's lullaby, as she rocks her baby in the cradle,
In the sleep falling on an infant's eyelids,
And in the smile that dances on a child's sleeping lips.*

Behold, I find You

When dawn comes up golden, bearing gifts,
And in the fall of evening, bringing peace and rest from the Western sea,
In the joy that flows from heaven with morning light,
In the current of life, flowing day and night through all things, throbbing
in my sinews and in the dust of the earth,
In blades of grass beyond count, in every leaf and flower.

Behold, I find You

*In the wealth of joys that quickly fade,
In the pulse of the life that comes from eternity and dances in my own blood,
In birth, which renews the generations continually,
And in death, knocking on the doors of life.*

O my God,

Give me the strength never to cast off one in need,
Never to bend the knee before any tyrant,
Give me strength to lift my spirit above the trivial,
To bear lightly my joys and my sorrows,
And in love to surrender all my strength to Your will.

For great are the gifts You have given me:

The sky and the light. This my very being.

Life and the soul:

Treasures invaluable, treasures of life and of love.

FOR ALL WE SOUGHT and missed, or left unclaimed,
for all the dreams we had and lost, for youth,
ruffling his hair, suppld by time, and tamed,
for love denied, or seen with too much truth,
for faith, like a sword, with long misprision rusted,
for all adventure, before the quest is ended,
abandoned or betrayed, for beauty misted
by the half-lights of vision, for pity attended
with the bitterness of those who take and give,
for heavens, that had they been accessible,
were heavens only by the side of hell,
for all of us who die, before we live,
for all the crippled feet on the long road
You made for angels, we forgive You, God.





Yom Kippur Evening Service

תפילת ערבית ליום כיפור

Ribono Shel Olam • רבֹּנוֹ שֶׁל עוֹלָם Sovereign of the Universe

All rise. The Ark is opened.

רִבּוֹנוֹ שֶׁל עוֹלָם, הִנֵּנוּ עוֹמְדִים לְפָנֶיךָ	<i>Ribono shel olam, hineinu omdim l'fanecha</i>
בִּירְאָה וּבִשְׁפִלּוּת לְהִתְפַּלֵּל עִם עַמֶּךָ	<i>b'yirah uvshiflut l'hitpaleil im amcha</i>
בְּנֵי יִשְׂרָאֵל וּבַעֲדָם. יוֹדְעִים אֲנַחְנוּ	<i>b'nei Yisrael uva-adam. Yodim anachnu</i>
שְׂאִין אָנוּ כְּדָאִים וְהַגִּנִּים לְכָךְ, כִּי	<i>she-ein anu chada-im vahagunim l'chach, ki</i>
טְמֵאִי שְׁפָתַיִם אֲנַחְנוּ, וּבִתּוֹךְ עִם	<i>t'mei-ei s'fatayim anachnu, uvtoch am</i>
טְמֵא שְׁפָתַיִם אֲנַחְנוּ יוֹשְׁבִים. מִי	<i>t'mei s'fatayim anachnu yoshvim. Mi</i>
יָקוּם בְּמִקּוֹם קֹדֶשְׁךָ? וְאִם עוֹנוֹת	<i>yakum bimkom kodshecha? V'im avonot</i>
תִּשְׁמֹר, מִי יַעֲמֹד? וְאַתָּה יוֹשֵׁב	<i>tishmor, mi ya-amod? V'atah yosheiv</i>
תְּהִלּוֹת יִשְׂרָאֵל, וּמִתִּיר לְהִתְפַּלֵּל	<i>t'hilot Yisrael, umatir y'hitpaleil</i>
עִם הָעֲבָרָנִים. עַל־כֵּן, בְּרַחֲמֶיךָ	<i>im ha-avaryanim. Al-kein, b'rachamecha</i>
הָרַבִּים, רַחֵם עָלֵינוּ וְעַל שׁוֹלְחֵינוּ.	<i>harabim, racheim aleinu v'al sholcheinu.</i>
אַל יִכְלָמוּ בָנוּ, וְאַל נִכָּלֵם בָּהֶם.	<i>Al yikalmu vanu, v'al nikaleim bahem.</i>
הֵיחָא עִם פִּיפִיּוֹת שְׁלֹחֵי עַמֶּךָ. חֲזִיק	<i>Heyeih im pifiyot sh'luchei amecha. Chazeik</i>
אֱמוּנָתֵנוּ, וְטָהֵר מַחֲשַׁבּוֹתֵינוּ,	<i>emunateinu, v'taheir mach-sh'voteinu,</i>
וּפְשָׁעֵינוּ תִּכְסֶּה בְּאַהֲבָה, וְתַבָּא	<i>ufsha-einu t'chaseh b'ahavah, v'tavo</i>
תְּפִלָּתֵנוּ הַיּוֹם לְפָנֶי כִסֵּא כְבוֹדְךָ.	<i>t'filateinu hayom lifnei chisei ch'vodecha.</i>

Sovereign of the universe, in awe and humility we have come to stand before You to pray with Your people Israel and on their behalf. Who is fit for such a task? Yet You are present to us whenever our voices rise in praise. In Your great mercy, have compassion on us. Let our congregation not falter on our account, nor we on theirs. Guide the lips of those who lead Your people in worship. Strengthen our faith and purify our thoughts, and let Your love draw a veil over all our failings. So may our prayers ascend this day to the throne of Your glory.

The Ark is closed. All are seated.

Hadlakat Neirot • הַדְּלָקַת נֵרוֹת • Candlelighting

O SOURCE OF LIGHT and truth, Creator of the eternal law of goodness, and of the impulse within us for justice and mercy, we pray that this hour of worship may be one of vision and inspiration. Help us find knowledge by which to live; lead us to take the words we shall speak into our hearts and our lives.

Bless all who enter this sanctuary in search and in need, all who bring to this place the offering of their hearts. May our worship here lead us to fulfill our words and our hopes with acts of kindness, peace, and love. Amen.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ	<i>Baruch atah Adonai, Eloheinu melech</i>
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	<i>ha-olam, asher kidshanu b'mitzvotav</i>
וְצִוָּנוּ לְהַדְלִיק נֵר [שֶׁל שַׁבָּת וְ]	<i>v'tzivanu l'hadlik neir [shel Shabbat v']</i>
שֶׁל יוֹם הַכִּפּוּרִים.	<i>shel Yom haKippurim.</i>

Blessed is the Eternal God, Ruler of the universe, who hallows us with mitzvot, and commands us to kindle the lights of the [Sabbath and] Day of Atonement.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ	<i>Baruch atah Adonai, Eloheinu melech</i>
הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיָּמָנוּ	<i>ha-olam, shehecheyanu v'kiymanu</i>
וְהִגִּיעָנוּ לַזְמַן הַזֶּה.	<i>v'higianu lazman hazeh.</i>

Blessed is the Eternal God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.



ONCE MORE Atonement Day has come. All pretense gone, naked heart revealed to the hiding self, we stand on holy ground, between the day that was and the one that must be. We tremble. At what did we aim? How did we stumble? What did we take? What did we give? To what were we blind? Last year's confession came easily to the lips. Will this year's come from deeper than the skin?

Say then: Why are our paths strewn with promises like fallen leaves?

Say then: When shall our lust be for wisdom?

Say now: Love and truth shall meet; justice and peace shall embrace.

O Hope of Israel:

In our weakness, give us strength.

In our blindness, be our guide.

When we falter, hold our hand.

Make consistent our impulse for good; let us know the joy of walking in Your ways.

KOL NIDREI is the prayer of people not free to make their own decisions, people forced to say what they do not mean. In repeating this prayer, we identify with the agony of our forebears who had to say "yes" when they meant "no." Kol Nidrei is also a confession: we are all transgressors, all exiled from the Highest we know, all in need of the healing of forgiveness and reconciliation. For what we have done, for what we may yet do, we ask pardon; for rash words, broken pledges, insincere assurances, and foolish promises, may we find forgiveness.

עֲבֵרוֹת שֶׁבֵּין אָדָם לַמָּקוֹם,	<i>Aveirot shebein adam lamakom,</i>
יוֹם הַכִּפּוּרִים מְכַפֵּר.	<i>Yom haKippurim m'chapeir.</i>
עֲבֵרוֹת שֶׁבֵּין אָדָם לַחֲבֵרוֹ,	<i>Aveirot shebein adam lachaveiro,</i>
אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר	<i>ein Yom haKippurim m'chapeir</i>
עַד שֶׁיִּרְצֶה אֶת־חֲבֵרוֹ.	<i>ad shey'ratzeh et-chaveiro.</i>

For transgressions against God, the Day of Atonement atones; but for transgressions of one human being against another, the Day of Atonement does not atone until they have made peace with one another.

All rise. The Ark is opened.

אוֹר זָרַע לַצַּדִּיק, וְלִישְׂרָיִלָב שִׂמְחָה.	<i>Or zarua latzadik, ulyishrei-lev simchah.</i>
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Light is sown for the righteous, and gladness for the upright in heart.

בִּישִׁיבָה שֶׁל מַעֲלָה וּבִישִׁיבָה	<i>Bishivah shel malah uvishivah</i>
שֶׁל מַטָּה, עַל דַּעַת הַמָּקוֹם	<i>shel matah, al da-at hamakom</i>
וְעַל דַּעַת הַקָּהָל, אָנוּ מַתִּירִין	<i>v'al da-at hakahal, anu matirin</i>
לְהִתְפַּלֵּל עִם הָעַבְרָיִנִים.	<i>l'hitpaleil im ha-avaryanim.</i>

In the sight of God and of the congregation, no matter how far some of us may have transgressed by departing from our people and our heritage, we pray as one on this Night of Repentance.

Kol Nidrei: a whisper of wings, as promises are remembered. Saint and sinner alike commune with the Most High. We are at one.

Heart of all life, from this Day of Atonement to the next—may we reach it in peace—all Israel makes these vows: to turn from sin and wrongdoing, and to walk in the way of Your Law, the path of justice and right. Yet we know our weakness—how prone we are to fail: help us to keep these vows made with contrite hearts. We have come to seek pardon and forgiveness.

Kol Nidrei • כל נדרֵי • All Vows

כָּל נִדְרֵי וְאֶסְרֵי וְחַרְמֵי וְקוֹנָמֵי	<i>Kol nidrei ve-esarei vacharamei v'konamei</i>
וְכַנּוּיֵי וְקִנּוּסֵי וְשְׁבוּעוֹת, דִּנְדְּרָנָא	<i>v'chinuyei v'kinusei ushvuot, dindarna</i>
וְדֹאשְׁתַּבְעָנָא וְדֹאחַרִּימְנָא	<i>ud-ishtabana ud-acharimna</i>
וְדֹאסְרָנָא עַל נַפְשָׁתָנָא, מִיּוֹם	<i>v'da-asarna al nafshatana, miYom</i>
כְּפוּרִים זֶה עַד יוֹם כְּפוּרִים הַבָּא	<i>Kippurim zeh ad Yom Kippurim haba</i>
עָלֵינוּ לְטוֹבָה. כְּלִהוֹן אַחֲרָטָנָא	<i>aleinu l'tovah. Kulhon icharatna</i>
כְּהוֹן, כְּלִהוֹן יְהוֹן שְׂרָן, שְׂבִיקִין	<i>v'hon, kulhon y'hon sh'ran, sh'vikin</i>
שְׂבִיתִין, בְּטִלִין וּמְבַטְלִין, לֹא	<i>sh'viti, b'teilin umvutalin, la</i>
שְׂרִירִין וְלֹא קַיָּמִין. נִדְרָנָא לֹא נִדְרֵי,	<i>sh'ririn v'la kayamin. Nidrana la nidrei,</i>
וְאֶסְרָנָא לֹא אֶסְרֵי, וְשְׁבוּעָתָנָא לֹא	<i>ve-esarana la esarei, ushvuatana la</i>
שְׁבוּעוֹת.	<i>sh'vuot.</i>

Let all our vows and oaths, all the promises we make and the obligations we incur to You, O God, between this Yom Kippur and the next, be null and void should we, after honest effort, find ourselves unable to fulfill them. Then may we be absolved of them.



וְנִסְלַח לְכָל־עַדַּת בְּנֵי יִשְׂרָאֵל, וְלִגֵּר
הָגֵר בְּתוֹכָם, כִּי לְכָל־הָעָם בִּשְׁגָגָה. *V'nislach l'chol-adat b'nei Yisrael, v'lageir
hagar b'tocham, ki l'chol-ha-am bishgagah.*

Knowingly or not, the whole community of Israel and all who live
among them have sinned; let them be forgiven.

סִלַּח־נָא לַעֲוֹן הָעָם הַזֶּה כְּגֹדֶל
חַסְדֶּךָ, וְכַאֲשֶׁר נָשָׂאתָ לָעָם הַזֶּה
מִמִּצְרַיִם וְעַד הַנֵּה. *S'lach na la-avon ha-am hazeh k'godel
chasdecha, v'cha-asher nasata la-am hazeh
miMitzrayim v'ad heinah.*

*As, in Your love, You have been patient with this people from the time You
led us out of Egypt to the present day, so, in Your great love, may You
forgive Your people now.*

וַיֹּאמֶר יי': "סִלַּחְתִּי כִּדְבָרְךָ." *Vayomer Adonai: "Salachti kidvarecha."*
And God said: I have pardoned in response to your plea.

בָּרוּךְ אַתָּה יי', אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, שֶׁהֵחִינוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לַזְמַן הַזֶּה. *Baruch atah Adonai, Eloheinu melech
ha-olam, shehecheyanu v'kiymanu
v'higianu lazman hazeh.*

*Blessed is the Eternal God, Ruler of the universe, for giving us life,
for sustaining us, and for enabling us to reach this season.*



שִׁמַּע וּבְרָכוֹתֶיהָ

Sh'ma Uvirchoteha · Sh'ma and Its Blessings

Bar'chu · בָּרְכוּ · The Call to Prayer

בָּרְכוּ אֶת־יְיָ הַמְּבֹרָךְ! *Bar'chu et-Adonai hamvorach!*

Praise the Eternal, to whom our praise is due!

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד! *Baruch Adonai hamvorach l'olam va-ed!*

Praised be the Eternal, to whom our praise is due, now and forever!

The Ark is closed.

Ma-ariv Aravim · מַעֲרִיב עֲרֵבִים · As Close to Us as Breathing

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ	<i>Baruch atah Adonai, Eloheinu melech</i>
הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרֵבִים.	<i>ha-olam, asher bidvaro ma-ariv aravim.</i>
בְּחֻכְמָהּ פּוֹתֵחַ שְׁעָרִים, וּבִתְבוּנָהּ	<i>B'chochmah potei-ach sh'arim, uvitvunah</i>
מְשַׁנֶּה עֵתִים, וּמַחֲלִיף אֶת־הַזְּמַנִּים,	<i>m'shaneh itim, umachalif et-hazmanim,</i>
וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֶיהֶם	<i>umsadeir et-hakochavim b'mishm'roteihem</i>
בְּרָקִיעַ כִּרְצוֹנוֹ. בּוֹרֵא יוֹם וּלְיָלָה,	<i>barakia kirtzono. Borei yom valailah,</i>
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי	<i>goleil or mipnei choshech v'choshech mipnei</i>
אוֹר, וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה,	<i>or, uma-avir yom umeivi lailah,</i>
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ	<i>umavdil bein yom uvein lailah, Adonai</i>
צִבְאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד	<i>Tz'va-ot sh'mo. El chai v'kayam, tamid</i>
יִמְלֹךְ עָלֵינוּ, לְעוֹלָם וָעֶד.	<i>yimloch aleinu, l'olam va-ed.</i>
בְּרוּךְ אַתָּה יְיָ הַמַּעֲרִיב עֲרֵבִים.	<i>Baruch atah Adonai, hama-ariv aravim.</i>

O God, how can we know You? Where can we find You? You are as close to us as breathing, yet You are farther than the farthestmost star. You are as mysterious as the vast solitudes of night, yet as familiar to us as the light of the sun. To Moses You said: "You cannot see My face, but I will make all My goodness pass before you." Even so does Your goodness pass before us: in the realm of nature, and in the varied experiences of our lives.

Ahavat Olam · אַהַבַּת עוֹלָם Your Goodness Enters Our Lives

<p>אַהַבַּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהַבַּת: תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ. עַל־כֵּן, יְיָ אֱלֹהֵינוּ, בְּשֹׁחַבֵּנוּ וּבְקוּמֵנוּ נִשְׁיחַ בְּחֻקֶּיךָ, וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ, וּבָהֶם נִהְגָּה יוֹמָם וּלְיָלָה. וְאַהַבַּתְךָ אֶל־תַּסִּיר מִמֶּנּוּ לְעוֹלָמִים! בָּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.</p>	<p><i>Ahavat olam beit Yisrael amcha ahavta:</i> <i>Torah umitzvot, chukim umishpatim</i> <i>otanu limadta. Al-kein, Adonai Eloheinu,</i> <i>b'shochbeinu uvkumeinu nasiach b'chukecha,</i> <i>v'nismach b'divrei toratecha uvmitzvotecha</i> <i>l'olam va-ed. Ki heim chayeinu v'orech</i> <i>yameinu, uvahem negeh yomam valailah.</i> <i>V'ahavat-cha al-tasir mimenu l'olamim!</i> <i>Baruch atah Adonai, ohev amo Yisrael.</i></p>
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When justice burns within us like a flaming fire, when love evokes willing sacrifice from us, when, to the last full measure of selfless devotion, we demonstrate our belief in the ultimate triumph of truth and righteousness, then Your goodness enters our lives; then You live within our hearts, and we through righteousness behold Your presence.

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!
Sh'ma, Yisrael: Adonai Eloheinu, Adonai echad!
Hear, O Israel: the Lord our God, the Lord is One!

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!
Baruch sheim k'vod malchuto l'olam va-ed!
Blessed is God's glorious majesty, forever and ever!

All are seated.

וְאַהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל-	V'ahavta eit Adonai Elohecha, b'chol-
לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מַאֲדְךָ.	l'vavcha uvchol-nafsh'cha uvchol-m'odecha.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי	V'hayu hadvarim ha-eileh, asher anochi
מְצַוְּךָ הַיּוֹם, עַל־לְבָבְךָ.	m'tzavcha hayom, al-l'vavecha.
וּשְׁנַנְתָּם לְבִנְיָךְ, וּדְבַרְתָּ בָּם	V'shinantam l'vanecha, v'dibarta bam
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֻכְתְּךָ בְּדֶרֶךְ,	b'shivt'cha b'veitecha, uvlecht'cha vaderech,
וּבִשְׁכַּבְּךָ וּבְקוּמְךָ.	uvshochb'cha uvkumecha.
וּקְשַׁרְתָּם לְאוֹת עַל־יָדְךָ,	Ukshartam l'ot al-yadecha,
וְהָיוּ לְטַטַּפֹּת בֵּין עֵינֶיךָ,	v'hayu l'totafot bein einecha,
וּכְתַבְתָּם עַל־מְזוֹזוֹת בֵּיתְךָ,	uchtavtam al-m'zuzot beitecha,
וּבִשְׁעָרֶיךָ. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם	uvish-arecha. L'ma-an tizk'ru va-asitem
אֶת־כָּל־מִצְוֹתַי, וְהִיִּיתֶם קְדוֹשִׁים	et-kol-mitzvotai, viyitem k'doshim
לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם,	l'Eloheichem. Ani Adonai Eloheichem,
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם	asher hotzeiti et-chem mei-eretz Mitzrayim
לֵהֵיוֹת לָכֶם לֵאלֹהִים.	liyot lachem l'Elohim.
אֲנִי יְיָ אֱלֹהֵיכֶם.	Ani Adonai Eloheichem.

Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart. Thou shalt teach them diligently unto thy children, and thou shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up. Thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. Thou shalt write them upon the doorposts of thy house and upon thy gates: That ye may remember and do all My commandments and be holy unto your God. I am the Lord your God, who led you out of Egypt to be your God; I am the Lord your God.

G'ulah • גְּאֻלָּה • The Help of Our People

אֱמֶת וְאֱמוּנָה כָּל־זֹאת, וְקִיָּם עָלֵינוּ	<i>Emet ve-emunah kol-zot, v'kayam aleinu</i>
כִּי הוּא יי אֱלֹהֵינוּ וְאֵין זולָתוֹ,	<i>ki hu Adonai Eloheinu v'ein zulato,</i>
וְאֶנְחֵנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדֵנוּ מִיָּד	<i>va-anachnu Yisrael amo. Hapodeinu miyad</i>
מַלְכִּים, מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־	<i>m'lachim, malkeinu hago-aleinu mikaf kol-</i>
הָעָרִיצִים. הָעֹשֶׂה גְדֻלוֹת עַד אֵין	<i>he-aritzim. Ha-oseh g'dolot ad ein</i>
חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר. הַשֵּׁם	<i>cheiker, v'nifla-ot ad ein mispar. Hasam</i>
נִפְשָׁנוּ בַּחַיִּים, וְלֹא נָתַן לָמוֹט	<i>nafsheinu bachayim, v'lo natan lamot</i>
רַגְלָנוּ. הָעֹשֶׂה לָנוּ נִסִּים בְּפָרֹחַ,	<i>ragleinu. Ha-oseh lanu nisim b'Pharoh,</i>
אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם.	<i>otot umoftim b'admat b'nei cham.</i>
וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם	<i>Vayotzei et-amo Yisrael mitocham</i>
לְחֵירוֹת עוֹלָם. וְרָאוּ בְּנֵיו גְּבוּרָתוֹ,	<i>l'cheirut olam. V'ra-u vanav g'vurato,</i>
שִׁבְּחוּ וְהוֹדוּ לְשִׁמּוֹ. וּמַלְכוּתוֹ בְּרָצוֹן	<i>shibchu v'hodu lishmo. Umalchuto b'ratzon</i>
קִבְּלוּ עָלֵיהֶם. מֹשֶׁה וּמִרְיָם וּבְנֵי	<i>kiblu aleihem. Mosheh uMiryam uvnei</i>
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,	<i>Yisrael l'cha anu shirah b'simchah rabah,</i>
וַאֲמְרוּ כָלָם:	<i>v'amru chulam:</i>

True and enduring are the words spoken by our prophets.

You are the living God; Your word brings life and light to the soul.

You are the First and the Last:

besides You there is no redeemer or savior.

You are the strength of our life, the Power that saves us.

Your majesty and Your truth abide forever.

You have been the help of our people in time of trouble;

You are our refuge in all generations.

Your power was manifest when we went free out of Egypt;

in every liberation from bondage we see it.

May Your law of freedom rule the hearts of all Your children;

and Your law of justice unite them in friendship.

May the righteous of all nations rejoice in Your love and triumph by Your power.

O God, our refuge and our hope, we glorify Your name now as did our people in ancient days:

מִי־כַמֹּכָה בָּאֵלִים, יְיָ?	<i>Mi-chamochah ba-eilim, Adonai?</i>
מִי כַמֹּכָה, נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא	<i>Mi-kamochah, nedar bakodesh, nora</i>
תְּהִלָּת, עֲשֵׂה פֶלֶא? מַלְכוּתְךָ רָאֹו	<i>t'hilot, oseh feleh? Malchut-cha ra-u</i>
בְּנִיָּךְ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה; "זֶה	<i>vanecha, bokei-a yam lifnei Mosheh; "Zeh</i>
אֱלֹו!" עָנוּ וְאָמְרוּ: "יְיָ מֶלֶךְ לְעֵלָם	<i>Eili!" anu v'amru: "Adonai yimloch l'olam</i>
וְעַד!" וְנֶאֱמַר: "כִּי־פָדָה יְיָ	<i>va-ed!" V'ne-emar: "Ki-fadah Adonai</i>
אֶת־יַעֲקֹב וְנֶאֱלֹו מִיַּד חֲזַק מִמֶּנּוּ.	<i>et-Ya-akov ug-alo miyad chazak mimenu."</i>
בָּרוּךְ אַתָּה יְיָ, גָּאֹל יִשְׂרָאֵל.	<i>Baruch atah Adonai, ga-al Yisrael.</i>

Who is like You, Eternal One, among the gods that are worshipped?

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

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!"

As You have redeemed our people Israel, and enabled us to prevail over arms stronger than our own, so may You give hope to all who are oppressed and persecuted. We praise You, Eternal God, Redeemer of Israel.

הַשְׁכִּיבֵנוּ • Hashkiveinu The Sudden Light That Lifts the Heart

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,	<i>Hashkiveinu Adonai Eloheinu l'shalom,</i>
וְהַעֲמִידֵנוּ מַלְכֵנוּ לְחַיִּים. וּפְרֹשׁ	<i>v'ha-amideinu malkeinu l'chayim. Ufros</i>
עָלֵינוּ סֶכֶת שְׁלוֹמֶךָ, וְתַקְנֵנוּ בְּעֶצֶה	<i>aleinu sukat sh'lomecha, v'takneinu b'eitzah</i>
טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן	<i>tovah milfanecha, v'hoshi-einu l'ma-an</i>
שְׁמֶךָ, וְהִגֵּן בְּעֶדְנֵנוּ. וְהִסֵּר	<i>sh'mecha, v'hagein ba-adeinu. V'haseir</i>
מֵעָלֵינוּ אוֹיֵב, דֶּבֶר וְחָרָב	<i>mei-aleinu oyeiv, dever v'cherev v'ra-av</i>
וְרָעַב וְיָגוֹז, וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ	<i>v'yagon, v'haseir satan milfaneinu</i>
וּמֵאַחֲרֵינוּ; וּבְצֵל בְּנִפְיֶךָ תִּסְתִּירֵנוּ,	<i>umei-achareinu; uvtzeil k'nafecha tastireinu,</i>
כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה, כִּי אֵל	<i>ki El shomreinu umeitzileinu atah, ki El</i>
מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה. וּשְׁמֹר	<i>melech chanun v'rachum atah. Ushmor</i>
צִאתָנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם,	<i>tzeiteinu uvo-einu l'chayim ulshalom,</i>
מֵעַתָּה וְעַד עוֹלָם, וּפְרֹשׁ עָלֵינוּ	<i>mei-atah v'ad olam, ufros aleinu</i>
סֶכֶת שְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יְיָ,	<i>sukat sh'lomecha. Baruch atah Adonai,</i>

הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ, וְעַל *haporeis sukat shalom aleinu, v'al*
 כָּל-עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם. *kol-amo Yisrael v'al Y'rushalayim.*

The shadows fall, but end of day fills the eye with brightness; the infinite heavens glow, and all creation sings its hymn of glory. With hope, therefore, we pray for light within: O God, reveal Yourself; hide no more; let Your face shine on all who seek You.

Eternal and infinite God, banish our darkness! Be present to us as the sudden light that lifts the heart and brings us joy.

Then shall we be at peace, O God, whose peaceful shelter we seek through all the days and nights of our lives.

On Shabbat:

V'shamru • וְשָׁמְרוּ • The Covenant of Shabbat

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת, *V'shamru v'nei Yisrael et-haShabbat,*
 לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרֹתָם בְּרִית *la-asot et-haShabbat l'dorotam b'rit*
 עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת *olam. Beini uvein b'nei Yisrael ot*
 הִיא לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יי *hi l'olam, ki sheishet yamim asah Adonai*
 אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ, וּבַיּוֹם *et-hashamayim v'et-ha-aretz, uvayom*
 הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ. *hashvi-i shavat vayinafash.*

The people of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign forever between Me and the people of Israel, for in six days the Eternal One made heaven and earth, and on the seventh day God rested and was refreshed.

Ki Vayom Haze • כִּי בַיּוֹם הַזֶּה • On This Day

כִּי בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם, *Ki vayom haze y'chapeir aleichem,*
 לְטַהֵר אֶתְכֶם; מִכָּל חַטֹּאתֵיכֶם *l'taheir et-chem; mikol chatoteichem*
 לִפְנֵי יי תְּטַהֲרוּ. *lifnei Adonai tit-haru.*

For on this day atonement shall be made for you, to purify you; you shall be cleansed from all your sins before the Eternal.



תפלה

T'filah · Prayer

All rise.

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ. *Adonai, s'fatai tiftach, ufi yagid t'hilatecha.*

Eternal God, open my lips, that my mouth may declare Your praise.

Avot v'Imahot · אבות ואמהות · The Voice We Hear

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי	<i>Baruch atah Adonai, Eloheinu v'Elohei</i>
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ: אֱלֹהֵי אַבְרָהָם,	<i>avoteinu v'imoteinu: Elohei Avraham,</i>
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי	<i>Elohei Yitzchak, v'Elohei Ya-akov, Elohei</i>
שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה,	<i>Sarah, Elohei Rivkah, Elohei Leah,</i>
וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל, הַגִּבּוֹר	<i>v'Elohei Rachel. HaEl hagadol, hagibor</i>
וְהַנּוֹרָא, אֵל עֲלִיּוֹן. גּוֹמֵל חַסְדִּים	<i>v'hanora, El elyon. Gomeil chasadim</i>
טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי	<i>tovim v'koneih hakol, v'zochair chasdei</i>
אֲבוֹת וְאִמּוֹת, וּמֵבִיא גְּאֻלָּה לְבְנֵי	<i>avot v'imahot, umeivi g'ulah livnei</i>
בְּנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.	<i>v'neihem, l'ma-an sh'mo b'ahavah.</i>

God of the past and future, God of this day, God of Israel and all the world:

We know You, yet cannot name You. With our halting human speech we say “God.” God of Abraham, God of Isaac, and God of Jacob. God of Sarah and Rebekah, God of Rachel and Leah. God of freedom and justice and mercy. God of understanding. You are the Rule by which we measure ourselves; You are the Voice we hear within us.

You are the majestic One who delights in life. Inscribe us for blessing in the Book of Life.

זָכְרֵנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ	<i>Zochreinu l'chayim, melech chafeitz</i>
בְּחַיִּים, וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,	<i>bachayim, v'chotveinu b'sefer hachayim,</i>
לְמַעַנְךָ אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר	<i>l'ma-ancha Elohim chayim. Melech ozeir</i>
וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי,	<i>umoshia umagein. Baruch atah Adonai,</i>
מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.	<i>magein Avraham v'ezrat Sarah.</i>

G'vurot • גְּבוּרוֹת • The Power to Live and Act

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,	<i>Atah gibor l'olam, Adonai,</i>
מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ.	<i>m'chayeih hakol atah, rav l'hoshia.</i>
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה	<i>M'chalkeil chayim b'chesed, m'chayeih</i>
הַכֹּל בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים,	<i>hakol b'rachamim rabim. Someich noflim,</i>
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,	<i>v'rofei cholim, umatir asurim,</i>
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר.	<i>umkayeim emunato lisheinei afar.</i>
מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה	<i>Mi chamocha, ba-al g'vurot, umi domeh</i>
לָךְ, מֶלֶךְ מִמִּית וּמְחַיֶּה וּמַצְמִיחַ	<i>lach, melech meimit umchayeh umatzmiach</i>
יְשׁוּעָה? מִי כְמוֹךָ אֵב הָרַחֲמִים,	<i>y'shuah? Mi chamocha av harachamim,</i>
זוֹכֵר יְצוּרָיו לַחַיִּים בְּרַחֲמִים?	<i>zocheir y'tzurav l'chayim b'rachamim?</i>
וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל.	<i>V'ne-eman atah l'hachayot hakol.</i>
בְּרוּךְ אַתָּה יי, מְחַיֶּה הַכֹּל.	<i>Baruch atah Adonai, m'chayeih hakol.</i>

O world, where miracles spring up to meet us along the way, we hold You close and give thanks for morning light, for evening calm.

Sun and moon, sea and sky, snow and mist, city streets and country lanes: what joy to know You, how excellent to touch You!

To live, and nothing more, would be enough to make us glad. Yet morning, noon, and night, a task awaits us:

The lost and hungry to be found and fed, the sick and sad to be healed and cheered, a peaceful world to be built and kept.

Blessed is the gift of life, blessed the source of life and its tasks!

All are seated.

K'dushat Hashem • קדֻשַּׁת הַשֵּׁם • God's Holiness

<p>אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשֵׁים בְּכָל-יוֹם יִהְיֶה לְךָ סֵלָה. וּבְכֵן תֵּן פַּחַדְךָ, יְיָ אֱלֹהֵינוּ, עַל כָּל-מַעֲשֶׂיךָ, וְאִמְתָּךְ עַל כָּל-מָה שֶׁבָרָאתָ. וְיִירָאוּךָ כָּל-הַמַּעֲשִׂים, וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל-הַבְּרוּאִים, וְיַעֲשׂוּ כָל־מִצְוָתְךָ אֶחָת לְעֵשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם, כְּמוֹ שֶׁיְדַעֲנוּ, יְיָ אֱלֹהֵינוּ, שֶׁהַשְׁלֵטוֹן לְפָנֶיךָ, עוֹ בְיָדְךָ וּגְבוּרָה בִּמְיֻנְךָ, וְשִׁמְךָ נֹרָא עַל כָּל-מָה-שֶׁבָרָאתָ.</p>	<p><i>Atah kadosh v'shimcha kadosh, ukdoshim b'chol-yom y'hal'lucha selah. Uvchein tein pachd'cha, Adonai Eloheinu, al kol-ma-asecha, v'eimat-cha al kol-mah shebarata. V'yira-ucha kol-hama-asim, v'yishtachavu l'fanecha kol-habruim, v'yei-asu chulam agudah echat la-asot r'tzoncha b'leivav shaleim, k'mo sheyadanu, Adonai Eloheinu, shehashilton l'fanecha, oz b'yadcha ugvurah viminecha, v'shimcha nora al kol-mah-shebarata.</i></p>
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Eternal God, let Your presence be manifest to us in all Your works,
that reverence may fill the hearts of all Your creatures. Make all Your
children mindful of Your glory, that we may unite to do Your will with
perfect heart. For Yours are dominion and power, and the impress of
Your hand is upon all that You have made.

<p>וּבְכֵן תֵּן כְּבוֹד, יְיָ, לְעַמְּךָ, תְּהִלָּה לִירְאֶיךָ וְתִקְוָה לְדוֹרֶשֶׁיךָ, וּפְתִחוֹן פֶּה לְמִיַּחְלִים לָךְ, שִׁמְחָה לְאַרְצְךָ וְשִׂשׁוֹן לְעִירְךָ, וְצִמְיַחַת קֶרֶן לְכָל- יוֹשְׁבֵי תֵיבֵל.</p>	<p><i>Uvchein tein kavod, Adonai, l'amecha, t'hilah lirei-echa v'tikvah l'dorshecha, ufit-chon peh lamyachalim lach, simchah l'artzecha v'sason l'irecha, utzmichat keren l'chol- yoshvei teiveil.</i></p>
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*Grant honor to those who revere You, inspire with courage those who wait
for You, and fulfill the hope of all who trust in Your name.*

וּבִכְן צְדִיקִים יֵרָאוּ וַיִּשְׁמְחוּ וַיִּשָּׂרוּ	Uvchein tzadikim yiru v'yismachu visharim
יִעָלְזוּ וַחֲסִידִים בְּרִנָּה יִגִּילוּ, וְעוֹלָתָה	ya-alozu vachasidim b'rinah yagilu, v'olatah
תִּקְפֹּץ-פִּיהָ וְכֹל-הָרֶשֶׁעַה כָּלָה בְּעָשָׂן	tikpotz-piha v'chol-harishah kulah k'ashan
תִּחְלֶה. כִּי תַעֲבִיר מִמִּשְׁלַת זָדוֹן מִן	tichleh. Ki ta-avir memshelet zaddon min
הָאָרֶץ. וְתִמְלֹךְ אַתָּה, יְיָ, לְבִדָּךְ	ha-aretz. V'timloch atah, Adonai, l'vadecha
עַל כָּל-מַעֲשֵׂיךָ, בְּכַתּוּב בְּדִבְרֵי	al kol-ma-asecha, kakatuv b'divrei
קִדְשֶׁךָ: יִמְלֹךְ יְיָ לְעוֹלָם,	kodshecha: Yimloch Adonai l'olam,
אֱלֹהֶיךָ צִיּוֹן, לְדֹר וָדֹר. הַלְלוּיָהּ!	Elohayich Tziyon, l'dor vador. Hal'luyah!

Hasten the day that will bring gladness to all who dwell on earth and victory of the spirit to those who bear witness to Your truth.

Then the just shall see and exult, the upright be glad, and Your servants sing for joy. Then shall iniquity be made dumb and wickedness vanish like smoke; for the dominion of arrogance shall have passed away from the earth.

You alone shall reign over all Your works, as it is written:

The Eternal One shall reign forever; your God, O Zion, from generation to generation. Halleluyah!

קָדוֹשׁ אַתָּה וְנֹרָא שְׁמֶךָ,	Kadosh atah v'nora sh'mecha,
וְאֵין אֱלֹהִים מִבְּלָעֲדֶיךָ, בְּכַתּוּב:	v'ein Elo-ah mibaladecha, kakatuv:
וַיִּגְבַּהּ יְיָ עֲבָאוֹת בַּמִּשְׁפָּט,	Vayigbah Adonai Tz'va-ot bamishpat,
וְהָיָל הַקָּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה.	v'haEl hakadosh nikdash bitzedakah.
בָּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.	Baruch atah Adonai, hamelech hakadosh.

You are holy; awesome is Your name; there is no God but You.

The God of all being is exalted by justice; the holy God is sanctified by righteousness.

Blessed is the Eternal One, who rules in holiness.

K'dushat Hayom • קדֻשַּׁת הַיּוֹם • The Holiness of This Day

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,	Atah v'chartanu mikol-ha-amim,
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,	ahavta otanu v'ratzita banu,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת	v'romamtanu mikol-halshonot
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,	v'kidashtanu b'mitzvoteycha,
וְקִרְבַּתָּנוּ מִלְּכָנוּ לַעֲבוֹדָתְךָ,	v'keiravtanu malkeinu la-avodatecha,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ	v'shimcha hagadol v'hakadosh aleinu
קָרָאתָ. וַתִּתֵּן־לָנוּ, יְיָ אֱלֹהֵינוּ,	karata. Vatiten-lanu, Adonai Eloheinu,
בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת־	b'ahavah et-yom [haShabbat hazeh v'et-
יוֹם] הַכִּפּוּרִים הַזֶּה, לְמַחֲלָה	Yom] haKippurim hazeh, limchilah
וּלְסִלִּיחָה וּלְכַפָּרָה וּלְמַחֲלִיבוֹ	v'lislichah ulchaparah v'limchol-bo
אֶת־כָּל־עוֹנוֹתֵינוּ, מִקְרָא קֹדֶשׁ,	et-kol-avonoteinu, mikra kodesh,
זֵכֶר לִיצִיאַת מִצְרַיִם.	zeicher litziat Mitzrayim.

We render thanks to You that You have called us to Your service, to bring the knowledge of Your word to the four corners of the earth.

You have called us Your servant, to give faithful witness even in suffering and deprivation.

In this solemn hour, O God, we would draw near to You; may the observance of this Day of Atonement help us to remember Israel's sacred heritage. Teach us to build our lives on the abiding foundations of Your law; open our eyes to the goodness of life and its sacred opportunities for service.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	Eloheinu v'Elohei avoteinu v'imoteinu,
מַחֲלֵ לַעֲוֹנוֹתֵינוּ בְּיוֹם [הַשַּׁבָּת	m'chal la-avonoteinu b'Yom [haShabbat
הַזֶּה וּבְיוֹם] הַכִּפּוּרִים הַזֶּה; מְחִיָּה	hazeh uvYom] haKippurim hazeh; m'cheih
וְהַעֲבֵר פֶּשְׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד	v'ha-aveir p'sha-einu v'chatoteinu mineged
עֵינֶיךָ, בְּאִמּוֹר: "אֲנֹכִי, אֲנֹכִי הוּא	einecha, ka-amur: "Anochi, anochi hu
מֹחֶה פֶּשְׁעֶיךָ לְמַעַן, וְחַטָּאתֶיךָ	mocheh f'sha-echa l'ma-ani, v'chatotecha
לֹא אֶזְכֹּר." וְנֹאמַר: "מַחֲיִיתִי בְּעֵבֶר	lo ezkor." V'ne-emar: "Machiti ka-av
פֶּשְׁעֶיךָ, וּבְעֵזֶן חַטָּאתֶיךָ, שׁוּבָה	p'sha-echa, v'che-anan chatotecha, shuvah
אֵלַי כִּי גָאֲלִיתִּיךָ." וְנֹאמַר: "כִּי־בְיוֹם	eilai ki g'alticha." V'ne-emar: "Ki-vayom

הִזֵּה יְכַפֵּר עֲלֵיכֶם לְהַר אֶתְכֶם; hazeh y'chapeir aleichem l'taheir et-chem;
מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִּתְּהָרוּ. mikol chatoteichem lifnei Adonai tit-haru."

O Source of mercy, give us the grace to show forbearance to those who offend against us. When the wrongs and injustices of others wound us, may our hearts not despair of human good. May no trial, however severe, embitter our souls and destroy our trust. When beset by trouble and sorrow, our mothers and fathers put on the armor of faith and fortitude. May we too find strength to meet adversity with quiet courage and unshaken will, knowing "weeping may tarry for the night, but joy cometh in the morning." Help us to understand that injustice and hate will not forever afflict the human race, that righteousness and mercy will triumph in the end.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, Eloheinu v'Elohei avoteinu v'imoteinu,
[רִצְיָה בְּמִנוּחָתֵנוּ], [r'tzeih vimnuchateinu,] kadsheinu
בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. b'mitzvoteych v'tein chelkein b'toratecha.
שִׁבְעֵנוּ מִטוֹבָךָ, וְשִׁמְחָנוּ Sabeinu mituvecha, v'samcheinu
בִּישׁוּעָתֶךָ, [וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, bishuatecha, [v'hanchileinu, Adonai Eloheinu,
בְּאַהֲוָה וּבְרָצוֹן שַׁבָּת קֹדֶשְׁךָ, b'ahavah uvratzon Shabbat kodshecha,
וְיָנוּחוּ בָּהּ יִשְׂרָאֵל מִקַּדְשֵׁי שְׁמֶךָ, v'yanuchu vah Yisrael m'kadshei sh'mecha,]
וְהַרְחֵם לִבְנוֹ לְעַבְדְּךָ בְּאֵמֶת. כִּי אַתָּה v'taheir libeinu l'ovdcha be-emet. Ki atah
סֹלְחָן לְיִשְׂרָאֵל וּמְחַלֵּן לְשִׁבְטֵי solchan l'Yisrael umocholan l'shivtei
יִשְׂרָאֵל בְּכָל־דּוֹר וָדוֹר, וּמַבְלֵעֲדֶיךָ Y'shurun b'chol-dor vador, umibaladecha
אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא ein lanu melech mocheil v'solei-ach ela
אַתָּה. בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ מוֹחֵל atah. Baruch atah Adonai, melech mocheil
וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ v'solei-ach la-avonoteinu v'la-avonot amo
בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשָׁמוֹתֵינוּ beit Yisrael, uma-avir ashmoteinu
בְּכָל־שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל־ b'chol shanah v'shanah, melech al kol-
הָאָרֶץ, מִקַּדֵּשׁ [הַשַּׁבָּת ו'] יִשְׂרָאֵל ha-arets, m'kadeish [haShabbat v'] Yisrael
וְיוֹם הַכִּפּוּרִים. v'Yom haKippurim.

Sanctify us with Your mitzvot and bring us near to Your service,
that we may be worthy to proclaim Your truth to all the world.

*Satisfy us with Your goodness, and gladden us with Your salvation.
Purify our hearts that we may serve You in truth. For You, O God, are
Truth, and Your word endures forever. Blessed is the Eternal One, who
sanctifies [the Sabbath,] Israel and the Day of Atonement.*

Avodah • עֲבֹדָה • Worship

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל, וְתֵהִי לְרִצּוֹן תָּמִיד עֲבֹדַת יִשְׂרָאֵל עִמָּךְ. אֵל קָרוֹב לְכָל-קִרְאִיו, פָּנֶה אֵל עַבְדֶּיךָ וְחֻנּוּ; שְׂפֹךְ רוּחְךָ עָלֵינוּ, וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה, יי, הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.	<i>R'tzeih, Adonai Eloheinu, b'amcha Yisrael, utfilatam b'ahavah t'kabeil, ut-hi l'ratzon tamid avodat Yisrael amecha. El karov l'chol-korav, p'neih el avadecha v'choneinu; sh'foch ruchacha aleinu, v'techezenah eineinu b'shuvcha l'Tziyon b'rachamim. Baruch atah Adonai, hamachazir sh'chinato l'Tziyon.</i>
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Be gracious, Eternal God, to Your people Israel, and receive our prayers with love. O may our worship always be acceptable to You. Fill us with the knowledge that You are near to all who seek You in truth. Pour out Your spirit upon us; let our eyes behold Your presence in our midst and in the midst of our people in Zion.

Blessed is the Eternal, whose presence gives life to Zion and all Israel.

Hoda'ah • הוֹדָאָה • To Whom Our Thanks Are Due

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לָּךְ וְנִסְפֹּר תְּהִלָּתְךָ, עַל-חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל-נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ, וְעַל-נִסֶּיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ, וְעַל- נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת, עָרֵב וּבִקֵּר וְצָהָרִים. הַטּוֹב: כִּי לֹא-כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם: כִּי-לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קוִינֵנוּ לָּךְ.	<i>Modim anachnu lach, sha-atah hu Adonai Eloheinu v'Elohei avoteinu v'imoteinu l'olam va-ed. Tzur chayeinu, magein yisheinu, atah hu l'dor vador. Nodeh l'cha unsapeir t'hilatecha, al-chayeinu hamsurim b'yadecha, v'al-nishmoteinu hapkudot lach, v'al-nisecha shebchol-yom imanu, v'al- nifl'otecha v'tovotecha shebchol-eit, erev vavoker v'tzohorayim. Hatov: ki lo-chalu rachamecha, v'hamracheim: ki-lo tamu chasadecha, mei-olam kivinu lach.</i>
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We gratefully acknowledge, Eternal God, that You are our Creator and Preserver, the Rock of our life and our protecting Shield.

We give thanks to You for our lives which are in Your hand, for our souls which are ever in Your keeping, for Your wondrous providence and Your continuous goodness, which You bestow upon us day by day. Truly, Your mercies never fail, and Your love and kindness never cease. Therefore do we forever put our trust in You.

Birkat Shalom • בִּרְכַּת שָׁלוֹם • Blessing for Peace

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ וְעַל	<i>Shalom rav al Yisrael amcha v'al</i>
כָּל־הָעַמִּים תָּשִׁים לְעוֹלָם, כִּי אַתָּה	<i>kol-ha-amim tasim l'olam, ki atah</i>
הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב	<i>hu melech adon l'chol-hashalom. V'tov</i>
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמָּךְ יִשְׂרָאֵל	<i>b'einecha l'vareich et-amcha Yisrael</i>
בְּכֹל־עֵת וּבְכֹל־שָׁעָה בְּשָׁלוֹמְךָ.	<i>b'chol-eit uvchol-sha-ah bishlomecha.</i>
בְּסֵפֶר חַיִּים, בְּרַחֲמֶיךָ וּשְׁלוֹם	<i>B'sefer chayim, b'rachah v'shalom</i>
וּפְרִנָּסָה טוֹבָה נִזְכֶּר וְנִכְתָּב	<i>ufarnasah tova nizacheir v'nikateiv</i>
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמָּךְ בֵּית	<i>l'fanecha, anachnu v'chol-amcha beit</i>
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.	<i>Yisrael, l'chayim tovim ulshalom.</i>
בָּרוּךְ אַתָּה יְיָ, עוֹשֶׂה הַשָּׁלוֹם.	<i>Baruch atah Adonai, oseih hashalom.</i>

Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth. Bless our country, that it may always be a stronghold of peace, and its advocate among the nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship and fellowship among the inhabitants of all lands, and may the love of Your name hallow every home and every heart. Teach us, O God, to labor for righteousness, and inscribe us in the Book of Life, blessing, and peace. Blessed is the Eternal God, the Source of peace.

Mi Shebeirach · מִי שֶׁבִּירַךְ · Blessing for Healing

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ מִקּוֹר הַבְּרָכָה *Mi shebeirach avoteinu m'kor habrachah*
לְאֲמוֹתֵינוּ. *l'imoteinu.*

May the Source of strength, who blessed the ones before us, help us find the courage to make our lives a blessing, and let us say: Amen.

מִי שֶׁבִּירַךְ אֲמוֹתֵינוּ מִקּוֹר הַבְּרָכָה *Mi shebeirach imoteinu m'kor habrachah*
לְאֲבוֹתֵינוּ. *la-avoteinu.*

Bless those in need of healing with r'fuah sh'leimah, the renewal of body, the renewal of spirit, and let us say: Amen.

MEDITATION

What is genuine repentance? When an opportunity for transgression occurs and we resist it, not out of fear or weakness, but because we have repented.

יְהִיו לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי *Yiyu l'ratzon imrei-fi v'hegyon libi*
לְפָנֶיךָ, יְיָ, צוּרִי וְגֹאֲלִי. *l'fanecha, Adonai, tzuri v'go-ali.*

May the words of my mouth, and the meditations of my heart, be acceptable to You, O God, my Rock and my Redeemer.





וידוי

Vidui · Confession of Sin

All rise.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	Eloheinu v'Elohei avoteinu v'imoteinu,
תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל תַּתְּעַלֵּם	tavo l'fanecha t'filateinu v'al titalam
מִתְחַנְּתֵנוּ, שְׂאִין אֲנַחְנוּ עֵזִי פָנִים	mit-chinateinu, she-ein anachnu azei fanim
וְקָשִׁי עָרְף לֹמֵר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ	ukshei oref lomar l'fanecha, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, צַדִּיקִים	v'Elohei avoteinu v'imoteinu, tzadikim
אֲנַחְנוּ וְלֹא חָטְאָנוּ, אָבָל אֲנַחְנוּ	anachnu v'lo chatanu, aval anachnu
חָטְאָנוּ. חָטְאָנוּ, עֲוִינוּ, פָּשָׁעָנוּ.	chatanu. Chatanu, avinu, pashanu.

Our God, God of our mothers and fathers, grant that our prayers may reach You. Do not be deaf to our pleas, for we are not so arrogant and stiff-necked as to say before You, our God and God of all ages, we are perfect and have not sinned; rather do we confess: we have gone astray, we have sinned, we have transgressed.

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבְרָנוּ דָּפִי.	Ashamnu, bagadnu, gazalnu, dibarnu dofi.
הִעֲוִינוּ, וְהִרְשָׁעָנוּ, זָדָנוּ, חָמָסָנוּ,	He-evinu, v'hirshanu, zadnu, chamasnu,
טַפְּלָנוּ שֶׁקֶר. יַעֲצֵנוּ רָע, כִּזְבָּנוּ, לָצָנוּ,	tafalnu sheker. Ya-atznu ra, kizavnu, latznu,
מַרְדָּנוּ, נֶאֱצָנוּ. סָרְרָנוּ, עֲוִינוּ, פָּשָׁעָנוּ,	maradnu, niatznu. Sararnu, avinu, pashanu,
צָרָרְנוּ, קִישִׁינוּ עָרְף. רָשָׁעָנוּ, שִׁחַתָּנוּ,	tzararnu, kishinu oref. Rashanu, shichatnu,
תֵּעֲבָנוּ, תֵּעִינוּ, תִּתָּנוּ.	tiavnu, ta-inu, titanu.

All are seated.

We all have committed offenses; together we confess these human sins:

The sins of arrogance, bigotry, and cynicism; of deceit and egotism, flattery and greed, injustice and jealousy.

Some of us kept grudges, were lustful, malicious, or narrow-minded.

Others were obstinate or possessive, quarrelsome, rancorous, or selfish.

There was violence, weakness of will, xenophobia.

We yielded to temptation, and showed zeal for bad causes.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ	<i>Sarnu mimitzvotcha umimishpatecha</i>
הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צַדִּיק	<i>hatovim v'lo shavah-lanu. V'atah tzadik</i>
עַל כָּל־הַבָּא עֲלֵינוּ, כִּי אֱמֶת עֲשִׂיתָ	<i>al kol-haba aleinu, ki emet asita</i>
וְאַנַּחְנוּ הִרְשָׁעָנוּ.	<i>va-anachnu hirshanu.</i>
מִה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם,	<i>Mah-nomar l'fanecha yosheiv marom,</i>
וּמִה־נִּסְפַּר לְפָנֶיךָ שׁוֹכֵן	<i>umah-n'sapeir l'fanecha shochein</i>
שְׁחָקִים? הֲלֹא כָל־הַנִּסְתָּרוֹת	<i>sh'chakim? Halo kol-hanistarot</i>
וְהַנִּגְלוֹת אֵתָּה יוֹדֵעַ? אֵתָּה יוֹדֵעַ	<i>v'haniglot atah yodei-a? Atah yodei-a</i>
רָזִי עוֹלָם וְתַעֲלוּמוֹת סִתְּרֵי כָל־חַי.	<i>razei olam v'ta-alumot sitrei chol-chai.</i>
אֵתָּה חֹפֵשׁ כָּל־חַדְרֵי בֶטֶן וּבֹחֵן	<i>Atah chofeis kol-chadrei vaten uvochein</i>
בְּלִיּוֹת וְלֵב. אֵין דָּבָר נֶעְלָם מִמֶּךָ	<i>k'layot valeiv. Ein davar nelam mimeka</i>
וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ. וּבִכֵּן יְהִי	<i>v'ein nistar mineged einecha. Uvchein y'hi</i>
רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי	<i>ratzon milfanecha, Adonai Eloheinu v'Elohei</i>
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ	<i>avoteinu v'imoteinu, shetislach lanu</i>
עַל כָּל־חַטֹּאתֵינוּ וְתִמְחַל לָנוּ עַל	<i>al kol-chatoteinu v'timchal lanu al</i>
כָּל־עֲוֹנוֹתֵינוּ וְתִכְפֹּר לָנוּ עַל	<i>kol-avonoteinu ut-chapeir-lanu al</i>
כָּל־פְּשָׁעֵינוּ.	<i>kol-p'sha-einu.</i>

We have turned aside from Your commandments and from Your precepts, and it has not availed us; You are just, whatever befalls us; You call us to righteousness, but we bring evil upon ourselves.

What can we say before You, who dwell on high? What shall we plead before You, enthroned beyond the stars? Are not all things known to You, both the mysteries of eternity and the dark secrets of all that live? You search the inmost chambers of the heart, and probe the deep recesses of the soul. Nothing is concealed from Your sight.

Now may it be Your will, God of all generations, to forgive all our sins, to pardon all our wrongdoings, and to blot out all our transgressions:

Al Cheit · על חטא · *The Long Confession*

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ *Al cheit shechatanu l'fanecha*
בְּאֵנֶס וּבְרָצוֹן, *b'o-nes uvratzon,*

The sin we have committed against You under duress or by choice,

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ *al cheit shechatanu l'fanecha*
בְּזֶדוֹן וּבִשְׁגָגָה, *b'zadon uvishgagah,*

the sin we have committed against You consciously or unconsciously,

וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ *v'al cheit shechatanu l'fanecha*
בְּגִלּוּי וּבִסְתֵּר. *bagalui uvasater.*

and the sin we have committed against You openly or secretly.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ *Al cheit shechatanu l'fanecha*
בְּהֶרְהוֹר הַלֵּב, *b'harhor haleiv,*

The sin we have committed against You in our thoughts,

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ *al cheit shechatanu l'fanecha*
בְּדִבּוּר פֶּה, *b'dibur peh,*

the sin we have committed against You with our words,

וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ *v'al cheit shechatanu l'fanecha*
בְּחֹזֶק יָד. *b'chozek yad.*

and the sin we have committed against You by the abuse of power.

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ *Al cheit shechatanu l'fanecha*
בְּאִמּוּץ הַלֵּב, *b'imutz haleiv,*

The sin we have committed against You by hardening our hearts,

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ *al cheit shechatanu l'fanecha*
בְּחִלּוּל הַשֵּׁם, *b'chilul hashem,*

the sin we have committed against You by profaning Your name,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ v'al cheit shechatanu l'fanecha
בְּזִלְזוּל הוֹרִים וּמוֹרִים. b'zilzul horim umorim.

*and the sin we have committed against You by disrespect for parents
and teachers.*

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ Al cheit shechatanu l'fanecha
בְּלִשּׁוֹן הָרָע, bilshon hara,

The sin we have committed against You by speaking slander,

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ al cheit shechatanu l'fanecha
בְּמִשָּׁא וּבְמַתָּן, b'masa uvmatan,

the sin we have committed against You by dishonesty in our work,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ v'al cheit shechatanu l'fanecha
בְּהוֹנָאת רֵעַ. b'hona-at rei-a.

and the sin we have committed against You by hurting others in any way.

וְעַל כָּלם, אֱלֹהֵי סְלִיחוֹת, V'al kulam, Elo-ah s'lichot,
סְלַח-לָנוּ, מְחַל-לָנוּ, כַּפֵּר-לָנוּ! s'lach-lanu, m'chal-lanu, kaper-lanu!

For all these sins, O God of mercy, forgive us, pardon us, grant us atonement!

S'lichot • סְלִיחוֹת • Prayers for Forgiveness

יְעֹלָה תַּחֲנוּנֵינוּ מֵעַרֵב, Ya-aleh tachanuneinu mei-erev,
וַיָּבֹא שְׂוַעֲתֵנוּ מִבֹּקֶר, v'yavo shavateinu miboker,
וַיִּרְאֶה רְנוּנֵנוּ עַד עָרֵב. v'yeira-eh rinuneinu ad arev.
יְעֹלָה קוֹלֵנוּ מֵעַרֵב, Ya-aleh koleinu mei-erev,
וַיָּבֹא צִדְקָתֵנוּ מִבֹּקֶר, v'yavo tzidkateinu miboker,
וַיִּרְאֶה פִּדְיוֹנֵנוּ עַד עָרֵב. v'yeira-eh pidyoneinu ad arev.
יְעֹלָה עֲנוּיֵנוּ מֵעַרֵב, Ya-aleh inuyeinu mei-erev,
וַיָּבֹא סְלִיחָתֵנוּ מִבֹּקֶר, v'yavo s'lichateinu miboker,
וַיִּרְאֶה נִאֲקָתֵנוּ עַד עָרֵב. v'yeira-eh na-akateinu ad arev.
יְעֹלָה מְנוּסֵנוּ מֵעַרֵב, Ya-aleh m'nuseinu mei-erev,
וַיָּבֹא לְמַעַנּוּ מִבֹּקֶר, v'yavo l'ma-ano miboker,
וַיִּרְאֶה כִּפּוּרֵנוּ עַד עָרֵב. v'yeira-eh kipureinu ad arev.

יְעֹלָה יִשְׁעֵנוּ מֵעָרֵב,	<i>Ya-aleh yisheinu mei-erev,</i>
וַיָּבֹא טְהוֹרֵינוּ מִבֹּקֶר,	<i>v'yavo tohoreinu miboker,</i>
וַיֵּרָאָה חֲנוּנֵנוּ עַד עָרֵב.	<i>v'yeira-eh chinuneinu ad arev.</i>
יְעֹלָה זִכְרוֹנֵנוּ מֵעָרֵב,	<i>Ya-aleh zichroneinu mei-erev,</i>
וַיָּבֹא וַיּוֹדֵינוּ מִבֹּקֶר,	<i>v'yavo viudeinu miboker,</i>
וַיֵּרָאָה הַדְּרָתֵנוּ עַד עָרֵב.	<i>v'yeira-eh hadrateinu ad arev.</i>
יְעֹלָה דּוֹפְקֵנוּ מֵעָרֵב,	<i>Ya-aleh dofkeinu mei-erev,</i>
וַיָּבֹא גִילֵנוּ מִבֹּקֶר,	<i>v'yavo gileinu miboker,</i>
וַיֵּרָאָה בִּקְשָׁתֵנוּ עַד עָרֵב.	<i>v'yeira-eh bakashateinu ad arev.</i>
יְעֹלָה אֶנְקָתֵנוּ מֵעָרֵב,	<i>Ya-aleh enkateinu mei-erev,</i>
וַיָּבֹא אֵילֶיךָ מִבֹּקֶר,	<i>v'yavo eilecha miboker,</i>
וַיֵּרָאָה אֵילֵינוּ עַד עָרֵב.	<i>v'yeira-eh eileinu ad arev.</i>

Unto You with contrite spirits,
Do we come this eventide;
And throughout the morrow's passing
We will in Your presence bide.
O that ere the great Day closes
We be cleansed and purified!

We of guilt, alas, are conscious
As we usher in this night;
And we would make full confession
Through the lengthened morrow's flight.
O that ere the great Day closes
To our souls will come the light!

How this solemn evening's advent
Bids us search and look within,
And until the morrow's twilight
To confront our secret sin!
O that ere the great Day closes
Our true penitence begin!

Our petitions and our prayers
Yearning rise to You this eve,
And until the morrow's twilight
Will our chastened spirits grieve.
O that ere the great Day closes
Your forgiveness we receive!

PSALM 130

שִׁיר הַמַּעֲלוֹת. מִמַּעַמְקִים קָרָאתִיךָ,	<i>Shir hama-alot. Mima-amakim k'raticha,</i>
יְיָ אֲדֹנָי, שְׁמָעָה בְּקוֹלִי; תַּהֲיִי נָה	<i>Adonai. Adonai, shimah v'koli; tiyenah</i>
אֲזִנֶּיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי. אִם־	<i>oznecha kashuvot l'kol tachanunai. Im-</i>
עוֹנוֹת תִּשְׁמָרֶיָּה, אֲדֹנָי מִי יַעֲמֹד?	<i>avonot tishmor-Yah, Adonai mi ya-amod?</i>
כִּי־עֲמָךְ הִסְלִיחָה, לְמַעַן תִּוָּרָא.	<i>Ki-imcha haslichah, l'ma-an tivarei.</i>
קִוִּיתִי יְיָ, קִוְיָה נַפְשִׁי, וְלִדְבָרוֹ	<i>Kiviti Adonai, kivtah nafshi, v'lidvaro</i>
הוֹחֲלִיתִי. נַפְשִׁי לִי מִשְׁמָרִים לְבֹקֶר,	<i>hochalti. Nafshi l'Adonai mishomrim laboker,</i>

שְׁמֹרִים לְבִקֶּקֶר. יַחַל יִשְׂרָאֵל אֶל יְיָ.	<i>shomrim laboker. Yacheil Yisrael el Adonai,</i>
כִּי עִם יְיָ הַחֶסֶד וְהִרְפָּה עִמּוֹ פְּדוּת.	<i>ki im Adonai hachesed v'harbeih imo f'dut.</i>
וְהוּא יַפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל אֲוֹנוֹתָיו.	<i>V'hu yifdeh et-Yisrael mikol avonotav.</i>

Out of the depths I call to You, O God. God, listen to my cry; let Your ear be attentive to my plea for mercy.

If You kept account of sins, who could stand erect?

But Yours is the power to forgive, and therefore You are held in awe.

Truly I wait, I wait for the Eternal One, whose promise is my hope.

I am more eager for God than watchers for the morning, as they keep vigil for the dawn. O Israel, hope in the Eternal One; for with God is steadfast love, and great power to set us free.

You, O God, will set us free from all our faults!

שִׁמַּע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס	<i>Sh'ma koleinu, Adonai Eloheinu, chus</i>
וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים	<i>v'racheim aleinu, v'kabel b'rachamim</i>
וּבְרַצּוֹן אֶת־תַּפְּלָתֵנוּ. הִשִּׁיבֵנוּ יְיָ	<i>uvratzon et-t'filateinu. Hashiveinu Adonai</i>
אֵלֶיךָ וְנִשְׁוּבָה, חֲדָשׁ יָמֵינוּ	<i>eilecha v'nashuvah, chadeish yameinu</i>
בְּקֶדֶם. אֲמַרְנוּ הָאֲזִינָה, יְיָ;	<i>k'kedem. Amareinu ha-azinah, Adonai;</i>
בִּינָה הַגִּיגָנוּ. אֶל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ,	<i>binah hagigeinu. Al tashlicheinu milfanecha,</i>
וְרוּחַ קְדֻשָּׁךְ אֶל תִּקַּח מִמֶּנּוּ. אֶל	<i>v'ruach kodsh'cha al tikach mimenu. Al</i>
תִּשְׁלִיכֵנוּ לַעֵת זִקְנָה, בְּכָלוֹת כֹּחֵנוּ	<i>tashlicheinu l'eit ziknah, kichlot kocheinu</i>
אֶל תֵּעָזְבֵנוּ. אֶל תֵּעָזְבֵנוּ, יְיָ אֱלֹהֵינוּ,	<i>al ta-azveinu. Al ta-azveinu, Adonai Eloheinu,</i>
אֶל תִּרְחַק מִמֶּנּוּ. כִּי לֹא, יְיָ,	<i>al tirchak mimenu. Ki l'cha, Adonai,</i>
הוֹחַלְנוּ; אַתָּה תַעֲנֵה, אֲדֹנָי אֱלֹהֵינוּ.	<i>hochalnu; atah ta-aneh, Adonai Eloheinu.</i>

Hear our voice, Eternal God; have compassion upon us,
and with that compassion accept our prayer.

Help us to return to You, O God; then truly shall we return.

Renew our days as in the past.

Consider our words; look into our inmost thoughts.

Do not cast us away from Your presence, do not remove Your holy spirit.

Do not cast us away when we are old; as our strength diminishes,
do not abandon us.

Do not abandon us, Eternal God; do not be far from us.

For You, God, do we wait; and You, our God, will answer.

כִּי אֲנוּ עֲמֶךָ, וְאַתָּה מַלְכֵנוּ. *Ki anu amecha, v'atah malkeinu.*

אֲנוּ בְנֶיךָ, וְאַתָּה אֲבִינוּ. *Anu vanecha, v'atah avinu.*

אֲנוּ נַחֲלָתֶךָ, וְאַתָּה גּוֹרְלֵנוּ. *Anu nachalatecha, v'atah goraleinu.*

אֲנוּ צִאֲנֶךָ, וְאַתָּה רוֹעֵנוּ. *Anu tzonecha, v'atah ro-einu.*

אֲנוּ כֶרֶמְךָ, וְאַתָּה נוֹטְרֵנוּ. *Anu charmecha, v'atah notreinu.*

אֲנוּ רְעִיתֶךָ, וְאַתָּה דוֹדֵנוּ. *Anu rayatecha, v'atah dodeinu.*

We are Your people, You are our Ruler.

We are Your children, You are our Parent.

We are Your possession, You are our Portion.

We are Your flock, You are our Shepherd.

We are Your vineyard, You are our Keeper.

We are Your beloved, You are our Friend.

אֲבִינוּ מַלְכֵנוּ *Avinu Malkeinu*

All rise. The Ark is opened.

אֲבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ. *Avinu Malkeinu, sh'ma koleinu.*

Avinu Malkeinu, hear our prayer.

אֲבִינוּ מַלְכֵנוּ, פָּתַח שַׁעְרֵי שָׁמַיִם
לְתַפְּלָתֵנוּ. *Avinu Malkeinu, p'tach sha-arei shamayim
litfilateinu.*

Avinu Malkeinu, let the gates of heaven be open to our plea.

אֲבִינוּ מַלְכֵנוּ, תְּהִי הַשָּׁעָה הַזֹּאת
שְׁעַת רַחֲמִים וְעֵת רָצוֹן מִלְּפָנֶיךָ. *Avinu Malkeinu, t'hei hash-a-h hazot
sh'at rachamim v'eit ratzon milfanecha.*

Avinu Malkeinu, let this be an hour of compassion and favor.

אֲבִינוּ מַלְכֵנוּ, הָרִם קֶרֶן יִשְׂרָאֵל
עֲמֶךָ. *Avinu Malkeinu, hareim keren Yisrael
amecha.*

Avinu Malkeinu, give strength to Your people Israel.

אָבינו מַלְכֵנוּ, עֲשֵׂה לְמַעַן הַרוּגִים Avinu Malkeinu, aseih l'ma-an harugim
עַל שֵׁם קֹדֶשְׁךָ. al sheim kodshecha.

Avinu Malkeinu, remember those slain for their love of Your name.

אָבינו מַלְכֵנוּ, עֲשֵׂה לְמַעַן בָּאֵי
בָּאֵשׁ וּבַמַּיִם עַל קְדוּשַׁתְּךָ. Avinu Malkeinu, aseih l'ma-an ba-ei
va-eish uvamayim al kidush sh'mecha.

Avinu Malkeinu, remember those who went through fire and water for Your sake.

אָבינו מַלְכֵנוּ, עֲשֵׂה לְמַעַן
וְהוֹשִׁיעֵנוּ. Avinu Malkeinu, aseih l'ma-ancha
v'hoshi-einu.

Avinu Malkeinu, be mindful of us, and help us.

אָבינו מַלְכֵנוּ, כְּתֹבֵנוּ בְּסֵפֶר סְלִיחָה
וּמַחֲלָה. Avinu Malkeinu, kotveinu b'sefer s'lichah
umchilah.

Avinu Malkeinu, inscribe us in the book of forgiveness.

אָבינו מַלְכֵנוּ, כְּתֹבֵנוּ בְּסֵפֶר חַיִּים
טוֹבִים. Avinu Malkeinu, kotveinu b'sefer chayim
tovim.

Avinu Malkeinu, inscribe us for blessing in the Book of Life.

אָבינו מַלְכֵנוּ, כְּתֹבֵנוּ בְּסֵפֶר גְּאֻלָּה
וְיִשׁוּעָה. Avinu Malkeinu, kotveinu b'sefer g'ulah
vishuah.

Avinu Malkeinu, inscribe us in the book of deliverance and redemption.

אָבינו מַלְכֵנוּ, חֲנֹנוּ וְעֲנֵנוּ,
כִּי אֵין בָּנוּ מַעֲשִׂים, Avinu Malkeinu, choneinu va-aneinu,
ki ein banu ma-asim,

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד
וְהוֹשִׁיעֵנוּ. aseih imanu tzedakah vachesed
v'hoshi-einu.

Avinu Malkeinu, be gracious and answer us, for we have little merit.

Treat us generously and with kindness, and be our help.

The Ark is closed. All are seated.

Aleinu • עלינו • Adoration

All rise. The Ark is opened.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת	<i>Aleinu l'shabei-ach la-adon hakol, lateit</i>
גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית, שֶׁהוּא נוֹטֶה	<i>g'dulah l'yotzeir b'reishit, shehu noteh</i>
שָׁמַיִם וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ	<i>shamayim v'yoseid aretz, umoshav y'karo</i>
בְּשָׁמַיִם מִמַּעַל, וּשְׁכִינַת עֶזוֹ	<i>bashamayim mima-al, ush-chinat uzo</i>
בְּגִבְהַי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד.	<i>b'govhei m'romim. Hu Eloheinu ein od.</i>

Let us revere the God of life, and sing the praise of Nature's Source, who spread out the heavens and established the earth, whose glory is proclaimed by the starry skies, and whose wonders are revealed in the human heart. You are our God; there is none else. With love and awe we acclaim the Eternal God, the Holy One. Blessed be the One.

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים	<i>Va-anachnu korim umishtachavim umodim</i>
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים,	<i>lifnei melech malchei hamlachim,</i>
הַקָּדוֹשׁ בָּרוּךְ הוּא.	<i>hakadosh baruch hu.</i>

The Ark is closed. All are seated.

The day will come, O God, when all shall turn with trust to You, hearken-
ing to Your voice, bearing witness to Your truth.

We pray with all our hearts: let violence be gone; let the day come soon
when evil shall give way to goodness, when war shall be forgotten, hunger
be no more, and all at last shall live in freedom.

O Source of life: may we, created in Your image, embrace one another in
friendship and in joy. Then shall we be one family, and then shall Your
rule be established on earth, and the word of Your prophet fulfilled:
"The Eternal will reign forever and ever."

וְנֵאמַר: "וְהָיָה יי לְמֶלֶךְ עַל	<i>V'ne-emar: "V'hayah Adonai l'melech al</i>
כָּל־הָאֶרֶץ; בַּיּוֹם הַהוּא יִהְיֶה יי	<i>kol-ha-aretz; bayom hahu yiyeh Adonai</i>
אֶחָד וּשְׁמוֹ אֶחָד.	<i>echad ushmo echad."</i>

And it has been said: "The Eternal shall reign over all the earth; on that day the
Eternal shall be One and God's name shall be One."

Kaddish Yatom · קַדִּישׁ יָתוֹם · Mourner's Kaddish

BIRTH IS A BEGINNING
And death a destination.
And life is a journey:
From childhood to maturity
And youth to age;
From innocence to awareness
And ignorance to knowing;
From foolishness to discretion
 And then, perhaps, to wisdom;
From weakness to strength
Or strength to weakness—
 And, often, back again;
From health to sickness
 And back, we pray, to health again;
From offense to forgiveness,
From loneliness to love,
From joy to gratitude,
From pain to compassion,
And grief to understanding—
 From fear to faith;
From defeat to defeat to defeat—
Until, looking backward or ahead,
We see that victory lies
Not at some high place along the way,
But in having made the journey, stage by
stage,
 A sacred pilgrimage.
Birth is a beginning
And death a destination.
And life is a journey,
A sacred pilgrimage—
 To life everlasting.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
 בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵיהּ,
 וְיַמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ
 וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
 בְּעָגְלָא וּבְזִמְנָא קָרִיב,
 וְאָמְרוּ: אָמֵן.

*Yitgadal v'yitkadash sh'meih raba
 b'alma di-v'ra chiruteih,
 v'yamlich malchuteih b'chayeichon
 uvyomeichon uvchayei d'chol-beit Yisrael,
 ba-agala uvizman kariv,
 v'imru: amen.*

יְהִי שְׁמֵהּ רַבָּא מְבָרָךְ
 לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

*Y'hei sh'meih raba m'varach
 l'alam ul-almei almay.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
 וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
 וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא,
 בְּרִיךְ הוּא,

*Yitbarach v'yishtabach, v'yitpa-ar
 v'yitromam v'yitnasei, v'yit-hadar
 v'yit-aleh v'yit-halal sh'meih d'kudsha,
 b'rich hu,*

לְעֵילָא מִן כָּל־בִּרְכָתָא וְשִׁירָתָא,
 תְּשֻׁבְחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעָלְמָא,
 וְאָמְרוּ: אָמֵן.

*l'eila min kol-birchata v'shirata,
 tushb'chata v'nechemata da-amiran b'alma,
 v'imru: amen.*

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

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

עֲשֵׂה שָׁלוֹם בְּמִרְמִיּוֹ, הוּא יַעֲשֶׂה
 שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
 וְאָמְרוּ: אָמֵן.

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

Let the glory of God be extolled, let God's great name be hallowed in the world whose creation God willed. May God's rule soon prevail, in our own day, our own lives, and the life of all Israel, and let us say: *Amen*.

Let God's great name be blessed forever and ever.

Let the name of the Holy One, the Blessed One, be glorified, exalted, and honored, though God is beyond all praises, songs, and adorations that we can utter, and let us say: *Amen*.

For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: *Amen*.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all the world, and let us say: *Amen*.

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. *Amen*.

יגדל • Yigdal

יגדל אלהים חי וישתבח, נמצא ואין עת אל מציאותו.	<i>Yigdal Elohim chai v'yishtabach, nimtza v'ein eit el m'tzi-uto.</i>
אחד ואין יחיד ביחודו, נעלם וגם אין סוף לאחידותו.	<i>Echad v'ein yachid k'yichudo, nelam v'gam ein sof l'achduto.</i>
אין לו דמות הגוף ואינו גוף, לא נערוך אליו קדשותו.	<i>Ein lo d'mut haguf v'eino guf, lo na-aroch eilav k'dushato.</i>
קדמון לכל דבר אשר נברא, ראשון ואין ראשית לראשיתו.	<i>Kadmon l'chol-davar asher nivra, rishon v'ein reishit l'reishito.</i>
הנו אדון עולם לכל נוצר, יורה גדלותו ומלכותו.	<i>Hino adon olam, l'chol-notzar, yoreh g'dulato umalchuto.</i>
שפע נבואתו נתנו, אל אנשי סגלתו ותפארתו.	<i>Shefa n'vuato n'tano, el anshei s'gurato v'tifarto.</i>
לא קם בישראל כמשה עוד, נביא ומביט את תמונתו.	<i>Lo kam b'Yisrael k'Mosheh od, navi umabit et-t'munato.</i>
תורת אמת נתן לעמו אל, על יד נביאו נאמן ביתו.	<i>Torat emet natan l'amo El, al yad n'vio ne-eman beito.</i>
לא יחליף האל ולא ימיר דתו, לעולמים לזולתו.	<i>Lo yachalif haEl v'lo yamir dato, l'olamim l'zulato.</i>
צופה ויודע סתרינו, מביט לסוף דבר בקדמתו.	<i>Tzofeh v'yodei-a s'tareinu, mabit l'sof davar b'kadmato.</i>
גומל לאיש חסד כמפעלו, נותן לרשע רע כרשעתו.	<i>Gomeil l'ish chesed k'mifalo, notein l'rasha ra k'rishato.</i>
ישלח לקץ ימין פדות עולם, כל־חי ויש יביר ישועתו.	<i>Yishlach l'keitz yamin p'dut olam, kol-chai v'yeish yakir y'shuato.</i>
חיי עולם נטע בתוכנו, ברוך עדי עד שם תהלתו.	<i>Chayei olam nata b'tocheinu, Baruch adei ad sheim t'hilato.</i>

We praise the living God,
Forever praise Your name,
You were and are and are to be
For e'er the same;
The One eternal God
Before our world appears,
And there can be no end of time
Beyond Your years.

Without a form are You,
Nor can we comprehend
The measure of Your love for us—
Without an end.
For You are God of all,
Creation speaks Your praise.
The human race and all that grows
Your will obeys.

You know our every thought,
Our birth and death ordain;
You understand our fervent dreams,
Our hopes and our pains.
Eternal life have You
Implanted in our soul.
We dedicate our life to You—
Your way, our goal!





Yom Kippur Morning Service

תפילת שחרית ליום כיפור



בִּרְכוֹת הַשַּׁחַר

Birchot Hashachar · Morning Blessings

שַׁחַר אֲבָקֶשׁ, צוּרִי וּמִשְׁגָּבִי,	<i>Shachar avakesh-cha, tzuri umisgabi,</i>
אֶעְרוֹךְ לְפָנֶיךָ שַׁחְרִי וְגַם עֶרְבִי.	<i>eroch l'fanecha shachri v'gam arbi.</i>
לְפָנֶיךָ גְּדֻלַּתְךָ אֶעֱמֵד וְאֶבְהִיל,	<i>Lifnei g'dulatach emod v'ebaheil,</i>
כִּי עֵינֶיךָ תִּרְאֶה כָּל־מַחֲשָׁבוֹת לִבִּי.	<i>ki eincha tireh kol-machsh'vot libi.</i>
מַה־זֶּה אֲשֶׁר יוֹכַל הַלֵּב וְהַלְשׁוֹן	<i>Mah-zeh asher yuchal haleiv v'halashon</i>
לַעֲשׂוֹת, וּמַה כָּח רֹחִי בְּתוֹךְ קִרְבִּי?	<i>lasot, umah ko-ach ruchi v'toch kirbi?</i>
הִנֵּה לְךָ תִּיטֵב זִמְרַת אֲנוּשׁ; עַל כֵּן	<i>Hineih l'cha titav zimrat enosh; al kein</i>
אוֹדֶךָ בְּעוֹד תִּהְיֶה נִשְׁמַת אֱלֹהִים בִּי.	<i>odach b'od tiyeh nishmat Elo'ah bi.</i>

Early will I seek You,
God my refuge strong;
Late prepare to meet You
With my evening song.

What this frail heart's dreaming,
And my tongue's poor speech,
Can they even distant
To Your greatness reach?

Though unto Your greatness
I with trembling soar,
Yet my inmost thinking
Lies Your eyes before.

Being great in mercy,
You will not despise
Praises which till death's hour
From my soul will rise.

PSALM 150

הַלְלוּיָהּ!	<i>Hal'luyah!</i>
הַלְלוּ־אֵל בְּקֹדֶשׁוֹ,	<i>Hal'lu-El b'kodsho,</i>
הַלְלוּהוּ בְּרַקִּיעַ עֻזּוֹ.	<i>hal'luhu birkia uzo.</i>
הַלְלוּהוּ בְּגִבּוֹרֹתָיו,	<i>Hal'luhu vigvurotav,</i>
הַלְלוּהוּ בְּרֹב גִּדְלוֹ.	<i>hal'luhu k'rov gudlo.</i>
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,	<i>Hal'luhu b'teika-shofar,</i>

הַלְלוּהוּ בְּנִבְל וּבְנֹר.	<i>hal'luhu b'neivel v'chinor.</i>
הַלְלוּהוּ בְּתוֹף וּמַחֹל,	<i>Hal'luhu b'tof umachol,</i>
הַלְלוּהוּ בְּמִנִּים וְעֻגָב.	<i>hal'luhu b'minim v'ugav.</i>
הַלְלוּהוּ בְּצִלְצְלֵי־שָׁמַע,	<i>Hal'luhu v'tziltz'lei-shama,</i>
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.	<i>hal'luhu b'tziltz'lei t'ruah.</i>
כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ.	<i>Kol han'shamah t'haleil Yah.</i>
הַלְלוּיָהּ!	<i>Hal'luyah!</i>

Halleluyah!
 Praise God in the sanctuary,
 Praise God whose power the heavens proclaim.
 Praise God's mighty acts,
 Praise God's surpassing greatness.
 Praise God with Shofar blast,
 Praise God with harp and lute.
 Praise God with drum and dance,
 Praise God with strings and pipe.
 Praise God with cymbals crashing,
 Praise God with cymbals resounding.
 Let every soul praise the Eternal One.
 Halleluyah!

THIS IS THE DAY of God. On this day we are called to the sanctuary
 by a summons as exalting and enduring as the everlasting hills:
 Prepare to meet your God, O Israel.

This is the day of awe. What are we, as we stand in Your presence,
 O God? A leaf in the storm, a fleeting moment in the flow of time,
 a whisper lost among the stars.

This is the day of decision. Today we invoke You as the Molder of our
 destiny. Help us to mend the evil of our ways, to right the heart's old
 wrongs. On this Sabbath of the soul, inscribe us for blessing in the
 Book of Life.

This is the day of our atonement. We would return to You as peni-
 tent children long to return to a loving parent. We confess our sins
 on this day, knowing that the gates of repentance are always open.
 Receive us with compassion, and bless us with Your forgiving love.



שִׁמָּע וּבִרְכוֹתֶיהָ

Sh'ma Uvirchoteha · Sh'ma and Its Blessings

All rise.

Bar'chu · בָּרְכוּ · The Call to Prayer

בָּרְכוּ אֶת־יְיָ הַמְּבֹרָךְ! *Bar'chu et-Adonai hamvorach!*

Praise the Eternal, to whom our praise is due!

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד! *Baruch Adonai hamvorach l'olam va-ed!*

Praised be the Eternal, to whom our praise is due, now and forever!

Yotzeir Or · יוֹצֵר אוֹר · Be With Us

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ	<i>Baruch atah Adonai, Eloheinu melech</i>
הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,	<i>ha-olam, yotzeir or uvorei choshech,</i>
עוֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל. הַמָּאִיר	<i>oseh shalom uvorei et-hakol. Hamei-ir</i>
לָאָרֶץ וּלְדָרִים עָלֶיהָ בְּרַחֲמִים,	<i>la-aretz v'ladarim aleha b'rachamim,</i>
וּבִטּוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד	<i>uvtuvo m'chadeish b'chol-yom tamid</i>
מַעֲשֵׂה בְּרָאשִׁית. מָה רַבּוּ מַעֲשָׂיו,	<i>ma-aseih v'reishit. Mah rabu ma-asecha,</i>
יְיָ! כָּל־כֹּחַ בְּחֻמָּה עֲשִׂיתָ, מְלָאָה	<i>Adonai! Kulam b'chochmah asita, mal-ah</i>
הָאָרֶץ קִינְיָנָהּ. תִּתְּבָרַךְ, יְיָ	<i>ha-aretz kinyanecha. Titbarach, Adonai</i>
אֱלֹהֵינוּ, עַל־שִׁבְחַ מַעֲשֵׂה יָדֶיךָ,	<i>Eloheinu, al-shevach ma-aseih yadecha,</i>
וְעַל־מְאוֹרֵי־אוֹר שֶׁעָשִׂיתָ: יִפְאָרוּךְ.	<i>v'al-m'orei-or she-asita: Y'fa-arucha.</i>
סֵלָה.	<i>Selah.</i>

בָּרוּךְ אַתָּה יְיָ, יוֹצֵר הַמְּאוֹרוֹת. *Baruch atah Adonai, yotzeir ham-erot.*

Maker of darkness and dawn, the God who opens the gates
of mercy, who gives light to all who await forgiveness,
be with us on this Atonement Day.

God of times and seasons, be with us this day.

God of hope and joy, be with us this day.

God of the loving heart, be with us this day.

Be with us as we look for strength to be free, freedom to
struggle against those who worship power, and power to
resist all who would oppress us.

God of freedom and right, be with us this day.

Ahavah Rabah · אַהַבָּה רַבָּה · Your Power and Your Love

אַהַבָּה רַבָּה אַהַבְתָּנוּ, יי אֱלֹהֵינוּ, חַמְלָה גְדוֹלָה וַיִּתֵּרָה חַמְלַת עָלֵינוּ. אֲבִינוּ מַלְכֵנוּ, בַּעֲבוּר אַבוֹתֵינוּ וְאֲמוֹתֵינוּ שֶׁבִטְחוּ בָךְ וַתִּלְמְדֵם חֻקֵּי חַיִּים, בֶּן תַּחֲנֹנֵנוּ וַתִּלְמְדֵנוּ. אֲבִינוּ, הָאֵב הָרַחֲמָן, הַמְּרַחֵם, רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהַבִּין וּלְהַשְׁכִּיל, לִשְׁמֹעַ לְלִמּוֹד וּלְלַמֵּד, לְשׁוֹמֵר וּלְעֹשֵׂה וּלְקַיֵּם אֶת־כָּל־דִּבְרֵי תִּלְמוּד תּוֹרַתְךָ בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וַיַּחֲד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ. וְלֹא־נִבּוֹשׁ לְעוֹלָם וָעֶד, כִּי בִשְׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָטַחְנוּ. נִגִּילָה וְנִשְׂמַחָה בִּישׁוּעָתְךָ, כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה, וּבָנוּ בְּחֶרֶת וּקְרִבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאֵמֶת, לְהוֹדוֹת לָךְ וּלְיַחֲדֶךָ בְּאַהֲבָה. בָּרוּךְ אַתָּה יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.	<i>Ahavah rabah ahavtanu, Adonai Eloheinu, chemlah g'dolah viteirah chamalta aleinu. Avinu malkeinu, ba-avur avoteinu v'imoteinu shebat-chu v'cha vat'lamdeim chukei chayim, kein t'choneinu utlamdeinu. Avinu, ha-Av harachaman, hamracheim, racheim aleinu v'tein b'libeinu l'havin ulhaskil, lishmo-a lilmod ul'lameid, lishmor v'la-asot ulkayeim et-kol-divrei talmud toratecha b'ahavah. V'ha-eir eineinu b'toratecha, v'dabeik libeinu b'mitzvatecha, v'yacheid l'vaveinu l'ahavah ulyirah et-sh'mecha. V'lo-neivosh l'olam va-ed, ki v'sheim kodsh'cha hagadol v'hanora batachnu. Nagilah v'nism'chah bishuatecha, ki El po-eil y'shuot atah, uvanu vacharta v'keiravtanu l'shimcha hagadol selah be-emet, l'hodot l'cha ulyachedcha b'ahavah. Baruch atah Adonai, habocheir b'amo Yisrael b'ahavah.</i>
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O One and Only God, You have made each of us unique, and formed us to be united in one family of life. Be with us, Eternal One, as we seek to unite our lives with Your power and Your love.

We proclaim now Your Oneness and our own hope for unity; we acclaim Your creative power in the universe and in ourselves, the Law that binds world to world and heart to heart:

שִׁמְעֵ יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

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

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Baruch sheim k'vod malchuto l'olam va-ed!

Blessed is God's glorious majesty, forever and ever!

All are seated.

וְאַהֲבַת אֵת יְיָ אֱלֹהֶיךָ, בְּכָל-

V'ahavta eit Adonai Elohecha, b'chol-

לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מַאֲדְךָ.

l'avcha uvchol-nafsh'cha uvchol-m'odecha.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי

V'hayu hadvarim ha-eileh, asher anochi

מְצַוְךָ הַיּוֹם, עַל-לִבְּךָ. וְשִׁנַּנְתָּם

m'tzavcha hayom, al-l'vavecha. V'shinantam

לְבִנְיָךְ, וּדְבַרְתָּ בָּם בְּשִׁיבְתְּךָ

l'vanecha, v'dibarta bam b'shivt'cha

בְּבֵיתְךָ, וּבְלִכְתְּךָ בְּדֶרֶךְ,

b'veitecha, uvlecht'cha vaderech,

וּבְשִׁכְבְּךָ וּבְקוּמְךָ. וּקְשַׁרְתָּם לְאוֹת

uvshochb'cha uvkumecha. Ukshartam l'ot

עַל-יָדְךָ, וְהָיוּ לְטֹטַפֹּת בֵּין עֵינֶיךָ,

al-yadecha, v'hayu l'totafot bein einecha,

וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ,

uchtavtam al-m'zuzot beitecha,

וּבְשַׁעֲרֶיךָ. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם

uvish-arecha. L'ma-an tizk'ru va-asitem

אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים

et-kol-mitzvotai, viyitem k'doshim

לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר

l'Eloheichem. Ani Adonai Eloheichem, asher

הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לְהִיּוֹת

hotzeiti et-chem mei-eretz Mitrayim liyot

לָכֶם לֵאלֹהִים. אֲנִי יְיָ אֱלֹהֵיכֶם.

lachem l'Elohim. Ani Adonai Eloheichem.

Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart. Thou shalt teach them diligently unto thy children, and thou shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up. Thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

*Thou shalt write them upon the doorposts of thy house and upon thy gates:
That ye may remember and do all My commandments and be holy unto your
God. I am the Lord your God, who led you out of Egypt to be your God; I am
the Lord your God.*

G'ulah • גָּאֹלָה • Make the Day of Freedom Dawn

In this world waiting to be redeemed, our hearts cry out: Cannot our dearest hopes at last come true?

Many are our defeats, yet how many our deliverances! After servitude to Pharaoh, we choose service to God; after exile in Babylon, we rebuild God's shrine; yesterday's wounds, so nearly fatal, begin to heal; and Israel, living still, plants new seeds of redemption.

Let the time come when all the peoples will be joined in bonds that cannot break. The nations will yet be at peace; the earth will yield good fruit. Mountains and waters will exult, those who sowed in tears will reap in joy, and all will sing with one accord:

מִי־כִמְכָּה בְּאֵלִים, יי?	<i>Mi-chamochah ba-eilim, Adonai?</i>
מִי־כִמְכָּה, נֶאֱדָר בְּקֹדֶשׁ,	<i>Mi-kamochah, nedar bakodesh,</i>
נֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא?	<i>nora t'hilot, oseh feleh?</i>

Who is like You, Eternal One, among the gods that are worshipped?
Who is like You, majestic in holiness, awesome in splendor, doing wonders?

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִּים לְשִׁמְךָ	<i>Shirah chadashah shibchu g'ulim l'shimcha</i>
עַל־שִׁפְתַּי הַיָּם; יַחַד כָּלֵם הוֹדוּ וְהִמְלִיכוּ	<i>al-s'fat hayam; yachad kulam hodu v'himlichu</i>
וְאָמְרוּ: "יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!"	<i>v'amru: "Adonai yimloch l'olam va-ed!"</i>

A new song the redeemed sang to Your name. At the shore of the Sea, saved from destruction, they proclaimed Your sovereign power: "The Eternal will reign forever and ever!"

צֹר יִשְׂרָאֵל כּוֹמָה בְּעֶזְרַת יִשְׂרָאֵל,	<i>Tzur Yisrael kumah b'ezrat Yisrael,</i>
וּפְדֵיהִי כִנְאֻמֶּךָ יְהוּדָה וְיִשְׂרָאֵל.	<i>ufdeih chin-umecha Y'hudah v'Yisrael.</i>
גְּאֻלָּנוּ יי צְבָאוֹת שְׁמוֹ, קְדוֹשׁ	<i>Go-aleinu Adonai Tz'va-ot sh'mo, k'dosh Yisrael.</i>
יִשְׂרָאֵל. בְּרוּךְ אַתָּה יי, גְּאֹל יִשְׂרָאֵל.	<i>Baruch atah Adonai, ga-al Yisrael.</i>

O Rock of Israel, come to Israel's help. Fulfill Your promise of redemption for Judah and Israel. Our Redeemer is the God Most High, the Holy One of Israel. We praise You, O God, the Redeemer of Israel.



תפלה

T'filah · Prayer

All rise.

אֲדֹנָי, שִׁפְתֵי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ. Adonai, s'fatai tiftach, ufi yagid t'hilatecha.

Eternal God, open my lips, that my mouth may declare Your praise.

Avot v'Imahot · אבות ואמהות · God of All Generations

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי	Baruch atah Adonai, Eloheinu v'Elohei
אַבֹּתֵינוּ וְאִמּוֹתֵינוּ: אֱלֹהֵי אַבְרָהָם,	avoteinu v'imoteinu: Elohei Avraham,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי	Elohei Yitzchak, v'Elohei Ya-akov, Elohei
שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי	Sarah, Elohei Rivkah, Elohei Leah, v'Elohei
רָחֵל. הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא,	Rachel. HaEl hagadol, hagibor v'hanora,
אֵל עֲלִיּוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה	El elyon. Gomeil chasadim tovim v'koneih
הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת,	hakol, v'zocheir chasdei avot v'imahot,
וּמַבִּיא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם, לְמַעַן	umeivi g'ulah livnei v'neihem, l'ma-an
שְׁמוֹ בְּאַהֲבָה.	sh'mo b'ahavah.

Praised be our God, the God of our fathers and our mothers: God of Abraham, God of Isaac, God of Jacob; God of Sarah, God of Rebekah, God of Leah, and God of Rachel; great, mighty, and awesome God, God supreme.

Ruler of all the living, Your ways are ways of love. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children, for the sake of Your name.

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חַיִּים	Zochreinu l'chayim, melech chafeitz
בְּחַיִּים, וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים,	bachayim, v'chotveinu b'sefer hachayim,
לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר	l'ma-ancha Elohim chayim. Melech ozeir
וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי,	umoshia umagein. Baruch atah Adonai,
מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.	magein Avraham v'ezrat Sarah.

Remember us unto life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life. You are our Sovereign and our Help, our Savior and our Shield. Blessed is the Eternal One, Shield of Abraham, Protector of Sarah.

G'vurot · גְּבוּרוֹת · Help Us to Use Our Strength

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדוֹנָי,	<i>Atah gibor l'olam, Adonai,</i>
מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ.	<i>m'chayeh hakol atah, rav l'hoshia.</i>
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל	<i>M'chalkeil chayim b'chesed, m'chayeh hakol</i>
בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים,	<i>b'rachamim rabim. Someich noflim,</i>
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,	<i>v'rofei cholim, umatir asurim,</i>
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר.	<i>umkayeim emunato lisheinei afar.</i>
מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה	<i>Mi chamocha, ba-al g'vurot, umi domeh</i>
לָךְ, מֶלֶךְ מֵמִית וּמַחְיֶה וּמַצְמִיחַ	<i>lach, melech meimit umchayeh umatzmiach</i>
יְשׁוּעָה? מִי כְמוֹךָ אֲב הָרַחֲמִים,	<i>y'shuah? Mi chamocha av harachamim,</i>
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים?	<i>zocheir y'tzurav l'chayim b'rachamim?</i>
וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל.	<i>V'ne-eman atah l'hachayot hakol.</i>
בָּרוּךְ אַתָּה יי, מְחַיֶּה הַכֹּל.	<i>Baruch atah Adonai, m'chayeh hakol.</i>

Your might, O God, is everlasting;
Help us to use our strength for good and not for evil.

You are the Source of life and blessing;
Help us to choose life for ourselves and our children.

You are the Support of the falling;
Help us to lift up the fallen.

You are the Author of freedom;
Help us to set free the captive.

You are our Hope in death as in life;
Help us to keep faith with those who sleep in the dust.

Your might, O God, is everlasting;
Help us to use our strength for good.

All are seated.

Un'taneh Tokef · וַיִּתְּנָה תִּקְוָה · Our Accounting

ON ROSH HASHANAH we reflect,
On Yom Kippur we consider:

Who shall live for the sake of others,
Who, dying, shall leave a heritage of life.

*Who shall burn with the fires of greed,
Who shall drown in the waters of despair.*

Whose hunger shall be for the good,
Who shall thirst for justice and right.

*Whose tongue shall be a thrusting sword,
Whose words shall make for peace.*

Who shall be plagued by fear of the world,
Who shall strangle for lack of friends.

*Who shall rest at the end of day,
Who lie sleepless on a bed of pain.*

Who shall go forth in the quest for truth,

Who shall be locked in the prison of self.

Who shall be serene in every storm,
Who shall be troubled by the passing breeze.

*Who shall be poor in the midst of possessions,
Who shall be rich, content with their lot.*

Repentance, prayer, and charity:
These return us to our God.

*Forgiven the past, renewed for tomorrow,
May we go forth with rejoicing,
To a year of great goodness.*

וַיִּתְּנָה תִּקְוָה קְדֻשַּׁת הַיּוֹם *Un'taneh tokef k'dushat hayom*
 כִּי הוּא נֹרָא וְאִים. וּבוֹ תִּנְשֵׂא *ki hu nora v'ayom. Uvo tinasei*
 מַלְחֻתֶּךָ וַיִּכּוֹן בְּחֶסֶד כְּסֻאֶךָ *malchutecha v'yikon b'chesed kisecha*
 וַתֵּשֶׁב עָלָיו בְּאֵמֶת. *v'teishev alav be-emet.*

אֵמֶת כִּי אַתָּה הוּא דַּיִן וּמוֹכִיחַ וְיֹדֵעַ *Emet ki atah hu dayan umochiach v'yodei-a*
 וְעֵד, וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה *va-eid, v'choteiv v'choteim v'sofeir umoneh*
 וְתִזְכּוֹר כָּל-הַנִּשְׁכָּחוֹת, וְתִפְתָּח אֶת- *v'tizkor kol-hanishkachot, v'tiftach et-*
 סֵפֶר הַזִּכְרוֹנוֹת, וּמֵאֲלֵיו יִקְרָא וְחוֹתֵם *sefer hazichronot, umei-eilav yikarei v'chotam*
 יָד כָּל-אָדָם בּוֹ. *yad kol-adam bo.*

Let us proclaim the sacred power of this day:
 it is awesome and full of dread.
 For on this day Your dominion is exalted,
 Your throne established in steadfast love;
 there in truth You reign.
 In truth You are Judge and Arbiter, Counsel and Witness.
 You write and You seal, You record and recount.
 You remember deeds long forgotten.
 You open the book of our days,
 and what is written there proclaims itself,
 for it bears the signature of every human being.

וּבִשְׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה *Uvshofar gadol yitaka, v'kol d'mamah*
 דָּקָה יִשְׁמַע, וּמַלְאָכִים יַחְפְּזוּן *dakah yishama, umalachim yeichafeizun*
 וְחִיל וְרַעְדָּה יֵאָחֲזוּן וַיֹּאמְרוּ: הִנֵּה *v'chil ur-adah yocheizun v'yomru: hineih*
 יוֹם הַדִּין. לִפְקֹד עַל צָבָא מְרוֹם בְּדִין, *yom hadin. Lifkod al tz'va marom badin,*
 כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין. וְכָל-בָּאִי *ki lo yizku v'einecha badin. V'chol ba-ei*
 עוֹלָם יַעֲבְרוּן לִפְנֶיךָ בְּכַנֵּי מְרוֹן. *olam ya-avrun l'fanecha kivnei maron.*
 כְּבִקְרַת רוּעָה עֲדְרוּ, מַעֲבִיר צֶאֱנוּ *K'vakarat ro-eh edro, ma-avir tzono*
 תַּחַת שִׁבְטוֹ, כִּין תַּעֲבִיר וְתִסְפֹּר *tachat shivto, kein ta-avir v'tispor*
 וְתִמְנֶה וְתִפְקֹד נֶפֶשׁ כָּל-חַי, *v'timneh v'tifkod nefesh kol-chai,*
 וְתַחֲתוֹךְ קִצְבָּה לְכָל-בְּרִיָּה וְתִכְתֹּב *v'tachtoch kitzbah l'chol-b'riyah v'tichtov*
 אֶת-גְּזַר דִּינָם. *et-g'zar dinam.*

*The great Shofar is sounded,
the still, small voice is heard;
the angels, gripped by fear and trembling,
declare in awe:
This is the Day of Judgment!
For even the hosts of heaven are judged,
as all who dwell on earth
stand arrayed before You.*

As the shepherd seeks out the flock,
and makes the sheep pass under the staff,
so do You muster and number and consider every soul,
setting the bounds of every creature's life,
and decreeing its destiny.

בְּרֹאשׁ הַשָּׁנָה יְכַתִּיבוּן,	<i>B'Rosh Hashanah yikateivun,</i>
וּבְיוֹם צוֹם כִּפּוּר יִחְתַּמּוּן.	<i>uvYom Tzom Kippur yeichateimun.</i>
כֶּמָּה יַעֲבֹרוּן	<i>Kamah ya-avorun</i>
וְכֶמָּה יִבְרָאוּן,	<i>v'chamah yibarei-un,</i>
מִי יַחְיֶה וּמִי יָמוּת,	<i>mi yichyeh umi yamut,</i>
מִי בִקְצוֹ וּמִי לֹא בִקְצוֹ,	<i>mi v'kitzo umi lo v'kitzo,</i>
מִי בָאֵשׁ וּמִי בַמַּיִם,	<i>mi va-eish umi vamayim,</i>
מִי בַחֲרֵב וּמִי בַחַיָּה,	<i>mi vacherev umi vachayah,</i>
מִי בָרָעַב וּמִי בַצָּמָא,	<i>mi vara-av umi vatzama,</i>
מִי בָרָעַשׁ וּמִי בַמַּגִּפָּה,	<i>mi vara-ash umi vamageifah,</i>
מִי בַחֲנִיקָה וּמִי בַסְקִילָה.	<i>mi vachanikah umi vaskilah.</i>
מִי יָנוּחַ וּמִי יָנוּעַ,	<i>Mi yanuach umi yanua,</i>
מִי יִשְׁקִיט וּמִי יִטְרַף,	<i>mi yashkit umi y'toraf,</i>
מִי יִשְׁלֹוּ וּמִי יִתְיַסֵּר,	<i>mi yishaleiv umi yityaseir,</i>
מִי יַעֲנִי וּמִי יַעֲשִׂיר,	<i>mi ya-ani umi ya-ashir,</i>
מִי יִשְׁפָּל וּמִי יָרוּם.	<i>mi yushpal umi yarum.</i>

On Rosh Hashanah it is written, on Yom Kippur it is sealed:
 How many shall pass on, and how many shall come to be;
 who shall live and who shall die;
 who shall see ripe age and who shall not;
 who shall perish by fire and who by water;
 who by sword and who by beast;
 who by hunger and who by thirst;
 who by earthquake and who by plague;
 who by strangling and who by stoning;
 who shall be secure and who shall be driven;
 who shall be tranquil and who shall be troubled;
 who shall be poor and who shall be rich;
 who shall be humbled and who exalted.

וּתְשׁוּבָה וּתְפִלָּה וְצִדְקָה *Utshuvah utfilah utzedakah*
 מַעֲבִירִין אֶת־רֹעַ הַגְּזֵירָה. *ma-avirin et-ro-a hagzeirah.*

*But REPENTANCE, PRAYER, and CHARITY temper judgment's
 severe decree.*

כִּי כְשִׁמְךָ בֶּן תְּהִלָּתְךָ, *Ki ch'shimcha kein t'hilatecha,*
 קָשָׁה לִכְעֹס וְנוֹחַ לִרְצוֹת. *kasheh lichos v'no-ach lirtzot.*
 כִּי לֹא תַחְפֹּץ בְּמוֹת הַמֵּת *Ki lo tachpotz b'mot hameit*
 כִּי אִם בְּשׁוּבוֹ מִדַּרְכוֹ וְחַיָּה. *ki im b'shuvo midarko v'chayah.*
 וְעַד יוֹם מוֹתוֹ תַּחֲכֶה־לוֹ, *V'ad yom moto t'chakeh-lo,*
 אִם יָשׁוּב מִיַּד תִּקְבְּלוֹ. *im yashuv miyad t'kablo.*
 אֱמֶת כִּי אַתָּה הוּא יוֹצֵרָם *Emet ki atah hu yotzram*
 וַיּוֹדַע יִצְרָם כִּי הֵם בָּשָׂר וָדָם. *v'yodei-a yitzram ki heim basar vadam.*

This is Your glory: You are slow to anger, ready to forgive.
 It is not the death of sinners You seek,
 but that they should turn from their ways and live.
 Until the last day You wait for them,
 welcoming them as soon as they turn to You.

*You have created us and know what we are, we are but flesh
 and blood.*

אָדָם יְסוּדוֹ מֵעָפָר וְסוּפוֹ לְעָפָר.	<i>Adam y'sodo mei-afar v'sofo le-afar.</i>
בְּנַפְשׁוֹ יָבִיא לַחֲמוֹ. מָשׁוּל פֶּחָרִם	<i>B'nafsho yavi lachmo. Mashul kacheres</i>
הַנִּשְׁבָּר, פֶּחָצִיר יָבֵשׁ וּבְצִיץ נוֹבֵל,	<i>hanishbar, k'chatzir yaveish uch-tzitz noveil,</i>
כְּצֵל עוֹבֵר וּבְעֵנָן פֶּלֶה, וּכְרוּחַ	<i>k'tzeil oveir uch-anan kaleh, uch-ruach</i>
נוֹשָׁבֶת, וּבְאַבָּק פּוֹרֵחַ,	<i>noshavet, uch-avak porei-ach,</i>
וּכְחֵלוֹם יְעוּף.	<i>v'chachalom ya-uf.</i>
וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם!	<i>V'atah hu Melech El chai v'kayam!</i>

Our origin is dust, and dust is our end.
 Each of us is a shattered urn,
 grass that must wither,
 a flower that will fade,
 a shadow moving on,
 a cloud passing by,
 a particle of dust floating on the wind,
 a dream soon forgotten.

But You are the Sovereign, the everlasting God!



K'dushah • קְדוּשָׁה • Sanctification

All rise.

נִקְדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם בְּשֵׁם
 שִׁמְקִדִּישִׁים אוֹתוֹ בְּשֵׁמִי מְרוֹם,
 כַּכְּתוּב עַל יַד נְבִיאֶךָ,
 וְקָרָא זֶה אֶל־זֶה וְאָמַר:

*N'kadeish et-shimcha ba-olam k'sheim
 shemakdishim oto bishmei marom,
 kakatuv al yad n'vi-echa,
 v'kara zeh el-zeh v'amar:*

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ אֲדֹנָי תִּצְוָה־וֹת,
 מְלֹא כָּל־הָאָרֶץ כְּבוֹדוֹ.

*Kadosh, kadosh, kadosh Adonai Tz'va-ot,
 m'lo chol-ha-aretz k'vodo.*

אֲדִיר אֲדִירֵינוּ, יְיָ אֲדִירֵנוּ,
 מַה־אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ!

*Adir adireinu, Adonai adoneinu,
 mah-adir shimcha b'chol-ha-aretz!*

בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ.

Baruch k'vod-Adonai mimkomo.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,
 הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,
 וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל־חַי.

*Echad hu Eloheinu, hu avinu,
 hu malkeinu, hu moshi-einu,
 v'hu yashmi-einu b'rachamav l'einei kol-chai.*

“אֲנִי יְיָ אֱלֹהֵיכֶם!”

“Ani Adonai Eloheichem!”

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן

Yimloch Adonai l'olam, Elohayich Tziyon

לְדֹר וָדֹר. הַלְלוּיָהּ!

l'dor vador. Hal'luyah!

We sanctify Your name on earth, even as all things, to the ends of time and space, proclaim Your holiness; and in the words of the prophet we say:

*Holy, Holy, Holy is the God of all being,
 the fullness of the whole earth is God's glory!*

Source of our strength, sovereign God, how majestic is Your presence in all the earth!

Blessed is the glory of God in heaven and earth.

You alone are our God and our Creator; You are our Ruler and our Helper; and in Your mercy, You reveal Yourself in the sight of all the living: I AM ADONAI YOUR GOD!

*The Eternal One shall reign forever; your God, O Zion,
 from generation to generation. Halleluyah!*

לְדֹר וָדֹר נָגִיד גֹּדְלֶךָ, וּלְנֶצַח	<i>L'dor vador nagid godlecha, ulneitzach</i>
נִצְחִים קְדוּשָׁתְךָ נִקְדִּישׁ. וְשִׁבְחָךָ,	<i>n'tzachim k'dushat-cha nakdish. V'shivchacha,</i>
אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד.	<i>Eloheinu, mipinu lo yamush l'olam va-ed.</i>

To all generations we will make known Your greatness, and to all eternity proclaim Your holiness. Your praise, O God, shall never depart from our lips.

All are seated.

וּבְכֵן תֵּן פַּחַדְךָ, יְיָ אֱלֹהֵינוּ,	<i>Uvchein tein pachd'cha, Adonai Eloheinu,</i>
עַל כָּל־מַעֲשֶׂיךָ, וְאֵימַתְךָ עַל כָּל־מָה	<i>al kol-ma-asecha, v'eimat-cha al kol-mah</i>
שֶׁבָרָאֲתָ. וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים,	<i>shebarata. V'yira-ucha kol-hama-asim,</i>
וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל־הַבְּרֹאִים,	<i>v'yishtachavu l'fanecha kol-habruim,</i>
וְיַעֲשׂוּ כָל־מִצְוָתְךָ אֶחָת לְעֵשׂוֹת	<i>v'yei-asu chulam agudah echat la-asot</i>
רְצוֹנְךָ בְּלִבְבֵּי שָׁלֵם, כְּמוֹ שֶׁיִּדְעֻנוּ,	<i>r'tzoncha b'leivav shaleim, k'mo sheyadanu,</i>
יְיָ אֱלֹהֵינוּ, שֶׁהַשְׁלֵטוֹן לְפָנֶיךָ,	<i>Adonai Eloheinu, shehashilton l'fanecha,</i>
עוֹ בְּיָדְךָ וּגְבוּרָה בִּימִינְךָ, וְשִׁמְךָ	<i>oz b'yadcha ugvurah viminecha, v'shimcha</i>
נוֹרָא עַל כָּל־מָה־שֶׁבָרָאֲתָ.	<i>nora al kol-mah-shebarata.</i>

Eternal God, cause all Your works to stand in awe before You, and all that You have made to tremble at Your presence. Let all that lives revere You, and all creation turn to You in worship. Let them all become a single family, doing Your will with perfect heart. For well we know, Eternal God, that Yours is the majesty, Yours the might; and awesome is Your name in all creation.

וּבְכֵן תֵּן כְּבוֹד, יְיָ, לְעַמְּךָ,	<i>Uvchein tein kavod, Adonai, l'amecha,</i>
תְּהִלָּה לִירְאִיְךָ וְתִקְוָה לְדוֹרְשֶׁיךָ,	<i>t'hilah lirei-echa v'tikvah l'dorshecha,</i>
וּפְתִיחוֹן פֶּה לַמִּיַּחֲלִים לָךְ, שִׂמְחָה	<i>ufit-chon peh lamyachalim lach, simchah</i>
לְאַרְצְךָ וְשִׁשׁוֹן לְעִירְךָ, וְצִמְיַחַת קֶרֶן	<i>l'artzecha v'sason l'irecha, utzmichat keren</i>
לְכָל־יוֹשְׁבֵי תֵבֵל.	<i>l'chol yoshvei teiveil.</i>

Grant honor to Your people, glory to those who revere You, hope to those who seek You, and courage to those who trust You; bless Your land with gladness and Your city with joy, and cause the light of redemption to dawn for all who dwell on earth.

וּבִכְן צַדִּיקִים יֵרָאוּ וַיִּשְׁמְחוּ וַיִּשָּׂרוּ	<i>Uvchein tzadikim yiru v'yismachu visharim</i>
יִעֲלוּ וַחֲסִידִים בְּרִנָּה יִגִּילוּ, וְעוֹלָתָהּ	<i>ya-alozu vachasidim b'rinah yagilu, v'olatah</i>
תִּקְפֹּץ-פִּיהָ וְכָל-הָרָשָׁעָה כָּלָה בְּעָשָׁן	<i>tikpotz-piha v'chol-harishah kulah k'ashan</i>
תִּחְלֶה. כִּי תַעֲבִיר מִמִּשְׁלַת זָדוֹן מִן	<i>tichleh. Ki ta-avir memshelet zadon min</i>
הָאָרֶץ. וְתִמְלֹךְ אַתָּה, יְיָ, לְבָדָּךְ	<i>ha-aretz. V'timloch atah, Adonai, l'vadecha</i>
עַל כָּל-מַעֲשֶׂיךָ, בְּכַתּוּב בְּדִבְרֵי	<i>al kol-ma-asecha, kakatuv b'divrei</i>
קִדְשֶׁךָ: יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ	<i>kodshecha: Yimloch Adonai l'olam, Elohayich</i>
צִיּוֹן, לְדֹר וָדֹר. הַלְלוּיָהּ!	<i>Tziyon, l'dor vador. Hal'luyah!</i>

Then the just shall see and exult, the upright be glad, and the faithful sing for joy. Violence shall rage no more, and evil shall vanish like smoke; the rule of tyranny shall pass away from the earth, and You alone shall reign over all Your works, as it is written:

The Eternal One shall reign forever; your God, O Zion, from generation to generation. Halleluyah!

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ,	<i>Kadosh atah v'nora sh'mecha,</i>
וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ, בְּכַתּוּב:	<i>v'ein Elo-ah mibaladecha, kakatuv:</i>
וַיִּגְבַּהּ יְיָ צְבָאוֹת בַּמִּשְׁפָּט,	<i>Vayigbah Adonai Tz'va-ot bamishpat,</i>
וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה.	<i>v'haEl hakadosh nikdash bitzedakah.</i>
בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.	<i>Baruch atah Adonai, hamelech hakadosh.</i>

You are holy; awesome is Your name; there is no God but You.

The God of all being is exalted by justice; the holy God is sanctified by righteousness.

Blessed is the Eternal One, who rules in holiness.

K'dushat Hayom · קְדֻשַּׁת הַיּוֹם · *The Holiness of This Day*

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים, אֶהְבֵּת
 אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל־
 הַלְשׁוֹנוֹת וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
 וְקִרְבַּתָּנוּ מִלִּבְנוּ לַעֲבוֹדָתְךָ,
 וְשִׂמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.
 וַתִּתֵּן־לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה
 אֶת־יוֹם [הַשַּׁבָּת הַזֶּה לְקִדְשָׁהּ
 וְלִמְנוּחָהּ, וְאֶת־יוֹם] הַכַּפּוּרִים הַזֶּה
 לְמַחֲלִילָה וְלִסְלִיחָהּ וְלִכְפָּרָהּ וְלִמְחֹל־
 בּוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ, מִקְרָא קֹדֶשׁ,
 זִכָּר לִיצִיַּאת מִצְרַיִם.

*Atah v'chartanu mikol-ha-amim, ahavta
 otanu v'ratzita banu, v'romamtanu mikol-
 halshonot v'kidashtanu b'mitzvoteka,
 v'keiravtanu malkeinu la-avodatecha,
 v'shimcha hagadol v'hakadosh aleinu karata.
 Vatiten-lanu, Adonai Eloheinu, b'ahavah
 et-yom [haShabbat hazeh likdushah
 v'limnuchah, v'et-Yom] haKippurim hazeh
 limchilah v'lislichah ulchaparah v'limchol-
 bo et-kol-avonoteinu, mikra kodesh,
 zeicher litziat Mitzrayim.*

The House of Israel is called to holiness, to a covenant with the Eternal for all time.

We are called to serve the Most High; may we rejoice in this heritage forever.

May this day add meaning to our lives. Let contrition awaken our conscience, our common worship unite us in love, our memories of bondage impel us to help the oppressed.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ,
 יַעֲלֶה וְיָבֹא וְיִזְכֹּר זִכְרוֹנֵנוּ
 וְזִכְרוֹן כָּל־עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
 לְטוֹבָה לְחֵן לְחֶסֶד וּלְרַחֲמִים, לְחַיִּים
 וּלְשָׁלוֹם בְּיוֹם הַכַּפּוּרִים הַזֶּה.
 זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.
 וּפְקֹדֵנוּ בּוֹ לְבִרְכָּה. אָמֵן.
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

*Eloheinu v'Elohei avoteinu v'imoteinu,
 ya-aleh v'yavo v'yizacheir zichroneinu
 v'zichron kol-amcha beit Yisrael l'fanecha,
 l'tovah l'chein l'chesed ulrachamim, l'chayim
 ulshalom b'Yom haKippurim hazeh.
 Zochreinu, Adonai Eloheinu, bo l'tovah. Amen.
 Ufokdeinu vo livrachah. Amen.
 V'hoshi-einu vo l'chayim. Amen.*

On this Day of Atonement we pray for awareness. Let love and compassion grow among us, and goodness be our daily care.

This day may we find well-being. *Amen.*

This day may we discover the eternal strength that abides among us. *Amen.*

This day may we be helped to a life that is whole. *Amen.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,	<i>Eloheinu v'Elohei avoteinu v'imoteinu,</i>
מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם [הַשַּׁבָּת	<i>m'chal la-avonoteinu b'Yom [haShabbat</i>
הַזֶּה וּבְיוֹם] הַכִּפּוּרִים הַזֶּה; מְחִיָּה	<i>hazeh uvYom] haKippurim hazeh; m'cheih</i>
וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאוֹתֵינוּ מִנֶּגֶד	<i>v'ha-aveir p'sha-einu v'chatoteinu mineged</i>
עֵינֶיךָ, בְּאַמּוּר: "אֲנֹכִי אֲנֹכִי הוּא	<i>einecha, ka-amur: "Anochi, anochi hu</i>
מֹחֶה פְּשָׁעֶיךָ לְמַעַנִּי, וְחַטָּאוֹתֶיךָ לֹא	<i>mocheh f'sha-echa l'ma-ani, v'chatotecha lo</i>
אֶזְכֹּר." וְנֹאמַר: "מַחֲיִיתִי בְּעֵב פְּשָׁעֶיךָ,	<i>ezkor." V'ne-emar: "Machiti ka-av p'sha-echa,</i>
וְכַעֲנָן חַטָּאוֹתֶיךָ, שׁוּבָה אֵלַי בִּי	<i>v'che-anan chatotecha, shuvah elai, ki</i>
גְּאֻלְתֶּיךָ." וְנֹאמַר: בִּיבִיּוֹם הַזֶּה	<i>g'alticha." V'ne-emar: "Ki-vayom hazeh</i>
יִכַּפֵּר עָלֵיכֶם לְטַהֵר אֶתְכֶם; מִכֹּל	<i>y'chapeir aleichem l'taheir et-chem; mikol</i>
חַטָּאוֹתֵיכֶם לִפְנֵי יְיָ תִּטְהָרוּ.	<i>chatoteichem lifnei Adonai tit-haru."</i>

We give thanks for the mitzvot which hallow our days, and pray for wisdom to guide our lives by Torah. May our redemptive labors make us glad, our struggle for purity not fail, and our striving for good bring us joy. Blessed is the vision of holiness that exalts [the Sabbath,] the House of Israel and the Day of Atonement.

Avodah · עֲבוּדָה · Because I Love

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמֶּךָ יִשְׂרָאֵל,	<i>R'tzeih, Adonai Eloheinu, b'amcha Yisrael,</i>
וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל, וּתְהִי	<i>utfilatam b'ahavah t'kabeil, ut-hi</i>
לְרַצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.	<i>l'ratzon tamid avodat Yisrael amecha.</i>
בָּרוּךְ אַתָּה, יְיָ, שְׂאוֹתֶךָ לְבִדָּךְ	<i>Baruch atah Adonai, she-ot'cha l'vadcha</i>
בִּירְאָה נִעְבּוֹד.	<i>b'yirah na-avod.</i>

Let me hear You, God, when I hear my spirit soaring in prayer.
May I sing because I love, not afraid to waste my sweetness upon
the void, but reflecting in my soul's flight the universal God who
sings through me.

Hoda·ah · הודָאָה · Thanksgiving

<p> מִוִּדִּים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפֹּר תְּהִלָּתְךָ, עַל־חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ, וְעַל־נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל־ נִסְיָיִךְ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל־נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עָרֵב וּבֹקֶר וְצַהֲרָיִם. הַטּוֹב: כִּי לֹא־כָלוּ רַחֲמֶיךָ, וְהַמְרָחֵם: כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם קִיְּנוּ לָךְ. וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ, מְלַכְנוּ, תָּמִיד לְעוֹלָם וָעֶד. וּכְתֹב לְחַיִּים טוֹבִים כָּל־בִּנְיָ בְּרִיתְךָ. וְכֹל הַחַיִּים יוֹדִים סְלָה, וְיִהְיֶה לָלוּ אֶת־שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשְׁוֹעֵתָנוּ וְעֲזָרְתָנוּ סְלָה. בָּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת. </p>	<p> <i>Modim anachnu lach, sha-atah hu Adonai Eloheinu v'Elohei avoteinu v'imoteinu l'olam va-ed. Tzur chayeinu, magein yisheinu, atah hu l'dor vador. Nodeh l'cha unsapeir t'hilatecha, al-chayeinu hamsurim b'yadecha, v'al-nishmoteinu hapkudot lach, v'al- nisecha shebchol-yom imanu, v'al-nifl'otecha v'tovotecha shebchol-eit, erev vavoker v'tzohorayim. Hatov: ki lo-chalu rachamecha, v'hamracheim: ki-lo tamu chasadecha, mei-olam kivinu lach. V'al kulam yitbarach v'yitromam shimcha, malkeinu, tamid l'olam va-ed. Uchtov l'chayim tovim kol-b'nei v'ritecha. V'chol hachayim yoducha selah, vihal'lu et-shimcha be-emet, haEl y'shuateinu v'ezrateinu selah. Baruch atah Adonai, hatov shimcha ulcha na-eh l'hodot.</i> </p>
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Let us rejoice in the light of day, in the glory and warmth of the sun,
in the reawakening of life to duty and labor.

We rejoice in the light of day.

In the earth with its hills and valleys, its widespread fields of grain,
its fruit and hidden treasures.

We rejoice in the beauty of earth.

In the love of fathers and mothers who have nurtured our lives, with
whose blessing we have gone forth to our own work in the world.

We rejoice in the love of parents.

In the children who bless our homes, whose eager minds and hearts
are the promise of tomorrow.

We rejoice in our children.

In friends who share our sorrows and joys, in the fullness of the abundant life, in the serenity of old age, and in the peace that comes at last.

We rejoice, and shall rejoice forevermore.

Birkat Shalom • בְּרַכַּת שָׁלוֹם • Blessing for Peace

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, *Eloheinu v'Elohei avoteinu v'imoteinu,*
בָּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת *bar'cheinu babrachah hamshuleshet*
הַכְּתוּבָה בַּתּוֹרָה: *haktuvah batorah:*

Our God and God of all generations, bless us with the threefold
benediction of the Torah:

יְבָרְכֶךָ יי וְיִשְׁמְרֶכָּ. *Y'varech-cha Adonai v'yishm'recha.*

בֵּן יְהִי רָצוֹן! *Kein y'hi ratzon!*

May God bless you and keep you.

Be this God's will!

יָאֵר יי פָּנָיו אֵלֶיךָ וִיחַנֶּנָּךְ. *Ya-eir Adonai panav eilecha vichuneka.*

בֵּן יְהִי רָצוֹן! *Kein y'hi ratzon!*

May the light of God's presence shine upon you and be gracious to you.

Be this God's will!

יֵשָׁא יי פָּנָיו אֵלֶיךָ וְיֵשֵׁם *Yisa Adonai panav eilecha v'yaseim*

לְךָ שָׁלוֹם. *l'cha shalom.*

בֵּן יְהִי רָצוֹן! *Kein y'hi ratzon!*

May God bestow favor upon you and give you peace.

Be this God's will!

שִׁים שָׁלוֹם, טוֹבָה וּבִרְכָּה, חֵן וְחֶסֶד *Sim shalom, tovah uvrachah, chein vachesed*
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל *v'rachamim, aleinu v'al kol-Yisrael*
עִמָּךְ. בָּרַכְנוּ אֲבוֹתֵינוּ, כָּלֵנוּ בְּאַחַד, *amecha. Bar'cheinu Avinu, kulanu k'echad,*
בְּאוֹר פָּנֶיךָ, כִּי בְּאוֹר פָּנֶיךָ נִתְּתָ לָנוּ, *b'or panecha, ki v'or panecha natata lanu,*
יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים, וְאַהֲבַת *Adonai Eloheinu, torat chayim, v'ahavat*
חֶסֶד, וְצִדְקָה וּבִרְכָּה וְרַחֲמִים, *chesed, utzedakah uvrachah v'rachamim,*
וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ *v'chayim v'shalom. V'tov b'einecha l'vareich*

אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־	et-amcha Yisrael b'chol-eit uvchol-
שָׁעָה בְּשִׁלְמוֹמֶךָ. בְּסֶפֶר חַיִּים, בְּרַחֲמֶיךָ	sha-ah bishlomecha. B'sefer chayim, b'rachah
וְשָׁלוֹם וּפְרִיָּסָה טוֹבָה נִזְכֵּר וְנִכְתָּב	v'shalom ufarnasah tovah nizacheir v'nikateiv
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית	l'fanecha, anachnu v'chol-amcha beit
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.	Yisrael, l'chayim tovim ulshalom.
בָּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.	Baruch atah Adonai, oseih hashalom.

Our God, the Guide of humanity, let Your spirit rule this nation and its citizens, that their deeds may be prompted by a love of justice and right, and bear fruit in goodness and peace.

Bless our people with love of righteousness.

Teach us to work for the welfare of all, to diminish the evils that beset us, and to enlarge our nation's virtues.

Bless our people with civic courage.

Bless our striving to make real the dream of Your rule, when we shall put an end to the suffering we now inflict upon each other.

Bless our people with a vision of Your sovereignty on earth.

For You have endowed us with noble powers; help us to use them wisely, and with compassion.

Bless our people with a wise and feeling heart.

You have given us freedom to choose between good and evil, life and death. May we choose life and good, that our children may inherit from us the blessings of dignity and freedom, prosperity and peace.

MEDITATION

Rabbi Samuel ben Nachmani said: At times the gates of prayer are open, at times the gates of prayer are barred. But the gates of repentance are never barred.

But it is reported that Rabbi Judah the Prince taught: In truth, the gates of prayer are never barred.

Rabbi Akiba taught: The gates of prayer are open, and the prayer of those who practice steadfast love is heard.

Rav Chisda taught: Though sometimes the gates of heaven seem shut to all prayers, they are open to the prayers of the wounded and the hurt.

וְאֲנִי תְפִלַּתִּי לְךָ, יְיָ, עֵת רָצוֹן.	<i>Va·ani t'filati l'cha, Adonai, eit ratzon.</i>
אֱלֹהִים, בְּרֹב־חַסְדֶּיךָ,	<i>Elohim, b'rov-chasdecha,</i>
עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.	<i>aneini be-emet yishecha.</i>

May my prayer now, Eternal One, find favor before You. In Your great love,
O God, answer me with Your saving truth.





וְדוּי

Vidui · Confession of Sin

FOR TRANSGRESSIONS against God, the Day of Atonement atones; but for transgressions of one human being against another, the Day of Atonement does not atone until they have made peace with one another.

I hereby forgive all who have hurt me, all who have wronged me, whether deliberately or inadvertently, whether by word or by deed. May no one be punished on my account.

As I forgive and pardon those who have wronged me, may those whom I have harmed forgive and pardon me, whether I acted deliberately or inadvertently, whether by word or by deed.

All rise.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	Eloheinu v'Elohei avoteinu v'imoteinu,
תָּבֹא לִפְנֵיךָ תְּפִלָּתֵנוּ וְאֵל תִּתְּעַלֵּם	tavo l'fanecha t'filateinu v'al titalam
מִתְחִינָתֵנוּ, שְׂאִין אֲנַחְנוּ עֵזִי פָּנִים	mit-chinateinu, she-ein anachnu azei fanim
וְקָשִׁי עֲרֹף לֹאמַר לִפְנֵיךָ, יְיָ אֱלֹהֵינוּ	ukshei oref lomar l'fanecha, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, צַדִּיקִים	v'Elohei avoteinu v'imoteinu, tzadikim
אֲנַחְנוּ וְלֹא חָטְאָנוּ, אֲבָל אֲנַחְנוּ	anachnu v'lo chatanu, aval anachnu
חָטְאָנוּ. חָטְאָנוּ, עֲוִינוּ, פָּשַׁעְנוּ.	chatanu. Chatanu, avinu, pashanu.

Our God, God of our mothers and fathers, grant that our prayers may reach You. Do not be deaf to our pleas, for we are not so arrogant and stiff-necked as to say before You, our God and God of all ages, we are perfect and have not sinned; rather do we confess: we have gone astray, we have sinned, we have transgressed.

All are seated.

SILENT CONFESSION

In this solemn moment, I turn to You, O God, and seek Your help. For You care for each of Your children. You are *my* God, and *my* Redeemer. Therefore, while around me others think their own thoughts, I think mine; and as each one of them seeks to experience Your presence, so do I.

Each person's abilities are limited by nature and by the circumstances we have had to face. Whether I have done better or worse with my capacities than others with theirs, I cannot judge.

But I do know that I have failed in many ways to live up to my potentialities and Your demands. Not that You expect the impossible. You do not ask me: "Why have you not been great as Moses?" You do ask me: "Why have you not been yourself? Why have you not been true to the best in *you*?"

I will not lay the blame on others, though they may have wronged me, nor on circumstances, though they may have been difficult. The fault lies mainly in myself.

I have been weak. Too often I have failed to make the required effort to do my work conscientiously, to give my full attention to those who needed me, to speak the kindly word, to do the generous deed, to express my concern for my friends. I have not loved enough, not even those closest to me.

I have also neglected my duties to my community. The Jewish people needs strength to carry on the task entrusted to it by a hundred generations. Have I been a source of this strength? Have I enhanced its good name? Have I shared fully in its life? Have I even acquainted myself sufficiently with the history of my people and the teachings of my faith?

And do I not share some responsibility for the social evils which I see, hear about, and read about daily? Have I always used my opportunities as a citizen to relieve suffering, to speak out against injustice, to promote harmony in the life of my city, my country, and the nations of the world?

There is much that I failed to do. There is also much that I wish I had not done. By many words and deeds I have caused harm. It is not

easy now to remember the details; out of guilt I tend to shut them out of my consciousness. But clearly or dimly, the regretted memories now come back to me. I have, in many ways, hurt my sisters and brothers; I have betrayed their trust, offended their sensibilities, damaged their self-respect. Sometimes, indeed, I have done harm from what seemed at the time good motives. Sometimes my supposed love for others was in reality only a desire to dominate them. And sometimes what I took to be righteous indignation was only uncontrolled anger or unforgiving vindictiveness.

How I wish I had learned to master myself; to control my impulses; to curb my craving for pleasure, power, and possessions; to display consistently those qualities which are most admirable in others! Have I made any progress at all in this, the greatest of all arts, the art of living? Perhaps a little; certainly not enough.

Why? Because I have not been true to myself. Because I have not nurtured sufficiently the good in me. For there is good in me. “The soul that You have given me is pure!” There is that in me which condemns me when I do wrong and urges me to do right, which holds up before me the ideal, and challenges me to reach toward it. There is in me a spark of Your divinity.

How to realize the “divine image” in me—there is the question and the answer. Surely it means to seek You more earnestly, to submit myself to Your will; to say to You: Here I am; mold me, guide me, command me, use me, let me be Your co-worker, an instrument of Your redemptive purpose.

Help me then, O God; help me always, but especially now, on this sacred Day of Atonement; help me to banish from myself whatever is mean, ugly, callous, cruel, stubborn, or otherwise unworthy of a being created in Your image. Purify me, revive me, uplift me. Forgive my past, and lead me into the future, resolved to be Your servant.

יְהִי לְרָצוֹן אֱמֶר־פִּי וְהִגִּיז לִבִּי *Yiyu l'ratzon imrei-fi v'hegyon libi*
 לִפְנֵיךָ, יְיָ, צוּרִי וְגֹאֲלִי. *l'fanecha, Adonai, tzuri v'go-ali.*

May the words of my mouth, and the meditations of my heart, be acceptable to You, O God, my Rock and my Redeemer.

אֲשַׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דָּפִי.	<i>Ashamnu, bagadnu, gazalnu, dibarnu dofi.</i>
הֶעֱוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חָמָסְנוּ,	<i>He-evinu, v'hirshanu, zadnu, chamasnu,</i>
טָפַלְנוּ שֶׁקֶר. יַעֲצֻנוּ רָע, כִּזְבֻּנוּ, לָצְנוּ,	<i>tafalnu sheker. Ya-atznu ra, kizavnu, latznu,</i>
מָרַדְנוּ, נֶאֱצָנוּ. סָרַרְנוּ, עִוְנוּ, פָּשַׁעְנוּ,	<i>maradnu, niatznu. Sararnu, avinu, pashanu,</i>
צָרַרְנוּ, קִשִּׁינוּ עֶרְף. רָשָׁעְנוּ, שְׁחַתְנוּ,	<i>tzararnu, kishinu oref. Rashanu, shichatnu,</i>
תַּעֲבֻנוּ, תַּעֲתִיעֻנוּ.	<i>tiavnu, ta-inu, titanu.</i>

Who among us is righteous
enough to say: "I have not sinned?"
We are arrogant, brutal, careless,
destructive, egocentric, false;
greedy, heartless, insolent, and joyless.
Our sins are an alphabet of woe.

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ, יי	<i>Uvchein y'hi ratzon milfanecha, Adonai</i>
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	<i>Eloheinu v'Elohei avoteinu v'imoteinu,</i>
שֶׁתִּסְלַח לָנוּ עַל כָּל-חַטֹּאתֵינוּ	<i>shetislach lanu al kol-chatoteinu</i>
וְתִמְחַל לָנוּ עַל כָּל-עֲוֹנוֹתֵינוּ	<i>v'timchal lanu al kol-avonoteinu</i>
וְתִכַּפֶּר-לָנוּ עַל כָּל-פְּשָׁעֵינוּ.	<i>ut-chapeir-lanu al kol-p'sha-einu.</i>

Now may it be Your will, O God of all generations, to
pardon all our sins, to forgive all our wrongdoings, and
to blot out all our transgressions:

FAILURES OF TRUTH

We sin against You when we sin against ourselves.

For our failures of truth, O God, we ask forgiveness.

For passing judgment without knowledge of the facts,
and for distorting facts to fit our theories.

For deceiving ourselves and others with half-truths,
and for pretending to emotions we do not feel.

For using the sins of others to excuse our own,
and for denying responsibility for our own misfortunes.

For condemning in our children the faults we tolerate in ourselves,
and for condemning in our parents the faults we tolerate in ourselves.

FAILURES OF JUSTICE

We sin against You when we sin against ourselves.

For our failures of justice, O God, we ask forgiveness.

For keeping the poor in the chains of poverty,
and turning a deaf ear to the cry of the oppressed.

For using violence to maintain our power,
and for using violence to bring about change.

For waging aggressive war,
and for the sin of appeasing aggressors.

For obeying criminal orders,
and for the sin of silence and indifference.

For poisoning the air, and polluting land and sea,
and for all the evil means we employ to accomplish good ends.

FAILURES OF LOVE

We sin against You when we sin against ourselves.

For our failures of love, O God, we ask forgiveness.

For confusing love with lust,
and for pursuing fleeting pleasure at the cost of lasting hurt.

For using others as a means to gratify our desires,
and as stepping-stones to further our ambitions.

For withholding love to control those we claim to love,
and shunting aside those whose youth or age disturbs us.

For hiding from others behind an armor of mistrust,
and for the cynicism which leads us to mistrust the reality of unselfish love.

Teach us to forgive ourselves for all these sins, O forgiving God,
and help us to overcome them.

Al Cheit · עַל הַטָּא · *The Long Confession*

עַל הַטָּא שֶׁחֲטֵאנוּ לְפָנֶיךָ *Al cheit shechatanu l'fanecha*
בִּרְכִּילוֹת, *birchilut,*

The sin we have committed against You by malicious gossip,

עַל הַטָּא שֶׁחֲטֵאנוּ לְפָנֶיךָ *al cheit shechatanu l'fanecha*
בְּגִלוּי עֲרִיּוֹת, *b'gilui arayot,*

the sin we have committed against You by sexual immorality,

וְעַל הַטָּא שֶׁחֲטֵאנוּ לְפָנֶיךָ *v'al cheit shechatanu l'fanecha*
בְּמֵאֵכָל וּבְמִשְׁתֶּה. *b'ma-achal uvmishteh.*

and the sin we have committed against You by gluttony.

עַל הַטָּא שֶׁחֲטֵאנוּ לְפָנֶיךָ *Al cheit shechatanu l'fanecha*
בְּצָרוּת עֵינַי, *b'tzarut ayin,*

The sin we have committed against You by narrow-mindedness,

עַל הַטָּא שֶׁחֲטֵאנוּ לְפָנֶיךָ *al cheit shechatanu l'fanecha*
בְּכַחַשׁ וּבְכֹז, *b'chachash uvchazav,*

the sin we have committed against You by fraud and falsehood,

וְעַל הַטָּא שֶׁחֲטֵאנוּ לְפָנֶיךָ *v'al cheit shechatanu l'fanecha*
בְּשִׂנְאֵת חִנָּם. *b'sinat chinam.*

and the sin we have committed against You by hating without cause.

עַל הַטָּא שֶׁחֲטֵאנוּ לְפָנֶיךָ *Al cheit shechatanu l'fanecha*
בְּנִטְיַת גָּרוֹן, *bintiyat garon,*

The sin we have committed against You by our arrogance,

עַל הַטָּא שֶׁחֲטֵאנוּ לְפָנֶיךָ *al cheit shechatanu l'fanecha*
בְּעִזּוֹת מַצָּח, *b'azut metzach,*

the sin we have committed against You by our insolence,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ v'al cheit shechatanu l'fanecha
בְּקָלוֹת רֹאשׁ. b'kalut rosh.

and the sin we have committed against You by our irreverence.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ Al cheit shechatanu l'fanecha
בְּוִדּוּי פֶה, b'vidui peh,

The sin we have committed against You by our hypocrisy,

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ al cheit shechatanu l'fanecha
בְּפִלְלוֹת, biflilut,

the sin we have committed against You by passing judgment on others,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ v'al cheit shechatanu l'fanecha
בְּנִשְׁחָץ וּבְמַרְבִּית. b'neshech uvmarbit.

and the sin we have committed against You by exploiting the weak.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ Al cheit shechatanu l'fanecha
בְּכַפַּת שֹׁחַד, b'chapat shochad,

The sin we have committed against You by giving and taking bribes,

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ al cheit shechatanu l'fanecha
בִּיעִצֵּר הָרָע, b'yeitzer hara,

*the sin we have committed against You by giving way to our
hostile impulses,*

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ v'al cheit shechatanu l'fanecha
בְּרִיצַת רַגְלַיִם לְהָרָע. b'ritzat raglayim l'hara.

and the sin we have committed against You by running to do evil.

וְעַל כָּלם, אֱלֹהֵי סְלִיחוֹת, V'al kulam, Elo-ah s'lichot,
סְלַח-לָנוּ, מַחֲל-לָנוּ, כַּפֵּר-לָנוּ! s'lach-lanu, m'chal-lanu, kaper-lanu!

*For all these sins, O God of mercy, forgive us, pardon us, grant
us atonement!*

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם	Sh'ma koleinu, Adonai Eloheinu, chus v'racheim
עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת־	aleinu, v'kabeil b'rachamim uvratzon et-
תְּפִלָּתֵנוּ. הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ	t'filateinu. Hashiveinu Adonai eilecha
וְנִשְׁוֹבָה, חֲדָשׁ יָמֵינוּ בְּקִדְּמָה.	v'nashuvah, chadeish yameinu k'kedem.

Hear our voice, Eternal God; have compassion upon us, and with that compassion accept our prayer. Help us to return to You, O God; then truly shall we return. Renew our days as in the past.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	Eloheinu v'Elohei avoteinu v'imoteinu,
אֶל תִּצְוֵנוּ וְאֶל תִּשְׁעֵנוּ וְאֶל	al ta-azveinu v'al titsheinu v'al
תַּכְלִימֵנוּ, וְאֶל תִּפְרֵי בְרִיתְךָ אֶתָּנוּ.	tachlimeinu, v'al tafeir brit-cha itanu.
קִרְבָּנוּ לְתוֹרַתְךָ, לַמְדֵּנוּ מִצְוֹתֶיךָ,	Karveinu l'toratecha, lamdeinu mitzvoteka,
הוֹרֵנוּ דְרָכֶיךָ, הֵט לִפְנֵינוּ לִירְאָה אֶת־	horeinu d'rachecha, hat libeinu l'yirah et-
שְׁמֶךָ, וּמוֹל אֶת־לִבְבָנוּ לְאַהֲבַתְךָ,	sh'mecha, umol et-l'vaveinu l'ahavatecha,
וְנִשְׁוֹב אֵלֶיךָ בְּאֵמֶת וּבְלֵב שָׁלֵם.	v'nashuv eilecha be-emet uvleiv shaleim.

Our God, God of all generations, may the sense of Your presence never leave us; may it keep us ever faithful to Your covenant. Make us responsive to Your teaching, that we may walk in Your ways. Fill our souls with awe, and our hearts with love, that we may return to You in truth, and with all our being.

כִּי אַנּוּ עַמֶּךָ, וְאַתָּה מַלְכֵנוּ.	Ki anu amecha, v'atah malkeinu.
אַנּוּ בְנֵיךָ, וְאַתָּה אָבִינוּ.	Anu vanecha, v'atah avinu.
אַנּוּ נַחֲלָתְךָ, וְאַתָּה גּוֹרָלֵנוּ.	Anu nachalatecha, v'atah goraleinu.
אַנּוּ צִאֲנוֹךָ, וְאַתָּה רוֹעֵנוּ.	Anu tzonecha, v'atah ro-einu.
אַנּוּ בְּרַמֶּךָ, וְאַתָּה נוֹטְרֵנוּ.	Anu charmecha, v'atah notreinu.
אַנּוּ רַעֲיָתְךָ, וְאַתָּה דוֹדֵנוּ.	Anu rayatecha, v'atah dodeinu.

We are Your people, You are our Ruler.
 We are Your children, You are our Parent.
 We are Your possession, You are our Portion.
 We are Your flock, You are our Shepherd.
 We are Your vineyard, You are our Keeper.
 We are Your beloved, You are our Friend.



סֵדֶר קְרִיאַת הַתּוֹרָה

Seder K'riat Hatorah

For the Reading of the Torah

And Moses said: O let me behold Your glory! Then God said: I will make all My goodness pass before you, and will proclaim My name before you. Behold, there is a place by Me where you shall stand upon the rock.

All rise. The Ark is opened.

שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וְהִנָּשְׂאוּ	<i>S'u sh'arim rasheichem, v'hinasu</i>
פִּתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד! מִי	<i>pit-chei olam, v'yavo melech hakavod! Mi</i>
הוּא זֶה מֶלֶךְ הַכְּבוֹד? יְיָ צְבָאוֹת—	<i>hu zeh melech hakavod? Adonai Tz'va-ot—</i>
הוּא מֶלֶךְ הַכְּבוֹד! סֵלָה.	<i>hu melech hakavod! Selah.</i>

Lift up your heads, O gates! Lift yourselves up, O ancient doors!
Let the One who reigns in glory enter. Who is it that reigns in
glory? The God of all being is the One who reigns in glory!

יְיָ, יְיָ, אֵל רַחוּם וְחַנּוּן,	<i>Adonai, Adonai, El rachum v'chanun,</i>
אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת,	<i>erech apayim v'rav-chesed ve-emet,</i>
נֹצֵר חֶסֶד לְאַלְפִים, נִשְׂא עוֹן	<i>notzeir chesed la-alafim, nosei avon</i>
וּפֹשֵׁעַ וְחַטָּאָה וְנִקְיָה.	<i>vafesha v'chata-ah v'nakeih.</i>

The Eternal One, the Eternal God is merciful and gracious,
endlessly patient, loving, and true, showing mercy to thousands,
forgiving iniquity, transgression, and sin, and granting pardon.

אָבִינוּ מַלְכֵינוּ • Avinu Malkeinu

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

Avinu Malkeinu, we have sinned before You.

אָבִינוּ מַלְכֵנוּ, הַחֲזִירְנוּ בְּתִשְׁבּוּבָה Avinu Malkeinu, hachazireinu bitshuvah

שְׁלֵמָה לְפָנֶיךָ. sh'leimah l'fanecha.

Avinu Malkeinu, bring us back to You in full repentance.

אָבִינוּ מַלְכֵנוּ, סָלַח וּמַחֵל לְכָל־ Avinu Malkeinu, s'lach umchal l'chol-

עֲוֹנוֹתֵינוּ. avonoteinu.

Avinu Malkeinu, forgive and pardon all our misdeeds.

אָבִינוּ מַלְכֵנוּ, חָמוּל עָלֵינוּ וְעַל Avinu Malkeinu, chamol aleinu v'al

עוֹלָלֵינוּ וְטַפֵּינוּ. olaleinu v'tapeinu.

Avinu Malkeinu, have compassion on us and on our children.

אָבִינוּ מַלְכֵנוּ, כִּלֵּה דָבָר וְחָרֵב Avinu Malkeinu, kaleih dever v'cherev

וְרָעַב מֵעָלֵינוּ. v'ra-av mei-aleinu.

Avinu Malkeinu, make an end to sickness, war, and famine.

אָבִינוּ מַלְכֵנוּ, כָּתְבֵנוּ בְּסֵפֶר Avinu Malkeinu, kotveinu b'sefer

חַיִּים טוֹבִים. chayim tovim.

Avinu Malkeinu, inscribe us for blessing in the Book of Life.

אָבִינוּ מַלְכֵנוּ, חֲדֵישׁ עָלֵינוּ Avinu Malkeinu, chadeish aleinu

שָׁנָה טוֹבָה. shanah tovah.

Avinu Malkeinu, let the new year be a good year for us.

אָבִינוּ מַלְכֵנוּ, עֲשֵׂה אִמָּנוּ לְמַעַן Avinu Malkeinu, aseih imanu l'ma-an

שְׁמֶךָ. sh'mecha.

Avinu Malkeinu, help us to exalt Your name in the world.

אָבִינוּ מַלְכֵנוּ, קַבֵּל בְּרַחֲמִים Avinu Malkeinu, kabeil b'rachamim

וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ. uvratzon et-t'filateinu.

Avinu Malkeinu, in Your mercy accept our prayer.

אָבִינוּ מַלְכֵנוּ, חֲנֻנוּ וְעֲנֵנוּ,	<i>Avinu Malkeinu, choneinu va-aneinu,</i>
כִּי אֵין בָּנוּ מַעֲשִׂים,	<i>ki ein banu ma-asim,</i>
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.	<i>aseih imanu tzedakah v'chesed v'hoshi-einu.</i>

Avinu Malkeinu, be gracious and answer us, for we have little merit.

Treat us generously and with kindness, and be our help.

The Torah is taken from the Ark.

וְאֲנִי זֹאת בְּרִיתִי אִתָּם, אָמַר יי: רוּחִי	<i>Va-ani zot briti otam, amar Adonai: ruchi</i>
אֲשֶׁר עָלֶיךָ, וּדְבָרֵי אֲשֶׁר־שַׁמְתִּי בְּפִיךָ,	<i>asher alecha, udvarai asher-samti b'ficha,</i>
לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַעְךָ וּמִפִּי	<i>lo-yamushu mipicha umipi zaracha umipi</i>
זֶרַע זֶרַעְךָ, אָמַר יי: מֵעַתָּה	<i>zera zaracha, amar Adonai, mei-atah</i>
וְעַד־עוֹלָם.	<i>v'ad-olam.</i>

As for Me, this is My covenant with them, says the Eternal One:
Let not My spirit, and the words that I have put in your mouth,
depart from you, nor from your children or their children, from
this time forth and forever.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל	<i>Baruch shenatan Torah l'amo Yisrael</i>
בְּקִדּוּשָׁתוֹ.	<i>bikdushato.</i>

Praised be the One who in holiness gives the Torah to our people Israel.

שְׁמַע יִשְׂרָאֵל: יי אֱלֹהֵינוּ, יי אֶחָד!

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

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

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ,	<i>Echad Eloheinu, gadol adoneinu,</i>
קָדוֹשׁ וְנוֹרָא שְׁמוֹ.	<i>kadosh v'nora sh'mo.</i>

Our God is One; great, holy, and awesome is the Eternal One.

לְךָ, יְיָ, הַגְדֻלָּה וְהַגְבוּרָה	<i>L'cha, Adonai, hagdulah v'hagvurah</i>
וְהַתְפָּאֲרֶת וְהַנִּצָּח וְהַהוֹד,	<i>v'hatiferet v'haneitzach v'hahod,</i>
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ, לְךָ יְיָ	<i>ki chol bashamayim uva-aretz, l'cha Adonai</i>
הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.	<i>hamamlachah v'hamitnasei l'chol l'rosh.</i>

Yours, O God, is the greatness, the power, the glory, the victory, and the majesty; for all that is in heaven and earth is Yours. You, O God, are Sovereign; You are supreme over all.

The Ark is closed. All are seated.



Blessing Before the Reading of the Torah

בָּרְכוּ אֶת־יְיָ הַמְּבָרָךְ!	<i>Bar'chu et-Adonai hamvorach!</i>
בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!	<i>Baruch Adonai hamvorach l'olam va-ed!</i>
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ	<i>Baruch atah Adonai, Eloheinu melech</i>
הָעוֹלָם, אֲשֶׁר בָּחַר-בָּנוּ מִכָּל־	<i>ha-olam, asher bachar-banu mikol-</i>
הָעַמִּים וְנָתַן-לָנוּ אֶת־תּוֹרָתוֹ.	<i>ha-amim v'natan-lanu et-torato.</i>
בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.	<i>Baruch atah Adonai, notein hatorah.</i>

Praise the One, to whom our praise is due!

Praised be the One, to whom our praise is due, now and forever!

Praised be the Eternal God, Ruler of the universe. You have chosen us from all peoples by giving us Your Torah. Blessed is the Eternal One, Giver of the Torah.

דְּבָרִים כֹּט:ט-יד, ל:יא-כ

Deuteronomy 29:9-14, 30:11-20

אַתֶּם נֹצְעִים הַיּוֹם בְּלִבְכֶם לִפְנֵי יְהוָה
אֱלֹהֵיכֶם רְאִשֵׁיכֶם שְׁבֻטֵיכֶם וְקִנְיֹנְכֶם
וְשֹׁטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל; טַפְּכֶם
נְשֵׁיכֶם וְגֵרָךְ אֲשֶׁר בְּקֶרֶב מַחֲנֶיךָ מֵחֹטֵב
עֵצֶיךָ עַד שֹׂאֵב מִיַּמֶּיךָ; לְעֹבְרָךְ בְּבֵרִית
יְהוָה אֱלֹהֶיךָ וּבְאַלְתּוֹ אֲשֶׁר יְהוָה אֱלֹהֶיךָ
כָּרַת עִמָּךְ הַיּוֹם; לְמַעַן הִקִּים-אֶתְךָ
הַיּוֹם | לֹא לָעַם וְהוּא יְהִי-לְךָ לְאֱלֹהִים
כְּאֲשֶׁר דִּבַּרְתָּ וְכְאֲשֶׁר נִשְׁבַּע לְאַבְרָהָם
לְיִצְחָק וְלַיַּעֲקֹב; וְלֹא אֶתְכֶם
לְבָדְכֶם אֲנֹכִי כָרַת אֶת־הַבְּרִית הַזֹּאת
וְאֶת־הָאֱלֹהִים הַזֹּאת; כִּי אֶת־אֲשֶׁר יִשְׁנֹ
פֹה עִמָּנוּ עַמִּד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ
וְאֵת אֲשֶׁר אֵינָנו פֹּה עִמָּנוּ הַיּוֹם;

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנֹכִי מִצְוֶה הַיּוֹם
לֹא־נִפְלֶאֶת הוּא מִמֶּךָ וְלֹא רַחֲקָה הוּא;
לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה־לָנוּ
הַשָּׁמַיְמָה וְיִקְחָהּ לָנוּ וְיִשְׁמַעְנוּ אֹתָהּ
וְנַעֲשֶׂנָּה; וְלֹא־מֵעַבֵּר לֵאמֹר הוּא לֵאמֹר
מִי יַעֲבֹר־לָנוּ אֶל־עֵבֶר הַיָּם וְיִקְחָהּ לָנוּ
וְיִשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָּה; כִּי־קְרֹב אֵלֶיךָ
הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ;
רְאֵה נָתַתִּי לְפִיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־
הַטּוֹב וְאֶת־הַמּוֹת וְאֶת־הָרָע; אֲשֶׁר אֲנֹכִי
מִצְוֶה הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ
לִלְכֹת בְּדַרְכָּיו וּלְשַׁמֵּר מִצְוֹתַי וְחֻקֹּתַי
וּמִשְׁפָּטַי וְחַיִּית וּרְבִית וּבִרְכָּךְ יְהוָה
אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר־אֹתָהּ בָּא־שָׁמָּה

You stand this day, all of you, before your Eternal God—the heads of your tribes, your elders and officers, every one in Israel, men, women, and children, and the strangers in your camp, from the one who chops your wood to the one who draws your water—to enter into the sworn covenant which your Eternal God makes with you this day, in order to establish you henceforth as the people whose only God is the Eternal, as you had been promised, and as God had sworn to your fathers, to Abraham, Isaac, and Jacob.

And it is not with you alone that I make this sworn covenant: I make it with those who are standing here with us today before our God, and equally with all who are not here with us today.

For this commandment which I command you this day is not too hard for you, nor too remote. It is not in heaven, that you should say: "Who will go up for us to heaven and bring it down to us, that we may do it?" Nor is it beyond the sea, that you should say: "Who will cross the sea for us and bring it over to us, that we may do it?" No, it is very near to you, in your mouth and in your heart, and you can do it.

See, I have set before you this day life and good, or death and evil. For I command you this day to love the Eternal, to walk in the ways and to keep the commandments, laws, and teachings

לְרִשְׁתָּהּ; וְאִם־יִפְנֶה לְבַבְךָ וְלֹא תִשְׁמָע
וְנִדְחִתָּ וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים
וְעַבַּדְתָּם; הִגַּדְתִּי לָכֵם הַיּוֹם כִּי אֶבְרָ
תְּאֲבִדוּן לֹא־תֵאָרִיכֶן יָמַיִם עַל־הָאָדָמָה
אֲשֶׁר אַתָּה עֹבֵר אֶת־הַיַּרְדֵּן לְבֹא שָׁמָּה
לְרִשְׁתָּהּ; הֵעִידְתִּי בְּכֶם הַיּוֹם אֶת־
הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמּוֹת נָתַתִּי
לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבִחְרַת בְּחַיִּים
לְמַעַן תַּחֲיֶה אַתָּה וְרַעְיָךְ; לֹא־הִבֵּה אֶת־
יְהוָה אֱלֹהֶיךָ לְשָׁמֶעַ בְּקֹלוֹ וּלְדַבְּקָה־בּוֹ
כִּי הוּא חַיִּיךָ וְאַרְיֶךָ יָמֶיךָ לְשִׁבְתָּ עַל־
הָאָדָמָה אֲשֶׁר נָשַׁבַע יְהוָה לְאַבְרָמָךְ
לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב לֵאמֹר;

of your God, that you may live and in-
crease, and that your God may bless
you in the land that you are about to
occupy. But if your heart turns away
and you do not listen, but let yourself
be lured away to worship other gods,
and serve them, I warn you now that
you will perish: you will not live long
in the land which you are crossing the
Jordan to enter and inherit.

I call heaven and earth to witness
against you this day that I have set be-
fore you life or death, blessing or curse;
choose life, therefore, that you and
your descendants may live—by loving
your God, listening to God's voice, and
holding fast to the One who is your
life and the length of your days. Then
you shall endure in the land which the
Eternal One promised to your fathers,
to Abraham, Isaac, and Jacob.

Blessing After the Reading of the Torah

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ	<i>Baruch atah Adonai, Eloheinu melech</i>
הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת	<i>ha-olam, asher natan lanu torat emet</i>
וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.	<i>v'chayei olam nata b'tocheinu.</i>
בָּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה.	<i>Baruch atah Adonai, notein hatorah.</i>

Praised be the Eternal God, Ruler of the universe. You have given us
a Torah of truth, implanting within us eternal life. Blessed is the Eternal
One, Giver of the Torah.

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי	<i>V'zot hatorah asher-sam Mosheh lifnei</i>
בְּנֵי יִשְׂרָאֵל, עַל־פִּי יי בִּיד־מֹשֶׁה.	<i>b'nei Yisrael, al-pi Adonai b'yad-Mosheh.</i>

This is the Torah that Moses placed before the people of Israel to fulfill
the word of God.

Blessing Before the Reading of the Haftarah

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ	<i>Baruch atah Adonai, Eloheinu melech</i>
הָעוֹלָם, אֲשֶׁר בָּחַר בְּנָבִיאִים טוֹבִים	<i>ha-olam, asher bachar binvi-im tovim</i>
וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת.	<i>v'ratzah v'divreiheim ha-ne-emarim be-emet.</i>
בְּרוּךְ אַתָּה יי, הַבּוֹחֵר בַּתּוֹרָה	<i>Baruch atah Adonai, habocheir batorah</i>
וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ	<i>uvMosheh avdo uvYisrael amo</i>
וּבְנָבִיאֵי הָאֵמֶת וְצֶדֶק.	<i>uvinvi-ei ha-emet vatzedek.</i>

Praised be the Eternal God, Ruler of the universe, who has chosen faithful prophets to speak words of truth. Blessed is the Eternal One, for the revelation of Torah, for Moses Your servant and Israel Your people, and for prophets of truth and righteousness.

יִשְׁעֵיהוּ נַח: א-יד

Isaiah 58:1-14

קְרָא בְּגֵרוֹן אֶל־תַּחֲשֹׁךְ כִּשְׁוֹפָר
הָרֵם קוֹלְךָ וְהִגַּד לְעַמִּי פִשְׁעֵם
וּלְבֵית יַעֲקֹב חַטָּאתָם: וְאוֹתִי יוֹם
יוֹם יִדְרֹשׁוּן וְדַעַת דְּרָכֵי יִחְפְּצוּן
כְּגוֹי אֲשֶׁר־צִדְקָה עָשָׂה וּמִשְׁפָּט
אֱלֹהֵיוֹ לֹא עָזַב יִשְׁאַלּוּנִי מִשְׁפָּטִי־
צֶדֶק קִרְבַּת אֱלֹהִים יִחְפְּצוּן: לָמָּה
צָמֵנוּ וְלֹא רָאִיתָ עֲנִינוּ נַפְשֵׁנוּ וְלֹא
תִדַּע הֵן בְּיוֹם צָמְכֶם תִּמְצְאוּ־חֶפֶץ
וּכְל־עֲצִיבֵיכֶם תִּגְנְשׁוּ: הֵן לְרִיב
וּמִצָּר תִּצְוֶמוּ וּלְהַכּוֹת בְּאֶגְרֹף
רֶשַׁע לֹא־תִצְוֶמוּ בְּיוֹם לְהַשְׁמִיעַ
בְּמָרוֹם קוֹלְכֶם: הִכְזֹּה יִהְיֶה צוֹם
אֲבָחֶרְהוּ יוֹם עֲנּוֹת אָדָם נַפְשׁוֹ
הַלֵּכָף בְּאֶגְמֵן רֹאשׁוֹ וְשָׁק וְאָפֹר
יַצִּיעַ הַלְזָה תִּקְרָא־צוֹם וְיוֹם רָצוֹן
לִיהוּה: הֲלוֹא זֶה צוֹם אֲבָחֶרְהוּ

God says: Cry with a full throat, do not hold back, let your voice resound like a Shofar: declare to My people their transgression, and to the house of Jacob their sin. Yes, they seek Me daily, as though eager to learn My ways, as if they were a people that does what is right, and has not forsaken the way of its God.

They ask of Me the right way, as though delighting in the nearness of God. *When we fast, you say, why do You pay no heed? Why, when we afflict ourselves, do You take no notice?*

Because on your fast day you pursue your own affairs, while you oppress all your workers! Because your fasting leads only to strife and discord, while you strike with cruel fist! —Such a way of fasting on this day will not help you to be heard on high.

Is this the fast I have chosen? A day of self-affliction? Bowing your head like a reed, and covering yourself with sackcloth and ashes? Is this what you call a fast, a day acceptable to

פתח חרצבות לשע החר התר אגדות
 מוטה ושלח רצוצים חפשים וכל-
 מוטה תנתקו: הלא פרס לרעב
 לחמך ועניים מרודים תביא בית
 כיתראה ערם וכסיתו ומבשרך
 לא תתעלם: אז יבקע כשחר
 אורך וארכתך מהרה תצמח
 והלך לפניך צדקך כבוד יהוה
 יאספק: אז תקרא ויהוה יענה
 תשובע ויאמר הני אסתסיר
 מתוכך מוטה שלח אצבע ודבר-
 און: ותפק לרעב נפשך ונפש
 נענה תשביע וזרח בושך אורך
 ואפלתך כצהרים: ונחך יהוה
 תמיד והשביע בצחצחות נפשך
 ועצמתך יחליץ והיית כגן רוה
 וכמוצא מים אשר לא יבזבו
 מימיו: ובנו ממך חרבות עולם
 מוסדי דור-דור תקומם וקרא
 לך גדר פריץ משבב נתיבות
 לשבת: אסתשיב משבת רגלך
 עשות חפצך ביום קדשי וקראת
 לשבת ענג לקדוש יהוה מכבד
 וכבדתו מעשות דרכך ממצוא
 חפצך ודבר דבר: אז תתענג על-
 יהוה והרבבתך עליבמתי ארץ
 והאכלתך נחלת יעקב אביך פי
 פי יהוה דבר:

the Eternal? Is not *this* the fast I have chosen:
 to unlock the shackles of injustice, to loosen
 the ropes of the yoke, to let the oppressed go
 free, and to tear every yoke apart? Surely it is
 to share your bread with the hungry, and to
 bring the homeless poor into your house;
 when you see the naked, to cover them, never
 withdrawing yourself from your own kin.

Then shall your light break forth like the
 dawn, and your healing shall quickly blossom;
 your Righteous One will walk before
 you, the glory of the Eternal One will be your
 rearguard. Then, when you call, the Eternal
 One will answer; when you cry, God will say:
Here I am.

If you remove lawlessness from your midst,
 the pointing finger, the malicious word; if
 you give yourself to the hungry, and satisfy
 the needs of the afflicted; then your light
 shall shine in the darkness, and your night
 become bright as noon; the Eternal One will
 guide you always, filling your throat in
 parched lands, and renewing your body's
 strength; you shall be like a garden overflowing
 with water, like a spring that never fails.
 Some of you shall rebuild the ancient ruins,
 rebuilding the foundations of ages past. You
 shall be called *Repairer of the breach, Restorer of
 streets to dwell in.*

If you keep from trampling the Sabbath,
 from pursuing your own affairs on My holy
 day; if you call the Sabbath *a delight*, the Eternal
 One's holy day *honored*; if you honor it,
 abstaining from journeys, from carrying on
 your own affairs or speaking of them—then
 you shall delight in the Eternal One. I will
 make you to ride upon the heights of the
 earth, and I will feed you with the portion
 of Jacob your father.—The Eternal One has
 spoken.

Blessing After the Reading of the Haftarah

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, צוּר כָּל־הָעוֹלָמִים, צַדִּיק
בְּכָל־הַדֹּרוֹת, הָאֵל הַנָּאֵמָן, הָאוֹמֵר
וְעוֹשֶׂה, הַמְדַּבֵּר וּמְקַיֵּם, שְׁכֹל־דְּבָרָיו
אֱמֶת וְצֶדֶק.

*Baruch atah Adonai, Eloheinu melech
ha-olam, tzur kol-ha-olamim, tzadik
b'chol-hadorot, haEl ha-ne-eman, ha-omeir
v'oseh, hamdabeir umkayeim, shekol-d'varav
emet vatzedek.*

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל
הַנְּבִיאִים [וְעַל יוֹם הַשַּׁבָּת הַזֶּה]
וְעַל יוֹם הַכִּפּוּרִים הַזֶּה, שְׁנַתָּת לָנוּ,
יי אֱלֹהֵינוּ, [לְקִדּוּשָׁה וְלִמְנוּחָה]
לְמַחֲלִיָּה וְלִסְלִיחָה וּלְכַפָּרָה, לְכַבוֹד
וּלְתַפְאֶרֶת, עַל הַכֹּל, יי אֱלֹהֵינוּ,
אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ.
יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל־חַי תָּמִיד
לְעוֹלָם וָעֶד. וְדַבְּרָךְ אֱמֶת וּקְיָם לָעַד.
בָּרוּךְ אַתָּה יי, מֶלֶךְ מוֹחֵל
וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ
בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ
בְּכָל־שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל־
הָאָרֶץ, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל
יוֹם הַכִּפּוּרִים.

*Al hatorah v'al ha-avodah v'al
hanvi-im [v'al yom haShabbat hazeh]
v'al Yom haKippurim hazeh, shenatata lanu,
Adonai Eloheinu, [likdushah v'limnuchah]
limchilah v'lislichah ulchaparah, l'chavod
ultifaret, al hakol, Adonai Eloheinu,
anachnu modim lach umvarchim otach.
Yitbarach shimcha b'fi kol-chai tamid
l'olam va-ed. Udvarcha emet v'kayam la-ad.
Baruch atah Adonai, melech mocheil
v'solei-ach la-avonoteinu v'la-avonot amo
beit Yisrael, uma-avir ashmoteinu
b'chol shanah v'shanah, melech al kol-
ha-aretz, m'kadeish [haShabbat v'] Yisrael
v'Yom haKippurim.*

Praised be the Eternal God, Ruler of the universe, Rock of all creation, righteous in all generations, the faithful God whose word is deed, whose every command is just and true.

For the Torah, for the privilege of worship, for the prophets, and this [Sabbath and this] Day of Atonement that You, our Eternal God, have given us [for holiness and rest,] for pardon, forgiveness, and atonement, for honor and for glory, we thank and bless You. May Your name be blessed forever by every living being, for Your word is true forever. Blessed is our sovereign God, whose forgiving love annuls our trespasses year after year. Ruler of all the world, You hallow [the Sabbath,] the House of Israel and the Day of Atonement.

For Our Congregation and Our People

Eternal God, we pray to You for the whole House of Israel, scattered over the earth, yet bound together by a common history and united by a common heritage of faith and hope.

Be with our brothers and sisters whose lives are made hard because they are Jews. Give them strength to endure, and lead them soon from darkness to light.

Bless this holy congregation and all who serve it, together with all other holy congregations, in all lands near and far. Uphold us, shield us, and bestow upon us abundant life and health and peace and happiness in all our dwelling places. Bring to fulfillment the blessing of Moses: the Eternal your God make you a thousand times as many as you are, and bless you.
Amen.

O God, send Your healing to the sick, Your comfort to all who are in pain or anxiety, Your tender love to the sorrowing hearts among us. . . . Be their refuge through their time of trial, as they pass from weakness to strength, from suffering to consolation, from lonely fear to the courage of faith. *Amen.*

For Our Nation

We pray for all who hold positions of leadership and responsibility in our national life. Let Your blessing rest upon them, and make them responsive to Your will, so that our nation may be to the world an example of justice and compassion.

Deepen our love for our country and our desire to serve it. Strengthen our power of self-sacrifice for our nation's welfare. Teach us to uphold its good name by our own right conduct.

Cause us to see clearly that the well-being of our nation is in the hands of all its citizens; imbue us with zeal for the cause of liberty in our own land and in all lands; and help us always to keep our homes safe from affliction, strife, and war. Amen.

For the State of Israel

We pray for the land of Israel and its people. May its borders know peace, its inhabitants tranquility. And may the bonds of faith and fate which unite the Jews of all lands be a source of strength to Israel and to us all. God of all lands and ages, answer our constant prayer with a Zion once more aglow with light for us and for all the world, and let us say: *Amen.*

Hachnasat Hatorah · הַכְנָסַת הַתּוֹרָה · Returning the Torah

יְהַלְלוּ אֶת־שֵׁם יי, כִּי־נִשְׁגַּב
שְׁמוֹ לְבָדּוֹ. *Y'hal'lu et-sheim Adonai, ki-nisgav
sh'mo l'vado.*

Let us praise the Eternal God, whose name alone is exalted.

All rise. The Ark is opened.

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם, וַיִּרָם קֶרֶן
לְעַמּוֹ, תְּהִלָּה לְכָל־חַסִּידֶיךָ, לְבָנֶי
יִשְׂרָאֵל עִם קֶרְבּוֹ. הַלְלוּיָהּ. *Hodo al-eretz v'shamayim, vayarem keren
l'amo, t'hilah l'chol-chasidav, livnei
Yisrael am k'rovo. Hal'luyah.*

Your splendor covers heaven and earth; You are the strength of Your people, making glorious Your faithful ones, Israel, a people close to You. Halleluyah!

כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרֵת אֶת־בֵּית
יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נָאֻם־
יי: נָתַתִּי אֶת־תּוֹרָתִי בְּקִרְבָם וְעַל־
לִבָם אֶכְתַּבְנָהּ, וְהָיִיתִי לָהֶם
לְאֱלֹהִים וְהֵמָּה יִהְיוּ־לִי לְעָם. *Ki zot habrit asher echrot et-beit
Yisrael acharei hayamim haheim n'um-
Adonai: natati et-torati b'kirbam v'al-
libam echtavenah, v'hayiti lahem
l'Elohim v'heimah yiyu-li l'am.*

This is the covenant I will make with the House of Israel in days to come: I will put My Torah within them, and engrave it on their hearts; I will be their God, and they shall be My people.

וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת־רֵעֵהוּ וְאִישׁ
אֶת־אֲחִיו לֵאמֹר, "דַּעוּ אֶת־יי," כִּי
כֻלָּם יֵדְעוּ אוֹתִי, לְמִקְטָנָם וְעַד־
גְּדֻלָּתָם נָאֻם־יי. *V'lo y'lamdu od ish et-rei-eihu v'ish
et-achiv leimor, "D'u et-Adonai," ki
chulam yeidu oti, l'miktanam v'ad-
g'dolam n'um-Adonai.*

No longer shall anyone need to teach a neighbor to know the Eternal One, for they shall all know Me, young and old!

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי
אֶל־תֵּעָזְבוּ. *Ki lekach tov natati lachem, torati
al-ta-azovu.*

Behold, a good doctrine has been given you, do not forsake it

עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ,
וְתִמְכֶּהָ מְאֹד. דְּרָכֶיהָ דְּרָכֵי
נֵעַם, וְכָל־נִתְיֹבֹתֶיהָ שָׁלוֹם. *Eitz chayim hi lamachazikim bah,
v'tomcheha m'ushar. D'racheha darchei
no-am, v'chol n'tivoteha shalom.*

It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace.

הֲשִׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֹבָה,
חֲדָשׁ יָמֵינוּ בְּקֶדֶם. *Hashiveinu Adonai eilecha v'nashuvah,
chadeish yameinu k'kedem.*

Help us return to You, O God; then truly shall we return. Renew our days as in the past.

The Ark is closed. All are seated.

הַיּוֹם תִּאֲמָצֵינוּ! אָמֵן. *Hayom t'amtzeinu! Amen.*
הַיּוֹם תִּבְרַכֵּנוּ! אָמֵן. *Hayom t'varcheinu! Amen.*
הַיּוֹם תִּגְדַּלֵּנוּ! אָמֵן. *Hayom t'gadleinu! Amen.*
הַיּוֹם תִּדְרָשֵׁנוּ לְטוֹבָה! אָמֵן. *Hayom tidr'sheinu l'tovah! Amen.*
הַיּוֹם תִּכְתֹּבֵנוּ לְחַיִּים טוֹבִים! אָמֵן. *Hayom ticht'veinu l'chayim tovim! Amen.*
הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ! אָמֵן. *Hayom tishma shavateinu! Amen.*
הַיּוֹם תִּתֵּן־לָנוּ בִּימֵינוּ צְדָקָה! אָמֵן. *Hayom titm'cheinu bimin tzidkecha! Amen.*

This day, strengthen us! Amen.

This day, bless us! Amen.

This day, exalt us! Amen.

This day, look with favor upon us! Amen.

This day, inscribe us for a blessed life! Amen.

This day, hear our plea! Amen.

This day, uplift us with Your righteousness! Amen.



Yom Kippur Afternoon Service

תפילת מנחה ליום כיפור

AT THIS HOUR Israel stands before its God: in our prayers, in our hope, we are one with all Jews on earth.

This people You have formed still lives to tell Your praise.

Today we say to our children:
See this sublime design, which was revealed
at the very beginning,
and which from age to age is realized.
See this people, few in number, to the world unknown,
declaring at the beginning of its history
what will be its history;
see this people choose the mission which chooses it
in the way it has foretold. See this people.

This people You have formed still lives to tell Your praise.

To our friends we say:
See this people, exiled twice and twice surviving,
teaching in its first exile the unity of God
and, in its second, the oneness of humankind.
Know this people.

*This people Israel lives to tell God's praise, humanity's hopes
and dreams.*

Congregation Israel:
Can you not see an Eternal Presence abiding with your people?
Can you not see in your past
a story told for all peoples,
whose shining conclusion has yet to unfold?

This people lives when it lives God's praise.

At this hour Israel stands before its God.
In our prayers, in our hope, we are one with all Jews on earth.
We look into each other's faces, and we know who we are.
We look up to our God, and we know eternity is in us.

*We look into each other's faces, and we know who we are.
We look up to our God, and we know eternity is in us.*

Mi Yitneini • מִי־יִתְנֵנִי • A Servant Unto Thee

מִי־יִתְנֵנִי עֶבֶד אֱלֹהִים עֲשֵׂנִי,	<i>Mi-yitneini eved Elo-ah oseini,</i>
וִירַחֲקֵנִי כָל־דּוֹד וְהוּא יִקְרִיבֵנִי!	<i>virachakeini chol-dod v'hu yakriveini!</i>
יִצְרִי וְרַעִי, נַפְשִׁי וְגוֹי קִנִּיתִי,	<i>Yotzri v'ro-i, nafshi v'geivi kanita,</i>
בְּנֵת לְרַעִי וּמַחֲשַׁבּוֹתַי רֵאִיתִי,	<i>banta l'rei-i umachsh'votai ra-ita,</i>
אֶרְחִי וְרִבְעִי וְכָל־דַּרְכֵי זֵרִיתִי.	<i>orchi v'rivi v'chol-d'rachai zeirita.</i>
אִם תִּעְזָרֵנִי, מִי זֶה אֲשֶׁר יִבְשִׁילֵנִי?	<i>Im tazreini, mi zeh asher yach-shileini?</i>
אוֹ תַעֲצָרֵנִי, מִי בִלְתֶּךָ יִתִּירֵנִי?	<i>O tatzreini, mi vilt-cha yatireini?</i>
מִי־יִתְנֵנִי עֶבֶד אֱלֹהִים עֲשֵׂנִי,	<i>Mi-yitneini eved Elo-ah oseini,</i>
וִירַחֲקֵנִי כָל־דּוֹד וְהוּא יִקְרִיבֵנִי!	<i>virachakeini chol-dod v'hu yakriveini!</i>

O that I might be
A servant unto Thee,
Thou God by all adored!
Then, though by friends outcast,
Thy hand would hold me fast,
And draw me near to Thee, my hope restored.

Spirit and flesh are Thine,
O Heavenly Shepherd mine;
My hopes, my thoughts, my fears, Thou seest all,
Thou measurest my path, my steps dost know.
When Thou upholdest, who can make me fall?
When Thou restrainest, who can bid me go?

O that I might be
A servant unto Thee,
Thou God by all adored!
Then, though by friends outcast,
Thy hand would hold me fast,
And draw me near to Thee, my hope restored.

Malki Mikedem • מַלְכֵי מִקְדָּם • All This Day

מַלְכֵי מִקְדָּם פּוֹעֵל יְשׁוּעוֹת בְּקָרֵב
הַמוֹנִי, נֹצֵר חֶסֶד לְאַלְפִים וְנֹשֵׂא
פְּשָׁעֵי וַעֲוֹנָי. כֶּסֶה חַטָּאִי
וּבְרַחֲמֵיךָ הָרַבִּים חֲנֻנִי, יְיָ.
כִּי אֵלֶיךָ אֶקְרָא כָּל־הַיּוֹם.

*Malki mikedem po-eil y'shuot b'kerev
hamonai, notzeir chesed la-alafim v'nosei
p'sha-ai va-avonai. Kaseih chata-ai
uvrachamecha harabim choneini, Adonai.
Ki eilecha ekra kol-hayom.*

הַיּוֹם רַפָּא מְשׁוּבוֹתֵינוּ, כִּי אַתָּאנוּ לָךְ
וְהִנֵּנוּ. שָׁבְנוּ אֵלֶיךָ, אֱלֹהֵינוּ,
וּבְחַסְדֶּךָ חֲנֻנִי. דֶּרֶךְ רֵשַׁע עֲזַבְנוּ
וְהִנֵּה אֵינָנוּ פֹּה עִמָּנוּ הַיּוֹם.

*Hayom rapei m'shuvoteinu, ki atanu l'cha
v'hineinu. Shavnu eilecha, Eloheinu,
uvchasd'cha choneini. Derech resha azavnu
v'hineih einenu poh imanu hayom.*

הַיּוֹם יִגְדַּל נָא כֹּחַ יְיָ
וּכְעֹנוֹתֵינוּ אֶל תִּגְמֹל. כְּרַחֵם אָב
עַל־בָּנִים, רַחֵם עָלֵינוּ וְחַמּוּל.
רַחֲמֵיךָ וְחַסְדֶּיךָ פְּנֵה אֵלֵינוּ
כְּתִמּוּל שִׁלְשׁוֹם. גַּם תִּמּוּל גַּם־הַיּוֹם.

*Hayom yigdal na ko-ach Adonai
v'cha-avonoteinu al tigmol. K'racheim av
al-banim, racheim aleinu vachamol.
Rachamecha vachasadecha p'neih eileinu
chitmol shilshom. Gam t'mol gam-hayom.*

הַיּוֹם רִשְׁעָנוּ תִּסִּיר וּבִסְפָּר הַחַיִּים
אוֹתָנוּ תַּחֲזֹק. בְּיוֹם קְרָאנוּ אֵלֶיךָ קָרֵב;
אַל תַּעֲמוּד מֵרַחֹק. סְלִיחָה וּכְפָּרָה
שְׂמַתוֹ לַחֲזֹק, וּלְמִשְׁפָּט לְיִשְׂרָאֵל
עַד־הַיּוֹם.

*Hayom risheinu tasir uvseifer hachayim
otanu tachok. B'yom koreinu eilecha k'rav;
al ta-amod meirachok. S'lichah v'chaparah
samto l'chok, ulmishpat l'Yisrael
ad-hayom.*

הַיּוֹם כַּפִּיּוֹ יִפְרוֹשׂ אֵלֶיךָ וּגְבוּרוֹתֶיךָ
יִמְלִל. בְּצֶדֶק יַחֲזֶה פָּנֶיךָ וּבִשְׂרִירָה
אוֹתָךְ יִהְלֹל. עֲוֹנוֹ מוֹדָה וְעוֹזֵב, יִבְקֹשׁ
מַחִילָה וַיִּתְּפֹלֵל, בְּעֶדּוֹ תָּמִיד כָּל־הַיּוֹם.

*Hayom kapav yifros eilecha ugvurotecha
y'maleil. B'tzedek yechezeh fanecha uvshiro
ot-cha y'haleil. Avono modeh v'ozeiv, y'vakeish
m'chilah v'yitpaleil, ba-ado tamid kol-hayom.*

הַיּוֹם סְמוּךְ עִם אֲשֶׁר דִּלְתִּיךָ דּוֹפְקִים;
וְתִיקַר נָא נַפְשִׁי, כִּי עָלֶיךָ מִתְּרַפְּקִים.
פְּרוֹשׂ יָדְךָ לָהֶם וּקְבִלֵם וּבִשְׂרֵם.

*Hayom s'moch am asher d'latcha dofkim;
v'tikar na nafsham, ki alecha mitrapkim.
P'ros yadcha lahem v'kableim uvasreim.*

O Sovereign Source of salvation, You show mercy to thousands of generations, forgiving transgression and wrongdoing. Forgive my sins, and in Your abundant mercy be gracious to me.

All this day, You are the One on whom we call.

All this day we look to You: heal our wounds, forgive our failings. We come to You in penitence; in Your steadfast love, be gracious to us, as we strive to abandon our evil ways.

All this day, O God, be with us.

This day let Your power grow within us, and as parents show compassion for their children, so may You put wrath aside, turning to us in pity and love.

All this day, O God, be with us as in days gone by.

This day blot out our misdeeds and inscribe us in the Book of Life. Stand not apart from us, O God, for You are near to all who call upon You: forgiveness and pardon are laws of Your being.

To this day, O God, You have granted pardon to Your people Israel.

On this day we lift up our hearts to You, and proclaim Your might. With song and praise we approach You. We confess and forsake our sins, as in prayer we seek forgiveness.

This day and all days, we find You at our side.

This day Your people knock at Your door; to You their yearning souls aspire, and upon You do they lean. Stretch forth Your hand and welcome them with Your redeeming word.



תפילה

T'filah · Prayer

All rise.

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ. *Adonai, s'fatai tiftach, ufi yagid t'hilatecha.*

Eternal God, open my lips, that my mouth may declare Your praise.

Avot v'Imahot · אבות ואמהות · God of All Generations

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי	<i>Baruch atah Adonai, Eloheinu v'Elohei</i>
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ: אֱלֹהֵי אַבְרָהָם,	<i>avoteinu v'imoteinu: Elohei Avraham,</i>
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי	<i>Elohei Yitzchak, v'Elohei Ya-akov, Elohei</i>
שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי	<i>Sarah, Elohei Rivkah, Elohei Leah, v'Elohei</i>
רָחֵל. הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא,	<i>Rachel. HaEl hagadol, hagibor v'hanora,</i>
אֵל עֶלְיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה	<i>El elyon. Gomeil chasadim tovim v'koneih</i>
הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת,	<i>hakol, v'zocheir chasdei avot v'imahot,</i>
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם, לְמַעַן	<i>umeivi g'ulah livnei v'neiheim, l'ma-an</i>
שְׁמוֹ בְּאַהֲבָה.	<i>sh'mo b'ahavah.</i>

Praised be the Eternal God and God of all generations, God of our mothers and fathers, of Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, great, mighty and exalted.

You bestow love and kindness on all Your children. You remember the devotion of our ancestors. In Your love, You bring redemption to their descendants for the sake of Your name.

Remember us unto life, O Sovereign, who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life.

זָכְרֵנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ	<i>Zochreinu l'chayim, melech chafeitz</i>
בְּחַיִּים, וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים,	<i>bachayim, v'chotveinu b'sefer hachayim,</i>
לְמַעַנְךָ אֱלֹהִים חַיִּים. מֶלֶךְ עֹזֵר	<i>l'ma-ancha Elohim chayim. Melech ozeir</i>
וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יי,	<i>umoshia umagein. Baruch atah Adonai,</i>
מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.	<i>magein Avraham v'ezrat Sarah.</i>

You are our Ruler and our Helper, our Savior and Protector. Blessed is our Eternal God, Shield of our people in every age.

G'vurot • גְּבוּרוֹת • God's Power

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,	<i>Atah gibor l'olam, Adonai,</i>
מַחֲיֶה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ.	<i>m'chayeih hakol atah, rav l'hoshia.</i>
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיֶה	<i>M'chalkeil chayim b'chesed, m'chayeih</i>
הַכֹּל בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים,	<i>hakol b'rachamim rabim. Someich noflim,</i>
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,	<i>v'rofei cholim, umatir asurim,</i>
וּמַקְיֵם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.	<i>umkayeim emunato lisheinei afar.</i>
מִי כָמוֹךָ, בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה	<i>Mi chamocha, ba-al g'vurot, umi domeh</i>
לָךְ, מֶלֶךְ מֵמִית וּמַחֲיֶה	<i>lach, melech meimit umchayeh</i>
וּמַצְמִיחַ יְשׁוּעָה?	<i>umatzmiach y'shuah?</i>
מִי כָמוֹךָ אֲב הֶרַחֲמִים, זוֹכֵר	<i>Mi chamocha av harachamim, zocheir</i>
יְצוּרֵינוּ לַחַיִּים בְּרַחֲמִים? וְנֶאֱמַן	<i>y'tzurav l'chayim b'rachamim? V'ne-eman</i>
אַתָּה לְהַחְיֹת הַכֹּל. בָּרוּךְ אַתָּה יי,	<i>atah l'hachayot hakol. Baruch atah Adonai,</i>
מַחֲיֶה הַכֹּל.	<i>m'chayeih hakol.</i>

Great is Your might, Eternal One, in this world; great is Your power in the worlds beyond.

Your love sustains the living. Your great compassion is the source of life. Your power is the help that comes to the falling, the healing that comes to the sick, the freedom You bring to the captive, the faith You keep with those who sleep in the dust.

Who is like You, Mighty One? Who is Your equal, Author of life and death, Source of salvation?

Who is like You, Source of mercy? In compassion You sustain the life of Your children. We trust in You to restore our life. Blessed is the Eternal One, Source of all life.

K'dushat Hashem · קְדֻשַּׁת הַשֵּׁם · In Every Holy Act

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשֵׁים
בְּכָל-יוֹם יְהִלְלוּךָ סֵלָה. קָדוֹשׁ אַתָּה
וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהִה מִבְּלַעֲדֶיךָ,
בְּכַתוּב: וַיְגִבָּה יְיָ צְבָאוֹת בְּמִשְׁפָּט,
וְהֵאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה.
בָּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ.
*Atah kadosh v'shimcha kadosh, ukdoshim
b'chol-yom y'hal'lucha selah. Kadosh atah
v'nora sh'mecha, v'ein Elo-ah mibaladecha,
kakativ: Vayigbah Adonai Tz'va-ot bamishpat,
v'haEl hakadosh nikdash bitzedakah.
Baruch atah Adonai, hamelech hakadosh.*

God of holiness, let Your glory be with us always, as a holy light illuminating for us the paths of righteousness. For You are holy, Your name is holy, and those who strive to be holy declare Your glory day by day. Blessed is the Eternal One, who rules in holiness.

All are seated.

Al Cheit · עַל הַטָּא · The Long Confession

LET NOW AN INFINITE PRESENCE teach us a gentleness that transcends force and melts our hardness of heart. Then shall we be sensitive to the needs of our neighbors, and responsive to their pleas.

All who struggle vainly for attention;

and those who shrink from another's touch.

All whose faces we forget from one encounter to the next;

and those who never seem to find a resting-place in the family of the secure.

All whose ambition exceeds their skill;

and those whose early promise has dimmed to small achievement.

All whose minds are clouded or weak;

and those who are burdened with broken bodies.

All who wait in pain only for death;

and those who wait for news that never comes.

Those who are unloved, with none to love;

all widows and widowers, abandoned husbands and wives, neglected children.

All who are deprived by the callousness of others,

and all who have been driven from their homes by wars they never made.

To all these, O God, may we respond with open hearts!

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have sinned against life by failing to work for peace.

We have sinned against life by keeping silent in the face of injustice.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have sinned against life by ignoring those who suffer in distant lands.

We have sinned against life by forgetting the poor in our own midst.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have failed to respect those made in the image of God.

We have withheld our love from those who depend on us.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have engaged in gossip and in repeated slander.

We have distorted the truth for our own advantage.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have conformed to fashion and not to conscience.

We have indulged in despair and trafficked with cynics.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have given meager support to our Houses of Study.

We have neglected our heritage of learning.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ . . .

We have sinned against ourselves and paid scant heed to the life of the spirit.

We have sinned against ourselves and have not risen to fulfill the best that is in us.

וְעַל כָּל אֵלֶּה, אֱלֹהֵי סְלִיחוֹת, סְלַח־לָנוּ, מַח־לָנוּ, כַּפֵּר־לָנוּ!

For all these sins, O God of mercy, forgive us, pardon us, grant us atonement!

GOD BEFORE WHOM words must be true, we acknowledge our faults and our failings. Help us now to strengthen the good impulse within us.

Help us to care about wrongs from which we have been spared; to seek forgiveness for the wrongs we shall do; to forgive the wrongs that are done to us.

Create in us a clean heart, and place a willing spirit within us.

Shed Your light upon us, O God, that we may see the goodness in each of Your children.

K'dushat Hayom · קְדֻשַּׁת הַיּוֹם · The Holiness of This Day

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	<i>Eloheinu v'Elohei avoteinu v'imoteinu,</i>
[רְצֵה בְּמִנוּחָתֵנוּ], קְדֹשֵׁנוּ	<i>[r'tzeih vimnuchateinu,] kadsheinu</i>
בְּמִצְוֹתֶיךָ וּתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ.	<i>b'mitzvatecha v'tein chelkeinu b'toratecha.</i>
שִׁבְעֵנוּ מִטּוֹבָה, וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ,	<i>Sabeinu mituvecha, v'samcheinu bishuatecha,</i>
[וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה	<i>[v'hanchileinu, Adonai Eloheinu, b'ahavah</i>
וּבְרָצוֹן שַׁבַּת קְדֻשָּׁה, וַיְנַחֲנוּ בָּהּ	<i>uvratzon Shabbat kodshecha, v'yanuchu vah</i>
יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ,] וְטָהַר לְבָנוּ	<i>Yisrael m'kadshei sh'mecha,] v'taheir libeinu</i>
לְעִבְדֶּךָ בְּאֵמֶת. כִּי אַתָּה סֹלְחָן	<i>l'ovdcha be-emet. Ki atah solchan</i>
לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל־	<i>l'Yisrael umocholan l'shivtei Y'shurun b'chol-</i>
דּוֹר וָדוֹר, וּמַבְלֵעֲדֶיךָ אֵין לָנוּ מֶלֶךְ	<i>dor vador, umibaladecha ein lanu melech</i>
מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בָּרוּךְ	<i>mocheil v'solei-ach ela atah. Baruch</i>
אַתָּה, יְיָ, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ	<i>atah Adonai, melech mocheil v'solei-ach</i>
לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,	<i>la-avonoteinu v'la-avonot amo beit Yisrael,</i>
וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה,	<i>uma-avir ashmoteinu b'chol shanah v'shanah,</i>
מֶלֶךְ עַל כָּל־הָאָרֶץ, מְקַדֵּשׁ	<i>melech al kol-ha-aretz, m'kadeish</i>
[הַשַּׁבָּת וְ] יִשְׂרָאֵל וַיּוֹם הַכִּפּוּרִים.	<i>[haShabbat v'] Yisrael v'Yom haKippurim.</i>

Our God and God of our ancestors, sanctify us with Your mitzvot, and let Your Torah be our way of life. [May our rest on this day be pleasing in Your sight.] Satisfy us with Your goodness, gladden us with Your salvation, and purify our hearts to serve You in truth; for You alone are the One who pardons and forgives us in every generation; we have no God but You. Blessed is our God, whose forgiving love annuls our trespasses year after year. Ruler of all the world, You hallow [the Sabbath,] the House of Israel and the Day of Atonement.

Avodah · עבודה · To the God of My Life

רִצֵּה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל,	R'tzeih, Adonai Eloheinu, b'amcha Yisrael,
וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל, וְתִהְיֶה	utfilatam b'ahavah t'kabeil, ut-hi
לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.	l'ratzon tamid avodat Yisrael amecha.
בָּרוּךְ אַתָּה יְיָ, שְׂאוֹתֶךָ לְבָדֶךָ	Baruch atah Adonai, she-ot'cha l'vadcha
בִּירְאָה נֶעֱבֹד.	b'yirah na-avod.

O God enthroned by Israel's praise, O God my hope, for You alone my soul waits in silence. By day extend Your steadfast love, and at night I shall sing to You, a prayer to the God of my life. Blessed is the Eternal who day by day upholds me, the God who is my Help.

Hoda·ah · הודאה · To Use Our Life for Blessing

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְיָ	Modim anachnu lach, sha-atah hu Adonai
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,	Eloheinu v'Elohei avoteinu v'imoteinu,
אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ יוֹצֵר	Elohei chol-basar, yotzreinu yotzeir
בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ	b'reishit. B'rachot v'hodaot l'shimcha
הַגָּדוֹל וְהַקְּדוֹשׁ עַל־שְׁהַחַיִּיתָנוּ	hagadol v'hakadosh al-shehecheyitanu
וְקִיַּמְתָּנוּ.	v'kiyamtanu.

O God of Israel's past, God of this day, God of all flesh, Creator of all life: We praise You, the Most High, for the gift of life; we give thanks, O Source of good, that life endures.

כֵּן תְּחַיֵּינוּ וּתְקִיַּמְנוּ, יְיָ	Kein t'chayeinu utkay'meinu, Adonai
אֱלֹהֵינוּ, וּתְאַמְצֵנוּ לְשִׁמּוֹר חֻקֶּיךָ,	Eloheinu, utamtzeinu lishmor chukecha,
לַעֲשׂוֹת רְצוֹנְךָ, וּלְעִבְדְּךָ בְּלֵב	la-asot r'tzonecha, ulovd'cha b'leivav
שָׁלֵם. בָּרוּךְ אַל הַהוֹדָאוֹת.	shaleim. Baruch El hahoda-ot.

*Eternal and infinite God, help us to use our life for blessing: to live by Your law, to do Your will, to walk in Your way with a whole heart.
We praise You, Eternal God, for the blessing of life.*

Birkat Shalom • בְּרַכַּת שָׁלוֹם • Blessing for Peace

שִׁים שְׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עֲמָךְ.
בְּרַכְנוּ אֲבִינוּ, כְּלָנוּ בְּאַחַד, בְּאוֹר
פָּנֶיךָ, כִּי בְּאוֹר פָּנֶיךָ נָתַתָּ לָנוּ,
יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים, וְאַהֲבַת
חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים,
וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־
שָׁעָה בְּשָׁלוֹמְךָ. בְּסֻפֵּר חַיִּים,
בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה
נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ
וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים
טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ,
עוֹשֶׂה הַשָּׁלוֹם.

*Sim shalom, tova uvrachah, chein vachessed
v'rachamim, aleinu v'al kol-Yisrael amecha.
Bar'cheinu Avinu, kulanu k'echad, b'or
panecha, ki v'or panecha natata lanu,
Adonai Eloheinu, torat chayim, v'ahavat
chesed, utzedakah uvrachah v'rachamim,
v'chayim v'shalom. V'tov b'einecha l'vareich
et-amcha Yisrael b'chol-eit uvchol-
sha-ah bishlomecha. B'sefer chayim,
b'rachah v'shalom ufarnasah tova
nizacheir v'nikateiv l'fanecha, anachnu
v'chol-amcha beit Yisrael, l'chayim
tovim ulshalom. Baruch atah Adonai,
oseih hashalom.*

Peace and happiness, blessing, grace, love, and mercy: may these descend on all Israel and all the world. Bless us, O God, one and all, with the light of Your presence; for in the light of Your presence we find the fullness of life: faithful love and charity, compassion, blessing, and peace.

Help us, O God of peace, by our deeds to inscribe ourselves in the Book of Life and blessing, righteousness and peace. Praised be the One who teaches Israel and all peoples to love and pursue peace, and to bring it to all the earth.



MEDITATION

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי	<i>Y'hi ratzon milfanecha, Adonai Eloheinu</i>
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, שְׁלֹא תֵעָלֶה	<i>v'Elohei avoteinu v'imoteinu, shelo ta-aleh</i>
שִׁנְאָתֵנוּ עַל־לֵב אָדָם, וְלֹא שִׁנְאָת	<i>sinateinu al-leiv adam, v'lo sinat</i>
אָדָם תֵּעָלֶה עַל לִבֵּנוּ.	<i>adam ta-aleh al libeinu.</i>
וּתְיַחַד לִבֵּנוּ לִירְאָה אֶת־שְׁמֶךָ,	<i>Utyacheid l'vaveinu l'yirah et-sh'mecha,</i>
וּתְרַחֲקֵנוּ מִכָּל־מָה שֶׁשִּׁנְאָת,	<i>utrachakeinu mikol-mah shesaneita,</i>
וּתְקַרְבֵּנוּ לְכָל־מָה שֶׁאֲהַבָּת,	<i>utkarveinu l'chol-mah she-ahavta,</i>
וּתַעֲשֶׂה עִמָּנוּ צְדָקָה לְמַעַן שְׁמֶךָ.	<i>v'ta-aseh imanu tzedakah l'ma-an sh'mecha.</i>

Our God and God of all generations, grant that none may hate us, and let hatred for others never enter our hearts. Unite us in the reverence of Your name; keep us far from the things You hate, and draw us near to the things You love; O treat us with compassion for Your name's sake!

עֲשֵׂה שָׁלוֹם בְּמִרְמִיּוֹ, הוּא יַעֲשֶׂה	<i>Oseh shalom bimromav, hu ya-aseh</i>
שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,	<i>shalom aleinu v'al kol-Yisrael,</i>
וְאָמְרוּ: אָמֵן.	<i>v'imru: amen.</i>

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all the world. And let us say: *Amen*.



Aleinu • עלינו • Adoration

All rise. The Ark is opened.

עֲלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל, לְתַת	<i>Aleinu l'shabei-ach la-adon hakol, lateit</i>
גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁהוּא נוֹטֶה	<i>g'dulah l'yotzeir b'reishit, shehu noteh</i>
שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יָקָר	<i>shamayim v'yoseid aretz, umoshav y'karo</i>
בְּשָׁמַיִם מִמָּעַל, וּשְׁכִינַת עֶז	<i>bashamayim mima-al, ush-chinat uzo</i>
בְּגִבְהַי מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד.	<i>b'govhei m'romim. Hu Eloheinu ein od.</i>

Let us adore the ever-living God! We render praise unto You, who spread out the heavens and established the earth, whose glory is revealed in the heavens above, and whose greatness is manifest throughout the world. You are our God; there is none else.

וְאֵנַחֲנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים	<i>Va-anachnu korim umishtachavim umodim</i>
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,	<i>lifnei melech malchei hamlachim,</i>
הַקָּדוֹשׁ בְּרוּךְ הוּא.	<i>hakadosh baruch hu.</i>

We therefore bow in awe and reverence before the One who is Sovereign over all, the Holy and Blessed One.

אֱמֶת מַלְכֵינוּ אָפָס זִוְלָתוֹ, כִּכְתוּב	<i>Emet malkeinu, efes zulato, kakatuv</i>
בְּתוֹרָתוֹ: "וַיַּדַּעַת הַיּוֹם וְהִשְׁבַּת	<i>b'torato: "V'yadata hayom v'hasheivota</i>
אֶל-לִבְכָּךְ, כִּי יי הוּא הָאֱלֹהִים	<i>el-l'vavecha, ki Adonai hu haElohim</i>
בְּשָׁמַיִם מִמָּעַל וְעַל הָאֶרֶץ מִתַּחַת,	<i>bashamayim mima-al v'al ha-aretz mitachat,</i>
אֵין עוֹד."	<i>ein od."</i>

In truth, You alone are our Sovereign God, as it is written: "Know then this day and take it to heart: the Eternal One is God in the heavens above and on the earth below; there is none else."

The Ark is closed. All are seated.



עבודה

Avodah · From Creation to Redemption

אתה בִּנְנָתָ עוֹלָם מֵרֵאשִׁי, יְסֻדָּתָ
תָּבַל וְהִכַּל פְּעֻלָּתָ, וּבְרִיּוֹת בּוֹ יִצְרָתָ.
בְּשׁוּרְךָ עוֹלָם תָּהוּ וְכוֹהוּ, וְחֹשֶׁךְ עַל
פְּנֵי תְהוֹם, גֵּרָשְׁתָּ אֶפֶל וְהִצַּבְתָּ נֹגֵה.
גֹּלֶם תִּבְנִיתְךָ מִן הָאֲדָמָה יִצְרָתָ,
וְעַל עֵץ הִדְעַת אוֹתוֹ פִּקְדָּתָ. דְּבָרְךָ
זָנַח וְנִזְנַח מֵעֵדֶן, וְלֹא כָלִיתוֹ
לְמַעַן אֶרֶץ אֶפְרָה. הִגְדַּלְתָּ פִּרְיוֹ
וּבִרְכָּתָ זֶרַעוֹ, וְהִפְרִיתָם בְּטוֹבָךָ
וְהוֹשַׁבְתָּם שֹׁקֵט. וַיִּפְרְקוּ עַל וַיֹּאמְרוּ
לֵאלֹהִי סוּר מִמֶּנּוּ; וְהִסִּירוֹת יָד, כְּרָגַע
כְּחִצִּיר אֲמָלָלוֹ. זָכַרְתָּ בְרִית לְתַמִּים
בְּדוֹרוֹ, וּבִזְכוּתוֹ שָׁמַתָּ לְעוֹלָם שְׂאֵרִית.
חֹק בְרִית קֶשֶׁת לְמַעַן פָּרַתָּ,
וּבְאַהֲבַת נִיחָחוּ בְנָיו בְּרַכָּתָ. טָעוּ
בְּעֶשְׂרָם וַיִּבְנוּ מִגְדָּל, וַיֹּאמְרוּ: לְכוּ
וְנַעֲלֶה, וְנִבְקִיעַ הָרָקִיעַ לְהִלָּחֵם-בּוֹ.
יַחִיד, אֵב הַמוֹן, פִּתְאוֹם כְּכוֹכֵב זָרַח
מֵאוֹר בְּשָׁדִים, לְהֹאִיר בַּחֹשֶׁךְ.

*Atah konanta olam meirosh, yasadta teiveil
v'hakol pa-alta, uvriyot bo yatzarta.
B'shurcha olam tohu vavohu, v'choshech al
p'nei t'hom, geirashta ofel v'hitzavta nogah.
Golem tavnit-cha min ha-adamah yatzarta,
v'al eitz hada-at oto pakadta. D'varcha
zanach v'niznach mei-eiden, v'lo chilito
l'ma-an orech apecha. Higdalta firyo
uveirachta zaro, v'hifritam b'tuvcha
v'hoshavtam shaket. Vayifr'ku ol vayomru
laEl sur mimenu; vahasirota yad, k'rega
kechatzir umlalu. Zacharta v'rit l'tamim
b'doro, uvizchuto samta l'olam sh'eirit.
Chok b'rit keshet l'ma-ano karata,
uv'ahavat nichocho banav beirachta. Ta-u
v'oshram vayivnu migdal, vayomru: l'chu
v'na-aleh, v'navkia harakia l'hilachem-bo.
Yachid, av hamon, pitom k'chochav zarach
mei-ur kasdim, l'ha-ir bachoshech.*

Author of life, in the beginning You formed the universe and established the earth.

Beholding chaos, seeing the darkness that lay upon the face of the deep, You brought forth brightness to dispel the gloom.

Creation danced as clay took on Your image. How can dust become the one whose thought is more than dust?

Driven by restless yearnings, we ate of the Tree of Knowledge:

Ever since, we dream of Your Garden, a vision we fled, a vision we fly to—

For even now Your pity upholds us.

Growing in numbers, increasing our skills, we feel blessed by Your goodness.

How then can we break our bond and say to You: Depart from us!

In an instant we wither without Your care.

Judgment follows our every deed, but You are mindful of Your covenant; a sign of Your blessing, the rainbow, adorns the heavens.

Knowledge grows; still we stray, and in pride assault those heavens.

Lunar cold invades us.

Many fail and fall.

Nothing abides.

O but some who shine as stars bear witness to Your love.

אוֹחִילָה לְאֵל, אַחֲלֶה פָּנָיו, אֶשְׁאַלָּה

מִמֶּנּוּ מַעֲנֶה לְשׁוֹן. אֲשֶׁר בִּקְהָל עַם

אֲשִׁירָה עֲזוֹ, אֲבִיָּעָה רְנָנוֹת בְּעַד

מִפְעָלָיו. לְאָדָם מַעֲרֵכ־לֵב, וּמִיִּי

מַעֲנֶה לְשׁוֹן. אֲדַנִּי, שְׁפָתַי תִּפְתָּח,

וּפִי יִגִּיד תְּהִלָּתְךָ. יְהִיו לְרָצוֹן אִמְרֵי־פִי

וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

Ochilah laEl, achaleh panav, eshalah

mimenu ma-aneih lashon. Asher bik-hal am

ashirah uzo, abiyah r'nanot b'ad

mifalav. L'adam ma-archei-leiv, umeiAdonai

ma-aneih lashon. Adonai, s'fatai tiftach,

ufi yagid t'hilatecha. Yiyu l'ratzon imrei-fi

v'hegyon libi l'fanecha, Adonai tzuri v'go-ali.

I wait for God, I seek God's presence, hoping for an answer to prayer. In the midst of the people, O God, I extol Your might and celebrate Your deeds in joyful song.

We must purify our hearts, and the Eternal One will answer our prayer.

Eternal God, open my lips, and my mouth shall declare Your glory. May the words of my mouth, and the meditations of my heart, be acceptable to You, O God, my Rock and my Redeemer.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ; וְהָאָרֶץ הָיְתָה
 תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי
 הַמַּיִם; וַיֹּאמֶר אֱלֹהִים יְהי אוֹר וַיְהי־אוֹר;

In the beginning God created the heavens and the earth. And the earth was without form and void, and there was darkness upon the face of the deep, and the spirit of God moved over the surface of the waters. Then God said: "Let there be light!" And there was light.

FOR COUNTLESS AGES, the sun
 flooded our planet with light,
 yet no eye beheld its brilliance;
 the winds whispered and roared,
 but no ear heard their soft murmurs
 or thundering peals.

וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל־
 הָאָרֶץ עַל־פְּנֵי רִקְיעַ הַשָּׁמַיִם;
 וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֶמָּה וָרֶמֶשׂ
 וְחַי־תֹאֲרֶץ לְמִינָהּ וַיְהי־כֵן;

Then God said: "Let the waters teem with swarms of living creatures, and let birds fly above the earth across the vault of heaven."

And God said: "Let the earth bring forth living creatures, according to their kinds: cattle, reptiles, and land animals according to their kinds." And it was so.

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וְיִרְדּוּ בְדִגְתַּי הַיָּם
 וּבְעוֹף הַשָּׁמַיִם וּבְבְּהֶמָּה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־
 הָאָרֶץ; וַיְבָרֵא אֱלֹהִים | אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא
 אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם; וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם
 אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֹאוּ אֶת־הָאָרֶץ וּכְבִּשְׁתֶּהּ וּרְדּוּ בְּדִגְתַּי הַיָּם
 וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׂת עַל־הָאָרֶץ;

Then God said: "Let us make a being in our image, after our likeness, and let it have dominion over the fish of the sea and the birds of the air, and over the cattle; over all the earth and over every

creature that crawls upon it.” Thus God created us in the divine image, creating us in the image of God, creating us male and female. And God blessed us, and said to us: “Be fruitful and multiply; fill the earth and subdue it; and have dominion over the fish of the sea and the birds of the air, and over every living thing that moves upon the earth.”

WE WERE UNLIKE other creatures.
Not for us the tiger’s claws,
the elephant’s thick hide,
or the crocodile’s scaly armor.
To the gazelle we were slow of foot,
to the lioness a weakling,
and the eagle thought us bound to earth.
But You gave us powers they could not comprehend:
a skillful hand,
a probing mind,
a loving heart,
a soul aspiring to know and to fulfill its destiny.

FROM PSALM 8

*Sovereign God, how majestic is Your presence in all the earth!
You have stamped Your glory upon the heavens!
When I consider the heavens, the work of Your fingers; the moon
and the stars that You have established:
What are we, that You are mindful of us?
What are we mortals, that You care for us?
Yet You have made us little less than divine, and crowned us with
glory and honor.*

YOU GAVE US
the power of speech, that magic gift
by which each soul, unique and separate,
yet shares its life with others.
Though each individual,
unaided and alone, is weak and helpless,
Your gift of love brings us strength:
Not by might nor by power,

but by Your spirit—
 the thirst for knowledge,
 the urge to create,
 the passion for justice,
 the will to give love and loyalty.
 Sometimes we have lived at peace with one another,
 but all too often we are deaf
 to the divine wisdom within us,
 preferring the law of the jungle,
 preferring war to peace,
 preferring evil to good.

וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ מֵאֶרֶץ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ
 אֶל-הָאָרֶץ אֲשֶׁר אֲרָאָךְ; וְאָעֲשֶׂה לְגוֹי גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדָּלָה
 שְׁמִי וְהָיָה בְרָכָה. . . . וְנִבְרַכְּךָ בְּכָל מְשֻׁפָּחַת הָאָדָמָה:

Then the Eternal One said to Abram: "Go forth from your country, and your birthplace, and your ancestral home, to the land that I will show you. And I will make of you a great people; I will bless you, and make your name great, and you shall be a blessing. . . . Through you shall all the families of the earth be blessed."

MANY GENERATIONS later, redeemed from slavery,
 Abraham's descendants stood at Mount Sinai.
 The ancient promise was to be confirmed,
 the ancient mandate reasserted and enlarged,
 the ancient covenant renewed and sealed
 to bind all future generations.

*When God revealed the Torah,
 no bird chirped,
 no fowl beat its wings,
 no ox bellowed,
 the angels did not sing,
 the sea did not stir,
 no creature uttered a sound;
 the world was silent and still,
 and the Divine Voice spoke:
 "I, the Eternal, am your God."*

All rise.

א אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם
מִבֵּית עֲבָדִים:

*I, the Eternal, am your God who led you out of the land of Egypt,
out of the house of bondage.*

ב לֹא יִהְיֶה־לְךָ אֱלֹהִים אֲחֵרִים עַל־פְּנֵי:

You shall have no other gods besides Me.

ג לֹא תִשָּׂא אֶת־שֵׁם יְהוָה אֱלֹהֶיךָ לְשׁוֹא:

You shall not invoke the name of your Eternal God with malice.

ד זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

Remember the Sabbath day and keep it holy.

ה כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ:

Honor your father and your mother.

ו לֹא תִרְצַח:

You shall not murder.

ז לֹא תִנָּאֵף:

You shall not commit adultery.

ח לֹא תִגְנוֹב:

You shall not steal.

ט לֹא־תַעֲנֶה בְרֵעֲךָ עַד שָׁקֶר:

You shall not bear false witness against your neighbor.

י לֹא תַחְמֹד:

You shall not covet.

All are seated.

THUS PLEDGED to play a redemptive role
 in the world's unfolding destiny,
 Israel journeyed on from Sinai
 and reached the Promised Land,
 the land they loved,
 and which seemed to love them in return.
 On one of its mountains they built a city, Jerusalem,
 and on top of the mountain, a Temple,
 symbol of the splendor of Israel's God.

But no city is eternal; no Temple stands forever.
 Centuries passed . . . Israel stumbled and fell.
 The city was stormed, the Temple burned to ashes,
 the flower of the nation carried captive to the
 conqueror's land.
 By the waters of Babylon they sat and wept,
 remembering Jerusalem.
 "How shall we sing God's song in a foreign land?"
 But God had not deserted them;
 restoration was at hand.

נַחֲמוּ נַחֲמוּ עַמִּי יֹאמֶר אֱלֹהֵיכֶם; דַּבְּרוּ עַל־לֵב יְרוּשָׁלַיִם וְקִרְאוּ
 אֵלֶיהָ כִּי מָלְאָה צָבָאָהּ כִּי נִרְצָה עֲוֹנָהּ כִּי לָקַחַהּ מִיַּד יְהוָה
 בְּפָלִים בְּכָל־חַטָּאתֶיהָ; כָּל־גֵּיא יִנָּשֵׂא וְכָל־הָר וְגִבְעָה יִשְׁפָּלוּ
 וְהָיָה הָעֵקֶב לְמִישׁוֹר וְהָרְכָסִים לְבָקְעָה; וְנִגְלָה בְּכֹד יְהוָה
 וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי יְהוָה דִּבֶּר;

Take comfort, take comfort, My people, says your God. Speak
 tenderly to Jerusalem; proclaim to her that her bondage is ended,
 her iniquity pardoned, that she has received from the hand of the
 Eternal ample punishment for all her sins. A voice proclaims: Build
 a road for the Eternal through the wilderness, clear a highway in
 the desert for our God. Every valley shall be exalted, every moun-
 tain and hill made low; the uneven ground shall be made level, the
 rough places a plain. The glory of the Eternal shall be revealed,
 and, united, all shall see it; for the mouth of the Eternal One has
 spoken.

HOW LIKE A DREAM it was, but far more real:
the exiles returned to Jerusalem; they laughed for joy;
God had done great things for them,
and with full hearts they dedicated a new Temple
to the Eternal One, Creator and Sustainer of all being.
Here the ancient forms of worship were resumed,
and new ones evolved—chief among them
the Day of Atonement.

The ritual begins at dawn.
Great crowds converge from far and near
upon the Temple,
until its courts are filled to overflowing
with priests and Levites, men and women,
young and old.
The High Priest has prepared himself for seven days.
How can he intercede for others
if he is impure himself?
All night he has rehearsed the sacred ritual.
Robed in gold,
he burns the incense, offers the sacrifices,
dispatches a goat into the wilderness,
the goat a symbol
of the people's longing to be rid of sin.

How splendid he looks in his glittering array;
how heavy is his responsibility
as alone he enters the Holy of Holies,
that curtained chamber, mysterious yet simple,
containing nothing but a stone—
but engraved on that stone are God's Ten Words!

How glorious he is,
when he comes from behind the veil of the shrine!
Three times the white-robed High Priest recites
a confession of sins:
first, for himself and for his family.

אָנא יי, כּפּר־נָא לַחַטָּאִים וְלַעֲוֹנוֹת וְלַפִּשְׁעִים שְׁחָטָאתִי
וְשַׁפְּשַׁעְתִּי לְפָנֶיךָ, אֲנִי וּבֵיתִי, בְּכַתּוּב: "כִּי בַיּוֹם הַזֶּה
יִכָּפֵר עֲלֵיכֶם, לְטַהֵר אֶתְכֶם; מִכָּל חַטֹּאתֵיכֶם לְפָנַי יי תִּטְהָרוּ."

Eternal God, pardon the sins, iniquities, and transgressions that I have committed before You, I and my household; as it has been said: "On this day atonement shall be made for you, to purify you; you shall be cleansed from all your sins before your God."

So, too, do we confess our own sins,
and pray on behalf of our loved ones:
Let our homes be dwelling-places of Your presence,
where love and justice are taught and practiced.
May we always enter them with eager hearts,
and from them go into the world
with dedication and a firm resolve
faithfully to carry out the tasks of life.

*So may we too be priests,
ministering to the needs of others,
and making clear in the world
the beauty of holiness.*

HAVING CONFESSED his own sins, the High Priest recites a similar confession for the whole House of Aaron.

אָנא יי, כּפּר־נָא לַחַטָּאִים וְלַעֲוֹנוֹת וְלַפִּשְׁעִים שְׁחָטָאתִי וְשַׁעֲוִיתִי
וְשַׁפְּשַׁעְתִּי לְפָנֶיךָ, אֲנִי וּבֵיתִי וּבְנֵי אֶהֱרֹן, בְּכַתּוּב: "כִּי בַיּוֹם הַזֶּה
יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם; מִכָּל חַטֹּאתֵיכֶם לְפָנַי יי תִּטְהָרוּ."

Eternal God pardon the sins, iniquities, and transgressions that I have committed before You, I, my household, and the sons of Aaron; as it has been said: "On this day atonement shall be made for you, to purify you; you shall be cleansed from all your sins before your God."

Like the High Priest of old, may Israel's teachers today bear themselves humbly and be watchful of their responsibility. May their lives in the sight of God testify to the truths they proclaim to their people. Grant them wisdom and strength, O God, to sing Your word with earnestness and zeal, and thus awaken in the hearts of Your people devotion to Your cause and confidence in their mission.

NOW THE High Priest, having confessed for himself and his family, and for all the priests, confesses a third time, for the whole House of Israel.

אָנָּא יי, בְּפִרְנָא לְחַטָּאִים וְלַעֲוֹנוֹת וְלַפְשָׁעִים שְׁחָטָאוּ וְשָׁעוּ
וְשָׁפְשָׁעוּ לְפָנֶיךָ עַמְּךָ בֵּית־יִשְׂרָאֵל, בְּכַתּוּב: "כִּי בַּיּוֹם הַזֶּה יִכַּפֵּר
עַלְיֶכֶם, לְטַהֵר אֶתְכֶם; מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יי תִּטְהָרוּ."

Eternal God, pardon the sins, iniquities, and transgressions that we, Your people, the House of Israel, have committed before You; as it has been said: "On this day atonement shall be made for you, to purify you; you shall be cleansed from all your sins before your God."

All rise.

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בְּעֶזְרָה, בְּשִׁהּיו שׁוֹמְעִים אֶת־הַשֵּׁם
הַנִּכְבֵּד וְהַנּוֹרָא מְפוֹרָשׁ יוֹצֵא מִפִּי כֹהֵן גָּדוֹל בְּקִדְשָׁהּ וּבִטְהָרָה,
הָיוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים:

When the priests and the people who stood in the Temple court heard the High Priest, full of reverence, utter God's holy and awesome Name, they fell upon their faces and, prostrate, exclaimed:

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד!

Blessed is God's glorious majesty forever and ever!

All are seated.

THE SECOND TEMPLE, like the First, came to an end,
and all its splendid rites,
including those of Yom Kippur,
became a wistful memory.
But when it fell, the Synagogue,
house of the people's assembly, took its place.
No sacrifices were offered here.
Here Israel's people met
to study the word of God,
so that the law taught by Moses and the prophets
became the heritage of the congregation of Jacob;
together chanting prayer and praise

to their divine Creator,
bringing to God, instead of burnt-offerings,
the offering of their lips
and the service of their hearts;
together seeking atonement
through repentance, prayer, and charity.
Here, in the synagogues,
our people found the presence of God,
and the guidance they needed to hallow their lives.
And as they entered them, they sang:

מִה־טֹבוֹ אֹהֶלְיָךְ, יַעֲקֹב, מִשְׁכְּנֶיךָ, יִשְׂרָאֵל!

How lovely are Your tents, O Jacob, your dwelling-places, O Israel!

IF YOU WISH to know the fortress
to which your ancestors bore their treasure,
their scrolls of Torah, their Holy of Holies;
if you would know the place of their deliverance;
if you would find the refuge
which kept your people's mighty spirit safe,
whose age—despite the years of degradation—
did not disgrace its gracious youth:

If you would know all this,
turn to the ancient, battered house of prayer.
There, to this day, your eyes may see
Jews with faces lean and lined,
Jews of the Exile, bearing this heavy weight,
forgetting their toil in a Talmud's tattered page,
their cares in chanted psalms.
How drab and strange a sight
to those who do not understand!
Your heart will tell you:
your feet touch the threshold of our house of life,
your eyes behold the storehouse of our soul.

If God's spirit still breathes within you,
if still God's solace whispers in your heart,
and if a spark of hope for better days
illuminates the darkness in which you dwell,
mark well and hearken, my sister and brother:
this house is but a spark, a remnant saved
by a miracle, from that great fire
kept by our ancestors always upon their altars.
Who can say? Did not the torrents of their tears
carry us safely to this shore?
Perhaps their prayers were the price of our salvation.
And was it not their deaths that bequeathed us life,
life enduring, life without end?





אֵלֶּה אֶזְכָּרָה

Eileh Ezk'rah · These Things Do I Remember

GOD'S WITNESSES, God's servants! Generation after generation, in times of darkness as in times of light, we have heard the divine word: "You shall be to Me a people of priests and a holy nation." We have felt the joy of being God's servants. We have also felt the pain, for it has been our destiny to be God's Suffering Servants.

אֵלֶּה אֶזְכָּרָה,	<i>Eileh ezk'rah,</i>
וְנַפְשִׁי עָלַי אֲשַׁפָּכָה:	<i>v'nafshi alai eshp'chah:</i>
כִּי בָלְעוּנוּ זֵדִים	<i>ki v'la-unu zeidim</i>
בְּעָגָה בְּלִי הַפּוֹכָה,	<i>k'ugah b'li hafuchah,</i>
כִּי בִימֵי הַשָּׁר לֹא עָלְתָה אֲרוּכָה,	<i>ki vimeei hasar lo altah aruchah,</i>
לְעִשְׂרָה הָרוּגֵי מְלוּכָה.	<i>la-asarah harugei m'luchah.</i>

These things do I remember: through all the years, ignorance like a monster has devoured our martyrs as in one long day of blood. Rulers have arisen through the endless years, oppressive, savage in their witless power, filled with a futile thought: to make an end of that which God has cherished.

אֵלֵי צִיּוֹן וְעָרֶיהָ, כְּמוֹ אִשָּׁה בְּצִירָהּ,	<i>Eli Tziyon v'areha, k'mo ishah v'tzireha,</i>
וְכִבְתּוּלָהּ חֲגוּרַת שָׁק, עַל בָּעַל	<i>v'chivtulah chagurat sak, al ba-al</i>
נְעוּרֶיהָ. עָלֵי גְלוּת מְשָׁרְתַי יֵאל,	<i>n'ureha. Alei galut m'shartai El,</i>
נְעִימֵי שִׁיר זְמָרָהּ, וְעַל דָּמָם אֲשֶׁר	<i>n'imeei shir z'mareha, v'al damam asher</i>
שִׁפָּךְ כְּמוֹ מֵימַי יְאוּרֶיהָ.	<i>shupach k'mo meimei y'oreha.</i>

For Zion and her cities I mourn like a mother in her anguish, like a woman who mourns the husband of her youth. I mourn the exile of God's servants, makers of sweet melody, their blood poured out like Zion's streams.

THE EARTH'S CRUST is soaked with the tears of the innocent. The blood of every race cries out from the ground. Which is the people without its martyrs?

Now, therefore, we honor those of every race and continent: the innocent, the victims, all our companions in death and our partners in grief. Them we honor, them we mourn: may they never be forgotten; may a better world grow out of their suffering.

And especially do we remember the suffering of the House of Israel, a people of pains and acquainted with grief.

*Look and remember. Look upon this land,
Far, far across the factories and the grass.
Surely, there, surely, they will let you pass.
Speak then and ask the forest and the loam.
What do you hear? What does the land command?
The earth is taken: this is not your home.*

Days and years of peace: these too have been our lot.
Grandeur, greatness, quiet ages, domestic joys,
times when fear might almost be forgotten.
Yet again and again
our peace has been shattered, our land usurped, our dwellings razed.
The mind grows numb, and the heart turns to stone,
to see our long travail.
Our foes were not content to give us pain;
their dream was darker still:
a world without Jews,
a world that would forget our very name!
We cannot forget this or be indifferent to its meaning.
We shall remember!

Aseret Harugei Malchut · עֲשֶׂרֶת הָרוּגֵי מַלְכוּת The Ten Martyrs

IN THE TIME of Hadrian, emperor of Rome, the study and the practice of Torah were forbidden. Israel's leaders said: "How survive without the Tree of Life? Why live when the soul is dead?" And so they taught and learned and did God's will. Israel's ten leaders were taken and doomed.

Shimon ben Gamaliel was slain. Remembering his wisdom and witnessing his death, disciples exclaimed: "Is this Torah, and this its reward?" Rabbi Yishmael was next to die. In pain and anguish, he cried out, and at his cry the heavens trembled: "Accept this; affirm Me; for if you fail, the world must crumble into chaos!" Then Yishmael accepted his fate and said: "I will trust in You even though You slay me."

These things I remember as I pour out my heart: How the arrogant have devoured us!

Akiva had defied the decree and continued to teach. He was among those taken. He was led to his death at the time when the Shema is recited. As his flesh was flayed, he said: שְׁמַע יִשְׂרָאֵל. "Even now?" his disciples asked. He replied: "All my life this verse has troubled me: 'Love your Eternal God with all your...being...'—love God, though you must die for it! I prayed always to be able to fulfill this—and now I can!" And with his final breath he said: יְיָ אֶחָד—The Eternal God is One!, prolonging the last word until life was gone. Thus in a godless world was God affirmed.

These things I remember as I pour out my heart: How the arrogant have devoured us!

The Romans had forbidden the ordination of rabbis, decreeing death to ordainer and those ordained, and destruction for any city in which ordination would take place. Rabbi Yehudah ben Bava ordained five in the hills between two cities, Shefaram and Usha. When the enemy soldiers were upon them, Rabbi Yehudah told his disciples to flee. "What will become of you?" they cried. He answered:

“I shall place myself before them as an immovable rock.” So he did—and the Roman lances struck him down. But the disciples escaped.

The Ten included other teachers, ten teachers among many. Dying, they did not perish. Their faith is immortal, their God eternal.

These things I remember as I pour out my heart: How the arrogant have devoured us!

In the days of the Crusades, whole communities of Jews were massacred in the Rhineland. In one city, young and old donned armor and stood behind their leader, Rabbi Kalonymos ben Meshullam. The gate was smashed, their friends had fled, and death reached out with sword and fire. They said to one another: “Let us be strong and bear the yoke of our holy faith, for only in this world can the enemy kill us. . . .” In another city, as the flames mounted high, the martyrs began to sing a song that began softly but rose to a crescendo. Those who heard it came and asked: “What kind of song is this? We have never heard such a sweet melody.” It was the Aleinu—We must praise God of all

So it was for us long ago. And only yesterday we drained once more the cup of sorrow.

קוֹל בְּרָמָה נִשְׁמָע, נְהִי בְּכִי	<i>Kol b'ramah nishma, n'hi b'chi</i>
תַּמְרוּרִים! רָחֵל מְבַכָּה עַל-בָּנֶיהָ,	<i>tamrurim! Rachel m'vakah al-baneha,</i>
מֵאֲנָה לְהִנָּחֵם עַל-בָּנֶיהָ, כִּי אֵינָנוּ.	<i>mei-anah l'hinacheim al-baneha, ki einenu.</i>

A voice is heard in Ramah, lamentation and bitter weeping! Rachel is weeping for her children, refusing to be comforted for her children, for they are gone.

HOW MANY there are who rest in nameless graves, and how many whose ashes were blown by the winds to every corner of the earth!

Even now the air we breathe is thick with the dust of our martyrs. Do the peoples of the world not know that they breathe it still? And how can they not feel the earth trembling beneath their feet as they walk upon ground under which so many were thrust without mercy?

כָּל־זֹאת בָּאתָנוּ וְלֹא שָׁכַחְנוּךָ, וְלֹא־
 שָׁקַרְנוּ בְּבְרִיתֶךָ. כִּי־עַלֶיךָ הִרְגָנוּ
 כָּל־הַיּוֹם, נֶחֱשָׁבְנוּ כְּצֹאן טֶבַח.
Kol-zot ba-atnu v'lo sh'chachanucha, v'lo-
shikarnu bivritecha. Ki-alecha horagnu
chol-hayom, nechshavnu k'tzon tivchah.

*All this has come upon us, yet we have not forgotten You, nor been
 false to Your covenant. For Your sake were we slain all the day long,
 and treated like sheep for the slaughter.*

SILENCE.

Where in this holocaust is the word of God?
 Not in the storm, nor in the shaking earth,
 nor in the fire, but only within us.
 The world was silent; the world was still.
 And now, survivors stammer; their words are haunted.
 Behind their words: silence.
 Behind the silence,
 a witness to the sin of silence.
 What pains were taken to save cathedrals,
 museums, monuments from destruction.
 Treasures of art must be preserved—
 they are the song of the human soul!
 And in the camps and streets of Europe
 mother and father and child lay dying,
 and many looked away.
 To look away from evil:
 Is this not the sin of all “good” people?

*For the sin of silence,
 For the sin of indifference,
 For the secret complicity of the neutral,
 For the closing of borders,
 For the washing of hands,
 For the crime of indifference,
 For the sin of silence,
 For the closing of borders,
 For all that was done,
 For all that was not done,
 Let there be no forgetfulness before the Throne of Glory;*

*Let there be remembrance within the human heart;
And let there at last be forgiveness
When Your children, O God,
are free and at peace.*

AND YET even in the inferno, even there
were those we call חֲסִידֵי הָעוֹלָם,
the righteous of the nations.
Some gave their very lives to keep Jews from harm.
Who can measure such courage?
When so many were afraid to act,
they bore witness to the greatness
humanity can reach.
Look and take heart.
If ever such days return,
remember them and find courage.
Consider what can be done, what must be done
not to banish from our souls the image of God.

*Let the righteous who were faithful be remembered for good. By
their deeds, they have inscribed themselves in the Book of Life!*

WHEN LEO BAECK came out of the black midnight of the concentration camp, he looked about at the world and at his neighbors. Many averted their eyes. They had been silent. They had been selfish—or they had followed the multitude to do evil. In the darkness of the camps, Leo Baeck had not despaired. He had fulfilled his function: he had taught and he had given comfort. And, in the darkness of the new world which had to live with the memory of Belsen and Auschwitz, Baeck had continued to teach and to comfort his people. They say that when Baeck lifted his hands and spoke the priestly benediction the congregation felt very close to the divine presence.

“May God look kindly upon you and be gracious unto you.” These words took on new meaning for the worshippers. In ancient times, the image of one Babylonian god was a clay furnace. When the fires of human sacrifice burned high, the eyes of the idol glared death upon the onlookers. To see God was to die. Biblical Israel

transformed the terror into awe, and fear became love. In God's light we saw light. But in our days the world grew dark again. The pagan furnace roared, and Israel ascended into the sky as smoke. And we who are alive wander across a darkened landscape fitfully illuminated by burning idols in which some exterminate their own human kin.

We need our teachers: those who died for the sanctification of the Divine Name, and those who lived to guide and comfort us. They tell us that the encounter with God can take place in the utmost darkness—if we are ready for it.

The blessing that shone through Leo Baeck can touch our lives.
 “May God look upon us and give us peace.”

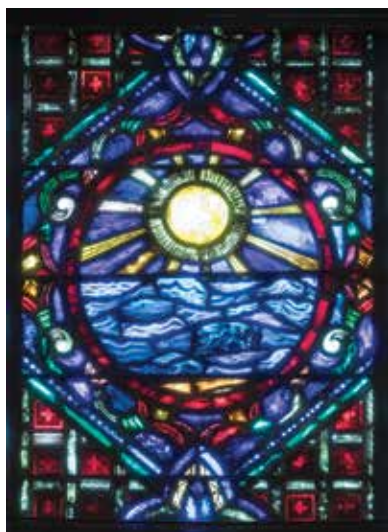
זאג נישט קיינמאל אז דו גייסט דעם לעצטן וועג,	<i>Zog nit keynmol az du geyst dem letstn veg,</i>
כאטש הימלען בלייענע פארשטעלן בלויע טעג;	<i>chotsh himlen blayene farshteln bloye teg;</i>
קומען וועט נאך אונדזער אויסגעבענקטע שעה –	<i>kumen vet noch undzer oysgebenkte sho—</i>
ס'וועט א פויק טאן אונדזער טראַט – מיר זיינען דא!	<i>s'vet a poyk ton undzer trot— mir zaynen do!</i>
פֿון גרינעם פֿאלמען-לאַנד ביז ווייסן לאַנד פֿון שניי,	<i>Fun grinem palmen-land biz vaysn land fun shney,</i>
מיר קומען אָן מיט אונדזער פֿיין, מיט אונדזער וויי,	<i>mir kumen on mit undzer payn, mit undzer vey,</i>
און וווּ געפֿאלן ס'איז אַ שפּריץ פֿון אונדזער בלוט,	<i>un vu gefaln s'iz a shprits fun undzer blut,</i>
שפּראַצן וועט דאָרט אונדזער גבורה אונדזער מוט!	<i>shprotsn vet dort undzer gvure undzer mut!</i>

You must not say that you now walk the final way,
 Because the darkened heavens hide the blue of day.
 The time we've longed for will at last draw near,
 And our steps, as drums, will sound that we are here.

From land all green with palms, to lands all white with snow
We now arrive with all our pain and all our woe.
Where our blood sprayed out and came to touch the land,
There our courage and our faith will rise and stand.

AFTER THE SUFFERING we rose up, refusing to die. We rose to tend the wounded and comfort the bereaved; to strengthen old communities and establish new ones; to open new synagogues, to build new schools. And we began to write a new chapter in our old book, continuing the story of Israel, the eternal people.

In one land especially we glimpsed the rays of a new dawn: the land of Zion, made ready for habitation by generations of pioneers. The great day came: Israel independent at last, the millennial dream, a dream no more! Drawn by its brightness, her children flocked to Israel from distant lands of despair, and found hope. Though bent in mourning, they ploughed the earth deep, so that grain would grow tall. And as they restored the land to its fruitfulness, they began themselves to be restored. Israel lives: a people at home again, rooted in its soil, its way of life, its ancient faith.



Hatikvah · הַתְקוּהָ · The Hope

All rise.

כָּל עוֹד בְּלֵבב פְּנִימָה, נֶפֶשׁ יְהוּדִי	<i>Kol od baleivav p'nimah, nefesh y'hudi</i>
הוֹמִיָּה. וּלְפָאֵתִי מִזְרַח קְדִימָה, עֵין	<i>homiyah. Ulfa-atei mizrach kadimah, ayin</i>
לְצִיּוֹן צוֹפִיָּה.	<i>l'Tziyon tzofiyah.</i>
עוֹד לֹא אָבְדָה תְּקוּוֹתֵנוּ, הַתְקוּהָ בַּת	<i>Od lo avdah tikvateinu, hatikvah bat</i>
שָׁנוֹת אֲלָפִים, לְהִיּוֹת עִם חֻפְשִׁי	<i>sh'not alpayim, liyot am chofshi</i>
בְּאֶרְצֵנוּ, אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.	<i>b'artzeinu, eretz Tziyon virushalayim.</i>

So long as still within the inmost heart a Jewish spirit sings, so long as the eye looks eastward, gazing toward Zion, our hope is not lost—that hope of two millennia, to be a free people in our land, the land of Zion and Jerusalem.

All are seated.

JERUSALEM is the joy of all the world!
But the whole earth is Yours,
and all who dwell there are Your children.
Wherever we seek You, we may find You.
Wherever we ponder Your teachings,
Torah makes its home.
Wherever we do justly and love mercy,
Your presence abides.
In the four corners of earth we, Your people,
are called to witness:
to the light of the Eternal,
to a teaching of compassion,
to the vision of redemption:

*It is too small a task for you to be My servant
merely to preserve the tribes of Jacob
and to restore the survivors of Israel:
I will make you a light to the nations,
that My salvation may reach to the ends of the earth.*

USE US, O GOD, to speed the day of reconciliation when poverty, racial prejudice, and religious hatred no longer threaten to destroy us;

when violence, angry conflict, and mistrust are forgotten evils;

when our wealth is used to feed the hungry and heal the sick;

when we cherish the world and hold it in trust for our children's children;

when the weak become strong, and the strong compassionate;

and that which has been commanded shall come to pass: Let justice roll down like waters, and righteousness like a mighty stream.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,	Eloheinu v'Elohei avoteinu v'imoteinu,
מֶלֶךְ עַל כָּל־הָאָרֶץ בִּיקְרָךְ, וְהוֹפֵעַ	m'loch al kol-ha-aretz bikarecha, v'hofa
בְּהַדָּר גָּאוֹן עֲזָךְ עַל כָּל־יוֹשְׁבֵי תֵבֵל	bahadar g'on uzecha al kol-yoshvei teveil
אֶרֶץְךָ. וְיֵדַע כָּל־פֶּעֶעוּל בִּי אַתָּה פֹּעֵלְתּוֹ,	artzecha. V'yeida kol-pa-ul ki atah f'alto,
וְיָבִין כָּל־יִצְוֹר בִּי אַתָּה יִצְרָתּוֹ, וְיֹאמֶר	v'yavin kol-y'tzur ki atah y'tzarto, v'yomar
כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ: יְיָ אֱלֹהֵי	kol asher n'shamah v'apo: Adonai Elohei
יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ בְּכָל מַשְׁלָה.	Yisrael melech, umalchuto bakol mashalah.

Our God and God of our ancestors, may You rule in glory over all the earth, and let Your grandeur be acclaimed throughout the world. Reveal the splendor of Your majesty to all who dwell on earth, that all Your works may know You as their Maker, and all the living acknowledge You as their Creator. Then all who breathe shall say: "The Sovereign God of Israel is the One whose dominion extends to all creation."

V'ye-etayu · וְיֵאֲתֵינוּ · All the World

וְיֵאֲתֵנוּ כֹל לְעִבְדְּךָ, וְיִבְרְכוּ שֵׁם	V'ye-etayu chol l'ovdecha, vivarchu sheim
כְּבוֹדְךָ, וְיִגִּידוּ בְּאֵיִם צִדְקָךְ.	k'vodecha, v'yagidu va-iyim tzidkecha.
וְיִדְרְשׁוּךָ עַמִּים לֹא יִדְעוּךָ, וְיִהְלְלוּךָ	V'yidr'shucha amim lo y'da-ucha, vihal'lucha
כָּל־אַפְסֵי אֶרֶץ, וְיֹאמְרוּ תָמִיד:	kol-afsei aretz, v'yomru tamid:
יִגְדַּל יְיָ. וְיִזְבְּחוּ לְךָ אֶת־זִבְחֵיהֶם,	yigdal Adonai. V'yizb'chu l'cha et-zivcheihem,
וְיִזְנְחוּ אֶת־עֲצֵבֵיהֶם, וְיִחַפְּרוּ עִם	v'yizn-chu et-atzabeihem, v'yachp'ru im
פְּסִילֵיהֶם, וְיָטוּ שִׁכְם אֶחָד לְעִבְדְּךָ.	p'sileihem, v'yatu sh'chem echad l'ovdecha.

וַיִּירָאוּךָ עַם שֶׁמֶשׁ מִבְּקָשֵׁי פָנֶיךָ,	<i>V'yira-ucha im shemesh m'vakshei fanecha,</i>
וַיִּכִּירוּ כֹחַ מַלְכוּתְךָ, וַיִּלְמְדוּ תוֹעִים	<i>v'yakiru ko-ach malchutecha, v'yilm'du to-im</i>
בִּינָה. וַיַּפְצְחוּ הָרִים רִנָּה, וַיִּצְהֲלוּ	<i>binah. V'yiftz-chu harim rinah, v'yitz-halu</i>
אֵיִם בְּמִלְכָּךָ, וַיִּקְבְּלוּ עַל מַלְכוּתְךָ.	<i>iyim b'molchecha, vikablu ol malchutecha.</i>
וַיְרוֹמְמוּךָ בִּקְהָל עָם, וַיִּשְׁמְעוּ	<i>Virom'mucha bik-hal am, v'yishm'u</i>
רְחוֹקִים וַיָּבוֹאוּ, וַיִּתְּנוּ לְךָ בְּתָר	<i>r'chokim v'yavo-u, v'yitnu l'cha keter</i>
מְלֻכָּה.	<i>m'luchah.</i>

All the world shall come to serve You,
 And bless Your glorious name,
 And Your righteousness triumphant
 The islands shall proclaim.
 And the peoples shall go seeking
 Who knew You not before,
 And the ends of earth shall praise You,
 And tell Your greatness o'er.

 They shall build for You their altars,
 Their idols overthrown,
 And their graven gods shall shame them,
 As they turn to You alone.
 They shall worship You at sunrise,
 And feel Your Sovereign might,
 And impart their understanding
 To those astray in night.

 With the coming of Your dominion
 The hills shall shout with song,
 And the islands laugh exultant
 That they to God belong.
 And through all Your congregations
 So loud Your praise shall ring,
 That the utmost peoples, hearing,
 Shall then Your greatness sing.



סֵדֶר קְרִיאַת הַתּוֹרָה

Seder K'riat Hatorah

For the Reading of the Torah

פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק, אָבֳא־בָם	<i>Pit'chu-li sha-arei-tzedek, avo-vam</i>
אוֹדֶה יְהוָה. זֶה הַשֹּׁעַר לֵי, צַדִּיקִים	<i>odeh Yah. Zeh hash-a-ar l'Adonai, tzadikim</i>
יָבֹאוּ בוֹ.	<i>yavo-u vo.</i>

Open for me the gates of righteousness; let me enter and give thanks to God.
This is God's gate; the righteous shall enter it.

וְהָיָה בְּאַחֲרֵית הַיָּמִים, נָכוֹן יִהְיֶה	<i>V'hayah b'acharit hayamim, nachon yiyeh</i>
הַר בֵּית־יְיָ בְּרֹאשׁ הַהָרִים, וְנִשָּׂא	<i>har beit-Adonai b'rosh heharim, v'nisa</i>
מִגְבָּעוֹת, וְנָהָרוּ אֵלָיו כָּל־הַגּוֹיִם.	<i>migva-ot, v'naharu eilav kol-hagoyim.</i>
וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ: לְכוּ,	<i>V'halchu amim rabim v'amru: l'chu,</i>
וְנַעֲלֶה אֶל־הָר־יְיָ, אֶל־בֵּית אֱלֹהֵי	<i>v'na-aleh el-har-Adonai, el-beit Elohei</i>
יַעֲקֹב, וְיִרְנוּ מִדְּרָכָיו וְנִלְכֶּה	<i>Ya-akov, v'yoreinu midrachav v'neilchah</i>
בְּאַרְחֹתָיו.	<i>b'orchotav.</i>

It shall come to pass, in the fullness of time, that the mountain of God's house shall be established as the highest mountain, and raised above the hills; and all nations shall flow to it. Then many peoples shall say: Come, let us go up to the mountain of the Eternal, to the house of the God of Jacob. And they shall say:

Teach us Your ways, that we may walk in Your paths.

All rise. The Ark is opened.

אֵין כְּמוֹךָ בָּאֱלֹהִים, יְיָ, וְאֵין	<i>Ein kamocha va-elohim, Adonai, v'ein</i>
כְּמַעֲשֶׂיךָ. מַלְכוּתְךָ מַלְכוּת	<i>k'ma-asecha. Malchut-cha malchut</i>
כָּל-עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.	<i>kol-olamim umemshalt-cha b'chol dor vador.</i>
יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ	<i>Adonai melech, Adonai malach, Adonai</i>
יִמְלֹךְ לְעוֹלָם וָעֶד. יְיָ עֹז לְעַמּוֹ יִתֵּן,	<i>yimloch l'olam va-ed. Adonai oz l'amo yitein,</i>
יְיָ יְבָרֶךְ אֶת-עַמּוֹ בְּשָׁלוֹם.	<i>Adonai y'vareich et-amo vashalom.</i>

There is none like You, Eternal One, among the gods that are worshipped, and there are no deeds like Yours. Your sovereignty is everlasting; and You reign through all generations.

God rules; God will reign forever and ever. Eternal God, give strength to Your people; Eternal God, bless Your people with peace.

The Torah is taken from the Ark.

בֵּית יַעֲקֹב: לְכוּ, וְנִלְכֶּה בְּאוֹר יְיָ.	<i>Beit Ya-akov: l'chu, v'neilchah b'or Adonai.</i>
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O House of Jacob: come, let us walk by the light of our God.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ	<i>Baruch shenatan Torah l'amo</i>
יִשְׂרָאֵל בְּקִדּוּשָׁתוֹ.	<i>Yisrael bikdushato.</i>

Praised be the One who in holiness gives the Torah to our people Israel.

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!
Sh'ma, Yisrael: Adonai Eloheinu, Adonai echad!
Hear, O Israel: the Lord our God, the Lord is One!

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ,	<i>Echad Eloheinu, gadol adoneinu,</i>
קָדוֹשׁ וְנוֹרָא שְׁמוֹ.	<i>kadosh v'nora sh'mo.</i>

Our God is One; great, holy, and awesome is the Eternal One.

לְךָ, יְיָ, הַגְּדֻלָּה וְהַגְּבוּרָה	<i>L'cha, Adonai, hagdulah v'hagvurah</i>
וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד, כִּי כָל	<i>v'hatiferet v'haneitzach v'hahod, ki chol</i>
בְּשָׁמַיִם וּבָאָרֶץ, לְךָ יְיָ	<i>bashamayim uva-aretz, l'cha Adonai</i>
הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ.	<i>hamamlachah v'hamitnasei l'chol l'rosh.</i>

Yours, O God, is the greatness, the power, the glory, the victory, and the majesty: for all that is in heaven and earth is Yours. You, O God, are Sovereign; You are supreme over all.

The Ark is closed. All are seated.

Blessing Before the Reading of the Torah

בָּרְכוּ אֶת־יְיָ הַמְבָרֵךְ!	<i>Bar'chu et-Adonai hamvorach!</i>
בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד!	<i>Baruch Adonai hamvorach l'olam va-ed!</i>
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר-בָּנוּ מִכָּל־ הָעַמִּים וְנָתַן-לָנוּ אֶת־תּוֹרָתוֹ.	<i>Baruch atah Adonai, Eloheinu melech ha-olam, asher bachar-banu mikol- ha-amim v'natan-lanu et-torato.</i>
בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.	<i>Baruch atah Adonai, notein hatorah.</i>

Praise the One, to whom our praise is due!

Praised be the One, to whom our praise is due, now and forever!

Praised be the Eternal God, Ruler of the universe. You have chosen us from all peoples by giving us Your Torah. Blessed is the Eternal One, Giver of the Torah.

Leviticus 19:1-4, 9-18, 32-37 • וַיִּקְרָא יְהוָה אֵלֶיךָ, לֵב-לֵב

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר
אֶל־כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵיהֶם קְדוּשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי
יְהוָה אֱלֹהֵיכֶם: אִישׁ אִמּוֹ וְאָבִיו
תִּירָאוּ וְאֶת־שַׁבָּתִי תִשְׁמְרוּ אֲנִי
יְהוָה אֱלֹהֵיכֶם: אֶל־תִּפְנוּ אֶל־
הָאֱלִילִים וְאֱלֹהֵי מִסֵּכָה לֹא תַעֲשׂוּ
לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

וּבִקְצֹרְכֶם אֶת־קִצְרֵי אֲרָצְכֶם לֹא
תִכְלֶה פֶּאֶת שְׂדֶךְ לִקְצֹר וּלְקַט
קִצְיֹרְךָ לֹא תִלְקַט: וּכְרֹמְךָ לֹא
תַעֲזוֹל וּפֶרֶט כְּרֹמְךָ לֹא תִלְקַט
לְעַנִּי וּלְגֵר תַּעֲזוֹב אֹתָם אֲנִי יְהוָה
אֱלֹהֵיכֶם: לֹא תִגְנֹבוּ וְלֹא־תִכְחָשׁוּ
וְלֹא־תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ: וְלֹא־
תִשָּׁבְעוּ בִשְׁמִי לִשְׁקֹר וְחִלַּלְתָּ אֶת־

The Eternal One spoke to Moses, saying: Speak to the whole community of Israel, and say to them: You shall be holy, for I, your Eternal God, am holy.

Revere your mother and your father, each one of you, and keep My sabbaths; I, the Eternal, am your God. Do not turn to idols, nor make for yourselves molten gods; I, the Eternal, am your God.

When you reap the harvest of your land, do not reap the corners of your field, and do not glean the fallen ears of your crop. Nor may you strip your vineyard bare, nor gather the overlooked grapes; you must leave them for the poor and the stranger; I, the Eternal, am your God.

You must not steal; you must not act deceitfully nor lie to one another. And you must not swear falsely by My name, profaning the name of your God; I am the Eternal One.

שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה; לֹא־תַעֲשֶׂק
אֶת־רֵעֶךָ וְלֹא רִגְוֹל לֹא־תִלֵּין
פְּעֻלַּת שָׂכִיר אִתָּךְ עַד־בֹּקֶר;
לֹא־תִקְלַל חֵרֶשׁ וְלִפְנֵי עֹר לֹא
תִתֵּן מִכָּשָׁל וִירֹאת מֵאֱלֹהֶיךָ אֲנִי
יְהוָה; לֹא־תַעֲשֶׂוּ עוֹל בְּמִשְׁפָּט לֹא־
תַשָּׂא פָנֶי־דָל וְלֹא תִהְדָּר פָּנֵי גָדוֹל
בְּצֹדֵק תִּשְׁפֹּט עַמִּיתְךָ; לֹא־תִלְךָ
רֵכִיל בְּעַמֶּיךָ לֹא תַעֲמֹד עַל־דָּם
רֵעֶךָ אֲנִי יְהוָה; לֹא־תִשָּׂא אֶת־
אֲחִיךָ בְּלִבְבְּךָ הוֹכֵחַ תּוֹכִיחַ אֶת־
עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חָטָא;
לֹא־תִקֵּם וְלֹא־תִטֹּר אֶת־פְּנֵי עֲמֶךָ
וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ אֲנִי יְהוָה;
מִפְּנֵי שִׁיבָה תִּקּוּם וְהִדַּרְתָּ פָנֶי זָקֵן
וִירֹאת מֵאֱלֹהֶיךָ אֲנִי יְהוָה; וְכִי־
יִגּוֹר אִתָּךְ גֵּר בְּאַרְצְכֶם לֹא תוֹנוּ
אֹתוֹ; בְּאִזְרָה מִבֶּסֶם יִהְיֶה לָכֶם הַגֵּר
הַגֵּר אִתְּכֶם וְאָהַבְתָּ לוֹ כְּמוֹךָ כִּי־
גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם אֲנִי
יְהוָה אֱלֹהֵיכֶם; לֹא־תַעֲשֶׂוּ עוֹל
בְּמִשְׁפָּט בְּמִדָּה בְּמִשְׁקָל וּבְמִשׁוּרָה;
מֵאֲזֵנִי צֶדֶק אֲבִי־צֶדֶק אֵיפֶת צֶדֶק
וְהֵינִי צֶדֶק יִהְיֶה לָכֶם אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם; וּשְׁמַרְתֶּם אֶת־כָּל־
חֻקֹּתִי וְאֶת־כָּל־מִשְׁפָּטִי וַעֲשִׂיתֶם
אֹתָם אֲנִי יְהוָה;

You must not oppress your neighbor. Do not commit robbery. The wages of a laborer should not remain with you overnight until morning.

Do not curse the deaf, nor put a stumbling-block before the blind: show reverence for your God; I am the Eternal One.

Do not pervert justice, neither by favoring the poor nor by deferring to the powerful: you must judge your neighbor justly. You must not go about slandering your kin, nor may you stand by idly when your neighbor's blood is being shed; I am the Eternal One.

You shall not hate your brother or sister in your heart. Rather, you must reason with your kin, so that you do not incur guilt on their account. But you must not seek vengeance, nor bear a grudge against your kin; you shall love your neighbor as yourself; I am the Eternal One.

You shall rise in the presence of the aged and show respect for the old: you shall revere your God; I am the Eternal One.

When strangers live with you in your land, you must not oppress them. The strangers who live with you shall be to you like citizens, and you shall love them as yourself, for you were strangers in the land of Egypt; I, the Eternal One, am your God.

Do not pervert justice when you measure length, weight, or quantity. You must have honest scales, honest weights, honest dry and liquid measures; I, the Eternal, am your God who led you out of the land of Egypt. You shall observe all My statutes and precepts, and do them; I am the Eternal One.

Blessing After the Reading of the Torah

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.	<i>Baruch atah Adonai, Eloheinu melech ha-olam, asher natan lanu torat emet v'chayei olam nata b'tocheinu.</i>
בָּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה.	<i>Baruch atah Adonai, notein hatorah.</i>

Praised be the Eternal God, Ruler of the universe. You have given us a Torah of truth, implanting within us eternal life. Blessed is the Eternal One, Giver of the Torah.

זֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל, עַל-פִּי יי בְּיַד-מֹשֶׁה.	<i>V'zot hatorah asher-sam Mosheh lifnei b'nei Yisrael, al-pi Adonai b'yad-Mosheh.</i>
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This is the Torah that Moses placed before the people of Israel to fulfill the word of God.



Blessing Before the Reading of the Haftarah

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת.	<i>Baruch atah Adonai, Eloheinu melech ha-olam, asher bachar binvi-im tovim v'ratzah v'divrei hem ha-ne-amarim be-emet.</i>
בָּרוּךְ אַתָּה יי, הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאֱמֶת וְצֶדֶק.	<i>Baruch atah Adonai, habocheir batorah uvMosheh avdo uvYisrael amo uvinvi-ei ha-emet vatzedek.</i>

Praised be the Eternal God, Ruler of the universe, who has chosen faithful prophets to speak words of truth. Blessed is the Eternal One, for the revelation of Torah, for Moses Your servant and Israel Your people, and for prophets of truth and righteousness.

ספר יונה • The Book of Jonah

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה בֶּן־אָמִתַּי
לֵאמֹר: קוּם לֵךְ אֶל־נִינְוָה הָעִיר
הַגְּדוֹלָה וּקְרָא עָלֶיהָ כִּי־עָלְתָה רָעָתָם
לִפְנֵי: וַיָּקָם יוֹנָה לְבָרֹחַ תְּרַשִּׁישׁ
מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצָא אֲנִיָּה |
בָּאָה תְּרַשִּׁישׁ וַיֵּתֶן שְׂכָרָהּ וַיֵּרֶד בָּהּ
לָבוֹא עִמָּהֶם תְּרַשִּׁישׁ מִלִּפְנֵי יְהוָה:
וַיְהִי הַטִּיל רֹחַ־גְּדוֹלָה אֶל־הֵיָם
וַיְהִי סַעֲר־גְּדוֹל בַּיָּם וַהֲאֲנִיָּה חֲשָׁבָה
לְהִשָּׁבֵר: וַיִּירָאוּ הַמֵּלָחִים וַיַּזְעִקוּ אִישׁ
אֶל־אֱלֹהָיו וַיִּטְלוּ אֶת־הַבָּלִים אֲשֶׁר
בָּאֲנִיָּה אֶל־הֵיָם לְהִקָּל מֵעֲלֵיהֶם וַיּוֹנֶה
יָרֵד אֶל־יִרְכַּתִּי הַסְּפִינָה וַיִּשְׁכַּב וַיֵּרָדָם:
וַיִּקְרַב אֵלָיו רַב הַחִיָּל וַיֹּאמֶר לוֹ מַה
לָּךְ נִרְדָּם קוּם קְרָא אֶל־אֱלֹהֶיךָ אוּלַי
יִתְעַשֶּׂת הָאֱלֹהִים לָנוּ וְלֹא נִאָּכָד:
וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לָכוּ וְנִפְּלֶהָ
גּוֹרְלוֹת וְנִדְּעָה בְּשַׁלְמֵי הָרָעָה הַזֹּאת
לָנוּ וַיִּפְּלוּ גּוֹרְלוֹת וַיִּפֹּל הַגּוֹרֵל עַל־
יוֹנָה: וַיֹּאמְרוּ אֵלָיו הִגִּידָה־נָּא לָנוּ
בְּאֲשֶׁר לְמִי־הָרָעָה הַזֹּאת לָנוּ מַה־
מְלַאכְתְּךָ וּמֵאֵין תָּבוֹא מֶה אֶרְצֶךָ וְאִי־
מִזֶּה עִם אֶתֶּרָה: וַיֹּאמֶר אֲלֵיהֶם עֲבְרִי
אֲנִכִּי וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יָרָא
אֲשֶׁר־עָשָׂה אֶת־הָיָם וְאֶת־הַיַּבֶּשֶׁת:
וַיִּירָאוּ הָאֲנָשִׁים יָרָאָה גְּדוֹלָהּ וַיֹּאמְרוּ
אֵלָיו מִה־זֹּאת עָשִׂיתָ כִּי־יָדְעוּ הָאֲנָשִׁים
כִּי־מִלִּפְנֵי יְהוָה הוּא בָרֹחַ כִּי הִגִּיד לָהֶם:
וַיֹּאמְרוּ אֵלָיו מִה־נַּעֲשֶׂה לָּךְ וַיִּשְׁתַּק הָיָם
מֵעֲלֵינוּ כִּי הָיָם הוֹלֵךְ וְסֹעֵר: וַיֹּאמֶר

The word of the Eternal came to Jonah son of Amittai: Go at once to Nineveh, that great city, and proclaim judgment upon it: for their wickedness has come before Me.

Jonah started out, however, to flee to Tarshish from the service of the Eternal. He went down to Joppa and found a ship going to Tarshish. He paid the fare and went aboard to sail with the others to Tarshish, away from the service of the Eternal.

But the Eternal cast a mighty wind upon the sea, and such a tempest came upon the sea that the ship seemed likely to break up. In their fright, the sailors cried out, each to his own god; and they flung the cargo overboard to make the ship lighter. Meanwhile, Jonah had gone into the hold of the vessel, where he lay down and fell asleep. The captain went over to him and cried out: "How can you be sleeping so soundly! Up! Call upon your god! Perhaps the god will be kind to us and we will not perish."

The men said to one another: "Let us cast lots and find out on whose account this disaster has come upon us." So they cast lots and the lot fell on Jonah. They said to him: "Tell us, you who have brought this disaster upon us, what is your business? Where do you come from? What is your country, and of what people are you?" "I am a Hebrew," he replied. "I worship the Eternal, the God of Heaven, who made

אֱלֹהִים שְׂאוּנִי וְהַטִּילֵנִי אֶל־הַיָּם
וַיִּשְׁתַּח הַיָּם מֵעַלְיָכֶם בִּי יוֹדֵעַ אֲנִי בִּי
בְשָׁלִי הַסַּעַר הַגָּדוֹל הַזֶּה עֲלֵיכֶם:
וַיַּחֲתִרוּ הָאֲנָשִׁים לְהַשִּׁיב אֶל־הַיִּבְשָׁה
וְלֹא יָכְלוּ בִּי הַיָּם הַזֶּה וְסַעַר עֲלֵיהֶם:
וַיִּקְרְאוּ אֶל־יְהוָה וַיֹּאמְרוּ אָנָּה יְהוָה
אֱלֹהֵינוּ נִבְכָּה בְּנַפְשׁ הָאִישׁ הַזֶּה וְאֵל־
תֵּתֵן עָלֵינוּ דָם נָקִיא כִּי־אַתָּה יְהוָה
כַּאֲשֶׁר חָפְצָתָ עֲשִׂיתָ: וַיִּשְׂאוּ אֶת־יוֹנָה
וַיַּטְּלוּהוּ אֶל־הַיָּם וַיַּעֲמֵד הַיָּם מִזְעָפוֹ:
וַיִּירָאוּ הָאֲנָשִׁים יְרֵאָה גְדוֹלָה אֶת־יְהוָה
וַיִּזְכְּרוּ־זִכָּר לַיהוָה וַיִּדְּרוּ גִדְרִים:

וּמִן יְהוָה דָּג גָּדוֹל לִכְלֹעַ אֶת־יוֹנָה וַיִּהְיֶה
יוֹנָה בְּמַעֵי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה
לַיְלֹת: וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו
מִמַּעַי הַדָּגָה: וַיֹּאמֶר קְרָאתִי מִצָּרָה לִּי
אֶל־יְהוָה וַיַּעֲנֵנִי מִבְּטֶן שְׂאוֹל שְׁמַעְתָּ קוֹלִי:
וַתִּשְׁלִיכֵנִי מִצֹּלָה בְּלִבְבִּי יָמִים וָנֶהָר יִסְבְּכֵנִי
כָּל־מִשְׁכָּרִי וְגִלְיָף עָלַי עָבְרוּ: וְאֲנִי אֲמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד
עֵינֶיךָ אַךְ אוֹסִיף לְהַכִּיט אֶל־הַיִּכָּל קִדְשֶׁךָ:
אֲפָפוּנִי מִיָּם עַד־נַפְשִׁי תַהוֹם יִסְבְּכֵנִי
סוּף חֲבוּשׁ לְרֹאשִׁי: לְקַצְבֵּי הָרִים יִרְדְּתִי
הָאָרֶץ בְּרַחֲיָהּ בַּעֲדִי לַעֲוֹלָם וַתַּעַל מִשְׁחַת חַיִּי יְהוָה
אֱלֹהֵי: בְּהִתְעַטֵּף עָלַי נֶפֶשִׁי אֶת־יְהוָה וְזָכַרְתִּי
וַתָּבוֹא אֵלַי תִּפְלֹתִי אֶל־הַיִּכָּל קִדְשֶׁךָ:
מִשְׁמָרִים הַבְּלִי־שׁוּא חֲסִדִּים יַעֲזֹבוּ: וְאֲנִי
בְּקוֹל תּוֹדָה אֶזְכָּרְךָ־לָךְ אֲשֶׁר נִדְרַתִּי
אֲשַׁלְמָה יִשְׁוּעָתָה לַיהוָה: וַיֹּאמֶר יְהוָה
לָדָג וַיִּקָּא אֶת־יוֹנָה אֶל־הַיִּבְשָׁה:

both sea and dry land.” The men were greatly terrified, and they asked him: “What have you done?” And when the men learned that he was fleeing from the service of the Eternal—for so he had told them—they said to him: “What must we do to you to make the sea calm around us?” For the sea was growing more and more stormy. He answered: “Heave me overboard and the surrounding sea will calm, for I know that this terrible storm came upon you on my account.” Nevertheless, the men rowed hard to regain the shore, but they could not, for the sea was growing more and more stormy around them. Before throwing him overboard, they cried out to the Eternal: “Please do not let us perish on account of this man. Do not compel us to kill an innocent person! For You, O Eternal, by Your will, have brought this about.” And they heaved Jonah overboard, and the sea stopped raging.

Then the men were greatly in awe of the Eternal; they offered a sacrifice to the Eternal, and they made vows.

Then the Eternal ordained that a huge fish swallow Jonah; and Jonah remained in the fish’s belly three days and three nights.... Then the Eternal ordered the fish to spew Jonah out upon dry land.

The word of the Eternal came to Jonah a second time: “Go at once to Nineveh, that great city, and proclaim to it what I tell you.” Jonah went at once to Nineveh in accordance with the word of the Eternal.

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שְׁנִית לְאֹמֶר:
 קוּם לֵךְ אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה וְקֹרָא
 אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אָנֹכִי דֹבֵר
 אֵלֶיהָ: וַיֵּקֶם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה בְּדֶבֶר
 יְהוָה וְנִינְוָה הִיְתָה עִיר־גְּדוֹלָה לְאֱלֹהִים
 מֵהֶלֶךְ: שְׁלֹשֶׁת יָמִים: וַיַּחֲלֵ יוֹנָה לְבֹא
 בְּעִיר מֵהֶלֶךְ: יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר עוֹד
 אַרְבָּעִים יוֹם וְנִינְוָה נִהְפָּכֶת: וַיֹּאמְרוּ
 אֲנָשֵׁי נִינְוָה בְּאֱלֹהִים וַיִּקְרְאוּ־צוֹם
 וַיִּלְבְּשׁוּ שָׂקִים מִגְּדוֹלָם וַעֲדִיקֻטָּנָם: וַיֵּגַע
 הַדָּבָר אֶל־מֶלֶךְ נִינְוָה וַיֵּקֶם מִכִּסְאוֹ
 וַיַּעֲבֵר אֶת־רֹאשׁוֹ מַעַלְיוֹ וַיִּכֶּם שָׂק וַיֵּשֶׁב
 עַל־הָאֶפֶס: וַיִּזְעַק וַיֹּאמֶר בְּנִינְוָה מִטַּעַם
 הַמֶּלֶךְ וּגְדָלָיו לֵאמֹר הָאָדָם וְהַבְּהֵמָה
 הַבָּקָר וְהָצֹאן אֶל־יִטְעֻמוּ מֵאוֹמָה אֶל־
 יָרְעוּ וּמִיָּם אֶל־יִשְׁתּוּ: וַיִּתְּבֶסּוּ שָׂקִים
 הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ אֶל־אֱלֹהִים
 בַּחֲזָקָה וַיֵּשְׁבוּ אִישׁ מִדֶּרֶךְ הָרָעָה וּמִן
 הַחֲמָס אֲשֶׁר בְּכַפֵּיהֶם: מִיִּיּוֹדָע יָשׁוּב
 וְנָחָם הָאֱלֹהִים וַיִּשָּׁב מִחֲרוֹן אַפּוֹ וְלֹא
 נֶאֱבַד: וַיֵּרָא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־
 שָׁבוּ מִדֶּרֶכָם הָרָעָה וַיִּנָּחֵם הָאֱלֹהִים
 עַל־הָרָעָה אֲשֶׁר־דָּבַר לַעֲשׂוֹת־לָהֶם וְלֹא
 עָשָׂה:

וַיֵּרַע אֶל־יוֹנָה רָעָה גְּדוֹלָה וַיַּחֲרֵ לוֹ:
 וַיִּתְּפֹלֵל אֶל־יְהוָה וַיֹּאמֶר אֲנִי יְהוָה
 הַלּוֹאֲזֹה דָּבָרִי עַד־הַיּוֹתִי עַל־אֲדָמָתִי
 עַל־כֵּן קִדַּמְתִּי לְבָרֶךְ תַּרְשִׁישָׁה כִּי
 יָדַעְתִּי כִּי אַתָּה אֱלֹהֵינוּ וְרַחוּם אַרְךָ
 אֲפִים וְרַב־חֶסֶד וְנָחָם עַל־הָרָעָה: וַעֲתָה
 יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמָּוֶי כִּי טוֹב

Nineveh was an enormously large city, even on a divine scale, a three days' walk across. Jonah started out and made his way into the city the distance of one day's walk, and proclaimed: "Forty days more, and Nineveh shall be overthrown!"

Then the people of Nineveh believed God. They proclaimed a fast, and all alike, great and small, put on sackcloth. When the news reached the king of Nineveh, he rose from his throne, took off his robe, put on sackcloth, and sat in ashes. And he had the word cried through Nineveh: "By decree of the king and his nobles: Neither human nor beast shall taste anything! They shall not graze, and they shall not drink water! Let them be covered with sackcloth, human and beast, and cry mightily to God. Let all turn back from their evil ways and from the injustice of which they are guilty. Who knows but that God may turn back and relent, so that we do not perish?"

When God saw what they were doing, how they were turning back from their evil ways, God renounced the punishment planned for them, and did not carry it out.

This displeased Jonah greatly, and he was incensed. He prayed to the Eternal, saying: "Eternal One! Isn't this just what I said when I was still in my own country? This is why I fled beforehand to Tarshish. For I know that You are a compassionate and gracious God, endlessly patient, abounding in love, renouncing punishment. Take my life,

מוֹתֵי מַחִי: וַיֹּאמֶר יְהוָה הֲהֵיטֵב חָרָה
 לָךְ: וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב מִקְדָּם
 לָעִיר וַיַּעַשׂ לוֹ שֵׁם סֹכָה וַיֵּשֶׁב תַּחְתֶּיהָ
 בַּצֵּל־עֵדְאֲשֶׁר יִרְאֶה מֵהִיָּה בָּעִיר: וַיִּמָּן
 יְהוָה־אֱלֹהִים קִיקְיֹון וַיַּעַל | מַעַל לַיּוֹנָה
 לְהִיּוֹת צֶלַע־עַל־רֹאשׁוֹ לְהַצִּיל לוֹ מִרָעָתוֹ
 וַיִּשְׂמַח יוֹנָה עַל־הַקִּיקְיֹון שֶׁמָּחָה גְדוּלָּה:
 וַיִּמָּן הָאֱלֹהִים תּוֹלַעַת בַּעֲלוֹת הַשָּׁחַר
 לְמַחֲרֹת וַתֵּךְ אֶת־הַקִּיקְיֹון וַיִּכְבֶּשׂ: וַיְהִי
 | בְּזֶרֶחַ הַשָּׁמֶשׁ וַיִּמָּן אֱלֹהִים רוּחַ קָדִים
 חַר־יִשִּׁית וַתֵּךְ הַשָּׁמֶשׁ עַל־רֹאשׁ יוֹנָה
 וַיִּתְּעַלֶּף וַיִּשְׂאֵל אֶת־נַפְשׁוֹ לָמוּת וַיֹּאמֶר
 טוֹב מוֹתֵי מַחִי: וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה
 הֲהֵיטֵב חָרָה־לָּךְ עַל־הַקִּיקְיֹון וַיֹּאמֶר
 הֵיטֵב חָרָה־לִּי עַד־מוֹת: וַיֹּאמֶר יְהוָה
 אַתָּה חֹסֵת עַל־הַקִּיקְיֹון אֲשֶׁר לֹא־
 עֲמַלְתָּ בּוֹ וְלֹא גִדַּלְתָּ שֶׁבֶן־לִילָה הִיָּה
 וּבֶן־לִילָה אָבָד: וְאַנִּי לֹא אָחוּס עַל־
 נִינּוּהָ הָעִיר הַגְּדוֹלָה אֲשֶׁר יֹשְׁבֶיהָ הֲרַבָּה
 מִשְׁתִּים־עֹשֶׂרָה רַבּוֹ אָדָם אֲשֶׁר לֹא־יָדַע
 בֵּין־יְמִינוֹ לְשִׁמְאֻלּוֹ וּבַהֲמָה רַבָּה:

then, for I would rather die than live
 [to see this].” The Eternal One replied:
 “Is it right that you are angry?”

Now Jonah had left the city and found a
 place east of the city. He made a booth
 there and sat under it in the shade,
 until he should see what happened to
 the city. The Eternal God provided a
 gourd, which grew up over Jonah, to
 provide shade for his head and save
 him from discomfort. Jonah was very
 happy about the plant. But the next day
 at dawn God provided a worm, which
 attacked the plant so that it withered.
 And when the sun rose, God provid-
 ed a scorching east wind; the sun beat
 down on Jonah’s head, and he became
 faint. He begged for death, saying: “I
 would rather die than live.” Then God
 said to Jonah: “Is it right that you are
 angry about the plant?” “I am so angry
 that I want to die,” he replied. Then
 the Eternal said: “You care about the
 plant, yet you did not work on it nor
 cultivate it; it appeared overnight and
 perished overnight. And should I not
 care about Nineveh, that great city, in
 which there are more than a hundred
 and twenty thousand persons who do
 not [yet] know their right hand from
 their left, and also much cattle!”

Blessing After the Reading of the Haftarah

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, צוּר כָּל־הָעוֹלָמִים, צַדִּיק
בְּכָל־הַדּוֹרוֹת, הָאֵל הַנָּאֶמֶן, הָאוֹמֵר
וְעוֹשֶׂה, הַמְדַּבֵּר וּמְקַיֵּם, שְׁכֹל־
דְּבָרָיו אֱמֶת וְצֶדֶק.

*Baruch atah Adonai, Eloheinu melech
ha-olam, tzur kol-ha-olamim, tzadik
b'chol-hadorot, haEl ha-ne-eman, ha-omeir
v'oseh, hamdabeir umkayeim, shekol-
d'varav emet vatzedek.*

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל
הַנְּבִיאִים [וְעַל יוֹם הַשַּׁבָּת הַזֶּה]
וְעַל יוֹם הַכִּפּוּרִים הַזֶּה, שְׁנַתַּת לָנוּ,
יי אֱלֹהֵינוּ, [לִקְדוּשָׁה וְלִמְנוּחָה]
לְמַחֲלִילָה וְלִסְלִיחָה וּלְכַפָּרָה, לְכַבּוֹד
וּלְתַפְאֶרֶת, עַל הַכֹּל, יי אֱלֹהֵינוּ,
אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ.
יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל־חַי תָּמִיד
לְעוֹלָם וָעֶד. וּדְבָרְךָ אֱמֶת וּקַיִם לָעַד.
בָּרוּךְ אַתָּה יי, מֶלֶךְ מוֹחֵל
וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ
בֵּית יִשְׂרָאֵל וּמַעֲבִיר אֲשֶׁמוֹתֵינוּ בְּכָל־
שָׁנָה וּשְׁנָה, מֶלֶךְ עַל כָּל־הָאָרֶץ,
מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם
הַכִּפּוּרִים.

*Al hatorah v'al ha-avodah v'al
hanvi-im [v'al yom haShabbat hazeh]
v'al Yom haKippurim hazeh, shenatata lanu,
Adonai Eloheinu, [likdushah v'limnuchah]
limchilah v'lislichah ulchaparrah, l'chavod
ultifaret, al hakol, Adonai Eloheinu,
anachnu modim lach umvarchim otach.
Yitbarach shimcha b'fi kol-chai tamid
l'olam va-ed. Udvarcha emet v'kayam la-ad.
Baruch atah Adonai, melech mocheil
v'solei-ach la-avonoteinu v'la-avonot amo
beit Yisrael, uma-avir ashmoteinu b'chol
shanah v'shanah, melech al kol-ha-aretz,
m'kadeish [haShabbat v'] Yisrael v'Yom
haKippurim.*

Praised be the Eternal God, Ruler of the universe, Rock of all creation, righteous in all generations, the faithful God whose word is deed, whose every command is just and true.

For the Torah, for the privilege of worship, for the prophets, and this [Sabbath and this] Day of Atonement that You, our Eternal God, have given us [for holiness and rest,] for pardon, forgiveness, and atonement, for honor and for glory, we thank and bless You. May Your name be blessed forever by every living being, for Your word is true forever. Blessed is our Sovereign God, whose forgiving love annuls our trespasses year after year. Ruler of all the world, You hallow [the Sabbath,] the House of Israel and the Day of Atonement.

Hachnasat Hatorah · הַכְנָסַת הַתּוֹרָה · Returning the Torah

שְׁכֹן, יי, בְּתוֹךְ עַמְּךָ, וְתָנוּחַ
רוּחְךָ בְּבֵית תְּפִלָּתְךָ. *Sh'chon, Adonai, b'toch amecha, v'tanuach
ruchacha b'veit t'filatecha.*
כִּי כָל־פֶּה וְכָל־לָשׁוֹן יִתְּנוּ הוֹד
וְהָדָר לְמַלְכוּתְךָ. *Ki chol-peh v'chol-lashon yitnu hod
v'hadar l'malchutecha.*

Dwell, Eternal One, among Your people; let Your spirit abide with-
in Your house. Let every human being acknowledge the splendor of
Your creation and its glory.

All rise. The Ark is opened.

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם, וַיֵּרֶם קֶרֶן
לְעַמּוֹ, תְּהִלָּה לְכָל־חֲסִידָיו, לְבָנֵי
יִשְׂרָאֵל עִם קָרְבוֹ. הַלְלוּיָהּ! *Hodo al-eretz v'shamayim, vayarem keren
l'amo, t'hilah l'chol-chasidav, livnei
Yisrael am k'rovo. Hal'luyah!*

Your splendor covers heaven and earth; You are the strength of Your people,
making glorious Your faithful ones, Israel, a people close to You. Halleluyah!

אֲשֶׁרִי אָדָם מֵצָא חֲכָמָה, וְאָדָם
יָפִיק תְּבוּנָה, כִּי טוֹב סַחְרָה מִסַּחֲרֵי
כֶּסֶף, וּמִחֲרוּץ תְּבוּאָתָהּ. יְקָרָהּ הִיא
מִפְּנִינִים, וְכָל־חַפְצֵיָהּ לֹא יִשְׁווּ־בָּהּ. *Ashrei adam matza chochmah, v'adam
yafik t'vunah, ki tov sachrah mischar-
kasef, umeicharutz t'vuatah. Y'karah hi
mipninim, v'chol-chafatzecha lo yishvu-vah.*

Happy is the one who finds wisdom, the one who gains understand-
ing; for its fruits are better than silver, its yield than fine gold. It is
more precious than rubies; no treasure can match it.

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי
אֶל־תֵּעָזְבוּ. *Ki lekach tov natati lachem, torati
al-ta-azovu.*

Behold, a good doctrine has been given you, do not forsake it

עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ,
וְתִמְכֶּהָ מֵאֲשֶׁר. דְּרָכֶיהָ דְּרָכֵי
נֵעַם, וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם. *Eitz chayim hi lamachazikim bah,
v'tomcheha m'ushar. D'racheha darchei
no-am, v'chol n'tivoteha shalom.*

It is a tree of life to those who hold it fast, and all who cling to it find
happiness. Its ways are ways of pleasantness, and all its paths are peace.

הִשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה, Hashiveinu Adonai eilecha v'nashuvah,
חֲדָשׁ יָמֵינוּ בְּקֶדֶם. chadeish yameinu k'kedem.

Help us return to You, O God; then truly shall we return. Renew our days as
in the past.

The Ark is closed. All are seated.





Yom Kippur Memorial Service

יזכור ליום כיפור

PSALM 121

אֲשָׁא עֵינַי אֶל־הַהָרִים, מֵאֵין יָבֵא	<i>Esa einai el-heharim, mei-ayin yavo ezri?</i>
עֲזְרִי? עֲזְרִי מֵעַם יי, עֲשֵׂה שָׁמַיִם	<i>Ezri mei-im Adonai, oseih shamayim</i>
וְאֶרֶץ. אֶל־יֵתֵן לְמוֹט רַגְלֶךָ, אֶל־יָנוּם	<i>va-aretz. Al-yitein lamot raglecha, al-yanum</i>
שְׁמֹרְךָ. הִנֵּה לֹא־יָנוּם וְלֹא יִשָּׁן,	<i>shomrecha. Hineih lo-yanum v'lo yishan,</i>
שׁוֹמֵר יִשְׂרָאֵל. יי שְׁמֹרְךָ, יי	<i>shomeir Yisrael. Adonai shomrecha, Adonai</i>
צִלְךָ עַל־יַד יְמִינֶךָ. יוֹמָם הַשֶּׁמֶשׁ	<i>tzilcha al-yad y'minecha. Yomam hashemesh</i>
לֹא־יִכְבֶּה, וַיִּרְחַב בְּלִילָהּ. יי	<i>lo-yakekah, v'yarei-ach balailah. Adonai</i>
יִשְׁמֹרְךָ מִכָּל־רָע. יִשְׁמֹר אֶת־נַפְשְׁךָ.	<i>yishmorchu mikol-ra, yishmor et-nafshecha.</i>
יי יִשְׁמֹר־צִאֲתֶךָ וּבֹאֶתָּה, מֵעַתָּה	<i>Adonai yishmor-tzeit-cha uvo-echa, mei-atah</i>
וְעַד־עוֹלָם.	<i>v'ad olam.</i>

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

FROM PSALM 103

אֲנוֹשׁ כֶּחָצִיר יָמָיו;	<i>Enosh kechatzir yamav;</i>
כְּצִיץ הַשָּׂדֶה בֶּן יָצִיץ.	<i>k'tzitz hasadeh kein yatztiz.</i>
כִּי רוּחַ עֲבָרָה־בוֹ וַאֲיָנָנוּ,	<i>Ki ruach avrah-bo v'einenu,</i>
וְלֹא־יִכְרֹנוּ עוֹד מִקוֹמוֹ.	<i>v'lo-yakirenu od m'komo.</i>
וְחֶסֶד יי מֵעוֹלָם וְעַד־עוֹלָם	<i>V'chesed Adonai mei-olam v'ad-olam</i>
עַל־יִרְאֵיו, וְצִדְקָתוֹ לְבָנֵי בָנִים.	<i>al-y'rei-av, v'tzidkato livnei vanim.</i>

Our days are like grass.
 We shoot up like flowers that fade and die as the chill
 wind passes over them, yet Your love for those who
 revere You is everlasting,
 Your righteousness extends to all generations.

FROM PSALM 63

אֱלֹהִים אֵלִי אַתָּה; אֲשַׁחֲרֶךָ.	<i>Elohim Eili atah; ashachareka.</i>
צִמְאַה לִּי נַפְשִׁי, כַּמָּה לִּי בְשָׂרִי,	<i>Tzamah l'cha nafshi, kamah l'cha v'sari,</i>
בְּאֶרֶץ-צִיָּה וְעֵיף, בְּלִי-מַיִם.	<i>b'erez-tziyah v'ayeif, b'li-mayim.</i>
כֵּן בִּקְדֹשׁ חֲזִיתִיךָ,	<i>Kein bakodesh chaziticha,</i>
לִירוֹת עֲזֶיךָ וּכְבוֹדֶךָ.	<i>lirot uzecha uchvodecha.</i>
כִּי-טוֹב חַסְדְּךָ מֵחַיִּים,	<i>Ki-tov chasd-cha meichayim,</i>
שְׁפָתִי יִשְׁבַּח וְנֶגְדְּךָ.	<i>s'fatai y'shabchuncha.</i>
כֵּן אֶבְרַכְךָ בַּחַיִּי: כִּי-הָיִיתָ עֶזְרָתִי	<i>Kein avarech-cha b'chayai: ki-hayita ezratah</i>
לִי, וּבִצֵּל כְּנַפֶּיךָ אֶרְנֶנּוּ.	<i>li, uvtzeil k'nafecha aranein.</i>

O God, You are my God; at first light I seek You.

*My soul thirsts for You, my flesh longs for You,
 as in a dry and weary land, where there is no water.*

So do I look for You in the sanctuary,
 to behold Your power and Your glory.
 Your love is better than life; my lips will extol You.

*And I will praise You with my life: for You have been my help,
 and in the shadow of Your wings I sing for joy.*

FROM PSALM 90

אֲדֹנָי, מֵעוֹן אַתָּה הָיִיתָ לָנוּ בְּדֹר וָדֹר.	<i>Adonai, ma-on atah hayita lanu b'dor vador.</i>
בְּטֶרֶם הָרִים יֻלְּדוּ וּתְחוּלֵל אֶרֶץ	<i>B'terem harim yuladu vat-choleil eretz</i>
וּתְבִיל, וּמֵעוֹלָם עַד-עוֹלָם אַתָּה אֵל.	<i>v'teiveil, umei-olam ad-olam atah El.</i>

Eternal God, You have been our refuge in all generations.

*Before the mountains were born, or earth and universe
 brought forth, from eternity to eternity You are God.*

כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל	<i>Ki elef shanim b'einecha k'yom etmol</i>
כִּי יַעֲבֹר, וְאַשְׁמֹרֶה בְּלִילָהּ. זְרַמְתָּם;	<i>ki ya-avor, v'ashmurah valailah. Z'ramtam;</i>
שָׁנָה יְהִי; בִּבְקָר בַּחֲצִיר יַחֲלֹף;	<i>sheinah yiyu; baboker kechatzir yachalof:</i>
בִּבְקָר יִצִּיץ וְחֲלָף, לָעֶרֶב יְמוּלֵל	<i>baboker yatzitz v'chalaf, la-erev y'moleil</i>
וַיָּבֵשׁ.	<i>v'yaveish.</i>

For a thousand years in Your sight are but as yesterday when it is past, or as a watch in the night.

You sweep us away; we are like a dream at daybreak; we come and go like grass which in the morning shoots up, renewed, and in the evening fades and withers.

יְמֵי־שְׁנוֹתֵינוּ בָּהֶם שִׁבְעִים שָׁנָה, וְאִם	<i>Y'mei-sh'noteinu vahem shivim shanah, v'im</i>
בְּגִבּוּרֹת, שְׁמוֹנִים שָׁנָה; וְרַבָּם עֹמֵל	<i>bigvurot, sh'monim shanah; v'robam amal</i>
וְאֶזֶן, כִּי־גַז חִישׁ, וְנֶעְפָּה. לִמְנוֹת	<i>va-aven, ki-gaz chish, vana-ufah. Limnot</i>
יָמֵינוּ כֵּן הָיָה, וְנָבֵא לִבֵּב חֲכָמָה.	<i>yameinu kein hoda, v'navi l'av chochmah.</i>
יִרְאֶה אֶל־עַבְדֶּיךָ פֶּעֶלְךָ, וְהַדָּרֶךְ	<i>Yeira-eh el-avadecha fo-olecha, vahadarcha</i>
עַל־בְּנֵיהֶם.	<i>al-b'neihem.</i>

The number of our years may be many or few; yet vain toil fills their span, for it is soon ended, and we fly away. So teach us to number our days that we may grow wise in heart.

Let Your servants understand Your ways, and Your children see Your glory.

וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עֲלֵינוּ,	<i>Vihi no-am Adonai Eloheinu aleinu,</i>
וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עֲלֵינוּ.	<i>uma-aseih yadeinu kon-nah aleinu.</i>
וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהּ.	<i>Uma-aseih yadeinu kon-neihu.</i>

Let the beauty of our Eternal God be with us, and may our work have lasting value.

O let the work of our hands endure!

MAKER OF ALL WORLDS, how insignificant we are in Your sight, and how minute in Your presence! You are Creator of a universe so vast that the effort to conceive it overwhelms the mind. The keenest eye scans but a corner of it; the rays of light we see today began their journey long before we came to be. Counted from first creation, the earth we live on was born but yesterday, and we made our appearance on it only a moment ago.

When I consider Your heavens, the work of Your fingers; the moon and the stars that You have established: what are we, that You are mindful of us? What are we mortals, that You consider us?

We are feeble; we live always on the brink of death. Scarcely ushered into life, we begin our journey to the grave. Our best laid plans are ever at risk; our fondest hopes are buried with us. Ambition drives us on to high exertion; indulgence makes us waste the powers we have; and evil seduces us to heap misery upon others. Success and failure, love and hatred, pleasure and pain mark our days from birth to death. We prevail, only to succumb; we fail, only to renew the struggle.

Our days are few and full of trouble.

The eye is never satisfied with seeing; endless are the desires of the heart. We devise new schemes on the graves of a thousand disappointed hopes. Like Moses on Mount Nebo, we behold the promised land from afar but may not enter it. Our life, at its best, is an endless effort for a goal we never attain. Death finally terminates the struggle, and joy and grief, success and failure, all are ended. Like children falling asleep over their toys, we relinquish our grasp on earthly possessions only when death overtakes us. Master and servant, rich and poor, strong and feeble, wise and simple, all are equal in death. The grave levels all distinctions, and makes the whole world kin.

WE ARE STRANGERS in Your sight, O God; like all who came before us, our days on earth vanish like shadows. But the speedy flight of life, and the grave that looms on the horizon, should not dismay us; rather, let them teach us wisdom, and prompt us to put our trust in You. For only the dust returns to the dust; the spirit which You have breathed into us returns to You, its everlasting Source. Into us You have placed a portion of Your divinity; Your mighty strength is our firm support. When we become servants of Your Law, witnesses to Your truth, champions of Your dominion, then indeed do we endow our fleeting days with abiding worth.

We are children of dust, O God. Give us strength and understanding that we may fill our days with good. Though our days are few, help us to make them great.

ALL THINGS PASS AWAY, but You are eternal. Teach us, O God, to see that when we link ourselves to You, and strive to do Your will, our lives acquire eternal meaning and value. And sustain in us the hope, for we dare not ask for more, that the human spirit, created in Your image, is, like You, eternal.

The dust returns to the earth as it was, but the spirit returns to the God who gave it.

הַנֶּשְׁמָה לָּךְ, וְהַגּוּף פֶּעַלְךָ; *Hanshamah lach, v'haguf po-olach;*
 חוּסָה עַל עַמְלָךְ. *chusah al amalach.*

The soul is Yours, the body is Your work; O have pity on Your creation.



O GOD, AUTHOR of life and death, our wisdom is small, our vision short. One by one our companions, passing along the road of life, disappear from our view. We know that each must walk the same path to the doorway of the grave. We strain to see what lies beyond the gate, but all is darkness to our mortal sight.

Yet even the darkness is not too dark for You, O God, but the night shines as the day.

You have created us in Your image and made us share in Your enduring righteousness. You have put eternity into our hearts, have implanted within us a vision of life everlasting. This hope we cherish in humility and faith, trusting in Your endless goodness and Your wondrous love.

Into Your hands we commit the spirits of our dear ones, for You keep faith with Your children in death as in life.

Sustain us, O God, that we may meet, with calm serenity, the dark mysteries that lie ahead, knowing that when we walk through the valley of the shadow of death, You are with us, a loving Friend in whom we put our trust; You are the light of our life, our hope in eternity.

IN YOU DO I SEEK refuge; let me never be put to shame.

Make me to ponder the end, the measure of my days; help me to realize how fleeting is my life.

You have made my days a mere span; my life's duration is nothing before You; those who stand firm are but a breath of wind.

They move about like shadows; they stir the air like the passing breeze; they heap up riches not knowing who will inherit them.

What hope have I then, O God? My trust is in You.

My flesh may fail, and my heart, but God is forever the strength of my heart and my life's destination.

I dwell in the shelter of the Most High; I abide in the shadow of the Almighty.

And I say to the Eternal One: You are my Refuge and my Fortress, my God in whom I trust.

FROM PSALM 16

שׁוֹיִתִּי יי לְנֶגְדִי תָמִיד, בִּי מִיְמִינִי	<i>Shiviti Adonai l'negdi tamid, ki mimini</i>
בְּלֹא־עֹמֹט. לִכְן שָׂמַח לִבִּי וַיִּגַּל	<i>bal-emot. Lachein samach libi vayagel</i>
כְּבוֹדִי, אֶף־בְּשָׂרִי יִשְׁכֵּן לְבֶטֶחַ. בִּי לֹא־	<i>k'vodi, af-b'sari yishkon lavetach. Ki lo-</i>
תַּעֲזֹב נַפְשִׁי לְשָׂאוֹל, לֹא־תֵתֵן חַסִּידְךָ	<i>ta-azov nafshi lishol, lo-titein chasidcha</i>
לְרָאוֹת שַׁחַת. תּוֹדִיעֵנִי אֶרֶח חַיִּים,	<i>lirot shachat. Todi-eini orach chayim,</i>
שֹׁבַע שְׂמָחוֹת אֶת־פָּנֶיךָ, נְעֻמּוֹת	<i>sova s'machot et-panecha, n'imot</i>
בְּיָמֶיךָ נֶצַח.	<i>bimicha netzach.</i>

I have set the Eternal always before me;
 God is at my side, I shall not be moved.
 Therefore does my heart exult and my soul rejoice;
 my being is secure.
 For You will not abandon me to death
 nor let Your faithful ones see destruction.
 You show me the path of life;
 Your presence brings fullness of joy;
 enduring happiness is Your gift.

IF SOME MESSENGER were to come to us with the offer that death should be overthrown, but with the one inseparable condition that birth should also cease; if the existing generation were given the chance to live forever, but on the clear understanding that never again would there be a child, or a youth, or first love, never again new persons with new hopes, new ideas, new achievements; ourselves for always and never any others—could the answer be in doubt?

We shall not fear the summons of death; we shall remember those who have gone before us, and those who will come after us!

“Alas for those who cannot sing, but die with all their music in them.” Let us treasure the time we have, and resolve to use it well, counting each moment precious—a chance to apprehend some truth, to experience some beauty, to conquer some evil, to relieve some suffering, to love and be loved, to achieve something of lasting worth.

Help us, then, to fulfill the promise that is in each of us, and so to conduct ourselves that, generations hence, it will be true to say of us: The world is better because, for a brief space, they lived in it.

LET US CALL TO MIND the great and good, through whom the Eternal has done wonders.

They were leaders of the people, helping many with understanding and insight.

Wise and eloquent in their teachings, they were just and loving in their deeds.

All these were honored in their generations; they were the glory of their times.

There are some who have left a name behind them, whose remembrance is as honey in the mouth.

People will declare their wisdom; all will tell of their goodness.

And there are some who have left no memorial, whose names have vanished as though they had never been.

But the goodness of their lives has not been lost and their work cannot be blotted out.



I THINK CONTINUALLY of those who were truly great,
Who from the womb remembered the soul's history
Through endless corridors of light where the hours are suns,
Endless and singing. Whose lovely ambition
Was that their lips, still touched with fire,
Should tell of the spirit clothed from head to foot in song,
And who hoarded from the spring branches
The desires falling across their bodies like blossoms.

What is precious is never to forget
The delight of the blood drawn from ageless springs
Breaking through rocks in worlds before our earth;
Never to deny its pleasure in the simple morning light,
Nor its grave evening demand for love;
Never to allow gradually the traffic to smother
With noise and fog the flowering of the spirit.

Near the snow, near the sun, in the highest fields,
 See how these names are feted by the waving grass,
 And by the streamers of white cloud,
 And whispers of wind in the listening sky;
 The names of those who in their lives fought for life,
 Who wore at their hearts the fire's center.
 Born of the sun they travelled a short while toward the sun,
 And left the vivid air signed with their honor.

ALMIGHTY GOD, we thank You for the gift of memory which unites generation to generation. We remember all our beloved who have already reached the goal whither we are tending. We think of the days when they were with us and we rejoiced in the blessing of their companionship and affection. They are near us even now, though many years have passed over their graves.

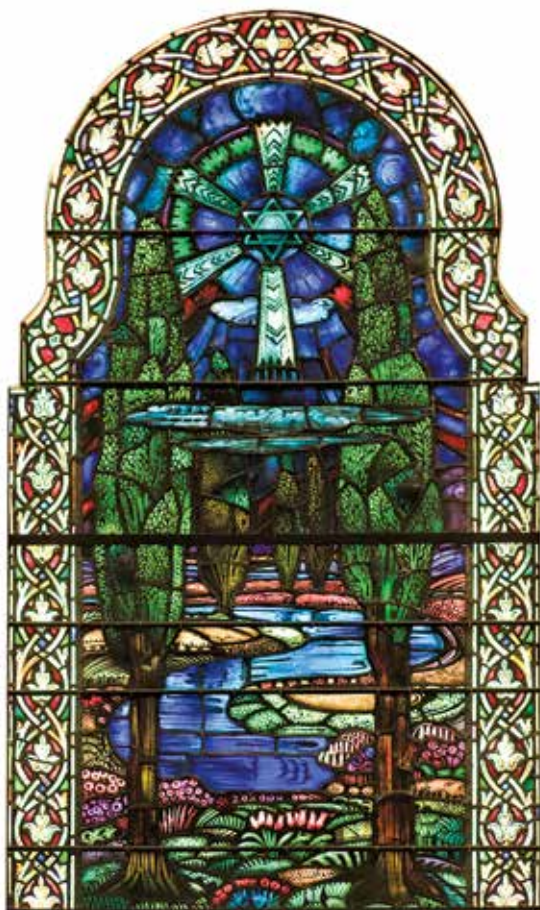
Author of life, bless the memories we cherish. On this day that, more than any other, affords us glimpses of eternity, may the sorrows we have known be softened by our sense of Your infinite wisdom, Your unending love, Your eternal presence.

May the pains of past bereavements grow more gentle; indeed, let them be transformed into gratitude to our dear ones who have died and tenderness to those who are still with us.

PSALM 23

מִזְמוֹר לְדָוִד. יְיָ רֹעִי, לֹא אֶחְסָר.	Mizmor l'david. Adonai ro-i, lo echsar.
בְּנֵאוֹת דֶּשֶׁה יַרְבִּיצֵנִי, עַל־מֵי מְנוּחֹת	Binot desheh yarbitzeini, al-mei m'nuchot
יְנַהֲלֵנִי. נַפְשִׁי יִשְׁוֹבֵב. יָנַחֲנִי	y'nahaleini. Nafshi y'shoveiv. Yancheini
בְּמַגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ. גַּם כִּי־	b'maglei-tzedek l'ma-an sh'mo. Gam ki-
אֵלַי בְּגֵי צַלְמֹת לֹא־אִירָא רָע, כִּי	eileich b'gei tzalmavet lo-ira ra, ki
אֶתָּה עֹמֵד; שִׁבְטְךָ וּמִשְׁעַנְתְּךָ הֵמָּה	atah imadi; shivt-cha umishantecha heimah
יְנַחֲמֵנִי. תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן	y'nachamuni. Ta-aroch l'fanai shulchan
נֶגֶד צָרָרִי. דִּשְׁאַנְתָּ בַשֶּׁמֶן רֹאשִׁי,	neged tzor-rai. Dishanta vashemen roshi,
כּוֹסֵי רְוִיָּה. אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי	kosi r'vayah. Ach tov vachased yird'funi
כָּל־יְמֵי חַיִּי, וְשִׁבְתִּי בְּבֵית יְיָ	kol-y'mei chayai, v'shavti b'veit-Adonai
לְאֹרֶךְ יָמִים.	l'orech yamim.

*The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul;
He guideth me in straight paths for His name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil, for Thou art with me;
Thy rod and Thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies;
Thou hast anointed my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life;
and I shall dwell in the house of the Lord forever.*



GIVER OF LIFE, our times are in Your hand. One generation comes into the world to be blessed with days of peace and safety; another goes through the valley of the shadow enduring the cruelties of persecution and war. Heartbreaking have been the times that have fallen to our lot, O God. We have lived through years of tyranny and destruction; we are schooled in sorrow and acquainted with grief. We have seen the just defeated, the innocent driven from their homes, and the righteous suffer a martyrdom as merciless as any ages have witnessed.

At this hour of memorial we recall with grief all Your children who have perished through the cruelty of the oppressor, victims of demonic hate: the aged and young, the learned and unlettered—all driven in multitudes along the road of pain and pitiless death. Their very presence on earth was begrudged them, for they brought Your covenant of mercy and justice to the recollection of Your enemies; they perished because they were a symbol of Your eternal law; their death has brought darkness to the human soul.

They lie in nameless graves, in far-off forests and lonely fields. And the substance of many was scattered by the winds to the earth's four corners. Yet they shall not be forgotten. We take them into our hearts and give them a place beside the cherished memories of our own loved ones. They now are ours.

We pray to You, O Source of mercy, that Your Torah, to which these Your children bore witness in life and in death, may come to glow with a renewed light in the human soul; that, remembering them, we may sanctify Your name in all the world. Thus will their memory become an enduring blessing to all Your children.

יְיָ, מַה־אָדָם וַתִּדְעֶהוּ? בֶּן־אֲנוֹשׁ
וַתַּחֲשֹׁבֶהוּ? אָדָם לַהֶבֶל דָּמָה; יָמָיו
בָּצַל עוֹבֵר. בִּבְקָר יִצְיִן וְחָלָף, לְעֶרֶב
יִמּוֹלֵל וַיָּבֵשׁ. תָּשֵׁיב אֲנוֹשׁ עַד־דָּכָא,
וַתֹּאמֶר: "שׁוּבוּ, בְּנֵי־אָדָם?" לוֹ חֲכָמוֹ
יִשְׁכִּילוּ זֹאת, יָבִינוּ לְאַחֲרִיתָם! כִּי לֹא
בְּמוֹתוֹ יִקַּח הַכֹּל; לֹא־יִרֵד אַחֲרָיו
כְּבוֹדוֹ. שְׁמֹר־תָּם וְרָאֵה יֵשָׁר, כִּי־
אַחֲרִית לְאִישׁ שָׁלוֹם. פֹּדֶה יְיָ נֶפֶשׁ
עַבְדּוֹ וְלֹא יֵאָשְׁמוּ כָל־הַחֹסִים בּוֹ.

*Adonai, mah-adam vateida-eihu? Ben-enosh
vat-chashveihu? Adam lahevel damah; yamav
k'tzeil oveir. Baboker yatzitz v'chalaf, la-erev
y'moleil v'yaveish. Tasheiv enosh ad-daka,
vatomer: "Shuvu, v'nei-adam?" Lu chachmu
yaskilu zot, tavinu l'acharitam! Ki lo
v'moto yikach hakol; lo-yeireid acharav
k'vodo. Sh'mor-tam ureih yashar ki-
acharit l'ish shalom. Podeh Adonai nefesh
avadav v'lo yeshmu kol-hachosim bo.*

O God, what are we, that You have regard for us? What are we, that You are mindful of us? We are like a breath; our days are as a passing shadow; we come and go like grass which in the morning shoots up, renewed, and in the evening fades and withers. You cause us to revert to dust, saying: Return, O mortal creatures! Would that we were wise, that we understood whither we are going! For when we die we carry nothing away; our glory does not accompany us. Mark the whole-hearted and behold the upright: they shall have peace. You redeem the soul of Your servants, O God, and none who trust in You shall be desolate.

WE REMEMBER WITH SORROW those whom death has taken from our midst during the past year . . . Taking these dear ones into our hearts with all our beloved, we recall them now with reverence.

In the rising of the sun and in its going down, we remember them.

In the blowing of the wind and in the chill of winter, we remember them.

In the opening buds and in the rebirth of spring, we remember them.

In the blueness of the sky and in the warmth of summer, we remember them.

In the rustling of leaves and in the beauty of autumn, we remember them.

In the beginning of the year and when it ends, 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 joys we yearn to share, we remember them.

So long as we live, they too shall live, for they are now a part of us, as we remember them.

Yizkor • יִזְכוֹר • Remembering Our Dear Ones

יִזְכוֹר אֱלֹהִים נְשָׁמוֹת יַקִּירֵי . . .	<i>Yizkor Elohim nishmot yakirai . . .</i>
שֶׁהָלְכוּ לְעוֹלָמָם. אָנָּה תִּהְיֶינָה	<i>shehalchu l'olamam. Ana tiyenah</i>
נַפְשֹׁתֵיהֶם צְרוּרוֹת בְּצִרוֹר הַחַיִּים	<i>nafshoteihem tz'rurot bitzror hachayim</i>
וְתִהְיֶי מְנוּחָתָם כְּבוֹד. שִׁבְעַ שְׁמָחוֹת	<i>ut-hi m'nuchatam kavod. Sova s'machot</i>
אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נֹצֵחַ. אָמֵן.	<i>et-panecha, n'imot bimincha netzach. Amen.</i>

May God remember forever my dear ones who have gone to their eternal rest.

My mother, my father whose tender love nurtured me, whose virtues inspire me still.

My life's companion whose hand I held across the years, whose love was my strength.

My brother, my sister, my friend on whose shoulder I leaned, my support in sadness and joy.

My child, my grandchild whose laughter was my delight, whose soul now dwells in God's loving care.

My grandmother, my grandfather, devoted to my happiness.

They are gone from me in body only; the bond which unites their hearts with mine can never be severed. May they be at one with the One who is life eternal. May the beauty of their lives shine forevermore, and may my life always bring honor to their memory.

IN MEMORY OF A FATHER

Your memory, my dear father, fills my soul at this solemn hour. It revives in me the love and friendliness you bestowed upon me. The thought of you inspires me to a life of virtue; and when my pilgrimage on earth is ended and I arrive at the throne of mercy, may I be worthy of you in the sight of God and humanity. May the Holy One reward you for the faithfulness and kindness you have always shown me, and may God grant you eternal peace.

IN MEMORY OF A MOTHER

I remember you in this solemn hour, my beloved mother. I remember the days when you dwelled on earth, and your tenderness watched over me like a guardian angel. You have gone from me, but the bond which unites our souls can never be severed; your image lives within my heart. May the Holy One reward you for the faithfulness and kindness you have always shown me. May the light of the divine presence shine upon you and may you know peace eternal.

IN MEMORY OF A LIFE'S COMPANION

Your presence, dear companion of my life, now fills my soul. It revives in me thoughts of the love and fidelity that sweetened the days of our life together. I treasure your memory in my heart and will ever strive to become worthy of you. Though death has summoned you from my side, your image abides within me, an enduring inspiration and comfort. May you dwell now in God's keeping and be granted eternal peace.

IN MEMORY OF A CHILD

I remember you in this solemn hour, my beloved child. I recall the days, when I watched you grow in body, mind and spirit, as I fostered beautiful hopes for your future. You are gone from me, yet in my heart the sweet remembrance of you can never die. You have been called into the Holy One's sheltering presence. God's love is my solace, my staff, and my support. As mothers and fathers nurture their children, so may God look with compassion upon you and grant you eternal peace.

IN MEMORY OF A BROTHER, A SISTER, OR A FRIEND

I remember you in this solemn hour, my beloved (brother, sister, friend). I remember the days when we lived together in happy companionship and your loving friendship was my delight and support. Though you have gone from me, your image abides within me. I think of you with gratitude and bless your memory for all the devotion you have shown me. May God bless you now with everlasting joy and grant you eternal peace.

All rise.

אל מלא רחמים, שוכן במרומים,	<i>El malei rachamim, shochein bamromim,</i>
המצא מנוחה נבונה תחת כנפיו	<i>hamtzei m'nuchah n'chonah tachat kanfei</i>
השכינה עם קדושים וטהורים בזהר	<i>hash-chinah im k'doshim ut-horim k'zohar</i>
הרקיע מזהירים לנשמות יקירינו	<i>harakia mazhirim l'nishmot yakireinu</i>
שהלכו לעולמם. בעל הרחמים	<i>shehalchu l'olamam. Ba-al harachamim</i>
יסתירם בסתר כנפיו לעולמים,	<i>yastireim b'seiter k'nafav l'olamim,</i>
ויצור בצרור החיים את נשמתם.	<i>v'yitzror bitzror hachayim et-nishmatam.</i>
י הוא נחלתם. וינוחו בשלום	<i>Adonai hu nachalatam. V'yanuchu b'shalom</i>
על משכבם, ונאמר: אמן.	<i>al mishkavam, v'nomar: amen.</i>

O God full of compassion, Eternal Spirit of the universe, grant perfect rest under the wings of Your presence to our loved ones who have entered eternity. Source of Mercy, let them find refuge forever in the shadow of Your wings, and let their souls be bound up in the bond of eternal life. The Eternal God is their inheritance. May they rest in peace, and let us say: *Amen*.

Kaddish Yatom • קדיש יתום • *Mourner's Kaddish*

יתגדל ויתקדש שמה רבא	<i>Yitgadal v'yitkadash sh'meih raba</i>
בעלמא די כרא כרעותיה,	<i>b'alma di-v'ra chiruteih,</i>
וימליך מלכותיה בחד ייכון	<i>v'yamlich malchuteih b'chayeichon</i>
וביומיכון ובחיי דכל בית ישראל,	<i>uvyomeichon uvchaye d'chol-beit Yisrael,</i>
בעגלא ובזמן קריב,	<i>ba-agala uvizman kariv,</i>
ואמרו: אמן.	<i>v'imru: amen.</i>
יהא שמה רבא מברך	<i>Y'hei sh'meih raba m'varach</i>
לעלם ולעלמי עלמא.	<i>l'alam ul-almei almay.</i>
יתברך וישתבח, ויתפאר	<i>Yitbarach v'yishtabach, v'yitpa-ar</i>
ויתרומם ויתנשא, ויתהדר	<i>v'yitromam v'yitnasei, v'yit-hadar</i>
ויתעלה ויתהלל שמה דקדשא,	<i>v'yit-aleh v'yit-halal sh'meih d'kudsha,</i>
ברוך הוא,	<i>b'rich hu,</i>

לְעֵלָא מִן כָּל־בִּרְכָּתָא וְשִׁירָתָא,	<i>l'eila min kol-birchata v'shirata,</i>
תְּשׁוּבָתָא וְנֶחֱמָתָא דְאַמִּירָן בְּעֵלְמָא,	<i>tushb'chata v'nechemata da-amiran b'alma,</i>
וְאָמְרוּ: אָמֵן.	<i>v'imru: amen.</i>
יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא	<i>Y'hei sh'lama raba min-sh'maya</i>
וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,	<i>v'chayim aleinu v'al kol-Yisrael,</i>
וְאָמְרוּ: אָמֵן.	<i>v'imru: amen.</i>
עֲשֵׂה שָׁלוֹם בְּמִרְוּמָיו, הוּא יַעֲשֵׂה	<i>Oseh shalom bimromav, hu ya-aseh</i>
שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,	<i>shalom aleinu v'al kol-Yisrael,</i>
וְאָמְרוּ: אָמֵן.	<i>v'imru: amen.</i>

Let the glory of God be extolled, let God's great name be hallowed in the world whose creation God willed. May God's rule soon prevail in our own day, our own lives, and the life of all Israel, and let us say: *Amen*.

Let God's great name be blessed forever and ever.

Let the name of the Holy One, the Blessed One, be glorified, exalted, and honored, though God is beyond all praises, songs, and adorations that we can utter, and let us say: *Amen*.

For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: *Amen*.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all the world, and let us say: *Amen*.

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. *Amen*.

All are seated.



Yom Kippur Concluding Service

תפילת נעילה ליום כיפור

THIS IS THE HOUSE OF GOD;
This is the gate of heaven.

*Open to me the gates of righteousness;
I will enter them and give thanks to my God.*

Listen, O God, when I cry out;
be gracious and answer me!
You have said: Seek My presence.
I seek Your presence within my heart—
do not hide from me.

*I will enter Your gates with thanksgiving,
Your courts with singing.*

Give yourselves to the Eternal,
and enter into God's holy space.
Go through, go through the doors.

*This is the gateway to the Infinite;
the righteous will enter it.*

EVERLASTING GOD, we turn now to You once more
to cry out our longing and the longing of all creation
for a beginning of that wholeness we call peace.
Ever and again, we now admit, we have turned our backs on You,
and on our sisters and brothers:
forsaking Your Law,
denying Your truth,
ignoring Your will,
defacing Your beauty.
The intelligence You have implanted within us we have applied
to the arts of war;
with the skill we have from You we make engines of terror and pain.

*We have prayed for peace, even as we laughed at truth;
for blessing,
but did not care to do Your will;
for mercy,
and have shown none to others.*

*We have prayed for impossible things:
peace without justice,
forgiveness without restitution,
love without sacrifice.*

But You, our Maker, abound in grace:
so now again we turn to You,
to attach ourselves to Your purpose,
to set ourselves
on the paths that lead to the coming
of peace and right, freedom and joy
for Israel and all the world.

*Again, as the shadows fall, we ask forgiveness,
and again we praise You, O God, the Source of peace.*

FORGIVE YOUR NEIGHBORS the wrongs they have done you,
and when you pray, your sins will be forgiven.
If I nurse anger against another,
can I ask pardon of the Eternal One?
Showing no pity for one like myself,
can I then plead for my own sins?
If I, a creature of flesh, nourish resentment,
who will forgive me my sins?

*Consider that life is short, and cease to hate.
Remember mortality and death,
and live by the commandments.*

Let not the fierce sun dry one tear of pain, before you yourself have
wiped it from the sufferer's eye. But let each burning human tear
drop onto your heart and there remain; nor ever brush it off until
the pain that caused it is removed.

*For transgressions against God, the Day of Atonement atones; but
for transgressions of one human being against another, the Day
of Atonement does not atone, until they have made peace with
one another.*



תפלה

T'filah · Prayer

All rise.

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ. *Adonai, s'fatai tiftach, ufi yagid t'hilatecha.*

Eternal God, open my lips, that my mouth may declare Your praise.

Avot v'Imahot · אבות ואמהות · Their Quest Is Ours

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וְאֱלֹהֵי	<i>Baruch atah Adonai, Eloheinu v'Elohei</i>
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ: אֱלֹהֵי אַבְרָהָם,	<i>avoteinu v'imoteinu: Elohei Avraham,</i>
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי	<i>Elohei Yitzchak, v'Elohei Ya-akov, Elohei</i>
שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה,	<i>Sarah, Elohei Rivkah, Elohei Leah,</i>
וְאֱלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל, הַגִּבּוֹר	<i>v'Elohei Rachel. HaEl hagadol, hagibor</i>
וְהַנּוֹרָא, אֵל עֲלִיּוֹן. גּוֹמֵל חַסְדִּים	<i>v'hanora, El elyon. Gomeil chasadim</i>
טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי	<i>tovim v'koneih hakol, v'zochair chasdei</i>
אֲבוֹת וְאִמּוֹת, וּמֵבִיא גְּאֻלָּה לְבָנֵי	<i>avot v'imahot, umeivi g'ulah livnei</i>
בְּנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.	<i>v'neihem, l'ma-an sh'mo b'ahavah.</i>

Source of all being, we turn to You as did our people in ancient days.
They beheld You in the heavens; they felt You in their hearts; they
sought You in their lives.

*Now their quest is ours. Help us, O God, to see the wonder of being.
Give us the courage to search for truth. Teach us the path to a better life.
So shall we, by our lives and our labors, bring nearer to realization the
great hope inherited from ages past, for a world transformed by liberty,
justice, and peace.*

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חַפְצֵן	<i>Zochreinu l'chayim, melech chafeitz</i>
בְּחַיִּים, וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,	<i>bachayim, v'chotveinu b'sefer hachayim,</i>
לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר	<i>l'ma-ancha Elohim chayim. Melech ozeir</i>

וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יי, *umoshia umagein. Baruch atah Adonai,*
מַגֵּן אַבְרָהָם וְעֵזְרַת שָׂרָה. *magein Avraham v'ezrat Sarah.*

Remember us unto life, O Sovereign, who delights in life, and seal us
in the Book of Life, for Your sake, O God of life.

G'vurot • גְּבוּרוֹת • Filled with Your Strength

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי, *Atah gibor l'olam, Adonai,*
מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ. *m'chayeih hakol atah, rav l'hoshia.*
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכֹּל *M'chalkeil chayim b'chesed, m'chayeih hakol*
בְּרַחֲמִים רַבִּים. סוֹמֵךְ נּוֹפְלִים, *b'rachamim rabim. Someich noflim,*
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, *v'rofei cholim, umatir asurim,*
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר. *umkayeim emunato lisheinei afar.*
מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה *Mi chamocha, ba-al g'vurot, umi domeh*
לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ *lach, melech meimit umchayeh umatzmiach*
יְשׁוּעָה? מִי כְמוֹךָ אֵב הַרְחָמִים, *y'shuah? Mi chamocha av harachamim,*
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים? *zocheir y'tzurav l'chayim b'rachamim?*
וְנִאֲמָן אַתָּה לְהַחְיֹת הַכֹּל. *V'ne-eman atah l'hachayot hakol.*
בָּרוּךְ אַתָּה יי, מְחַיֶּה הַכֹּל. *Baruch atah Adonai, m'chayeih hakol.*

Eternal God, the power of Your spirit pervades all creation. When we
open our hearts to You, we are filled with Your strength: the strength
to bear our afflictions, the strength to refuse them victory, the
strength to overcome them.

And then our will is renewed: to lift up the fallen, to set free the
captive, to heal the sick, to bring light to all who dwell in darkness.

*Add Your strength to ours, O God, so that when death casts its shadow,
we shall yet be able to say: O Source of blessing, You are with us in death
as in life!*

שְׁמַע נָא, סֵלַח נָא הַיּוֹם, עֲבוֹר כִּי *Sh'ma na, s'lach na hayom, avur ki*
פָּנֵה יוֹם, וּנְהַלְלֶךָ נוֹרָא וְאִיּוֹם. *fanah yom, unhalelcha nora v'ayom.*

Hear now! Forgive now! As the day turns to night, we praise You, the
One awesome in greatness and mystery!

K'dushah • קְדוּשָׁה • Sanctification

נִקְדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם בְּשֵׁם	<i>N'kadeish et-shimcha ba-olam k'sheim</i>
שִׁמְךָ דִּישִׁים אוֹתוֹ בְּשִׁמֵי מָרוֹם,	<i>shemakdishim oto bishmei marom,</i>
בְּכָתוּב עַל יַד נְבִיאֶךָ,	<i>kakatuv al yad n'vi-echa,</i>
וְקָרָא זֶה אֶל־זֶה וְאָמַר:	<i>v'kara zeh el-zeh v'amar:</i>
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ אֲדֹנָי יִי צְבָאוֹת,	<i>Kadosh, kadosh, kadosh Adonai Tz'va-ot,</i>
מְלֵא כָל־הָאָרֶץ בְּבוֹדוֹ.	<i>m'lo chol-ha-aretz k'vodo.</i>
אֲדִיר אֲדִירֶנּוּ, יִי אֲדִנֶּינּוּ,	<i>Adir adireinu, Adonai adoneinu,</i>
מַה־אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ!	<i>mah-adir shimcha b'chol-ha-aretz!</i>
בָּרוּךְ בְּבוֹד־יִי מִמְּקוֹמוֹ.	<i>Baruch k'vod-Adonai mimkomo.</i>
אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,	<i>Echad hu Eloheinu, hu avinu,</i>
הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,	<i>hu malkeinu, hu moshi-einu,</i>
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל־חַי.	<i>v'hu yashmi-einu b'rachamav l'einei kol-chai.</i>
”אֲנִי יִי אֱלֹהֵיכֶם!”	<i>“Ani Adonai Eloheichem!”</i>
יִמְלֹךְ יִי לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן	<i>Yimloch Adonai l'olam, Elohayich Tziyon</i>
לְדֹר וָדֹר. הַלְלוּיָהּ!	<i>l'dor vador. Hal'luyah!</i>

We sanctify Your name on earth, even as all things, to the ends of time and space, proclaim Your holiness; and in the words of the prophet we say:

*Holy, Holy, Holy is the God of all being,
the fullness of the whole earth is God's glory!*

Source of our strength, sovereign God, how majestic is Your presence in all the earth!

Blessed is the glory of God in heaven and earth.

You alone are our God and our Creator; You are our Ruler and our Helper; and in Your mercy, You reveal Yourself in the sight of all the living: I AM YOUR ETERNAL GOD!

The Eternal One shall reign forever; your God, O Zion, from generation to generation. Halleluyah!

קָדוֹשׁ אַתָּה וְנֹרָא שְׁמֶךָ, וַאִין אֱלֹהִים מִבְּלָעֲדֶיךָ, כְּפָתוּב:	<i>Kadosh atah v'nora sh'mecha, v'ein Elo-ah mibaladecha, kakatuv:</i>
וַיִּגְבֶּה יְיָ צְבָאוֹת בַּמִּשְׁפָּט, וְהָיָל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה.	<i>Vayigbah Adonai Tz'va-ot bamishpat, v'haEl hakadosh nikdash bitzedakah.</i>
בָּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.	<i>Baruch atah Adonai, hamelech hakadosh.</i>

You are holy; awesome is Your name; there is no God but You.

The God of all being is exalted by justice; the holy God is sanctified by righteousness.

Blessed is the Eternal One, who rules in holiness.

All are seated.

K'dushat Hayom • קְדֻשַׁת הַיּוֹם • The Holiness of This Day

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, מֶחַל לַעֲוֹנוֹתֵינוּ בַּיּוֹם [הַשַּׁבָּת הַזֶּה וּבַיּוֹם] הַכִּפּוּרִים הַזֶּה; מִחָה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ. בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל־שָׁנָה וּשְׁנָה, מֶלֶךְ עַל כָּל־ הָאָרֶץ, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיּוֹם הַכִּפּוּרִים.	<i>Eloheinu v'Elohei avoteinu v'imoteinu, m'chal la-avonoteinu b'yom [haShabbat hazeh uvYom] haKippurim hazeh; m'cheih v'ha-aveir p'sha-einu v'chatoteinu mineged einecha. Baruch atah Adonai, melech mocheil v'solei-ach la-avonoteinu v'la-avonot amo beit Yisrael, uma-avir ashmoteinu b'chol-shanah v'shanah, melech al kol- ha-aretz, m'kadeish [haShabbat v'] Yisrael v'Yom haKippurim.</i>
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Our God and God of all generations, pardon our sins on this [Sabbath and this] Day of Atonement; sweep away our transgressions and misdeeds, that they vanish from Your sight.

Blessed is the Eternal God, whose forgiving love annuls our trespasses year after year. Ruler of all the world, You hallow [the Sabbath,] the House of Israel and the Day of Atonement.

Avodah • עבודה • In Our Deeds and Our Prayer

רִצֵּה, יְיָ אֱלֹהֵינוּ, בְּעִמְךָ יִשְׂרָאֵל,	<i>R'tzeih, Adonai Eloheinu, b'amcha Yisrael,</i>
וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל, וְתִהְיֶה	<i>utfilatam b'ahavah t'kabeil, ut-hi</i>
לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.	<i>l'ratzon tamid avodat Yisrael amecha.</i>
אֵל קָרוֹב לְכָל־קִרְאִיו, פָּנֶה אֶל	<i>El karov l'chol-korav, p'nei el</i>
עַבְדֶּיךָ וְחֲנֻנֶּךָ; שְׁפֹךְ רוּחְךָ	<i>avadecha v'choneinu; sh'foch ruchacha</i>
עָלֵינוּ, וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ	<i>aleinu, v'techezenah eineinu b'shuvcha</i>
לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ,	<i>l'Tziyon b'rachamim. Baruch atah Adonai,</i>
שְׁאוֹתֶיךָ לְבַדְּךָ בִּירְאָה נֶעֱבֹד.	<i>she-ot'cha l'vadcha b'yirah na-avod.</i>

Eternal God, may we, Your people Israel, be worthy in our deeds and our prayer. Wherever we live, wherever we seek You—in this land, in Zion restored, in all lands—You are our God, whom alone we serve in reverence.

Hoda'ah • הודאה • For the Glory of Life

מוֹדִים אֲנַחְנוּ לָךְ, עַל־חַיֵּינוּ	<i>Modim anachnu lach, al-chayeinu</i>
הַמְּסוּרִים בְּיָדְךָ, וְעַל־נִפְלְאוֹתֶיךָ	<i>hamsurim b'yadecha, v'al-nifl'otecha</i>
וְטוֹבוֹתֶיךָ. הַטּוֹב: כִּי לֹא־כָלוּ רַחֲמֶיךָ,	<i>v'tovotecha. Hatov: ki lo-chalu rachamecha,</i>
וְהַמְּרַחֵם: כִּי־לֹא תָמוּ חַסְדֶּיךָ.	<i>v'hamracheim: ki-lo tamu chasadecha.</i>
בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׂמֶיךָ וּלְךָ	<i>Baruch atah Adonai, hatov shimcha ulcha</i>
נָאָה לְהוֹדוֹת.	<i>na-eh l'hodot.</i>

For the glory of life, and for its wonder, we give thanks. You are Goodness, You are Compassion. We give thanks to You forever.

Birkat Shalom • בְּרִכַּת שָׁלוֹם • Blessing for Peace

<p>שִׁים שָׁלוֹם, טוֹבָה וּבְרָכָה, חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ. בְּרַכְנוּ אֲבִינוּ, בְּלָנוּ בְּאַחַד, בְּאוֹר פְּנִיָּה, כִּי בְאוֹר פְּנִיָּה נָתַתָּ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים, וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמֶּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל- שָׁעָה בְּשִׁלּוֹמָךָ. בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפְרֻסָּה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמֶּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.</p>	<p><i>Sim shalom, tovah uvrachah, chein vachessed v'rachamim, aleinu v'al kol-Yisrael amecha. Bar'cheinu Avinu, kulanu k'echad, b'or panecha, ki v'or panecha natata lanu, Adonai Eloheinu, torat chayim, v'ahavat chesed, utzedakah uvrachah v'rachamim, v'chayim v'shalom. V'tov b'einecha l'vareich et-amcha Yisrael b'chol-eit uvchol- sha-ah bishlomecha. B'sefer chayim, b'rachah v'shalom ufarnasah tovah nizacheir v'nikateiv l'fanecha, anachnu v'chol-amcha beit Yisrael, l'chayim tovim ulshalom. Baruch atah Adonai, oseih hashalom.</i></p>
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Grant us peace, Your most precious gift, O Eternal Source of peace,
and give us the will to proclaim its message to all the peoples of
the earth.

*Bless our country, that it may always be a stronghold of peace, and its
advocate among the nations. May contentment reign within its borders,
health and happiness within its homes. Strengthen the bonds of friend-
ship and fellowship among the inhabitants of all lands; and may the
love of Your name hallow every home and every heart. Teach us, O God,
to labor for righteousness, and seal us in the Book of Life, blessing, and
peace. Blessed is the Eternal God, the Source of Peace.*

<p>שָׁלוֹם, שָׁלוֹם לָרָחוֹק וּלְקָרוֹב, אָמַר יְיָ.</p>	<p><i>Shalom, shalom larachok v'lakarov, amar Adonai.</i></p>
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Peace, peace to the far and to the near, says the Eternal One.

בְּטֶרֶם שְׂחָקִים • *B'terem Sh'chakim* The Eternal God Will Reign

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, *Adonai melech, Adonai malach, Adonai*
יְיָ מֶלֶךְ לְעוֹלָם וָעֶד! *yimloch l'olam va-ed!*

The Eternal, the everlasting God, will reign forever!

בְּטֶרֶם שְׂחָקִים וְאַרְקִים נִמְתָּחוּ, *B'terem sh'chakim va-arakim nimtachu,*
יְיָ מֶלֶךְ! וְעַד-לֹא מְאֹרוֹת זָרָחוּ, *Adonai melech! V'ad-lo m'orot zarachu,*
יְיָ מֶלֶךְ! וְהָאָרֶץ כְּבָגַד תִּבְלֶה, *Adonai malach! V'ha-aretz kabeged tivleh,*
וְהַשָּׁמַיִם כְּעָשָׁן נִמְלָחוּ, *v'hashamayim k'ashan nimlachu,*

Before the earth and sky were formed, God was Sovereign!
When heaven's lights had yet to shine, God did reign!
Though like a garment earth decay, and heaven all as smoke dissolve,

יְיָ יְיָ מֶלֶךְ לְעוֹלָם וָעֶד! *Adonai yimloch l'olam va-ed!*

God will reign forever!

וְעַד-לֹא עָשָׂה אֶרֶץ וְחַיּוֹת, יְיָ מֶלֶךְ! *V'ad-lo asah eretz v'chutzo, Adonai melech!*
וּבְהִכִּינוּ יְצוּרִים עַל־י אֲרָצוֹת, יְיָ *Uvachino y'tzurim alai aratzot, Adonai*
מֶלֶךְ! יִרְגִּז אֶרֶץ מִמְּקוֹמָהּ, וְתִבֵּס *malach! Yargiz eretz mimkomah, vat-chas*
עַמּוּדֶיהָ פִּלְצוֹת, *amudehah palatzut,*

Before the earth's expanse was spread, God was Sovereign!
And when its creatures all were formed, God did reign!
Though earth from out its orbit reel, and tremble to its lowest depths,

יְיָ יְיָ מֶלֶךְ לְעוֹלָם וָעֶד! *Adonai yimloch l'olam va-ed!*

God will reign forever!



El Nora Alilah · אֵל נֹרָא עֲלִילָה · God of Awesome Deeds

אֵל נֹרָא עֲלִילָה, אֵל נֹרָא עֲלִילָה,
הַמְצֵא לָנוּ מַחִילָה בְּשַׁעַת הַנִּצְעִילָה.
אֵל נֹרָא עֲלִילָה.

*El nora alilah, El nora alilah,
hamtzei lanu m'chilah bishat han'ilah.
El nora alilah.*

מִתִּי מִסְפָּר קְרוּאִים, לֶךְ עֵין נוֹשָׁאִים,
וּמִסְלָדִים בַּחִילָה בְּשַׁעַת הַנִּצְעִילָה.
אֵל נֹרָא עֲלִילָה.

*M'tei mispar k'ruim, l'cha ayin nosim,
umsalidim b'chilah bishat han'ilah.
El nora alilah.*

שׁוֹפְכִים לֶךְ נַפְשָׁם, מַחֶה פִּשְׁעָם
וּכְחָשָׁם, הַמְצִיאָם מַחִילָה
בְּשַׁעַת הַנִּצְעִילָה. אֵל נֹרָא עֲלִילָה.

*Shofchim l'cha nafsham, m'cheih fisham
v'chachasham, hamtzi-eim m'chilah
bishat han'ilah. El nora alilah.*

הִיָּה לָהֶם לְסִתְרָה, וְחִלָּצִים
מִמְאָרָה, וְחֹתֶמֶם לְהוֹד וּלְגִילָה
בְּשַׁעַת הַנִּצְעִילָה. אֵל נֹרָא עֲלִילָה.

*Heyeih lahem l'sitrah, v'chal'tzeim
mim'eirah, v'chotmeim l'hod ulgilah
bishat han'ilah. El nora alilah.*

חוֹן אוֹתָם וְרַחֵם, וְכַל־לוֹחֵץ
וְלוֹחֵם, עֲשֵׂה בָהֶם פְּלִילָה בְּשַׁעַת
הַנִּצְעִילָה. אֵל נֹרָא עֲלִילָה.

*Chon otam v'racheim, v'chol-locheitz
v'locheim, aseih vahem p'lilah bishat
han'ilah. El nora alilah.*

זִכֹּר צְדָקַת אֲבִיהֶם, וְחִדֵּשׁ
אֶת־יְמֵיהֶם, בְּקֶדֶם וּתְחִלָּה בְּשַׁעַת
הַנִּצְעִילָה. אֵל נֹרָא עֲלִילָה.

*Z'chor tzidkat avihem, v'chadeish
et-y'meihem, k'kedem ut-chilah bishat
han'ilah. El nora alilah.*

קְרָא נָא שְׁנַת רָצוֹן, וְהִשָּׁב שְׂאֵרִית
הַצָּאֵן, לְתַפְאֶרֶת וּתְהִלָּה, בְּשַׁעַת
הַנִּצְעִילָה. אֵל נֹרָא עֲלִילָה.

*K'ra na sh'nat ratzon, v'hasheiv sh'eirit
hatzon, l'tiferet ut-hilah, bishat
han'ilah. El nora alilah.*

אֵל נֹרָא עֲלִילָה, אֵל נֹרָא עֲלִילָה,
הַמְצֵא לָנוּ מַחִילָה בְּשַׁעַת הַנִּצְעִילָה.
אֵל נֹרָא עֲלִילָה.

*El nora alilah, El nora alilah,
hamtzei lanu m'chilah bishat han'ilah.
El nora alilah.*

God of awesome deeds, God of awesome deeds,
grant us pardon, as the gates begin to close.

God, we stand in awe before Your deeds.

We who are few in number look up to You;
with trembling we praise You, as the gates begin to close.

God, we stand in awe before Your deeds.

To You we pour out our souls;
blot out our sins, our dishonest ways;
grant us pardon, as the gates begin to close.

God, we stand in awe before Your deeds.

Be our refuge and shield us from danger;
assure us joy and honor,
as the gates begin to close.

God, we stand in awe before Your deeds.

Be gracious to us, compassionate;
let Your judgment fall on tyrants and those who make war,
as the gates begin to close.

God, we stand in awe before Your deeds.

Remember the merits of our mothers and fathers;
renew in us their spirit and faith,
as the gates begin to close.

God, we stand in awe before Your deeds.

Proclaim a year of favor;
return the remnant of Your flock to
honor and glory,
as the gates begin to close.

*God of awesome deeds, O God of awesome deeds,
grant us pardon, as the gates begin to close.*



וְדוּי

Vidui · Confession of Sin

All rise.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	<i>Eloheinu v'Elohei avoteinu v'imoteinu,</i>
תָּבֹא לִפְנֵיךָ תְּפִלָּתֵנוּ וְאַל תִּתְּעַלֵּם	<i>tavo l'fanecha t'filateinu v'al titalam</i>
מִתְחַנְּתֵנוּ, שְׂאִין אֲנַחְנוּ עֵזִי פָּנִים	<i>mit-chinateinu, she-ein anachnu azei fanim</i>
וְקִשִּׁי עֶרְף לִזְמֹר לִפְנֵיךָ, יְיָ אֱלֹהֵינוּ	<i>ukshei oref lomar l'fanecha, Adonai Eloheinu</i>
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, צַדִּיקִים	<i>v'Elohei avoteinu v'imoteinu, tzadikim</i>
אֲנַחְנוּ וְלֹא חָטְאָנוּ, אָבֵל אֲנַחְנוּ	<i>anachnu v'lo chatanu, aval anachnu</i>
חָטְאָנוּ. חָטְאָנוּ, עֵוִינוּ, פָּשַׁעְנוּ.	<i>chatanu. Chatanu, avinu, pashanu.</i>

Our God, God of our mothers and fathers, grant that our prayers may reach You. Do not be deaf to our pleas, for we are not so arrogant and stiff-necked as to say before You, our God and God of all ages, we are perfect and have not sinned; rather do we confess: we have gone astray, we have sinned, we have transgressed.

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דֹּפִי.	<i>Ashamnu, bagadnu, gazalnu, dibarnu dofi.</i>
הִעֵוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חָמַסְנוּ,	<i>He-evinu, v'hirshanu, zadnu, chamasnu,</i>
טָפַלְנוּ שֶׁקֶר. יַעֲצֵנוּ רֵעַ, כִּזְבְּנוּ, לָצֵנוּ,	<i>tafalnu sheker. Ya-atznu ra, kizavnu, latznu,</i>
מָרַדְנוּ, נִאֲצָנוּ. סָרְרָנוּ, עֵוִינוּ, פָּשַׁעְנוּ,	<i>maradnu, niatznu. Sararnu, avinu, pashanu,</i>
צָרָרְנוּ, קִשִּׁינוּ עֶרְף. רָשָׁעְנוּ, שִׁחַתְנוּ,	<i>tzararnu, kishinu oref. Rashanu, shichatnu,</i>
תַּעֲבָנוּ, תַּעֲתָעְנוּ.	<i>tiavnu, ta-inu, titanu.</i>

All are seated.

We all have committed offenses; together we confess these human sins:

The sins of arrogance, bigotry, and cynicism; of deceit and egotism, flattery and greed, injustice and jealousy.

Some of us kept grudges, were lustful, malicious, or narrow-minded.

Others were obstinate or possessive, quarrelsome, rancorous, or selfish.

There was violence, weakness of will, xenophobia.

We yielded to temptation, and showed zeal for bad causes.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ	Sarnu mimitzvotcha umimishpatecha
הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צַדִּיק	hatovim v'lo shavah-lanu. V'atah tzadik
עַל כָּל־הַבָּא עָלֵינוּ, כִּי אֶמֶת עָשִׂיתָ	al kol-haba aleinu, ki emet asita
וְאַנַּחְנוּ הִרְשָׁעְנוּ.	va-anachnu hirshanu.
מִה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מָרוֹם,	Mah-nomar l'fanecha yosheiv marom,
וּמִה־נִּסְפַּר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים?	umah-n'sapeir l'fanecha shochein sh'chakim?
הֲלֹא כָל־הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אֵתָהּ	Halo kol-hanistarot v'haniglot atah
יֹדֵעַ?	yodei-a?

We have turned aside from Your commandments and from Your precepts, and it has not availed us; You are just, whatever befalls us; You call us to righteousness, but we bring evil upon ourselves.

What can we say before You, who dwell on high? What shall we plead before You, enthroned beyond the stars? Are not all things known to You?

סָלַח נָא לַעֲוֹן הָעָם הַזֶּה כְּגֹדֶל	S'lach na la-avon ha-am hazeh k'godel
חַסְדֶּךָ, וְכַאֲשֶׁר נִשְׁאַתָּ לַעֲם הַזֶּה	chasdecha, v'cha-asher nasata la-am hazeh
מִמִּצְרַיִם וְעַד הַנֵּה.	miMitzrayim v'ad heinah.

As, in Your love, You have been patient with this people from the time You led us out of Egypt to the present day, so, in Your great love, may You forgive Your people now.

וַיֹּאמֶר יי: "סָלַחְתִּי כְּדַבְּרְךָ." Vayomer Adonai: "Salachti kidvarecha."

And God said: I have pardoned in response to your plea.

Atah Notein Yad • אַתָּה נוֹתֵן יָד • You Hold Out Your Hand

אַתָּה נוֹתֵן יָד לְפוֹשְׁעִים, וּמִיִּנְךָ
 פְּשׁוּטָה לְקַבֵּל שָׁבִים. וְתִלְמָדְנוּ,
 יְיָ אֱלֹהֵינוּ, לְהִתְוֹדוֹת לְפָנֶיךָ עַל
 כָּל־עֲוֹנוֹתֵינוּ, לְמַעַן נַחֲדֹל מֵעֹשֶׁק
 יָדֵינוּ, וְתִקְבְּלֵנוּ בְּתִשׁוּבָה שְׁלָמָה
 לְפָנֶיךָ, לְמַעַן דְּבָרֶיךָ אֲשֶׁר אָמַרְתָּ.

Atah notein yad l'foshim, vimincha
 f'shutah l'kabeil shavim. Vatlamdeinu,
 Adonai Eloheinu, l'hitvadot l'fanecha al
 kol-avonoteinu, l'ma-an nechdal mei-oshek
 yadeinu, utkableinu bit-shuvah sh'leimah
 l'fanecha, l'ma-an d'varecha asher amarta.

You hold out Your hand to those who have rebelled against You;
 Your right hand is stretched out to receive those who turn
 back to You. Eternal God, You have taught us to confess all our
 faults before You, so that we may turn away from violence and
 oppression. In accordance with Your gracious promise, accept
 our repentance, which we offer to You in all sincerity.

וְאַתָּה יוֹדֵעַ שְׂאֲחֲרִיתֵנוּ רִמָּה
 וְתוֹלָעָה; לְפִיכָּךְ הִרְבֵּיתָ סְלִיחָתֵנוּ.
 מָה אָנוּ, מָה חַיֵּינוּ, מָה חֲסִדְנוּ,
 מַה־צְדָקָנוּ, מָה יִשְׁעֵנוּ, מַה־כֹּחֵנוּ,
 מַה־גְּבוּרָתֵנוּ? מָה נֹאמַר לְפָנֶיךָ,
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ?
 הֲלֹא כָל־הַגְּבוּרִים כָּאֵין לְפָנֶיךָ,
 וְאֲנֵשֵׁי הַשָּׁם כְּלֹא הָיוּ, וְחַכְמִים
 כִּכְלִי מַדָּע, וְנִבְנוֹנִים כִּכְלִי הַשֶּׁבֶל?

V'atah yodei-a she-achariteinu rimah
 v'tolei-a; l'fichach hirbeita s'lichateinu.
 Mah anu, meh chayeinu, meh chasdeinu,
 mah-tzidkeinu, mah yisheinu, mah-kocheinu,
 mah-g'vurateinu? Mah-nomar l'fanecha,
 Adonai Eloheinu v'Elohei avoteinu v'imoteinu?
 Halo kol-hagiborim k'ayin l'fanecha,
 v'anshei hasheim k'lo hayu, vachachamim
 kivli mada, unvonim kivli haskeil?

*We know that we end in dust, but Your compassion has no end. For
 what are we? What is our life, and what our faithfulness? What is our
 goodness, and what our vaunted strength? What can we say in Your
 presence, our God and God of all ages? Are not all the conquerors as
 nothing before You, and those of renown as though they had not been,
 the learned as if they had no knowledge, and the wise as if without
 understanding?*

כִּי רַב מַעֲשֵׂיהֶם תּוֹהוּ, וַיְמִי חַיֵּיהֶם	<i>Ki rov ma-aseihem tohu, vime chayeihem</i>
הַבֵּל לְפָנֶיךָ. וּמוֹתָר הָאָדָם מִן	<i>hevel l'fanecha. Umotar ha-adam min</i>
הַבְּהֵמָה אֵינָן, כִּי הַבֵּל הַבֵּל. אַתָּה	<i>habheimah ayin, ki hakol havel. Atah</i>
הַבְּדִלְתָּ אֱנוֹשׁ מֵרֹאשׁ וַתְּפִירָהוּ	<i>hivdalta enosh meirosh vatakireihu</i>
לְעָמוֹד לְפָנֶיךָ. וַתֵּתֵן לָנוּ, יְיָ	<i>la-amod l'fanecha. Vatiten lanu, Adonai</i>
אֱלֹהֵינוּ, בְּאַהֲבָה אֶת־יוֹם הַכִּפּוּרִים	<i>Eloheinu, b'ahavah et-Yom haKippurim</i>
הַזֶּה, קֵץ וּמַחִילָה וּסְלִיחָה עַל כָּל־	<i>hazeh, keitz umchilah uslichah al kol-</i>
עֲוֹנוֹתֵינוּ, לְמַעַן נַחְדֹּל מֵעֹשֶׁק	<i>avonoteinu, l'ma-an nechdal mei-oshek</i>
יְדֵינוּ, וְנָשׁוּב אֵלֶיךָ לַעֲשׂוֹת חֲסִידִים	<i>yadeinu, v'nashuv eilecha la-asot chukei</i>
רְצוֹנְךָ בְּלֵב טָהוֹר.	<i>r'tzoncha b'leivav shaleim.</i>

Many of our works are vain, and our days pass away like a shadow. Since all our achievements are as insubstantial as mist, how can we look upon ourselves as higher than the beasts?

Yet from the beginning You set us apart to stand erect before You. And in Your love, O gracious God, You have given us this Day of Atonement, that our sins may cease and be forgiven, and that we may turn back to You and do Your will with a perfect heart.

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ,	<i>V'atah b'rachamecha harabim racheim aleinu,</i>
כִּי לֹא תַחַפּוֹץ בְּהַשְׁחָתַת עוֹלָם,	<i>ki lo tachpotz b'hash-chatat olam,</i>
שֶׁנֶּאֱמַר: "דִּרְשׁוּ יְיָ בְּהִמָּצְאוֹ,	<i>shene-emar: "Dirshu Adonai b'himatzo,</i>
קִרְאוּהוּ בְּהִיּוֹתוֹ קָרוֹב." וְנֶאֱמַר:	<i>kra-uhu biyoto karov." V'ne-emar:</i>
"יָעֻזְבֵּן רָשָׁע דַּרְכּוֹ וְאִישׁ אֶזְנֵן	<i>"Ya-azov rasha darko v'ish aven</i>
מַחֲשֻׁבוֹתָיו, וַיָּשׁוּב אֶל יְיָ	<i>mach-shvotav, v'yashov el Adonai</i>
וִירַחֲמֵהוּ, וְאֵל אֱלֹהֵינוּ כִּי יִרְבֶּה	<i>virachameihu, v'el Eloheinu ki yarbeh</i>
לְסִלּוֹתָּ." <i>lislo-ach."</i>	

In Your great mercy have compassion upon us, for You do not desire the world's destruction. It has been said: "Seek the Eternal while there is yet time, cry out while God is near. Let the wicked forsake their ways, those bent on evil their thoughts. Let them return to the Eternal One, who will show them mercy; to our God, who will graciously pardon."

וְאַתָּה אֱלֹהִי סְלִיחוֹת, חֲנוּן וְרַחוּם,	<i>V'atah Elo-ah s'lichot, chanun v'rachum,</i>
אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת,	<i>erech apayim v'rav-chesed ve-emet,</i>
וּמְרַבֶּה לְהֵיטִיב, וְרוֹצֵה אֶתָּה	<i>umarbeh l'heitiv, v'rotzeh atah</i>
בְּתִשׁוּבַת רָשָׁעִים, וְאֵין אֶתָּה חַפֵּץ	<i>bit-shuvat r'sha-im, v'ein atah chafeitz</i>
בְּמִיתָתָם, שֶׁנֶּאֱמַר: "אֵמַר אֱלֹהִים,	<i>b'mitatam, shene-emar: "Emor aleihem,</i>
חַי אֲנִי, נָא אֲדֹנָי אֱלֹהִים, אִם אֲחַפֵּץ	<i>chai ani, n'um Adonai Elohim, im echpotz</i>
בְּמוֹת הָרָשָׁע, כִּי אִם בְּשׁוּב רָשָׁע	<i>b'mot harasha, ki im b'shuv rasha</i>
מִדְרָכּוֹ וְחַיָּה. שׁוּבוּ, שׁוּבוּ	<i>midarko v'chayah. Shuvu, shuvu</i>
מִדְרָכֵיכֶם הָרָעִים, וְלָמָּה תָמוּתוּ,	<i>midarcheichem hara-im, v'lamah tamutu,</i>
בֵּית יִשְׂרָאֵל?"	<i>beit Yisrael?"</i>

You are a God of forgiveness: gracious and merciful, endlessly patient, loving and true. You ask evildoers to return to You, and do not seek their death; for it has been said: "Declare to them: As I live, says the Eternal God, it is not the death of the wicked I seek, but that they turn from their ways and live. Turn back, turn back from your evil ways; for why should you choose to die, O House of Israel?"

דְּרָכָךְ, אֱלֹהֵינוּ, לְהֶאֱרִיךְ אַפֶּךָ,	<i>Dark-cha Eloheinu, l'ha-arich apecha,</i>
לְרָעִים וּלְטוֹבִים, וְהִיא תְהִלָּתְךָ.	<i>lara-im v'latovim, v'hi t'hilatecha.</i>
לְמַעַנְךָ, אֱלֹהֵינוּ, עֲשֵׂה וְלֹא לָנוּ;	<i>L'ma-ancha, Eloheinu, aseih v'lo lanu;</i>
רְאֵה עֲמִידָתְנוּ דָּלִים וְרִקִּים.	<i>r'eih amidateinu dalim v'reikim.</i>

It is Your way, our God, to be patient with all, evil and good; that is Your greatness. Forgive us, not because of our merit, but that Your purpose may prevail. Humbled, we stand before You, knowing how slight is our worth.

Pit-chu Lanu • פתח־לָנוּ • Open the Gates

Now send forth Your hidden light and open to Your servants the gates of help.

O great God, in Your justice and Your perfect love, open for us wisdom's gates.

פִּתְחוּ־לָנוּ שַׁעֲרֵי־צֶדֶק, נְבוֹא בָם,	<i>Pit-chu-lanu sha-arei-tzedek, navo vam,</i>
נוֹדֶה יְהוָה. דִּלְתֵּיךָ דִּפְקֵנוּ, רַחוּם	<i>nodeh Yah. D'latecha dafaknu, rachum</i>
וְחֲנוּן; נָא אַל תִּשְׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ.	<i>v'chanun; na al t'shiveinu reikam milfanecha.</i>
פִּתַּח לָנוּ וּלְכֹל־יִשְׂרָאֵל אַחֵינוּ בְּכֹל־	<i>P'tach lanu ulchol-Yisrael acheinu b'chol-</i>
מָקוֹם: שַׁעֲרֵי אוֹרָה, שַׁעֲרֵי בְרָכָה,	<i>makom: sha-arei orah, sha-arei v'rachah,</i>
שַׁעֲרֵי גִילָה, שַׁעֲרֵי דִיצָה, שַׁעֲרֵי הוֹד	<i>sha-arei gilah, sha-arei ditzah, sha-arei hod</i>
וְהֶדָר, שַׁעֲרֵי וַעַד טוֹב, שַׁעֲרֵי זְכוּת,	<i>v'hadar, sha-arei va-ad tov, sha-arei z'chuyot,</i>
שַׁעֲרֵי חֲדוּה, שַׁעֲרֵי טְהוֹרָה, שַׁעֲרֵי	<i>sha-arei chedvah, sha-arei tohorah, sha-arei</i>
יְשׁוּעָה, שַׁעֲרֵי כִפּוּרָה, שַׁעֲרֵי לֵב טוֹב,	<i>y'shuah, sha-arei chaparah, sha-arei leiv tov,</i>
שַׁעֲרֵי מַחֲלָה, שַׁעֲרֵי נְחָמָה, שַׁעֲרֵי	<i>sha-arei m'chilah, sha-arei n'chamah,</i>
סְלִיחָה, שַׁעֲרֵי עֲזָרָה, שַׁעֲרֵי	<i>sha-arei s'lichah, sha-arei ezrah, sha-arei</i>
פְּרִנָּסָה טוֹבָה, שַׁעֲרֵי צְדָקָה,	<i>farnasah tovah, sha-arei tzedakah,</i>
שַׁעֲרֵי קוֹמְמִיּוּת, שַׁעֲרֵי רְפוּאָה	<i>sha-arei kom-miyut, sha-arei r'fuah</i>
שְׁלֵמָה, שַׁעֲרֵי שְׁלוֹם, שַׁעֲרֵי תְּשׁוּבָה.	<i>sh'leimah, sha-arei shalom, sha-arei t'shuvah.</i>

Open for us the gates of righteousness,
and we shall enter, to praise our God.

Open the gates; open them wide.
We knock at Your gates, O gracious One;
do not turn us away empty-handed.

Open the gates, O God;
open the gates for us and for all Israel.
Open the gates of blessing for us all.

The gates of atonement, benevolence, and compassion,
the gates of dignity, excellence, and faith,
generosity and hope, insight and joy,
kindness and love, melody and nobility.

Openness, purity, and quietude,
renewal, simplicity, and truth,
 the gates of understanding and virtue,
the gates of wonder and zest.

Open the gates; open them wide.
Open the gates, O God; show us the way to enter.

אֱלֹהִים, הַשִּׁיבֵנוּ, וְהָאֵר פְּנֵיךְ Elohim, hashiveinu, v'ha-eir panecha
 וְנִישָׁעָה. v'nivashei-ah.

Restore us, O God; show us again the light of Your presence, that
 we may find deliverance.

פֶּתַח לָנוּ שַׁעַר בְּעֵת נִעְלֶלֶת שַׁעַר, P'tach lanu sha-ar b'eit n'ilat sha-ar,
 כִּי פָנָה יוֹם. הַיּוֹם יִפְנֶה, הַשֶּׁמֶשׁ ki fanah yom. Hayom yifneh, hashemesh
 יָבוֹא וְיִפְנֶה, נִבְּאָה שְׁעָרֶיךָ! yavo v'yifneh, navo-ah sh'arecha!

*Open the gates for us, even now, even now, when the gates are closing,
 and the day begins to fade. Oh, the day is fading, the sun is setting; let
 us enter Your gates!*

THE DAY IS FADING; the sun is setting; the silence and peace of
 night descend upon the earth. Give rest now, O Author of peace, to
 our troubled hearts; lift up the spirit oppressed by guilt. Turn, O
 Loved One, to Your children; turn to every broken heart and every
 burdened soul. Let us at this hour be sure of Your forgiveness.

From Your house, O God, we are about to return to our homes.
 Enter them with us, that they may become Your sanctuaries, dwell-
 ing places of Your spirit. Then will our home stand firm against the
 storms of life, to be a shelter for all that is good, and a refuge
 from evil.

And still another dwelling-place have You destined for us, O Source
 of life, an eternal home to which we shall go when our brief day on
 earth has passed. Open for us then the gates of everlasting peace,
 and keep alive in those who follow us the truths, the visions, and the
 hopes we have struggled to make real.

This twilight hour reminds us also of the day when, if we are faithful to our mission, Your light will arise over all the world, and Israel's spiritual descendants will be as numerous as the stars of heaven. Teach our people to recognize the meaning of our history and the challenge of our destiny, to proclaim to all Your children the truth of Israel's message: One humanity on earth even as there is One God in heaven.

You alone know when this great hope shall be fulfilled. But the day will surely come, even as none of Your words returns fruitless, without having accomplished Your purpose. Then joy will thrill all hearts, and from one end of the earth to the other will ring the exultant cry: "Hear, O Israel, hear, all creation: The Eternal is our God, the Eternal is One!" Your house shall be called a house of prayer for all peoples; all nations shall flock to it and exclaim in triumphant song: "Lift up your heads, O gates! Lift yourselves up, O ancient doors! Let the God of glory enter. Who is the Sovereign of glory? The God of all being is the Sovereign of glory!"

שָׁאוּ שְׁעָרִים רָאשֵׁיכֶם, וּשְׂאוּ פָתָחֵי	<i>S'u sh'arim rasheichem, usu pit-chei</i>
עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד!	<i>olam, v'yavo melech hakavod!</i>
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד? יְיָ צְבָאוֹת—	<i>Mi hu zeh melech hakavod? Adonai Tz'va-ot—</i>
הוּא מֶלֶךְ הַכְּבוֹד! סֵלָה.	<i>hu melech hakavod! Selah.</i>

Lift up your heads, O gates!
 Lift yourselves up, O ancient doors!
 Let the One who reigns in glory enter.
 Who is it that reigns in glory?
 The God of all being
 Is the One who reigns in glory!

מִזְמוֹר שִׁירוֹ לַיְי שִׁיר חֲדָשׁ,	<i>Mizmor shiru l'Adonai shir chadash,</i>
בִּי־נִפְלְאוֹת עָשָׂה, הוֹשִׁיעָה־לוֹ יְמִינוֹ	<i>ki-nifla-ot asah, hoshiah-lo y'mino</i>
וּזְרוֹעַ קֹדֶשׁוֹ. הוֹדִיעַ יְיָ יְשׁוּעָתוֹ,	<i>uzro-a kodsho. Hodia Adonai y'shu-ato,</i>
לְעֵינֵי הַגּוֹיִם גִּלָּה צְדָקָתוֹ. זָכַר	<i>l'einei hagoyim gilah tzidkato. Zachar</i>
חֲסָדוֹ וְאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל, רְאוּ	<i>chasdo ve-emunato l'veit Yisrael, ra-u</i>
כָּל־אֲפֵסֵי־אֶרֶץ אֵת יְשׁוּעַת אֱלֹהֵינוּ.	<i>chol-afsei-aretz eit y'shuat Eloheinu.</i>
הָרִיעוּ לַיְי כָּל־הָאֶרֶץ, פִּצְחוּ	<i>Hari-u l'Adonai kol-ha-aretz, pitz-chu</i>
וְרַנְנוּ וְזָמְרוּ. וְזָמְרוּ לַיְי בְּכִנּוֹר,	<i>v'ran-nu v'zameiru. Zamru l'Adonai b'chinar,</i>
בְּכִנּוֹר וְקוֹל זָמְרָה. בַּחֲצֹצְרוֹת וְקוֹל	<i>b'chinar v'kol zimrah. Bachatzotzrot v'kol</i>
שׁוֹפָר, הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יְיָ. יִרְעַם	<i>shofar, hari-u lifnei hamelech Adonai. Yiram</i>
הַיָּם וּמִלְאוּ תִבֵּל וַיִּשְׁבְּעֵי בָהּ. נְהָרוֹת	<i>hayam umlo-o teiveil v'yoshvei vah. N'harot</i>
יִמְחָאוּ בָּהּ, יַחַד הָרִים יִרְנְנוּ.	<i>yimcha-u chaf, yachad harim y'raneinu.</i>
לִפְנֵי־יְיָ כִּי בָא לִשְׁפּוֹט הָאֶרֶץ, יִשְׁפּוֹט־	<i>Lifnei-Adonai ki va lishpot ha-aretz, yishpot-</i>
תִּבֵּל בְּצֶדֶק וְעַמִּים בְּמִישָׁרִים.	<i>teiveil b'tzedek v'amim b'meisharim.</i>

A psalm.

Sing to the Eternal a new song,

for God has worked wonders;

God's right hand, holy arm, has won victory.

The Eternal has manifested victory,

has displayed triumph in the sight of the nations.

God showed steadfast love and faithfulness toward the House of Israel;

all the ends of the earth beheld the victory of our God.

Raise a shout to the Eternal, all the earth,

break into joyous songs of praise!

Sing praise to the Eternal with the lyre,

with the lyre and melodious song.

With trumpets and the blast of the horn

raise a shout before the Eternal, the Sovereign.

Let the sea and all within it thunder, the world and its inhabitants;

let the rivers clap their hands, the mountains sing joyously

together at the presence of the Eternal, who is coming to rule the earth;

God will rule the world justly, and its peoples with equity.

אָבִינוּ מַלְכֵנוּ • Avinu Malkeinu

All rise. The Ark is opened.

אָבִינוּ מַלְכֵנוּ, פִּתַּח שַׁעֲרֵי שָׁמַיִם
לְתַפְּלָתֵנוּ. Avinu Malkeinu, p'tach sha-arei shamayim
litfilateinu.

Avinu Malkeinu, let the gates of heaven be open to our plea.

אָבִינוּ מַלְכֵנוּ, נָא אַל תִּשְׁבִּיעֵנוּ רֵיקָם
מִלִּפְנֵיךָ. Avinu Malkeinu, na al t'shivenu reikam
milfanecha.

Avinu Malkeinu, do not turn us away empty-handed from Your presence.

אָבִינוּ מַלְכֵנוּ, סְלַח וּמַחֲל
לְכָל-עֲוֹנוֹתֵינוּ. Avinu Malkeinu, s'lach umchal
l'chol-avonoteinu.

Avinu Malkeinu, forgive and pardon all our misdeeds.

אָבִינוּ מַלְכֵנוּ, זְכוֹר כִּי עָפָר אֲנַחְנוּ. Avinu Malkeinu, z'chor ki afar anachnu.

Avinu Malkeinu, remember that we are dust.

אָבִינוּ מַלְכֵנוּ, חַמּוֹל עָלֵינוּ וְעַל
עוֹלָלֵינוּ וְטַפֵּנוּ. Avinu Malkeinu, chamol aleinu v'al
olaleinu v'tapeinu.

Avinu Malkeinu, have compassion on us and on our children.

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

Avinu Malkeinu, let the new year be a good year for us.

אָבִינוּ מַלְכֵנוּ, חַתְּמֵנוּ בְּסֵפֶר חַיִּים
טוֹבִים. Avinu Malkeinu, chotmeinu b'sefer chayim
tovim.

Avinu Malkeinu, seal us for blessing in the Book of Life.

אָבִינוּ מַלְכֵנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל
עִמָּךְ. Avinu Malkeinu, hareim keren Yisrael
amecha.

Avinu Malkeinu, give strength to Your people Israel.

אָבִינוּ מַלְכֵנוּ, כָּלֵה כּוֹל-צָר וּמִשְׁטָן
מֵעַלֵּינוּ. Avinu Malkeinu, kaleih kol-tzar umastin
mei-aleinu.

Avinu Malkeinu, make an end to all oppression.

אָבִינוּ מִלְכֵּנוּ, הַצֵּמַח לָנוּ יְשׁוּעָה Avinu Malkeinu, hatzmach lanu y'shuah
בְּקָרוֹב. b'karov.

Avinu Malkeinu, hasten the time of our redemption.

אָבִינוּ מִלְכֵּנוּ, חֲנֻנוּ וְעֲנֵנוּ Avinu Malkeinu, choneinu va-aneinu
כִּי אֵין בָּנוּ מַעֲשִׂים, ki ein banu ma-asim,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ. aseih imanu tzedakah vachessed v'hoshi-einu.
*Avinu Malkeinu, be gracious and answer us, even when we have little merit;
treat us generously and with kindness, and be our help.*

WHITHER CAN I GO from Your spirit? Whither can I flee from Your presence? If I ascend to the heavens, You are there! If I make my home in the lowest depths, behold, You are there! If I take up the wings of the morning, and dwell on the ocean's farthest shore, even there Your hand will lead me, Your right hand will hold me. And if I say: Surely the darkness will conceal me, night will hide me from view, even the darkness is not too dark for You; the dark is clear as the day.

When I consider the heavens, the work of Your hands, and when I gaze at the measureless sea of space and the endless host of stars that sail in it; and when I set out to understand this marvel and its tremendous Maker—then Your greatness and power overwhelm me; Your infinite majesty makes me tremble with awe. For the worlds beyond count are but a breath of Your spirit, the lucent suns only beams of Your light. O what are we, that You have given us eyes to see something of Your truth? What am I, that You have given me thought to fathom something of Your purpose? Yet upon the earth with all its abundance of beauty, forests dancing with life, mountains rising like prayers, seas roaring their creative hymn—with all the mysteries of the boundless depths and the immeasurable heights—You have chosen us to proclaim Your grandeur and to voice the longing of all being for You, Sovereign of the universe and fountain of life! Within us, children of dust and offspring of heaven, You have blended two worlds: perishable earth and immortal soul; finite matter, locked into time and space, and infinite spirit, which endures through all eternity. You have given us dominion over the works of Your hands, and placed all things under our care. You have commanded us to live at peace with all living creatures, and to walk softly in their presence.

But there is that in us which darkens the soul. Called to a life of righteousness, we rebel: arrogance possesses us. The passions that rage within us drown the voice of conscience: good and evil, virtue and vice, love and hate contend for the mastery of our lives. Again and again we complain of the struggle, forgetting that the power to choose is the glory and greatness of our being. When we succumb, life loses its beauty, and within us sounds the voice of judgment: Where are you? How you have fallen, O children of the Most High!

But sure as is Your judgment, O God, surer still is Your mercy. It is not the death of sinners You demand—only that they return to You, return to life. The gates of Your forgiveness are open wide, and all who seek to enter may be at one with You.

Aware of our weakness, Eternal God, we have come before You, longing for Your presence, Your light, Your peace. We have reflected with anguish on a life misused and filled with regrets, on opportunities neglected and promises unfulfilled. We have struggled to reach You, to turn back to You and to Your law. Accept then our penitent spirits; be with us as our hope for the future.

Now, as evening falls, light dawns within us; hope and trust revive. The shadow that darkened our spirit is vanished; and through the passing cloud there breaks, with the last rays of the setting sun, the radiance of Your forgiving peace. We are restored, renewed by Your love.

How can we find words to thank You for Your goodness, and how can words alone be fitting thanks? And so we make this pledge: We will thank You with our lives; we will offer to You the work of our hands. Fill then our hearts, our lives, our work with a constant love for You, God of the universe, Creator of all life, Source of all being. Then shall our souls rejoice and sing: “You have turned my grief into dancing, released me from my anguish, and surrounded me with gladness: Eternal, I shall give thanks to You forever!”

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים	<i>Va-anachnu korim umishtachavim umodim</i>
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ	<i>lifnei melech malchei hamlachim, hakadosh</i>
בְּרוּךְ הוּא.	<i>baruch hu.</i>

We therefore bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

One time:

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

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

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

Three times:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Baruch sheim k'vod malchuto l'olam va-ed!

Blessed is God's glorious majesty, forever and ever!

Seven times:

יְיָ הוּא הָאֱלֹהִים!

Adonai hu haElohim!

The Eternal One is God!

The Shofar is sounded.

AND NOW, at the close of this day's service, we implore You,
Eternal God:

Let the year upon which we have entered be for us, for Israel,
and for all the world,

A year of blessing and prosperity. *Amen.*

A year of salvation and comfort. *Amen.*

A year of peace and contentment, of joy and of
spiritual welfare. *Amen.*

A year of virtue and of reverence for God. *Amen.*

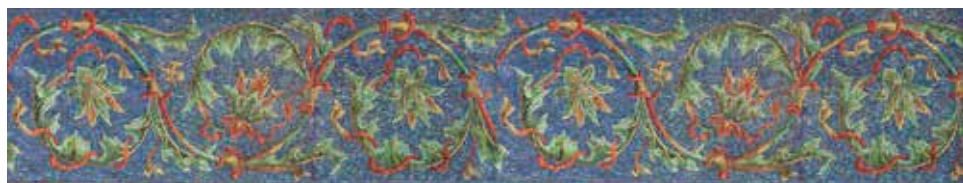
A year that finds the hearts of parents united with the
hearts of their children. *Amen.*

A year of Your pardon and favor. *Amen.*

יְיָ יִשְׁמֹר-צֵאתְךָ וּבֹאֶךָ *Adonai yishmor-tzeit-cha uvo-echa*

מֵעַתָּה וְעַד עוֹלָם. *mei-atah v'ad olam.*

May the Eternal One bless your going out and your com-
ing in from this time forth and forever. *Amen.*



הַבְּדִלָּה

Havdalah · Separation

The cup is raised.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ *Baruch atah Adonai, Eloheinu melech*
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן. *ha-olam, borei p'ri hagafen.*

Blessed is the Eternal God, Ruler of the universe, Creator of the fruit of the vine.

The spice box is raised.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ *Baruch atah Adonai, Eloheinu melech*
הָעוֹלָם, בּוֹרֵא מִיְּנֵי בְשָׁמִים. *ha-olam, borei minei v'samim.*

Blessed is the Eternal God, Ruler of the universe, Creator of all the spices.

The candle is raised.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ *Baruch atah Adonai, Eloheinu melech*
הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ. *ha-olam, borei m'orei ha-eish.*

Blessed is the Eternal God, Ruler of the universe, Creator of the light of fire.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, *Baruch atah Adonai, Eloheinu melech ha-olam,*
הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר *hamavdil bein kodesh l'chol, bein or*
לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם *l'choshech, bein Yisrael la-amim, bein yom*
הַשְּׁבִיעִי לְשִׁשֶּׁת יְמֵי הַמַּעֲשֶׂה. *hash'vi-i l'sheishet y'mei hama-aseh.*
בָּרוּךְ אַתָּה יי, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל. *Baruch atah Adonai, hamavdil bein kodesh l'chol.*

Blessed is the Eternal God, Ruler of the universe, who separates sacred from profane, light from darkness, the House of Israel from other peoples, and the seventh day of rest from the six days of labor. Blessed is the Eternal One, who separates the sacred from the profane.

The candle is extinguished.

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, חַטָּאתֵינוּ *Hamavdil bein kodesh l'chol, chatoteinu*
הוּא יִמְחֹל, זָרַעְנוּ וְכַסְּפֵנוּ יִרְבֶּה *hu yimchol, zareinu v'chaspeinu yarbeh*
בְּחֹל, וְכַבֹּכָבִים בְּלַיְלָה. *kachol, v'chakochavim balailah.*
שָׁנָה טוֹבָה . . . *Shanah tovah . . .*

יוֹם פָּנָה בְּצֵל תֹּמֶר, אֶקְרָא לַאֵל, עָלַי *Yom panah k'tzeil tomer, ekra laEl, alai*
גּוֹמֵר; אָמַר שׁוֹמֵר, אַתָּא בִקֵּר וְגַם- *gomeir; amar shomeir, ata voker v'gam-*
לַיְלָה. *lailah.*
שָׁנָה טוֹבָה . . . *Shanah tovah . . .*

צִדְקַתְךָ בְּהַר תָּבוֹר, עַל חַטָּאֵי עָבוֹר *Tzidkat-cha k'har tavor, al chata-ai avor*
תַּעֲבוֹר, בְּיוֹם אֶתְמוֹל כִּי יַעֲבוֹר, *ta-avor, k'yom etmol ki ya-avor,*
וְאַשְׁמֹרֶת בְּלַיְלָה. *v'ashmurah balailah.*
שָׁנָה טוֹבָה . . . *Shanah tovah . . .*

הֵעֵתָּה, נוֹרָא וְאֵיּוֹם, אֲשׁוּעַ, תִּנָּה פְּדִיּוֹם, *Hei-ateir, nora v'ayom, ashavei-a, t'nah fidyom,*
בְּנֶשֶׁף, בְּעֶרֶב יוֹם, בְּאִישׁוֹן לַיְלָה. *b'neshef, b'erev yom, b'ishon lailah.*
שָׁנָה טוֹבָה . . . *Shanah tovah . . .*

You separate sacred from profane: separate us now from our sins! Let those who love You be as many as the sands, and as the stars of heaven.

Day has declined, the shadows are gone; we call to the One whose word is Good. The sentry says: "Morning will come, though it still be night."

Your righteousness is a majestic mountain: forgive our sins. Let them be as yesterday when it is past, as a watch in the night.

Hear our prayer, O awesome God, and grant redemption—in the twilight, in the waning of the day, or in the blackness of the night!



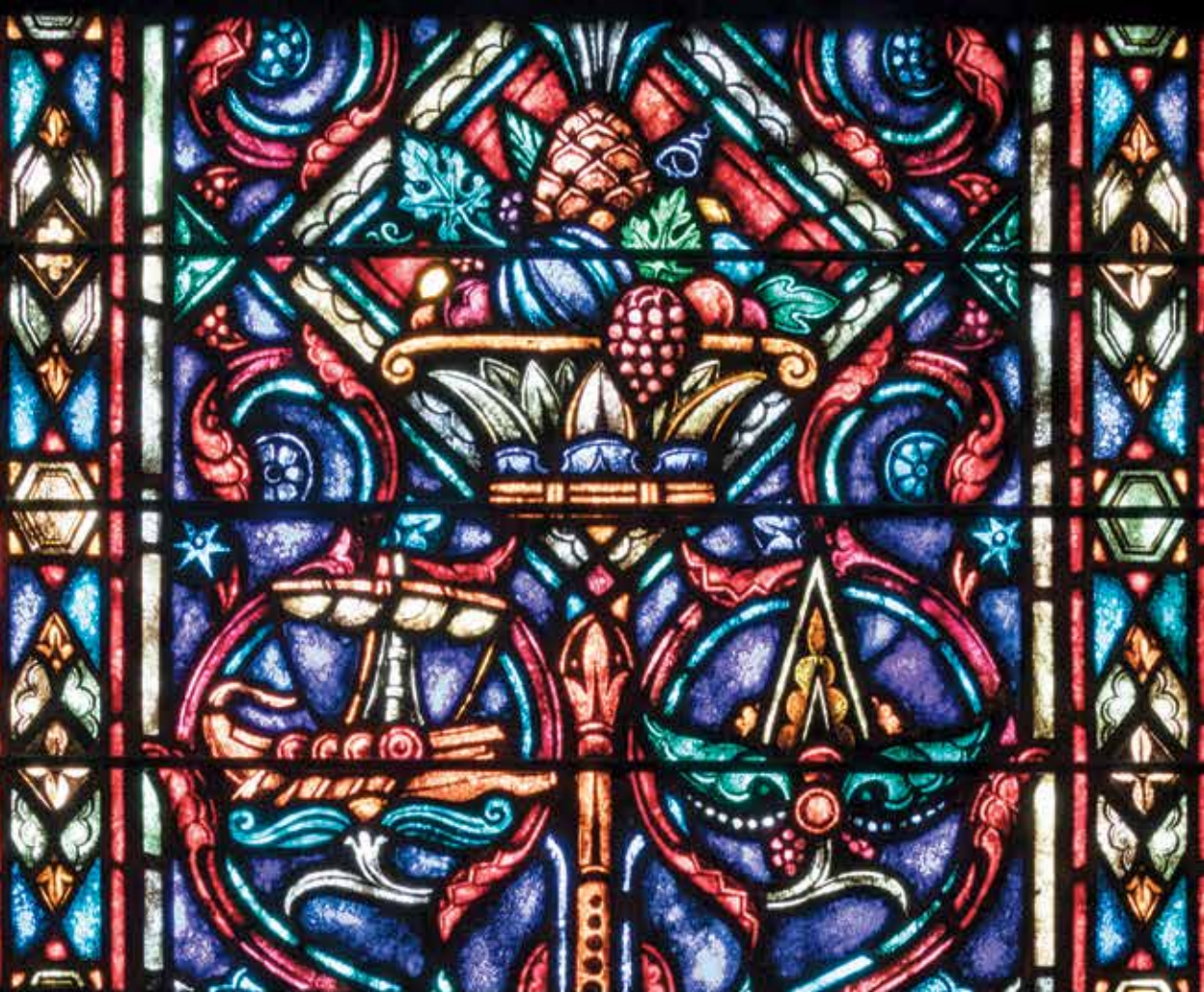
America the Beautiful

O beautiful for spacious skies,
For amber waves of grain,
For purple mountains' majesties,
Above the fruited plain!
America! America! God shed His grace on thee!
And crown thy good with brotherhood,
From sea to shining sea.

O beautiful for pilgrim feet,
Whose stern impassioned stress,
A thoroughfare for freedom beat,
Across the wilderness!
America! America! God mend thine every flaw.
Confirm thy soul in self-control,
Thy liberty in law.

O beautiful for heroes proved,
In liberating strife,
Who more than self their country loved,
And mercy more than life!
America! America! May God thy gold refine,
'Til all success be nobleness,
And every gain divine!

O beautiful for patriot dream,
That sees beyond the years,
Thine alabaster cities gleam,
Undimmed by human tears!
America! America! God shed His grace on thee!
And crown thy good with brotherhood,
From sea to shining sea!



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Image Sources

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Pages iii, v, 1, 2, 3, 9, 13, 19, 20, 38, 40, 45, 59, 65, 75, 83, 85, 89, 91, 96, 102, 111, 123, 126, 128, 132, 147, 148, 156, 174, 183, 195, 206, 210, 240, 250. Mosaic tiles designed by Hildreth Meière.

iv, 125. Open Ark.

vi. Capitals of columns.

84. Detail of wooden choir screen.

88. Detail of enamel work on bimah Menorah.

217. Inlaid marble Tree of Life from bimah floor.

237. Closed Ark.

7, 37. Stained glass window detail (bay 9), designed by Montague Castle.

17, 181. Stained glass window detail (bay 1), designed by G. Owen Bonawit.

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33, 247. Stained glass wheel window detail, designed by Oliver Smith.

Beth-El Chapel:

vii. Capitals of columns.

ix, 12. Radiator covers.

viii, 68, 81, 263. Mosaics on bimah designed by Heinigke & Smith.

39, 169, 180, 266. Stained glass window details, designed by D'Ascenzo Studios.

110, 225, 227. Stained glass window details, previously installed in our 43rd Street building, designed by Tiffany Studios, 1899.

Greenwald Hall:

229. Stained glass memorial window, originally installed in the chapel at Salem Fields Cemetery, unknown artist.

Scriptural, Literary, and Translation Sources

ROSH HASHANAH

Opening Meditation:

Page vi. "Now is the time for turning," by Chaim Stern, *Gates of Repentance*, 372.

Meditations for Rosh Hashanah:

3. "The synagogue is the sanctuary of Israel," by Louis Witt, *Union Prayer Book*, 327, adapted by Chaim Stern, *Gates of Prayer*, 31.

3. "These are the obligations," Babylonian Talmud, *Shabbat* 127a, *Gates of Prayer*, 285.

3. "When people come to you for help," by Martin Buber, *Mishkan T'filah*, 155.

4. "We cannot merely pray to You, O God," by Jack Riemer, adapted, from *The Joy of Shabbat*, reprinted in *Likrat Shabbat*, 123.

5. "May my life be one link in a chain of goodness," by Ronald Aigen, *Mishkan T'filah*, 288.

5. "God of goodness," by Judith Z. Abrams, *Mishkan T'filah*, 95.

5. "Did you ever look through a child's eyes?" by Jerome K. Davidson, "The Gifts of Life."

5. "Through prayer we struggle to experience the presence of God," by Chaim Stern, adapting Ralph Waldo Emerson, *Gates of Prayer*, 240.

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6. "Free will is given to every human being," by Maimonides, *Mishneh Torah, Hilchot Teshuvah* 5.1, *Gates of Repentance*, 7.

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Rosh Hashanah Evening Service:

9. "With the setting of this evening's sun," adapted by Chaim Stern from an earlier version by Malcolm Stern and Chaim Stern; the second line alludes to Psalm 43:3, *Gates of Repentance*, 49.

10. "I lift up my eyes," from Psalm 121, trans. by Chaim Stern, *Gates of Repentance*, 51.

10. "In the twilight of the vanishing year," by Chaim Stern, *Gates of Repentance*, 51–52;

- based, in part, on a prayer by Sidney H. Brooks in the *Union Prayer Book*.
11. "In the seventh month," Leviticus 23:24, *Gates of Repentance*, 52.
 11. "Sound the Shofar," Psalm 81:4, *Gates of Repentance*, 53.
 12. "May this new year," adapted by Chaim Stern from the traditional prayer for Rosh Chodesh, *Gates of Repentance*, 53.
 14. "Unending is Your love," adapted by Chaim Stern, *Gates of Repentance*, 55.
 15. "Hear, O Israel," Deuteronomy 6:4, *Gates of Repentance*, 56. The second line, "Blessed is God's glorious majesty," is modified from Psalm 72:19.
 15. "Thou shalt love the Lord," Deuteronomy 6:5–9, trans. from the *Union Prayer Book*, 30.
 16. "I, the Eternal, have called you to righteousness," Isaiah 42:6–7, *Gates of Repentance*, 20.
 17. "Who is like You," Exodus 15:11, *Gates of Repentance*, 58.
 18. "Cause us, O Eternal God," trans. by Chaim Stern, *Gates of Repentance*, 59.
 19. "The people of Israel shall keep the Sabbath," Exodus 31:16–17, *Gates of Repentance*, 59.
 20. "Eternal God, open my lips," Psalm 51:17, *Gates of Repentance*, 308.
 20. "Eternal One, You are the God of all generations," trans. by Chaim Stern, *Gates of Repentance*, 309.
 21. "We pray that we might know," by Richard Levy, *Gates of Prayer*, 255.
 22. "Now in awe we behold the wonder," by Chaim Stern, *Gates of Repentance*, 63.
 24. "The House of Israel is called to holiness," by Chaim Stern, *Gates of Repentance*, 64.
 24. "On this Day of Remembrance," trans. by Chaim Stern, *Gates of Repentance*, 65.
 26. "You are with us in our prayer," trans. by Chaim Stern after John D. Rayner and Chaim Stern, *Gates of Prayer*, 329.
 27. "We give thanks," adapted from Eugene Picket, *Mishkan T'filah*, 257.
 28. "Grant us peace," based on Numbers 6:24, *Gates of Repentance*, 38.
 28. "Mi Shebeirach," lyrics by Debbie Friedman and Drorah Setel.
 29. "O God, keep my tongue," based on Babylonian Talmud *Berakhot* 17a, *Gates of Repentance*, 38.
 29. "May the words of my mouth," Psalm 19:15, *Gates of Repentance*, 39.
 30. "Avinu Malkeinu," trans. by Chaim Stern, *Gates of Repentance*, 189.
 32. "Let us adore," based on the *Union Prayer Book*, *Gates of Repentance*, 72.
 33. "The light of life is a finite flame," adapted by Chaim Stern from *A Common Service* by T.G. Falcon and H.B. Zyskind, *Gates of Repentance*, 73.
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 39. "This Rosh Hashanah," adapted by Chaim Stern from Robert I. Kahn, *Gates of Repentance*, 165.
 41. "To You the stars of morning sing," by Yehudah Halevi (c.1075–1141), trans. and adapted from Olga Marx, *Gates of Repentance*, 168.
 43. "When will redemption come?" by Chaim Stern, *Gates of Repentance*, 103.
 46. "Eternal God, the power of Your spirit," trans. by Chaim Stern, *Gates of Repentance*, 503.
 47. "It is said that the words," meditation by Chaim Stern, *Gates of Repentance*, 106.
 47. "Let us proclaim the sacred power of this day," attrib. to Rabbi Amnon of Mainz (11th century), possibly Byzantine in origin, *Gates of Repentance*, 107.
 48. "The great Shofar is sounded," attr. Rabbi Amnon of Mainz (11th century), *Gates of Repentance*, 177.
 48. "As the shepherd seeks out the flock," based on Ezekiel 34:12, *Gates of Repentance*, 177.
 50. "This is Your glory," based on Exodus 34:6–7, *Gates of Repentance*, 109.
 50. "Our origin is dust," based on Ecclesiastes 3:20, *Gates of Repentance*, 109.
 51. "We sanctify Your name on earth," based on Isaiah 6:3, Psalm 8:10, Ezekiel 3:12,

- Numbers 15:41, Psalm 146:10, *Gates of Repentance*, 110-111.
54. Those who keep the Sabbath,” based on Isaiah 58:13, Genesis 2:3, Exodus 20:11, 31:17, *Gates of Repentance*, 114.
57. “Our God and God of all generations,” Numbers 6:24-26, *Gates of Repentance*, 116.
58. “O Source of peace, lead us to peace,” based on a poem by Nachman of Bratzlav (1772-1810), trans. by Chaim Stern, *Gates of Repentance*, 407.
58. “Be among those who cherish truth,” meditation by Chaim Stern, *Gates of Repentance*, 187.
59. “The Earth is the Eternal’s and all its fullness,” Psalm 24:1-6.
60. “Lift up your heads, O gates!” Psalm 24:7, 10, *Gates of Repentance*, 188.
61. “O House of Jacob,” Isaiah 2:5, *Gates of Repentance*, 191.
62. “Yours, O God, is the greatness,” 1 Chronicles 29:11, *Gates of Repentance*, 123.
65. “This is the Torah,” Deuteronomy 4:44, Numbers 4:37, *Gates of Repentance*, 129.
68. “In the seventh month,” Leviticus 23:24-25, *Gates of Repentance*, 52.
68. “Hear now the Shofar,” meditation by Chaim Stern, *Gates of Repentance*, 138.
69. “Awake, you sleepers,” based on Maimonides, *Mishneh Torah, Hilchot T’shuvah* 3.4, *Gates of Repentance*, 139.
70. “The Torah proclaims: Your Eternal God,” Numbers 23:21; Psalm 24:7, 10; Isaiah 44:6; Deuteronomy 6:4, *Gates of Repentance*, 141.
72. “The Torah proclaims: God heard,” Exodus 2:24, Psalm 106:45, Ezekiel 16:60, Leviticus 26:45, *Gates of Repentance*, 145-146.
74. “The Torah proclaims: As the third day,” Exodus 19:16, Psalm 47:6, Isaiah 18:3, Zechariah 9:14, *Gates of Repentance*, 149.
76. “Eternal God, we pray to You,” adapted by Chaim Stern, paragraph 3 contains quotation from Deuteronomy 1:11, *Gates of Repentance*, 152.
76. “We pray for all,” underlying concept derives from Jeremiah 29:7 and *Pirkei Avot* 3:2, *Gates of Repentance*, 152.
77. “We pray for the land of Israel,” by Chaim Stern, *Gates of Repentance*, 153.
77. “Let us praise the Eternal God,” based on Psalm 148:13; “Your splendor,” Psalm 148:13-14; “God’s law,” Psalm 19:8-10, *Gates of Repentance*, 154.
78. “Behold, a good doctrine,” Proverbs 4:2, 3:18, Lamentations 5:21, *Gates of Repentance*, 155.
79. “You give us dear ones,” adapted by Chaim Stern from the *Union Prayer Book*, *Gates of Repentance*, 158.

YOM KIPPUR

Meditations for Yom Kippur:

85. “The soul that You have given to me came pure from You,” *Birchot Hashachar*.
85. “Dear God, create a clean heart within me,” based on Psalm 51, author unknown.
85. “As clay takes form in a potter’s hand,” medieval *piyut*.
85. “Prayer invites God,” by Abraham Joshua Heschel, adapted, *Gates of Prayer*, 152.
85. “Keep these things before your mind’s eye,” *Pirkei Avot* 2:1.
86. “Rabbi Chanina ben Dosa used to say,” *Pirkei Avot* 3:9-10.
86. “Love and revere God,” *Avot d’Rabbi Natan* 41:11.
86. “Rabbi Simeon ben Eleazar used to say,” *Pirkei Avot* 4:18.
86. “Rabbi Chayim of Tsanz used to tell this parable,” *Gates of Prayer*, 349-350.
86. “May the sense of God’s presence be with us,” by Chaim Stern, *Gates of Prayer*, 246.
- 86-87. “God, where shall I find You?” trans. by Chaim Stern from David Frischmann’s Hebrew adaptation of Rabindranath Tagore’s *Gitanjali*, *Gates of Prayer*, 659-660.
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Yom Kippur Evening Service:

90. “Sovereign of the universe, in awe and humility,” adapted by Chaim Stern from John D. Rayner with quotations from Isaiah 6:5, Psalms 24:3, 130:3, and 22:4, *Gates of Repentance*, 247.

92. "Once more Atonement Day has come," by Chaim Stern, *Gates of Repentance*, 249.
92. "Kol Nidrei is the prayer," by Chaim Stern, *Gates of Repentance*, 250.
93. "In the sight of God," by Meir of Rothenburg (1220–1293), *Gates of Repentance*, 251.
93. "Kol Nidrei: a whisper of wings," by Chaim Stern, based on Meir of Rothenburg, *Gates of Repentance*, 251.
93. "Heart of all life," adapted by Chaim Stern from the *Union Prayer Book*, *Gates of Repentance*, 251–252.
95. "Knowingly or not," "As, in Your love," and "And God said," from Numbers 15:26, 14:19, and 14:20, respectively, *Gates of Repentance*, 252–253.
97. "O God, how can we know You?" and "When justice burns within us," adapted by Chaim Stern after Louis Witt in the *Union Prayer Book*, *Gates of Repentance*, 254.
99. "True and enduring," adapted by Chaim Stern from the *Union Prayer Book*, *Gates of Repentance*, 256–257.
101. "The shadows fall," by Chaim Stern, *Gates of Repentance*, 258.
101. "For on this day," Leviticus 16:30, *Gates of Repentance*, 259.
102. "God of the past and future," by Molly Cone and Chaim Stern, *Gates of Repentance*, 398–399.
103. "O World, where miracles spring up," by Chaim Stern, *Gates of Repentance*, 66.
104. "Eternal God, let Your presence," adapted by Chaim Stern from the *Union Prayer Book*, *Gates of Repentance*, 262.
105. "Hasten the day," from the *Union Prayer Book*, *Gates of Repentance*, 263.
106. "We render thanks," freely adapted by Chaim Stern from *Liberal Jewish Prayerbook*, *Gates of Repentance*, 264.
106. "In this solemn hour," adapted by Chaim Stern from the *Union Prayer Book*, *Gates of Repentance*, 264.
107. "O Source of mercy," adapted by Chaim Stern from the *Union Prayer Book*, with quotations from Isaiah 43:25, 44:22, Leviticus 16:30, *Gates of Repentance*, 265.
108. "Be gracious," based on Psalms 145:18 and 25:16, *Gates of Repentance*, 266.
110. "What is genuine repentance?" by Maimonides, *Mishneh Torah, Hilchot T'shuvah* 2.1, *Gates of Repentance*, 268.
111. "Our God, God of our mothers and fathers," traditional prayer including references to Babylonian Talmud *Toma* 87b and I Kings 8:47, *Gates of Repentance*, 269.
111. "We all have committed offenses," acrostic translation by Chaim Stern, *Gates of Repentance*, 269–270.
112. "We have turned aside . . . concealed from Your sight," cited in Babylonian Talmud *Toma* 87b, *Gates of Repentance*, 270.
115. "Unto You with contrite spirits," medieval *piyut* based partly on Leviticus 23:32, *Gates of Repentance*, 275.
116. "Hear our voice," 16th-century *piyut*.
117. "We are Your people," medieval *piyut* based on Song of Songs Rabbah 2.16, *Gates of Repentance*, 279.
119. "Let us revere," free rendering by Chaim Stern, *Gates of Repentance*, 282.
120. "Birth is a beginning," by Alvin I. Fine, *Gates of Repentance*, 283.
123. "We praise the living God," metrical translation by Newton Mann in the *Union Hymnal*, revised by Malcolm H. Stern, *Gates of Repentance*, 287.

Yom Kippur Morning Service:

126. "Early will I seek You," by Solomon ibn Gabirol (c.1021–c.1058), metrical English version by Gustav Gottheil (1827–1903), *Gates of Repentance*, 293.
127. "This is the day of God," adapted by Chaim Stern from the *Union Prayer Book*, *Gates of Repentance*, 293.
129. "Maker of darkness and dawn," trans. by Chaim Stern, *Gates of Repentance*, 305.
130. "O One and Only God," trans. by Chaim Stern, *Gates of Repentance*, 306.
131. "In this world waiting to be redeemed," by Chaim Stern, *Gates of Repentance*, 307.
133. "Your might, O God," trans. by Chaim Stern, *Gates of Repentance*, 310.
134. "On Rosh Hashanah we reflect," by Chaim Stern, *Gates of Repentance*, 311.
142. "The House of Israel is called to

- holiness,” by Chaim Stern, *Gates of Repentance*, 318.
142. “On this Day of Atonement,” by Chaim Stern, *Gates of Repentance*, 319.
143. “Let me hear You, God,” by Chaim Stern, *Gates of Repentance*, 406.
144. “Let us rejoice in the light of day,” by Paul Halley, *Hymns for the Celebration of Life* (Beacon Press, 1964), *Gates of Repentance*, 320–321.
146. “Our God, the Guide of humanity,” adapted by Chaim Stern from *Service of the Heart* (London, 1967), which was in turn adapted from a prayer by Israel I. Mattuck in the *Liberal Jewish Prayer Book*, *Gates of Prayer*, 109.
147. “Rabbi Samuel ben Nachmani said,” *Midrash T’hillim* on Psalm 65:4.
149. “Each person’s abilities,” by Chaim Stern, with references to Susya of Anipol (18th century) and Psalm 19:15, *Gates of Repentance*, 325.
151. “Who among us is righteous,” trans. by Chaim Stern, *Gates of Repentance*, 327.
151. “We sin against You,” adaptation by Chaim Stern, *Gates of Repentance*, 327–328.
156. “And Moses said,” Exodus 33:18–19a, 21, *Gates of Repentance*, 338.
156. “The Eternal One, the Eternal God is merciful,” Exodus 34:6–7, *Gates of Repentance*, 338.
158. “As for me,” Isaiah 59:21, *Gates of Repentance*, 340.
166. “This is the covenant,” Jeremiah 31:33, *Gates of Repentance*, 356.
167. “This day, strengthen us,” medieval *piyut*, *Gates of Repentance*, 357.
- Yom Kippur Afternoon Service:**
170. “At this hour,” by Herbert Bronstein and Chaim Stern, refrain based on Isaiah 43:21, *Gates of Repentance*, 394.
171. “O that I might be,” by Yehudah Halevi (c.1075–1141), metrical trans. from the *Union Prayer Book*, *Gates of Repentance*, 395.
173. “O Sovereign, Source of salvation” *piyut* by Mordechai ben Shabtai (13th century), trans. by Chaim Stern, *Gates of Repentance*, 396–397.
176. “God of holiness,” traditional, first sentence by Chaim Stern, *Gates of Repentance*, 400–401.
176. “Let now an Infinite Presence,” by Chaim Stern, *Gates of Repentance*, 403.
178. “God before whom words must be true,” by Chaim Stern based on John Baillie, penultimate line based on Psalm 51:12.
179. “O God enthroned by Israel’s praise,” arranged by Chaim Stern from Psalms 22:4, 62:6, 42:9, 68:20, *Gates of Prayer*, 172.
179. “O God of Israel’s past,” based on the *Modim D’rabbanan* (“Thanksgiving of the rabbis”), *Gates of Repentance*, 407.
180. “Peace and happiness,” trans. by Chaim Stern, *Gates of Repentance*, 322.
181. “Our God . . . grant that none may hate us,” from Jerusalem Talmud *Berachot* 4.2, *Gates of Repentance*, 408.
183. “Author of life,” from an early (6th century) *piyut*, trans. by Chaim Stern, *Gates of Repentance*, 410–411.
184. “I wait for God,” quotations from Psalms 51:17, 19:15, *Gates of Repentance*, 411.
185. “In the beginning,” Genesis 1:1–3, *Gates of Repentance*, 411.
185. “For countless ages,” by Eugene Kohn, adapted by Chaim Stern, *Gates of Repentance*, 412.
185. “Then God said,” Genesis 1:26–28, *Gates of Repentance*, 412.
186. “We were unlike other creatures,” adapted by Chaim Stern from the Reconstructionist *High Holiday Prayer Book* (1948), *Gates of Repentance*, 415.
186. “You gave us the power of speech,” adapted by Chaim Stern from Reconstructionist *High Holiday Prayer Book* (1948), *Gates of Repentance*, 416.
187. “Then the Eternal One said to Abram,” Genesis 12:1–3, *Gates of Repentance*, 417.
187. “Many generations later,” by John D. Rayner, *Gates of Repentance*, 418.
187. “When God revealed the Torah,” Midrash Exodus Rabbah 29.7.
188. “I, the Eternal, am your God,” from Exodus 20:2–14, *Gates of Repentance*, 418–419.
189. “Thus pledged to play a redemptive role,”

- by John D. Rayner adapted by Cham Stern, *Gates of Repentance*, 419.
189. "But no city is eternal," by John D. Rayner with allusions to Psalm 134, adapted by Chaim Stern, *Gates of Repentance*, 419.
189. "Take comfort," Isaiah 40:1-5, *Gates of Repentance*, 420.
190. "How like a dream," by John D. Rayner with allusions to Psalm 126, adapted by Chaim Stern, *Gates of Repentance*, 420-421.
190. "The ritual begins at dawn," by John D. Rayner based on the traditional *Avodah*, adapted by Chaim Stern, *Gates of Repentance*, 421.
190. "How splendid he looks," based on Ben Sira (2nd century BCE), *Gates of Repentance*, 421-422.
191. "Eternal God, pardon the sins," Mishnah *Yoma* 3.8 quoting Leviticus 16:30, *Gates of Repentance*, 422.
191. "Having confessed," adapted by Chaim Stern, *Gates of Repentance*, 423.
192. "The Second Temple," by John D. Rayner, adapted by Chaim Stern, *Gates of Repentance*, 425-426.
193. "If you wish to know the fortress," from a poem by Chaim Nachman Bialik (1873-1934), trans. by Chaim Stern, *Gates of Repentance*, 426-427.
195. "God's witnesses," adapted from Albert H. Friedlander by Chaim Stern, *Gates of Repentance*, 429.
195. "For Zion and her cities," from Daniel Goldschmidt, *Seder Hakinot l'Tisha b'Av*, *Gates of Repentance*, 432.
196. "The earth's crust," by Chaim Stern, *Gates of Repentance*, 430.
197. "The Ten Martyrs," based on *Eleh Ez'krah*, which draws upon the medieval *Midrash Asarah Harugei Malchut*, with later interpolations, *Gates of Repentance*, 432-434.
198. "A voice is heard in Ramah," Jeremiah 31:15, *Gates of Repentance*, 434.
199. "All this has come upon us," Psalm 44:18, 23, *Gates of Repentance*, 435-436.
199. "Silence," by Chaim Stern, *Gates of Repentance*, 437-438.
200. "And yet even in the inferno," by Chaim Stern, *Gates of Repentance*, 439-440.
200. "When Leo Baeck came out," by Albert H. Friedlander, *Gates of Repentance*, 440.
202. "You must not say," by Hirsh Glick, trans. by Albert H. Friedlander, *Gates of Repentance*, 441-442.
202. "After the suffering," by Chaim Stern and John D. Rayner, *Gates of Repentance*, 442.
203. "Jerusalem is the joy," by John D. Rayner, *Gates of Repentance*, 444.
204. "Use us, O God," by Chaim Stern, *Gates of Repentance*, 446.
205. "All the world," anonymous *piyut* from *Machzor Vitry* (late 11th century) trans. by Israel Zangwill, *Gates of Repentance*, 448.
206. "Open for me," Psalm 118:19-20.
206. "It shall come to pass," Isaiah 2:2-3, *Gates of Repentance*, 450.
216. "Dwell, Eternal One," from *Forms of Payer for Jewish Worship* (England), based on the Sephardic Torah ritual, *Gates of Repentance*, 468.

Yom Kippur Memorial Service:

223. "Maker of all worlds," by John D. Rayner, *Gates of Repentance*, 479.
223. "When I consider Your heavens," Psalm 8:4-5, *Gates of Repentance*, 479.
223. "We are feeble," adapted by Chaim Stern from the *Liberal Jewish Prayer Book* and the *Union Prayer Book*, *Gates of Repentance*, 479-480.
223. "Our days are few," Job 14:1, *Gates of Repentance*, 480.
223. "The eye is never satisfied," adapted by Chaim Stern from the *Liberal Jewish Prayer Book* and the *Union Prayer Book*, *Gates of Repentance*, 480.
224. "We are strangers in Your sight," adapted by Chaim Stern from the *Union Prayer Book*, *Gates of Repentance*, 481.
224. "All things pass away," by John D. Rayner, *Gates of Repentance*, 485.
224. "The dust returns to the earth," Ecclesiastes 12:7, *Gates of Repentance*, 485.
225. "O God, Author of life," adapted by Chaim Stern from the *Union Prayer Book* with quotations from Psalm 139:12 and *Adon Olam*, *Gates of Repentance*, 482.
225. "In You do I seek refuge," Psalms 71:1,

- 39:5–8, 73:26, 91:1, *Gates of Repentance*, 485–486.
226. “If some messenger,” by Viscount Herbert Louis Samuel (1870–1963), *Gates of Repentance*, 484.
226. “We shall not fear,” based on Ben Sira (2nd century BCE), *Gates of Repentance*, 484.
226. “Alas for those who cannot sing,” by John D. Rayner, abridged and adapted by Chaim Stern, *Gates of Repentance*, 484.
227. “Let us call to mind,” adapted by Chaim Stern from the *Union Prayer Book*, *Gates of Repentance*, 487.
227. “I think continually,” by Stephen Spender from *Poems* (1934), *Gates of Repentance*, 487.
230. “Giver of life,” adapted by Chaim Stern from the *Union Prayer Book*, *Gates of Repentance*, 489.
231. “We remember with sorrow,” adapted by Chaim Stern from the *Union Prayer Book*, *Gates of Repentance*, 490.
231. “In the rising of the sun,” by Sylvan Kamens and Jack Riemer, *Gates of Repentance*, 490–491.
- 232–233. “In memory of a father . . . a brother, a sister, a friend,” adapted by Andru Kahn from the *Union Prayer Book II*, 303–305.
- Yom Kippur Concluding Service:**
238. “This is the house of God,” arranged by Chaim Stern from Genesis 28:17, Psalm 118:19, 27:7–9, Isaiah 62:10, and Psalm 118:20, *Gates of Repentance*, 497.
238. “Everlasting God,” by Chaim Stern based on a prayer by Bernard Martin, *Gates of Repentance*, 497.
239. “Forgive your neighbors,” based on Ben Sira (2nd century BCE), *Gates of Repentance*, 500.
240. “Source of all being,” by Chaim Stern, *Gates of Repentance*, 502.
241. “Eternal God, the power of Your spirit,” by Robert I. Kahn and Chaim Stern, *Gates of Repentance*, 503.
241. “Hear now!” attributed to Simeon ben Isaac ben Abun (Mainz, 11th century), *Gates of Repentance*, 503.
245. “Bless our country,” from the *Union Prayer Book*, *Gates of Repentance*, 38.
249. “God of awesome deeds,” from the Sephardic liturgy, attributed to Moses ibn Ezra (c.1055–1135), *Gates of Repentance*, 509.
253. “In Your great mercy,” with quotation from Isaiah 55:6–7, *Gates of Repentance*, 516.
254. “You are a God of forgiveness,” with quotation from Ezekiel 33:11, *Gates of Repentance*, 516.
255. “Now send forth Your hidden light,” from a medieval *piyut* interpolated into the K’dushah, *Gates of Repentance*, 517.
255. “Open for us the gates,” trans. by Chaim Stern, *Gates of Repentance*, 517–518.
256. “Restore us, O God,” Psalm 80:4, *Gates of Repentance*, 518.
256. “Open the gates for us,” *piyut* first referred to in *Orach Chayim* 623.2 (14th century), *Gates of Repentance*, 518.
256. “The day is fading,” adapted by Chaim Stern from the *Liberal Jewish Prayer Book* and the *Union Prayer Book*, where it was based on David Einhorn’s *Olat Tamid* (1896); scriptural references are to Deuteronomy 6:4, Isaiah 56:7, and Psalm 24:7, 10, *Gates of Repentance*, 518.
260. “Whither can I go,” adapted by Chaim Stern from the *Liberal Jewish Prayer Book* and the *Union Prayer Book*, where it was based on David Einhorn’s *Olat Tamid* (1896); scriptural references are to Psalms 139:7–12, 8:4–7, Ezekiel 33:11, and Psalm 30:12f, *Gates of Repentance*, 520–521.
262. “And now, at the close of this day’s service,” adapted by Chaim Stern from the *Union Prayer Book*; scriptural references are to Malachi 3:24 and Psalm 121:8, *Gates of Repentance*, 525.
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