

Open Our Hearts
A Central Synagogue Machzor

In memory of
HOWARD L. MICHAELS
with love, Jennifer, Alex, Reese,
Sam, Josh, and David,



THE NEW JEWISH SYNAGOGUE, CORNER OF FIFTY-FIFTH STREET AND LEXINGTON AVENUE, NEW YORK.—[PHOTOGRAPHED BY ROCKWOOD.]

פתח לבנו

*Open Our
Hearts*



*A Central Synagogue
Machzor for
Yom Kippur*



ערבית
ליום כיפור

Yom Kippur
Evening Service

כּל-נִדְרֵי

We Remember

Like no other prayer,
Kol Nidrei compels our presence,
And not just us alone,
But the memorized outline, too, of younger years,
The gentle feel of those who tucked us in,
Who blessed our days, consoled our nights;
And came as we do, on this eve, with memories of their own.

We, tonight, are memories in the making,
Warming seats for others who will remember us
In some Kol Nidrei they shall hear when we are gone.

Present too among us are memories more recent,
Of what we did, or said, or were, or weren't,
Since last year at this time.
Of what we learned or lost;
Of kisses that we gave or got;
The laugh that lovers recognize.

The days of empty wandering,
And wondering
Where God was.
Or knowing with compelling certainty
That God was with us
Even in despair.

Kol Nidrei harbors memory of all this.
Its melody persists, insists,
Commands;
And summons our acknowledgment of time.
What we recall of others past,
And what we vow to leave behind
For others still to come,
Who will remember us.

We kindle this memorial light
For those we loved, and those we lost,
For all we miss from the year now gone.
Let us prepare for Kol Nidrei: Our song of memory.





וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: אֶךְ בַּעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי
הַזֶּה יוֹם הַכִּפּוּרִים הוּא מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם
וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם . . . וְכָל־מְלָאכָה
לֹא תַעֲשׂוּ בַעֲצָם הַיּוֹם הַזֶּה . . .

The Eternal God spoke to Moses, saying: Mark, the tenth day of this seventh month is the Day of Atonement. It shall be a sacred occasion for you: you shall practice self-denial . . . you shall do no work throughout that day . . .



בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר [שֶׁל שַׁבָּת וְ] שֶׁל יוֹם הַכִּפּוּרִים.	Baruch atah Adonai, Eloheinu melech ha-olam, asher kidshanu b'mitzvotav, v'tzivanu l'hadlik ner [shel Shabbat v'] shel Yom haKippurim.
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We praise You, Eternal God, Sovereign of the universe, who hallows us with mitzvot and commands us to kindle the lights of [Shabbat and] Yom Kippur.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחַיָּנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמַּן הַזֶּה.	Baruch atah Adonai, Eloheinu melech ha-olam, shehecheyanu v'kiymanu v'higianu lazman hazeh.
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We praise You, Eternal God, Sovereign of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

יום הכּפּוּרִים Day of Atonement. Leviticus 23:26-28.



שְׁמַע וּבְרָכוֹתֶיהָ

Sh'ma Uvirchoteha Sh'ma and Its Blessings

בְּרָכוּ *Bar'chu* The Call to Prayer

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ. *Bar'chu et Adonai hamvorach.*

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד. *Baruch Adonai hamvorach l'olam va-ed.*

Praise the Eternal, to whom our praise is due!

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

מַעְרִיב מַעְרִיב *Ma-ariv Aravim* Creation

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	<i>Baruch atah Adonai, Eloheinu melech ha-olam,</i>
אֲשֶׁר בִּדְבָרוֹ מַעְרִיב מַעְרִיב עֲרֵבִים, בְּחָכְמָה	<i>asher bidvaro ma-ariv aravim, b'chochmah</i>
פּוֹתֵחַ שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,	<i>potei-ach sh'arim, uvitvunah m'shaneh itim,</i>
וּמַחְלִיף אֶת הַיָּמִנִים, וּמְסַדֵּר אֶת	<i>umachalif et hazmanim, umsadeir et</i>
הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ	<i>hakochavim b'mishm'roteihem baraki-a</i>
כִּרְצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר	<i>kirtzono. Borei yom valailah, goleil or</i>
מִפְנֵי חוֹשֶׁךְ, וְחוֹשֶׁךְ מִפְנֵי אוֹר.	<i>mipnei choshech, v'choshech mipnei or.</i>
וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה, וּמְבַדִּיל	<i>Uma-avir yom umeivi lailah, umavdil bein</i>
בֵּין יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ.	<i>yom uvein lailah, Adonai Tz'va-ot sh'mo.</i>
אֵל חַי וְקַיָּם, תָּמִיד יִמְלֹךְ עָלֵינוּ	<i>El chai v'kayam, tamid yimloch aleinu</i>
לְעוֹלָם וָעֶד.	<i>l'olam va-ed.</i>

Blessed are You, Eternal God, from whom the evening flows. We find You in the mysteries of time, the passage of seasons, the night sky and all its wonders. You roll light away from darkness and darkness from light, causing day to pass and twilight to fall.

בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עֲרֵבִים. *Baruch atah Adonai, hama-ariv aravim.*

Blessed are You, O God, from whom the evening flows.

אהבת עולם *Ahavat Olam* Revelation

אהבת עולם בית ישראל עמך אהבת,
תורה ומצוות, חקים ומשפטים
אותנו למדת. על כן יי אלהינו,
בשכבנו ובקומנו נשיח בחקך,
ונשמח בדברי תורתך ובמצותך
לעולם ועד. כי הם חיינו וארך
ימינו, ובהם נהנה יומם ולילה,
ואהבתך אל תסיר ממנו לעולמים.

Ahavat olam beit Yisrael amcha ahavta,
torah umitzvot, chukim umishpatim
otanu limadta. Al kein Adonai Eloheinu,
b'shochbeinu uvkumeinu nasiach b'chukecha,
v'nismach b'divrei toratecha uvmitzvot
l'olam va-ed. Ki heim chayeinu v'orech
yameinu, uvahem negeh yomam valailah,
v'ahavat'cha al tasir mimenu l'olamim.

*Your love for us is unconditional and steadfast.
Your gift of Torah guides us toward goodness.
Throughout the days and seasons of our lives
we strive to understand its teachings.
We rejoice in the wisdom that enriches our lives.*

ברוך אתה יי, אוהב עמו ישראל. Baruch atah Adonai, ohev amo Yisrael.

Blessed are You, O God, who loves this people, Israel.



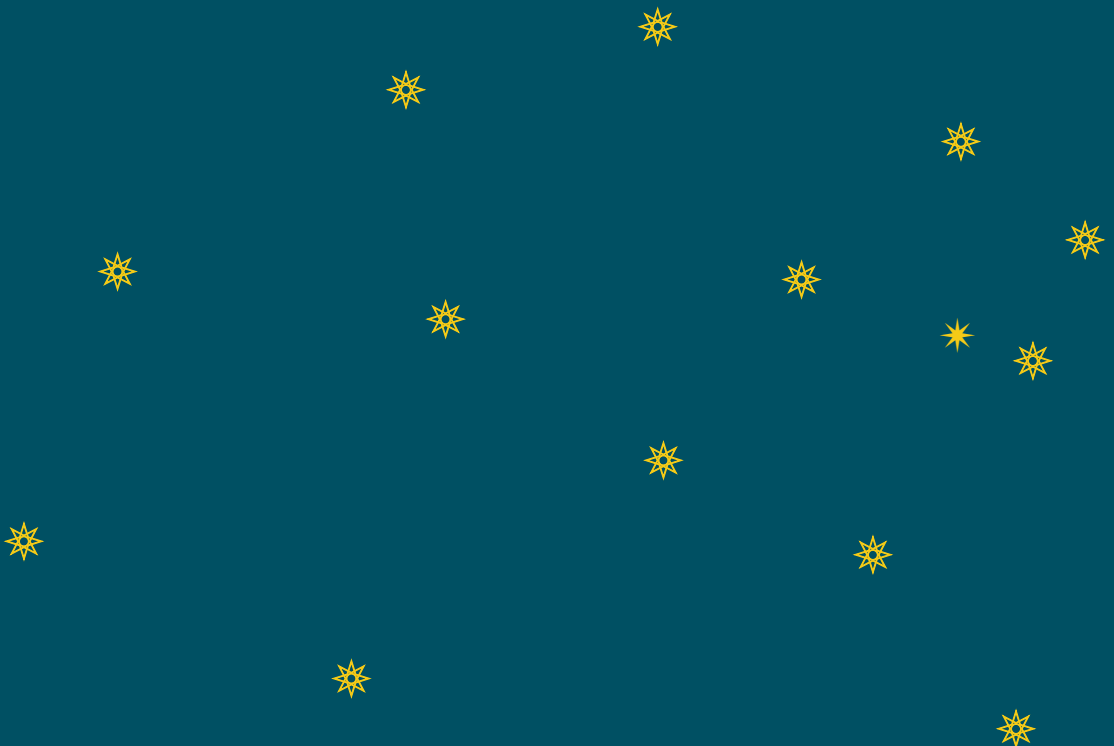
Blessings before the Sh'ma. The prayer before the Sh'ma, in both evening and morning liturgy, is a meditation on God's love. In Talmudic times, when prayers were still oral and not fixed in a prayerbook, people would freely compose a prayer on this theme of love. As the liturgy became canonized, two versions—*Ahavat Olam* in the evening and *Ahavah Rabbah* in the morning—were selected. Before reciting the Sh'ma, we use this moment to imagine God's love for us.

שְׁמַע יִשְׂרָאֵל

Sh'ma Yisrael, Adonai Eloheinu, Adonai echad.

Hear, O Israel: Adonai our God is One.

בְּרוּךְ שֵׁם כְּבוֹד



יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

מִמְלַכְוֹתָו לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.



וְאַהֲבַתְּ אֶת יי אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ	V'ahavta et Adonai Elohecha, b'chol-l'vav'cha
וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ;	uvchol-nafsh'cha uvchol-m'odecha.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי	V'hayu hadvarim ha-eileh asher anochi
מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ;	m'tzav'cha hayom al-l'vavecha.
וּשְׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם,	V'shinantam l'vanecha v'dibarta bam,
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדַרְךָ	b'shivt'cha b'veitecha, uvlecht'cha vaderech,
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ;	uvshochb'cha uvkumecha.
וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ	Ukshartam l'ot al-yadecha,
וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ;	v'hayu l'totafot bein einecha.
וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ;	Uchtavtam al-m'zuzot beitecha uvish-arecha.
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי	L'ma-an tizk'ru va-asitem et-kol-mitzvotai,
וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:	viyitem k'doshim l'Eloheichem.
אֲנִי יי אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי	Ani Adonai Eloheichem asher hotzeiti
אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם	et-chem mei-eretz Mitzrayim liyot lachem
לֵאלֹהִים אֲנִי יי אֱלֹהֵיכֶם:	l'Elohim. Ani Adonai Eloheichem.

You shall love your Eternal God with all your mind, with all your strength, and with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house and on your gates. Be mindful of all My mitzvot, and do them: so shall you consecrate yourselves to your God. I am your Eternal God who led you out of Egypt to be your God; I am your Eternal God.

Why do we say aloud the response to the Sh'ma on Yom Kippur? Traditionally, the words we say in response to the Sh'ma, *Baruch shem k'vod malchuto l'olam va-ed*, are recited in a whisper. Only on Yom Kippur do we speak them aloud. This special practice recalls one of the central rituals of Yom Kippur during ancient times. After the High Priest asked God to forgive sins of the Children of Israel, he would pronounce the otherwise ineffable four-letter name of God (*yod-hei-vav-hei*) before the assembled masses, at which point those gathered would prostrate themselves and respond "*Baruch shem k'vod malchuto l'olam va-ed*" (Babylonian Talmud, *Yoma* 66a). Today, in remembrance of this custom, we echo the voices of our ancestors by responding aloud to the Sh'ma.

שמע ישראל *Sh'ma Yisrael*. Deuteronomy 6:4.
 וְאַהֲבַתְּ *V'ahavta*. Deuteronomy 6:4-9 and Numbers 15:40-41.

גְּאֻלָּה *G'ulah* Redemption

Standing on the parted shores of history, we still believe what we were taught before ever we stood at Sinai's foot:

That wherever we are, it is eternally Egypt. That there is a better place, a Promised Land; that the winding way to that promise passes through the wilderness.

That there is no way to get from here to there except by joining hands, marching together.

מִי כְמוֹחָהּ בְּאֵלִים יי, מִי כְמוֹחָהּ
נְאֻדָר בְּקֹדֶשׁ, נוֹרָא תְהִילָתָהּ, עֹשֶׂה פְלֵאָה.
Mi chamochah ba-eilim Adonai, mi kamochoh
nedar bakodesh, nora t'hilot, oseh feleh.

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

מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם
לְפָנַי מֹשֶׁה; זֶה אֱלֹהֵי עַנּוּ וְאָמְרוּ.
יי יְמִלֹךְ לְעֹלָם וָעֶד!
Malchut'cha ra-u vanecha, bokei-a yam
lifnei Mosheh; zeh Eli anu v'amru.
Adonai yimloch l'olam va-ed!

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

וְנֹאמַר: כִּי פָדָה יי אֶת יַעֲקֹב
וְגֵאלוֹ מִיַּד חֲזָק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יי, גְּאֻל יִשְׂרָאֵל.
V'ne-emar: Ki fadah Adonai et Ya-akov
ug-alo miyad chazak mimenu.
Baruch atah Adonai, ga-al Yisrael.

Thus it is said, "Adonai redeemed Jacob, from a hand stronger than his own." Blessed are You, Adonai, who redeems Israel.



מִי כְמוֹחָהּ *Mi chamochah*. Exodus 15:11.
יי יְמִלֹךְ *Adonai yimloch*. Exodus 15:18.

הַשְּׂכִיבֵנוּ Hashkiveinu Shelter of Peace

הַשְּׂכִיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים. וּפְרֵשׁ עָלֵינוּ
סִכַּת שְׁלוֹמֶךָ, וְתִקַּנְנוּ בְּעֶצֶה טוֹבָה
מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ,
וְהַגֵּן בְּעַדֵּנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב,
דָּבָר, וְחָרֵב, וְרָעַב וְיָגוֹן, וְהִרְחַק
מִמֶּנּוּ עוֹן וּפְשָׁע, וּבְצֵל כְּנָפֶיךָ
תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ
אַתָּה, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.
וּשְׁמֹר צְדָאֲתָנוּ וּבּוֹאֲנֵנוּ, לְחַיִּים וּלְשָׁלוֹם,
מֵעַתָּה וְעַד עוֹלָם. וּפְרֵשׁ עָלֵינוּ סִכַּת
שְׁלוֹמֶךָ. בְּרוּךְ אַתָּה יי הַפּוֹרֵשׁ
סִכַּת שְׁלוֹם עָלֵינוּ, וְעַל כָּל עַמּוֹ
יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

Spread the shelter of Your peace over us.
Guide us in wisdom, compassion, and trust.
Save us for the sake of Your name.
Shield us from hatred, sorrow, and pain.

On Shabbat:

וּשְׁמְרוּ V'shamru Keeping Shabbat

וּשְׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתֵם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם,
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, וּבַיּוֹם
הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ.

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.

¹וּשְׁמְרוּ V'shamru. Exodus 31:16-17.

בל-נדרֵי

We Bare Our Souls

Tonight we face our nakedness
Mirrored contemplations of concealed selves
Laid bare of artifice. Backdrop
To a cavernous silence broken only by the quiet chant
Of Kol Nidrei.

This is the time
When consciousness colludes with conscience,
To shatter the delusions with which we cloak our souls.
Tonight God asks us where and what we are.

We creatures fashioned in God's goodness
Are capable of cruelty.
We vessels of God's holiness
Litter others' lives
With profanities of speech and deed and will.

The nakedness of Kol Nidrei's call
Can pierce our mettle,
Unsettling us with echoes of the chaos we have caused,
The brokenness of loved ones, at whose lives we chipped away.

Give us pause to recognize how every year
We choose again
To grow more worn and withered, dry inside,
Or stronger, older, far more resolute,
Awake to what should matter most:
Which shall it be?

Kol Nidrei sounds especially pure
To souls who have lost their way
Or find themselves enmeshed in webs of hopelessness.
God, disentangle us, we pray.
Where we have sinned,
Remove the shame of self,
And make us worthy of Kol Nidrei's melody.





תפילה

T'filah Prayer

אֲדֹנָי, שִׁפְתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ. Adonai, s'fatai tiftach, ufi yagid t'hilatecha.
Adonai, open my lips, that my mouth may declare Your praise.

אבות ואמהות Avot v'Imahot God of All Generations

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי	Baruch atah Adonai, Eloheinu v'Elohei
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,	avoteinu v'imoteinu, Elohei Avraham,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,	Elohei Yitzchak, v'Elohei Ya-akov,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִיבְקָה,	Elohei Sarah, Elohei Rivkah,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,	Elohei Rachel, v'Elohei Leah,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,	ha-El hagadol hagibor v'hanora, El elyon,
גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכּוֹל,	gomeil chasadim tovim, v'koneih hakol,
וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת,	v'zocheir chasdei avot v'imahot,
וּמֵבִיא גְּאֻלָּה לִבְנֵי בְנֵיהֶם,	umeivi g'ulah livnei v'neihem,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.	l'ma-an sh'mo b'ahavah.
זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפְּצֵי	Zochreinu l'chayim, melech chafeitz
בְּחַיִּים. וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,	bachayim. V'chotveinu b'sefer hachayim,
לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר	l'ma-ancha Elohim chayim. Melech ozeir
וּמוֹשִׁיעַ וּמְגַן. בָּרוּךְ אַתָּה יי,	umoshia umagein. Baruch atah Adonai,
מְגַן אַבְרָהָם וְעִזְרַת שָׂרָה.	magein Avraham v'ezrat Sarah.

Praised be our God, God of our fathers and mothers: God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah; great, mighty, and awesome God, God supreme. Your ways are ways of love. You remember the faithfulness of our ancestors, and all of our generations survive through You.

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

אֲדֹנָי, שִׁפְתַי Adonai s'fatai. Psalm 51:17.

G'vurot God's Power

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,
מְחַיֶּה הַכּוֹל־מֵיָתִים אַתָּה, רַב לְהוֹשִׁיעַ.
מוֹרִיד הַטֶּל. מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכּוֹל־מֵיָתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לְךָ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.
מִי כְמוֹךָ, אֲבִי הַרַחֲמִים, זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים. וְנִאֲמַן אַתָּה
לְהַחַיּוֹת הַכּוֹל־מֵיָתִים. בָּרוּךְ אַתָּה יי,
מְחַיֶּה הַכּוֹל־הַמֵּיָתִים.

O God, You are our Eternal Strength, the Giver of life/the Reviver of the dead, the Power that saves us and causes dew to fall. Your love sustains the living/revives the dead. Your great compassion brings life to all, help to the fallen, healing to the sick, freedom to those in captivity, and faith to those who sleep in the dust.

Who is like you, Source of strength? Who is equal to You, Bringer 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, who gives life to all/who revives the dead. Blessed are You, Source of all life/Reviver of the dead.

K'dushat Hashem God's Holiness

אַתָּה קְדוֹשׁ וְשִׂמְחָה קְדוֹשׁ, וְקְדוּשֵׁים
בְּכָל־יוֹם יְהַלְלוּךָ סֵלָה. וּבְכֵן תֵּן כְּבוֹד,
יי, לְעַמֶּךָ, תְּהִלָּה לִירְאֵיךָ וְתִקְוָה
לְדוֹרֵשֶׁיךָ, וּפְתִחוֹן פֶּה לְמִיַּחֲלִים לְךָ,
שִׂמְחָה לְאַרְצֶךָ, וְשִׂשׂוֹן לְעִירֶךָ,
וּצְמִיחַת קֶרֶן לְכָל יוֹשְׁבֵי תֵבֵל.
בָּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַקְּדוֹשׁ.

You are holy, Your Name is holy, and those who are holy praise You every day. 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. We praise You, Eternal One: You rule in holiness.



וְדוּי

Vidui Confession of Sin

שְׁלוֹשׁ עֶשְׂרֵי מִדּוֹת *Sh'losh Esreih Midot* Thirteen Attributes of God

יְהוָה, יְהוָה, אֵל רַחוּם וְחַנּוּן,	Adonai, Adonai, El rachum v'chanun,
אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת,	erech apayim v'rav-chesed ve-emet,
נֹצֵר חֶסֶד לְאַלְפִים, נֹשֵׂא עוֹן	notzeir chesed la-alafim, nosei avon
וּפֹשֵׁעַ וְחַטָּאָה וְנִקְיָה.	vafesha v'chata-ah v'nakeih.

Adonai, our God, is merciful and gracious, endlessly patient, loving and true, showing mercy to thousands, forgiving iniquity, transgression, and sin, and granting pardon.

אֲשָׁמְנוּ *Ashamnu* We Have Transgressed

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	Eloheinu v'Elohei avoteinu v'imoteinu,
תָּבֵא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל תִּתְעַלֵּם	tavo l'fanecha t'filateinu v'al titalam
מִתְחַנְּתֵנוּ, שְׂאִין אֲנַחְנוּ עֵינֵי פָּנִים	mit-chinateinu, she-ein anachnu azei fanim
וְקָשִׁי עָרְף לֹמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ	ukshei oref lomar l'fanecha, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, צְדִיקִים	v'Elohei avoteinu v'imoteinu, tzadikim
אֲנַחְנוּ וְלֹא חָטְאָנוּ, אָבֵל אֲנַחְנוּ	anachnu v'lo chatanu, aval anachnu
חָטְאָנוּ. חָטְאָנוּ, עֵוִינוּ, פָּשַׁעְנוּ.	chatanu. Chatanu, avinu, pashanu.

Our God, God of our ancestors, 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.

The 13 Attributes of Mercy. After the sin of the golden calf, Moses once again ascends Mount Sinai to plead for forgiveness on behalf of the Children of Israel. During the encounter, God proclaims to Moses the 13 Attributes of Mercy (Exodus 34:6-7). In the Talmud, Rabbi Yochanan offers a beautiful midrash for this scene. He imagines God wrapping Moses in God's own *tallit*, to comfort him in this distressing hour. God tells Moses that, whenever the Children of Israel sin, he should recite these 13 Attributes, as after hearing these words, God would pardon the people. Inspired by this image, these verses have become central to the liturgy of repentance. The 13 Attributes of Mercy are defined as follows: (1) *Adonai*: compassion before a person sins; (2) *Adonai*: compassion after a person sins; (3) *El*: all-powerful; (4) *rachum*: merciful; (5) *v'chanun*: gracious; (6) *erech apayim*: slow to anger; (7) *v'rav-chesed*: full of kindness; (8) *ve-emet*: truth; (9) *notzeir chesed la-alafim*: keeping kindness unto thousands; (10) *nosei avon*: forgiving iniquity; (11) *vafesha*: and transgression; (12) *v'chata-ah*: and sin; (13) *v'nakeih*: and granting pardon.

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבְרַנוּ דּוֹפִי.	Ashamnu, bagadnu, gazalnu, dibarnu dofi.
הֵעֵוִינוּ, וְהִרְשָׁעְנוּ, יָדְנוּ, חָמְסָנוּ,	He-evinu, v'hirshanu, zadnu, chamasnu,
טָפַלְנוּ שֶׁקֶר. יַעֲצֵנוּ רָע, בּוֹבְנוּ, לָצְנוּ,	tafalnu sheker. Ya-atznu ra, kizavnu, latznu,
מָרַדְנוּ, נִאֲצְנוּ. סָרְרָנוּ, עֵוִינוּ, פָּשַׁעְנוּ,	maradnu, niatznu. Sararnu, avinu, pashanu,
צָרְרָנוּ, קִשִּׁינוּ עָרְף. רָשַׁעְנוּ, שְׁחַתְנוּ,	tzararnu, kishinu oref. Rashanu, shichatnu,
תַּעֲבָנוּ, תַּעֲיִנוּ, תַּעֲתֵעְנוּ.	tiavnu, ta-inu, titanu.

We abuse, we betray, we are cruel, we destroy,
We embitter, we falsify, we gossip, we hate,
 We insult, we jeer, we kill, we lie, we mock,
We neglect, we oppress, we pervert, we quarrel,
 We rebel, we steal, we transgress, we are unkind,
We are violent, we are wicked, we are extremists,
 We yearn to do evil, we are zealous for bad causes.

עַל הַטָּא *Al Cheit* For Our Sins

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

וְעַל כָּל־אֱלוֹהֵי סְלִיחוֹת,	V'al kulam, Elo-ah s'lichot,
סְלַח־לָנוּ, מְחַל־לָנוּ, כַּפֵּר־לָנוּ!	s'lach-lanu, m'chal-lanu, kaper-lanu.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ	Al cheit shechatanu l'fanecha
בְּנִטְיַת גָּרוֹן.	bintiyat garon.

For the sins we have committed against You through arrogance and selfishness.

וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ	v'al cheit shechatanu l'fanecha
בְּהוֹנָאת רַע.	b'hona-at rei-a.

For the sins we have committed against You by defrauding others.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ	Al cheit shechatanu l'fanecha
בְּכַחַשׁ וּבְכֹזֵב.	b'chachash uvchazav.

For the sins we have committed against You by fraud and falsehood.

וְעַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ	v'al cheit shechatanu l'fanecha
בְּמֵאֲכָל וּבְמִשְׁתֵּה.	b'ma-achal uvmishteh.

For the sins we have committed against You through greed and overindulgence.

עַל הַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ Al cheit shechatanu l'fanecha
בְּאִמּוּץ הַלֵּב, b'imutz haleiv,

For the sins we have committed against You by hardening our hearts.

וְעַל הַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ v'al cheit shechatanu l'fanecha
בְּחַנוּפָה, b'chanufah,

For the sins we have committed against You by false flattery.

עַל הַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ Al cheit shechatanu l'fanecha
בְּצָרוּת עֵינַי, b'tzarut ayin.

For the sins we have committed against You by narrow-mindedness.

וְעַל הַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ v'al cheit shechatanu l'fanecha
בְּגִלוּי עֲרִיּוֹת, b'gilui arayot.

For the sins we have committed against You by sexual immorality.

עַל הַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ Al cheit shechatanu l'fanecha
בְּוִדּוּי פֶה, b'vidui peh.

For the sins we have committed against You by our hypocrisy.

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

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



שמע קולנו *Sh'ma Koleinu* Hear Our Voice

Hear our voice, Adonai, our God, be kind, sympathize with us.
Willingly and lovingly, accept our prayer.

Turn us toward You, Adonai, and we will return to You;

Make our days seem fresh, as they once were.

Do not cast us away from You;

Do not take Your holy presence from us.

Do not cast us away as we grow old;

Do not desert us as our life ends.

Do not abandon us, Adonai, our God,

Do not distance Yourself from us.

Give us hope;

Be our help and comfort.

Hear our words, Adonai, and consider
our innermost thoughts.

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

שמע קולנו, יי אלהינו, חוס Sh'ma koleinu, Adonai Eloheinu, chus

ורחם עלינו, וקבל ברחמים v'racheim aleinu, v'kabeil b'rachamim

וברצון את תפלתנו. uvratzon et t'filateinu.

השיבנו יי אליך ונשובה, Hashiveinu Adonai eilecha v'nashuvah,

חדש ימינו בקדם. chadeish yameinu k'kedem.

אל תשליכנו מלפניך, ורוח קדשך Al tashlicheinu milfanecha, v'ruach kodsh'cha

אל תקח ממנו. al tikach mimenu.

אל תשליכנו לעת זקנה, בכלות כחנו Al tashlicheinu l'eit ziknah, kichlot kocheinu al

אל תעזבנו. ta-azveinu.



<p> אֱלֹהִי, נִצֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תֹדֵם, וְנַפְשֵׁי כַּעֲפָר לְכֹל תְּהִיָּה. פִּתַּח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי. וְכֹל הַחֹשְׁבִים עָלַי רָעָה, מְהֵרָה הֲפֵר עֲצָתָם, וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֹךְ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קִדְשָׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי. </p>	<p> 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, uvmitzvotecha 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. </p>
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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, and I will hasten
to do Your mitzvot. Save me with Your power; in time of
trouble be my answer, that those who love You may rejoice.

<p> יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי. </p>	<p> Yiyu l'ratzon imrei fi v'hegyon libi l'fanecha, Adonai tzuri v'go·ali. </p>
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May the words of my mouth and the meditations of my heart
be acceptable to You, O God, my Rock and my Redeemer.

<p> עֲשֵׂה שְׁלוֹם בְּמִרְוַמָּיִן, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵּבֵל, וְאָמְרוּ אָמֵן. </p>	<p> Oseh shalom bimromav, hu ya-aseh shalom aleinu, v'al kol Yisrael v'al kol yoshvei teiveil, v'imru amen. </p>
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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 we say: *Amen*.

אֱלֹהִי, נִצֹר Elohai, n'tzor. Psalm 34:14.
יְהִיו לְרָצוֹן Yiyu l'ratzon. Psalm 19:15.

כּל-נִדְרֵי

We Return

The accident of mortality
Makes life an interim of expulsion
As quickened dust and ashes,
Bookended by eternities.

We were thrust, at birth, onto a stage
As actors unprepared for roles
We never sought to have.
With every day's performance,
We edge closer to the final bow.

But we Jews are well practiced in the art of exile.
How to be at peace wherever we may be,
Secured by goodness, love and learning; gratitude and dignity;
empathy for suffering;
Integrity, and kindness –
The bricks and mortar of authentic Jewish coming-home.
Return, return to these, Kol Nidrei charges,
Before lights go out and stage is darkened.

Tonight the world of things, events, and expectations retreats
from consciousness,
That we may honestly confront what we have been,
where we have gone,
what we are worth,
if we have failed.

We pray that at this time tomorrow night,
When ark doors open for Ne'ilah,
Our final service of these Days of Awe,

We may reclaim the promise we once knew we had;
Tonight, at home with God and with one another, we pause
for clarity of purpose,
En route to that rebirth.

אֹר זָרַע לְצַדִּיק, וְלִישְׂרֵי לֵב שִׂמְחָה. Or zarua latzadik, ulyishrei lev simchah.

Light is sown for the righteous, and gladness for the upright in heart.



כַּל־נְדָרִי

כַּל־נְדָרִי וְאֶסְרִי וְחֶרְמִי וְקוֹזְמִי

דְּנִדְרָנָא וְדֵאֲשַׁתְּבַעְנָא

נִפְשַׁתְנָא, מִיּוֹם כְּפוּרִים זֶה

לְטוֹבָה. כְּלֵהוּן אַחֲרֵטְנָא בְּהוּן,

שְׁבִיתִין, בְּטִלִין וּמִבְטָלִין,

נִדְרָנָא לֹא נְדָרִי, וְאֶסְרָנָא

לֹא שְׁבוּעוֹת.

וְכִנּוּיֵי וְקִנּוּסֵי וְשָׁבוּעוֹת,

וְדֹאֲחֵרִימָנָא וְדֹאֲסֶרְנָא עַל

עַד יוֹם כְּפוּרִים הַבָּא עָלֵינוּ

כְּלֵהוּז יְהוּז שְׂרָן, שְׁבִיקִין

לֹא שְׁרִירִין וְלֹא קִימִין.

לֹא אֶסְרִי, וְשָׁבוּעַתָּנָא



אָבִינוּ מִלְּפָנָיו *Avinu Malkeinu*

אָבִינוּ מִלְּפָנָיו, שְׁמַע קוֹלֵנוּ. Avinu Malkeinu, sh'ma koleinu.
Avinu Malkeinu, hear our voice.

אָבִינוּ מִלְּפָנָיו, חָטְאָנוּ לְפָנֶיךָ. Avinu Malkeinu, chatanu l'fanecha.
Avinu Malkeinu, we have sinned against You.

אָבִינוּ מִלְּפָנָיו, חָמַל עָלֵינוּ Avinu Malkeinu, chamol aleinu
וְעַל עוֹלָלֵנוּ וְטַפְּנוּ. v'al olaleinu v'tapeinu.
Avinu Malkeinu, have compassion on us and on our children.

אָבִינוּ מִלְּפָנָיו, בְּלֵה דְבַר וְחָרֵב Avinu Malkeinu, kaleih dever v'cherev
וְרַעַב מֵעָלֵינוּ. v'ra-av mei-aleinu.
Avinu Malkeinu, make an end to sickness, war, and famine.

אָבִינוּ מִלְּפָנָיו, בְּלֵה כָּל צָר Avinu Malkeinu, kaleih kol tzar
וּמִשְׁטֵיץ מֵעָלֵינוּ. umastin mei-aleinu.
Avinu Malkeinu, make an end to all oppression.

אָבִינוּ מִלְּפָנָיו, כְּתֹבֵנוּ בְּסֵפֶר Avinu Malkeinu, kotveinu b'sefer
חַיִּים טוֹבִים. chayim tovim.
Avinu Malkeinu, inscribe us for blessing in the Book of Life.

אָבִינוּ מִלְּפָנָיו, חַדֵּשׁ עָלֵינוּ Avinu Malkeinu, chadeish aleinu
שָׁנָה טוֹבָה. shanah tovah.
Avinu Malkeinu, let the new year be a good year for us.

אָבִינוּ מִלְּפָנָיו, 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.*

עֲלֵינוּ *Aleinu* Adoration

עֲלֵינוּ לְשִׁבְחָהּ לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּהּ לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה, שֶׁלֹא שָׁם חֵלְקֵנוּ כֶּהֱם, וְגִרְלָנוּ כְּכֹל הַמוֹנֵם. וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.	Aleinu l'shabei-ach la-adon hakol, lateit g'dulah l'yotzeir b'reishit, shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'chot ha-adamah, shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam. Va-anachnu korim umishtachavim umodim, lifnei melech malchei hamlachim, hakadosh baruch hu.
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You spread out the heavens and established the earth; You are our God; there is none else. 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."

Eternal God, we face the morrow with hope made stronger by the vision of Your deliverance, a world where poverty and war are banished, where injustice and hate are gone.

Teach us more and more to respond to the pain of others, to heed Your call for justice, that we may bring nearer the day when all the world shall be one.

On that day the age-old dream shall come true. On that day, O God, You shall be One and Your Name shall be One.

וְנֵאמַר, וְהָיָה יי לְמֶלֶךְ עַל-כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וּשְׁמוֹ אֶחָד.	V'ne-emar, v'hayah Adonai l'melech al-kol-ha-aretz, bayom hahu yiyeh Adonai echad ushmo echad.
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קדיש יתום *Kaddish Yatom* 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.

זְכוֹרָנָם לְבִרְכָה Zichronam livracha
May their memory be a blessing.

Birth is a beginning. Rabbi Alvin Fine.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,	Yitgadal v'yitkadash sh'meih raba,
בְּעֵלְמָא דִּי בְּרָא כִרְעוּתֵיהּ.	b'alma di v'ra chiruteih.
וְיַמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ	V'yamlich malchuteih b'chayeichon
וּבְיוֹמֵינוּ, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,	uvyomeichon, uvchayei d'chol beit Yisrael,
בְּעֵגְלָא וּבּוֹמָן קָרִיב.	ba-agala uvizman kariv.
וְאָמְרוּ אָמֵן.	V'imru amen.
יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ	Y'hei sh'meih raba m'varach
לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.	l'alam ul-almei almaya.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר	Yitbarach v'yishtabach v'yitpa-ar
וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר	v'yitromam v'yitnasei, v'yit-hadar
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא.	v'yit-aleh v'yit-halal sh'meih d'kudsha.
בְּרִיךְ הוּא.	B'rich hu.
לְעֵילָא וְלְעֵילָא מִכּוֹל בִּרְחַתָּא וְשִׁירָתָא,	Le'ila ul-eila mikol birchata v'shirata,
תְּשׁוּבָתָא וְנַחֲמָתָא דְאִמְרָן בְּעֵלְמָא.	tushb'chata v'nechemata da-amiran b'alma.
וְאָמְרוּ אָמֵן.	V'imru amen.
יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא	Y'hei sh'lama raba min sh'maya
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.	v'chayim aleinu v'al kol Yisrael.
וְאָמְרוּ אָמֵן.	V'imru amen.
עֲשֵׂה שְׁלוֹם בְּמִרְמִין, הוּא יַעֲשֵׂה	Oseh shalom bimromav, hu ya-aseh
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	shalom aleinu v'al kol Yisrael
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.	v'al kol yoshvei teiveil.
וְאָמְרוּ אָמֵן.	V'imru amen.

Let the glory of God be extolled, God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in 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.

Far beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor, and exalt. And let us say: *Amen*.

For us and all of 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 humanity, and let us say: *Amen*.

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

אֲדוֹן עוֹלָם *Adon Olam* Sovereign of the Universe

אֲדוֹן עוֹלָם אֲשֶׁר מַלְאךְ, בְּתֵרֶם כּוֹל יִצְרִי נִבְרָא. לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כּוֹל, אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.	Adon olam asher malach, b'terem kol y'tzir nivra. L'eit na-asah v'cheftzo kol, azai melech sh'mo nikra.
וְאַחֲרַי כְּכֹלוֹת הַכּוֹל, לְבַדּוֹ יִמְלֹךְ נֹרָא. וְהוּא הָיָה, וְהוּא הוֹוֶה, וְהוּא יִיְיֶה, בְּתִפְאַרָה.	V'acharei kichlot hakol, l'vado yimloch nora. V'hu hayah, v'hu hoveh, v'hu yiyeh, b'tifarah.
וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה. בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעוֹז וְהַמְשִׁירָה.	V'hu echad v'ain sheini, l'hamshil lo l'hachbirah. B'li reishit b'li tachlit, v'lo ha-oz v'hamisrah.
וְהוּא אֵלִי וְחַי גְּאֻלִּי, וְצוּר חֶבְלֵי בְעֵת צָרָה. וְהוּא נְסִי וּמְנוֹס לִי, מְנַת כּוֹסֵי בְיוֹם אֶקְרָא.	V'hu Eli v'chai go-ali, v'tzur chevli b'eit tzarah. V'hu nisi umanos li, m'nat kosi b'yom ekra.
בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן וְאַעִירָה. וְעַם רוּחִי גְוִיָּתִי, יְיָ לִי וְלֹא אִירָא.	B'yado afkid ruchi, b'eit ishan v'a-irah. V'im ruchi g'viyati, Adonai li v'lo ira.

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

And after all ceases to be, You alone will rule in majesty.
You have been, are yet, and will be in glory.

And You are One; none other can compare to or consort with You.
You are without beginning, without end. To You belong power and dominion.

And You are my God, my living Redeemer, my Rock in times of trouble and distress.
You are my standard bearer and my refuge, my benefactor when I call on You.

Into Your hands I entrust my spirit, when I sleep and when I wake,
and with my spirit my body also; Adonai is with me and I shall not fear.

יגדל *Yigdal* Magnified

יגדל אלהים חי וישתבח, נמצא ואין עת אל מציאותו. אחד ואין יחיד כִּיחודו, נעלם וגם אין סוף לאֲחֻדוֹתוֹ.	Yigdal Elohim chai v'yshtabach, nimtza v'ein eit el m'tzi-uto. Echad v'ein yachid k'yichudo, nelam v'gam ein sof l'achduto.
אין לו דמות הגוף ואינו גוף, לא נֶעְרוֹךְ אֵלָיו קְדוּשָׁתוֹ. קדמון לְכֹל דְבַר אֲשֶׁר נִבְרָא, ראשון ואין ראשית לְרֵאשִׁיתוֹ.	Ein lo d'mut haguf v'eino guf, lo na-aroch eilav k'dushato. Kadmon l'chol davar asher nivra, rishon v'ein reishit l'reishito.
הנו אדון עולם לְכֹל נוצר, יורה גְדֻלָּתוֹ וּמַלְכוּתוֹ. שָׁפַע נְבוּאָתוֹ נְתָנוּ, אֵל אַנְשֵׁי סְגֻלָּתוֹ וְתַפְאֲרָתוֹ.	Hino adon olam, l'chol notzar, yoreh g'dulato umalchuto. Shefa n'vuato n'tano, el anshei s'gulato v'tifarto.
לא קם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד, נְבִיא וּמַבִּיט אֶת תְּמוֹנָתוֹ. תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל, עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ.	Lo kam b'Yisrael k'Mosheh od, navi umabit et t'munato. Torat emet natan l'amo El, al yad n'vio ne-eman beito.

Magnified and praised be the living God. God's existence is Eternal, God's unity is infinite. God has implanted eternal life within us. Blessed is God's glorious Name to all eternity.



אין כַּאֱלֹהֵינוּ *Ein k'Eloheinu* There Is None Like Our God

אין כַּאֱלֹהֵינוּ, אין כַּאֲדֹנֵינוּ, Ein k'Eloheinu, ein k'adoneinu,
אין כַּמְלָכֵנוּ, אין כְּמוֹשֵׁי־עֵנוּ. ein k'malkeinu, ein k'moshi-einu.
מי כַּאֱלֹהֵינוּ, מי כַּאֲדֹנֵינוּ, Mi ch'Eloheinu, mi ch'adoneinu,
מי כַּמְלָכֵנוּ, מי כְּמוֹשֵׁי־עֵנוּ. mi ch'malkeinu, mi ch'moshi-einu.

Who, who's like our God?

נֹדֶה לְאֱלֹהֵינוּ, נֹדֶה לְאֲדֹנֵינוּ, Nodeh l'Eloheinu, nodeh l'adoneinu,
נֹדֶה לְמְלָכֵנוּ, נֹדֶה לְמוֹשֵׁי־עֵנוּ. nodeh l'malkeinu, nodeh l'moshi-einu.

Thanks, we give thanks to our God.

בָּרוּךְ אֱלֹהֵינוּ, בָּרוּךְ אֲדֹנֵינוּ, Baruch Eloheinu, baruch adoneinu,
בָּרוּךְ מְלָכֵנוּ, בָּרוּךְ מוֹשֵׁי־עֵנוּ. baruch malkeinu, baruch moshi-einu.

Blessed, blessed is our God.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדֹנֵינוּ, Atah hu Eloheinu, atah hu adoneinu,
אַתָּה הוּא מְלָכֵנוּ, אַתָּה הוּא מוֹשֵׁי־עֵנוּ. atah hu malkeinu, atah hu moshi-einu.

You, You are our God.

הַנְּשָׁמָה לָךְ *Han'shamah Lach* The Soul Is Yours

הַנְּשָׁמָה לָךְ, וְהַגּוּף פְּעֻלָּתְךָ; Han'shamah lach, v'haguf po-olach;
חֹסֶה עַל עַמְלָתְךָ. chusah al amalach.

The soul is Yours, the body is Your work; O have pity on Your creation.





שחרית
ליום כיפור

Yom Kippur
Morning Service





בְּרִכּוֹת הַשַּׁחַר

Birchot HaShachar Morning Blessings

מוֹדֵה\מוֹדָה אֲנִי לְפָנֶיךָ,
 מֶלֶךְ חַי וְקַיִם,
 שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחַמְלָה.
 רַבָּה אֱמוּנָתְךָ.

Modeh/Modah ani l'fanecha,
 melech chai v'kayam,
 shehechezarta bi nishmati b'chemlah.
 Rabah emunatecha.

I give thanks before You, ever-living Sovereign, for You have compassionately restored my soul within me. How great is Your faithfulness!

מַה־טֹּבוּ אֵהְיֶיךָ יַעֲקֹב,
 מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.
 וְאֲנִי בְּרֹב חַסְדֶּךָ אֲבוֹא בֵיתְךָ,
 אֲשַׁתְּחֹוּהָ אֱלֹהֵיכֶלְקֹדֶשְׁךָ בְּיִרְאַתְךָ.
 יְיָ אֱהַבְתִּי מֵעוֹן בֵּיתְךָ
 וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.
 וְאֲנִי אֲשַׁתְּחֹוּהָ וְאֶכְרַעָה
 אֶבְרָכָה לְפָנַיִי עֹשִׂי.
 וְאֲנִי תִפְלִיתִי־לְךָ, יְיָ, עַת רָצוֹן,
 אֱלֹהִים בְּרֹב־חַסְדֶּךָ,
 עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

Mah-tovu ohalecha Ya-akov,
 mishk'notecha Yisrael.
 Va-ani b'rov chasd'cha avo veitecha,
 eshtachaveh el-heichal-kodsh'cha b'yiratecha.
 Adonai ahavti m'on beitecha
 umkom mishkan k'vodecha.
 Va-ani eshtachaveh v'echra-ah
 evr'chah lifnei-Adonai osi.
 Va-ani t'filati-l'cha, Adonai, eit ratzon,
 Elohim b'rov-chasdecha,
 aneini be-emet yish-echa.

How lovely are your tents, O Jacob, your dwelling places, O Israel! In Your abundant lovingkindness, O God, let me enter Your house, and worship in Your holy temple. I love Your house, O Eternal One, the place where Your glory dwells. So I worship with humility; I 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 truth.

מה־טֹּבוּ Mah tovu. Numbers 24:5. וְאֲנִי בְּרֹב חַסְדֶּךָ Va-ani b'rov chasd'cha. Psalm 5:8.
 יְיָ אֱהַבְתִּי Adonai ahavti. Psalm 26:8. וְאֲנִי אֲשַׁתְּחֹוּהָ Va-ani eshtachaveh. Based on Psalm 95:6.
 וְאֲנִי תִפְלִיתִי־לְךָ Va-ani t'filati-l'cha. Psalm 69:14.

אֲשֶׁר יָצַר, אֱלֹהֵי נְשָׁמָה Asher Yatzar, Elohai N'shamah

For Body and Soul

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר יָצַר אֶת הָאָדָם בְּחֶכְמָה וּבְרָא בּוֹ
נְקָבִים נְקָבִים, חֲלוּלִים חֲלוּלִים.
גָּלוּי וַיְדוּעַ לִפְנֵי כֹסֵא כְבוֹדְךָ שָׂאֵם
יִפְתָּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד
מֵהֶם, אִי אֶפְשָׁר לְהִתְקַיֵּם וּלְעֻמַּד
לְפָנֶיךָ.
Baruch atah Adonai, Eloheinu melech ha-olam,
asher yatzar et ha-adam b'chochmah uvara vo
n'kavim n'kavim, chalulim chalulim.
Galui v'yadua lifnei chisei ch'vodecha she-im
yipatei-ach echad meihem o yisateim echad
meihem, i efshar l'hitkayeim v'la-amod
l'fanecha.

My God, I thank you for my life: body and soul. Help me to realize that I am someone new, someone who never existed before, someone original and unique in the world.

May I be fully present to this awesome day. May my body and my soul be ready to do Your work, unifying and strengthening one another, linked and renewed daily by Your breath.

בָּרוּךְ אַתָּה יי, רוֹפֵא כָּל בָּשָׂר
וּמַפְלִיא לַעֲשׂוֹת.
Baruch atah Adonai, rofei chol basar
umafli la-asot.

Blessed are You, Adonai, in whose hand is every living soul.

אֱלֹהֵי נְשָׁמָה שֶׁנִּתְּתָ בִּי טְהוֹרָה הִיא.
אַתָּה בְּרֵאתָהּ, אַתָּה יָצַרְתָּהּ, אַתָּה
נִפְחַתָּהּ בִּי, וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי.
וְאַתָּה עֲתִיד לְטַלְהָ מִמֶּנִּי, וּלְהַחְזִירָהּ
בִּי לְעֲתִיד לְבוֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה
בְּקִרְבִּי, מוֹדָה/מוֹדָה אֲנִי לְפָנֶיךָ,
יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי וְאֲמוֹתַי,
רְבוּן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנְּשָׁמוֹת.
בָּרוּךְ אַתָּה יי, אֲשֶׁר בְּיָדוֹ נִפְּשׂוּ כָּל
חַי, וְרוּחַ כָּל בָּשָׂר אִישׁ.
Elohai n'shamah shenatata bi t'horah hi.
Atah v'ratah, atah y'tzartah, atah
n'fachtah bi, v'atah m'shamrah b'kirbi.
V'atah atid litlah mimeni, ulhachazirah
bi le-atid lavo. Kol z'man shehanshamah
v'kirbi, modeh/modah ani l'fanecha,
Adonai Elohai v'Elohei avotai v'imotai,
ribon kol hama-asim, adon kol hanshamot.
Baruch atah Adonai, asher b'yado nefesh kol
chai, v'ruach kol b'sar ish.

My soul, O God, is pure, for You created and formed it. Upon Your breath, my soul was delivered into my body and You sustain it. I yearn to sing of Your greatness with gratitude for my life, for the sustenance of our people, for Your love and compassion. For all of it I give thanks. Blessed are You, O God, in whose hand is my soul and the souls of all I love. Blessed are You, O God, for creation, for the good things You have done for our ancestors and for us.

¹אֲשֶׁר בְּיָדוֹ Asher b'yado. Job 12:10.

מתן תורה *Matan Torah* The Gift of Torah

אלו דברים שאין להם שעור, Eilu d'varim she-ein lahem shiur,
שאדם אוכל פרותיהם בעולם הזה she-adam ocheil peiroteihem ba-olam hazeh
והקרן קיימת לו לעולם הבא, v'hakeren kayemet lo la-olam haba,
ואלו הן. v'eilu hein.

These are the obligations without measure; their fruit we eat now, their essence remains for us in the world to come:

כבוד אב ואם, Kibud av va-eim,
To honor parents,

וגמילות חסדים, ugmilut chasadim,
to perform acts of love and kindness,

והשכמת בית המדרש שחרית וערבית, v'hashkamat beit hamidrash shacharit v'arvit,
to attend the house of study,

והכנסת אורחים, v'hachnasat orchim,
to welcome the stranger,

ובקור חולים, uvikur cholim,
to visit the sick,

והכנסת כלה וחתן, v'hachnasat kalah v'chatan,
to rejoice with the wedding couple,

ולוית המת, ulvayat hameit,
to accompany the dead for burial,

ועיון תפלה, v'iyun t'filah,
to pray with sincerity,

והבאת שלום בין אדם לחברו. vahava-at shalom bein adam lachaveiro.
to make peace when there is strife.

ותלמוד תורה כנגד כלם. V'talmud torah k'neged kulam.
But the study of Torah is equal to them all.

Mishnah Pe'ah 1:1; Babylonian Talmud, *Shabbat* 127a.

הללויה *Hal'luyah* Psalm 150

הללו יה.	Hal'lu Yah.
הללו-אל בקדשו,	Hal'lu-El b'kodsho,
הללוהו ברקיע עזו.	hal'luhu birkia uzo.
הללוהו בגבורתיו,	Hal'luhu vigvurotav,
הללוהו כרב גדלו.	hal'luhu k'rov gudlo.
הללוהו בתקע שופר,	Hal'luhu b'teika shofar,
הללוהו בנגבל וכנור.	hal'luhu b'neivel v'chinar.
הללוהו בתוף ומחול,	Hal'luhu b'tof umachol,
הללוהו במנים ועגב.	hal'luhu b'minim v'ugav.
הללוהו בצלצלי-שמע.	Hal'luhu v'tziltz'lei-shama,
הללוהו בצלצלי תרועה.	hal'luhu b'tziltz'lei t'ruah.
כל הנשמה תהליל יה,	Kol hanshamah t'haleil Yah,
הללו-יה.	hal'lu-Yah.

Praise God in the sanctuary;
praise the One whose power the heavens proclaim.
Praise God for mighty acts;
praise the One for surpassing greatness.
Praise with shofar blast;
praise with harp and lute.
Praise with drum and dance;
praise with strings and pipe.
Praise with cymbals sounding;
praise with cymbals resounding!
Let all that breathes praise God! Halleluyah!







שִׁמַּע וּבְרָכוֹתֶיהָ

Sh'ma Uvirchoteha Sh'ma and Its Blessings

בְּרָכוּ *Bar'chu* The Call to Prayer

בְּרָכוּ אֶת יי הַמְּבָרָךְ. Bar'chu et Adonai hamvorach.

בְּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם וָעֶד. Baruch Adonai hamvorach l'olam va-ed.

Praise the Eternal, to whom our praise is due!

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

יוֹצֵר אוֹר *Yotzeir Or* Creation

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Baruch atah Adonai, Eloheinu melech ha-olam,
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלוֹם yotzeir or uvorei choshech, oseh shalom
וּבוֹרֵא אֶת הַכֹּל. הַמַּאִיר לָאָרֶץ וְלַדָּרִים uvorei et hakol. Hamei-ir la-aretz v'ladarim
עָלֶיהָ בְּרַחֲמִים, וּבָטוּבוֹ מְחַדֵּשׁ בְּכֹל aleha b'rachamim, uvtuvo m'chadeish b'chol
יוֹם תָּמִיד מַעֲשֵׂה בְּרִאשִׁית. yom tamid ma-aseih v'reishit.

מָה רַבּוּ מַעֲשֵׂיךָ יי, בָּלֵם Mah rabu ma-asecha Adonai, kulam

בְּחֹכְמַת עֲשִׂית, מְלַאֵה הָאָרֶץ קִינְיָנְךָ. b'chochmah asita, mal-ah ha-aretz kinyanecha.

תִּתְּבָרַךְ יי אֱלֹהֵינוּ עַל שְׂבַח Titbarach Adonai Eloheinu al shevach

מַעֲשֵׂי יָדֶיךָ, וְעַל מְאוּרֵי אוֹר שְׂעִשִׂית ma-aseih yadecha, v'al m'orei or she-asita

יְפָאֲרוּךְ סֵלָה. y'fa-arucha selah.

God, You open for us the gates of mercy, giving light to those who await Your forgiveness. Your world is beyond our knowledge, greater than our understanding.

Help us, God, to accept what we cannot understand, to love the beauty of creation without constantly trying to control it. Teach us how to bend with life, how to repair what we can repair, how to live with our questions, how to rejoice in Your wonders.

God of light and mercy, be with us this day.

בְּרוּךְ אַתָּה יי, יוֹצֵר הַמְּאוּרוֹת. Baruch atah Adonai, yotzeir ham-urot.

Blessed are You, Adonai, Creator of Light.

Ahavah Rabah Revelation

<p> אֶהְבֶּה רַבָּה אֶהְבְּתָנוּ, יי אֱלֹהֵינוּ, חַמְלָה גְדוֹלָה וַיְתִרָה חַמְלַת עֲלֵינוּ. בְּעֵבוֹר אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ שֶׁבָּטְחוּ בָךְ, וַתְּלַמְּדֵם חֻקֵי חַיִּים, בִּן תַּחֲנֶנּוּ וַתְּלַמְּדֵנוּ. אָבִינוּ, הָאֵב הַרְחֵמְנוּ, הַמְּרַחֵם, רַחֵם עָלֵינוּ. וְתֵן בְּלִבֵּנוּ לְהִבִּין וְלִהְיוֹת שְׂכִיל, לְשִׁמְעַת לְלַמֵּד וְלִלְמֹד, לְשִׁמּוֹר וְלַעֲשׂוֹת וּלְקַיֵּם אֵת כָּל דְּבָרֵי תַלְמוּד תּוֹרַתְךָ בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וַיְחַד לִכְבָּנוּ לְאַהֲבָה וְלִירְאָה אֵת שְׁמֶךָ. וְלֹא נִבּוֹשׁ וְלֹא נִכָּלֵם וְלֹא נִכְשָׁל לְעוֹלָם וָעֶד, כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחָנוּ, נִגְלִיָּה וְנִשְׁמָחָה בִּישׁוּעַתְךָ. כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֲתָהּ, וּבָנוּ בְּחַרְתָּ מִכָּל עַם וְלָשׁוֹן. </p>	<p> Ahavah rabah ahavtanu, Adonai Eloheinu, chemlah g'dolah viteirah chamalta aleinu. 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'mitzvotecha, v'yacheid l'vaveinu l'ahavah ulyirah et sh'mecha. V'lo neivosh v'lo nikaleim v'lo nikasheil l'olam va-ed, ki v'shem kodsh'cha hagadol v'hanora batachnu, nagilah v'nism'chah bishuatecha. Ki El po-eil y'shuot atah, uvanu vacharta mikol am v'lashon. </p>
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On this Day of Repentance, we are reminded of Your abounding love for us. Nurturer, our God, with great compassion do You care for us. Our Source, our Sovereign, just as our ancestors placed their trust in You, and You imparted to them laws of life, so too be gracious to us and teach us.

God, open up our eyes, bless us with an understanding heart—to receive Your teachings, to make them real by our deeds, and to pass them on to others.

Blessed are You, Adonai. You have lovingly chosen Your people Israel to receive this gift of Torah.

<p> וּקְרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמַּת, לְהוֹדוֹת לָךְ וְלִיְחַדְּךָ בְּאַהֲבָה. בְּרוּךְ אַתָּה יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה. </p>	<p> V'keiravtanu l'shimcha hagadol selah be-emet, l'hodot l'cha ulyachedcha b'ahavah. Baruch atah Adonai, habocheir b'amo Yisrael b'ahavah. </p>
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שְׁמַע יִשְׂרָאֵל

Sh'ma Yisrael, Adonai Eloheinu, Adonai echad.

Hear, O Israel: Adonai our God is One.

בְּרוּךְ שֵׁם כְּבוֹד

יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

וְאַהֲבַתְּ אֶת יי אֱלֹהֶיךָ בְּכָל־לִבְּךָ	V'ahavta et Adonai Elohecha, b'chol-l'vav'cha
וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ;	uvchol-nafsh'cha uvchol-m'odecha.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי	V'hayu hadvarim ha-eileh asher anochi
מְצַוְּךָ הַיּוֹם עַל־לִבְּךָ;	m'tzav'cha hayom al-l'vavecha.
וּשְׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם	V'shinantam l'vanecha v'dibarta bam,
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ	b'shivt'cha b'veitecha, uvlecht'cha vaderech,
וּבִשְׁכַבְּךָ וּבְקוּמְךָ;	uvshochb'cha uvkumecha.
וּקְשַׁרְתָּם לְאוֹת עַל־יָדְךָ	Ukshartam l'ot al-yadecha,
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ;	v'hayu l'totafot bein einecha.
וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ;	Uchtavtam al-m'zuzot beitecha uvish-arecha.
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי	L'ma-an tizk'ru va-asitem et-kol-mitzvotai,
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:	viyitem k'doshim l'Eloheichem.
אֲנִי יי אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי	Ani Adonai Eloheichem asher hotzeiti
אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם	et-chem mei-eretz Mitzrayim liyot lachem
לֵאלֹהִים אֲנִי יי אֱלֹהֵיכֶם:	l'Elohim. Ani Adonai Eloheichem.

You shall love your Eternal God with all your mind, with all your strength, and with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house and on your gates. Be mindful of all My mitzvot, and do them: so shall you consecrate yourselves to your God. I am your Eternal God who led you out of Egypt to be your God; I am your Eternal God.

גְּאֻלָּה G'ulah Redemption

אֱמֶת וַיֵּצִיב וַנִּחֹן וְקַיָּם וַיֵּשֶׁר	Emet v'yatziv v'nachon v'kayam v'yashar
וַנֶּאֱמַן וְאָהוּב וְחָבִיב וְנַחֲמָד וְנַעֲמִים	v'ne-eman v'ahuv v'haviv v'nechmad v'na-im
וְנוֹרָא וְאָדִיר וּמְתַקֵּן וּמְקַבֵּל וְטוֹב וַיִּפֶּה	v'nora v'adir umtukan umkubal v'tov v'yafeh
הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֵד. אֱמֶת	hadavar hazeh aleinu l'olam va-ed. Emet
אֱלֹהֵי עוֹלָם מְלַכְנּוּ צוּר יַעֲקֹב, מִגֵּן	Elohei olam malkeinu tzur Ya-akov, magein
יִשְׁעֵנוּ, לְדֹר וָדֹר הוּא קַיָּם, וַיִּשְׁמוּ קַיָּם,	yisheinu, l'dor vador hu kayam, ushmo kayam,
וּכְסֹאוֹ נִחֹן, וּמְלֻכוֹתָּו וְאַמוֹנָתוֹ לְעֵד	v'chiso nachon, umalchuto ve-emunato la-ad

שְׁמַע יִשְׂרָאֵל Sh'ma Yisrael. Deuteronomy 6:4.

V'ahavta. Deuteronomy 6:4-9 and Numbers 15:40-41. Why does this prayer instruct us to place God's words "on our hearts," and not "in our hearts"? According to the Chasidic master Menachem Mendl of Kotsk, it is because there may be moments when our hearts are utterly closed. At those times, he teaches the best we can do is place the words we need to hear on our hearts, in the hope that one day our hearts will open, and all the words will fall in.

קַיִמֶת. וּדְבָרָיו חַיִּים וְקַיִמִים, kayamet. Udvarav chayim v'kayamim,
 נְאֻמָּנִים וְנַחֲמָדִים לְעַד וּלְעוֹלָמֵי ne-emanim v'nechemadim la-ad ulolmei
 עוֹלָמִים. עַל אַבּוֹתֵינוּ וְאֻמוֹתֵינוּ וְעַלֵּינוּ, olamim. Al avoteinu v'imoteinu v'aleinu,
 עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל דּוֹרוֹת al baneinu v'al doroteinu, v'al kol dorot
 זֶרַע יִשְׂרָאֵל אֲבָדְךָ. zera Yisrael avadecha.

The miracle of Jewish life is not that we endure; the miracle of Jewish life is that we are able to sing in spite of all. In spite of the terrible onslaughts, Jews are able to sing out with wonder and joy: "Who is like You, Adonai?"

מִי כַמּוֹכָה בְּאֵלִים יי, מִי כַמּוֹכָה Mi chamochah ba-eilim Adonai, mi kamoachah
 נִאֲדָר בְּקֹדֶשׁ, נוֹרָא תְהִילָת, עֲשֵׂה פֶלֶא. nedar bakodesh, nora t'hilot, oseh feleh.

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

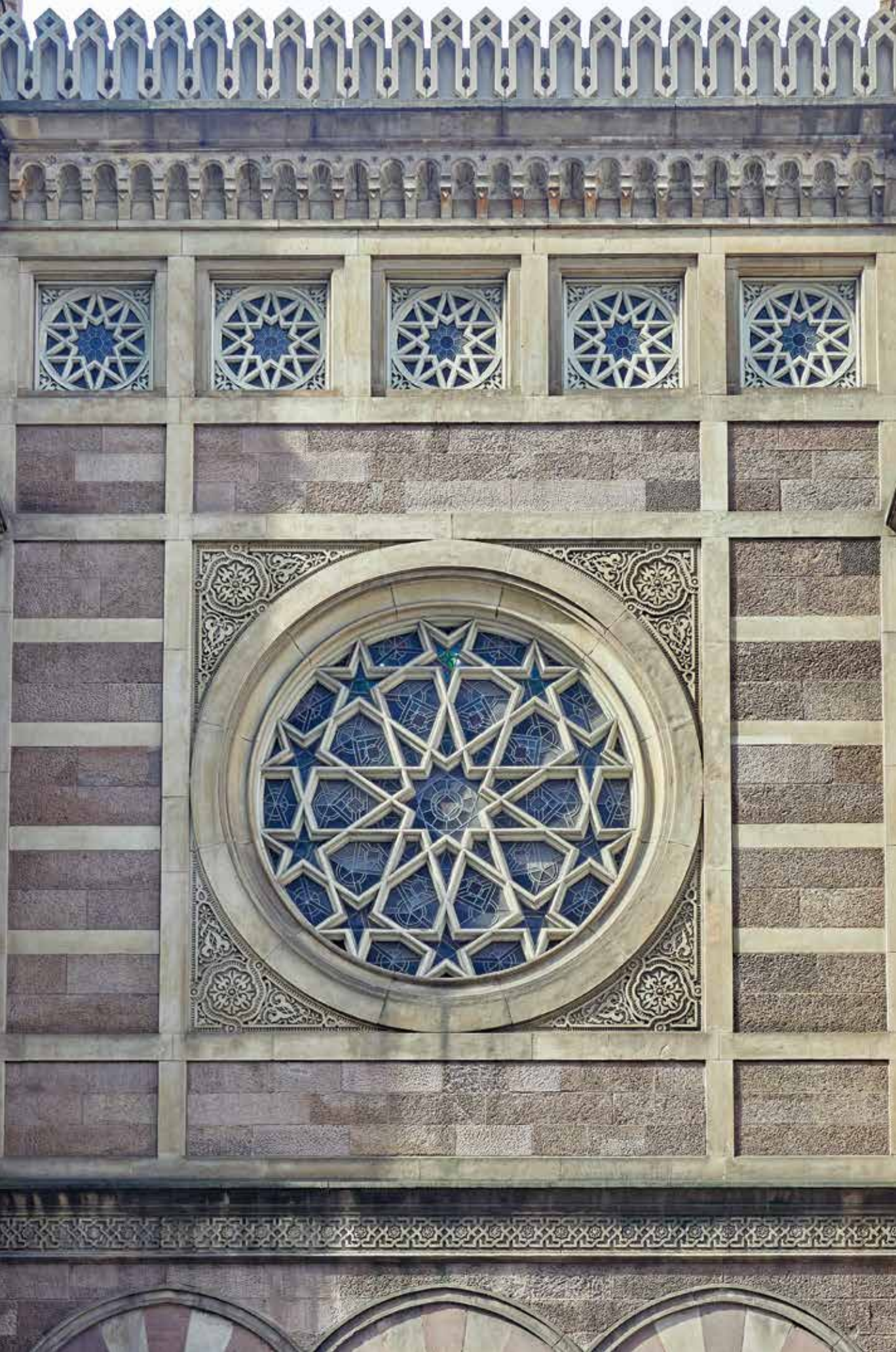
שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִים Shira chadashah shibchu g'ulim
 לְשִׁמְחָה עַל שִׁפְתַי הַיָּם. l'shimcha al s'fat hayam.
 יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ, Yachad kulam hodu v'himlichu v'amru,
 יי יְמִלֹךְ לְעוֹלָם וָעַד. Adonai yimloch l'olam va-ed.

With new song, inspired, the redeemed people praised Your name at the sea shore; in unison they offered thanks and proclaimed Your sovereignty; and they said, "The Eternal will reign forever and ever!"

צוּר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל, Tzur Yisrael, kumah b'ezrat Yisrael,
 וּפְדָה כְּנַאֲמֶךָ יְהוּדָה וַיִּשְׂרָאֵל. ufdeih chin-umecha Y'hudah v'Yisrael.
 גְּאֻלֵּנוּ, יי צְבָאוֹת שְׁמוֹ, Go-aleinu, Adonai Tz'va-ot sh'mo,
 קְדוֹשׁ יִשְׂרָאֵל. k'dosh Yisrael.
 בְּרוּךְ אַתָּה יי, גְּאֻל יִשְׂרָאֵל. Baruch atah Adonai, ga-al Yisrael.

Rock of Israel, our Protector and Guardian, help us,
 Lift us to be our best selves.
 Redeem us from all that shackles and constricts us,
 And deliver us into freedom.
 We praise You, Adonai, who redeems Israel.

The miracle of Jewish life. From a sermon by Abba Hillel Silver, 1920, adapted by Ari S. Lorge.





תפילה

T'filah Prayer

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

אבות ואמהות Avot v'Imahot God of All Generations

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן,
גּוֹמֵל חַסָּדִים טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת,
וּמֵבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,
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 Rachel, v'Elohei Leah,
ha-El hagadol hagibor v'hanora, El elyon,
gomeil chasadim tovim, v'koneih hakol,
v'zocheir chasdei avot v'imahot,
umeivi g'ulah livnei v'neihem,
l'ma-an sh'mo b'avahavah.

Praised be our God, God of our fathers and mothers: God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah; great, mighty, and awesome God, God supreme. Your ways are ways of love. You remember the faithfulness of our ancestors, and all of our generations survive through You.

שִׁפְתַי אֲדֹנָי, שִׁפְתַי Adonai s'fatai. Psalm 51:17.

The choreography of Avot v'Imahot. The T'filah is our moment to have an audience before God. As we prepare for the first blessing with the introductory words of *Adonai s'fatai tiftach*, "Adonai, open my lips," we take three steps backward, pause, then take three steps forward—so that we might "re-enter" a new prayer space. We bow at *Baruch atah Adonai*, "Blessed are You," at the beginning and end of the prayer. These simple acts of humility embody how we might prepare to stand before God in prayer.

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפְיץ	Zochreinu l'chayim, melech chafeitz
בְּחַיִּים. וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים,	bachayim. V'chotveinu b'sefer hachayim,
לְמַעַנְךָ אֱלֹהִים חַיִּים. מֶלֶךְ עֹזֵר	l'ma-ancha Elohim chayim. Melech ozeir
וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יי	umoshia umagein. Baruch atah Adonai,
מִגַּן אַבְרָהָם וְעִזְרַת שָׂרָה.	magein Avraham v'ezrat Sarah.

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

G'vurot God's Power

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,	Atah gibor l'olam, Adonai,
מַחִיָּה הַכֹּל־מַתִּים אַתָּה, רַב לְהוֹשִׁיעַ.	m'chayeih hakol/meitim atah, rav l'hoshia.
מוֹרִיד הַטֶּל. מְכַלְכֵּל חַיִּים בְּחֶסֶד,	Morid hatal. M'chalkeil chayim b'chesed,
מַחִיָּה הַכֹּל־מַתִּים בְּרַחֲמִים רַבִּים,	m'chayeih hakol/meitim b'rachamim rabim,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר	someich noflim, v'rofei cholim, umatir
אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.	asurim, umkayeim emunato l'ishnei afar.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ,	Mi chamocha ba-al g'vurot umi domeh lach,
מֶלֶךְ מֵמִית וּמַחִיָּה וּמַצְמִיחַ יְשׁוּעָה.	melech meimit umchayah umatzmiach y'shuah.
מִי כְמוֹךָ, אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו	Mi chamocha, Av harachamim, zocheir y'tzurav
לְחַיִּים בְּרַחֲמִים. וְנֶאֱמַן אַתָּה	l'chayim b'rachamim. V'ne-eman atah
לְהַחַיּוֹת הַכֹּל־מַתִּים. בָּרוּךְ אַתָּה יי	l'hachayot hakol/meitim. Baruch atah Adonai,
מַחִיָּה הַכֹּל־הַמַּתִּים.	m'chayeih hakol/hameitim.

O God, You are our Eternal Strength, the Giver of life/the Reviver of the dead, the Power that saves us and causes dew to fall. Your love sustains the living/revives the dead. Your great compassion brings life to all, help to the fallen, healing to the sick, freedom to those in captivity, and faith to those who sleep in the dust.

Who is like you, Source of strength? Who is equal to You, Bringer 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, who gives life to all/who revives the dead. Blessed are You, Source of all life/Reviver of the dead.

G'vurot—God's Power. G'vurot originally described God's ultimate power. It culminates in *m'chayeih hameitim*, "You give life to the dead," which was understood as resurrection of the dead. Early Reformers, who rejected this theology, replaced these words with *m'chayeih hakol*, "You give life to all." The most recent Reform prayerbook offers the original language as an option, with a metaphoric understanding of *m'chayeih hameitim* to mean the reviving power of God's hand to heal the ill, to bring a parched field to life, to make dry branches bloom.

קְדוּשָׁה *K'dushah* God's Holiness

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, בְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשִׁמְי מְרוֹם, בְּכַתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל־זֶה וְאָמַר.	N'kadeish et shimcha ba-olam, k'shem shemakdishim oto bishmei marom, kakatuv al yad n'vi-echa, v'kara zeh el-zeh v'amar.
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ אֲדוֹנָי תְּצַבֹּאוֹת, מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.	Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo chol-ha-aretz k'vodo.
אֲדִיר אֲדִירֵנוּ יְיָ אֲדִנֵּינוּ, מִה־אֲדִיר שְׁמֶךָ 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, אֲנִי יְיָ אֱלֹהֵיכֶם. יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר. הַלְלוּ־יָהּ.	Echad hu Eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v'hu yashmi-einu b'rachamav l'einei kol chai, ani Adonai Eloheichem. Yimloch Adonai l'olam, Elohayich Tziyon l'dor vador. Hal'lu-Yah.

Let us 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 declare:

Holy, holy, holy is the Eternal God of Hosts!
The earth is full of God's glory.

Source of our strength, Sovereign One, how majestic is Your presence in all the earth!

Blessed is the glory of God in heaven and earth.
God alone is our God and our Creator, our Ruler and our Helper;
and in mercy, God is revealed in the sight of all the living: I am Adonai your God!

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

The choreography of the K'dushah. The prayer is based on Isaiah's and Ezekiel's visions of angels singing God's praises. It is customary to rise on our toes three times, when reciting the words *kadosh kadosh kadosh*, "Holy Holy Holy," as though we were striving to join that heavenly chorus. Whether we rise or not, in this moment we aspire to bring our hearts three steps closer to the infinite source of life, so that our words of praise might be felt more deeply.

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ *Kadosh, kadosh, kadosh*. Isaiah 6:3.

יְיָ מִמְּקוֹמוֹ בָּרוּךְ כְּבוֹד־יְיָ *Baruch k'vod-Adonai mimkomo*. Ezekiel 3:12.

יְמַלֵּךְ יְיָ לְעוֹלָם *Yimloch Adonai l'olam*. Psalm 146:10.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּךְ, וּלְנֵצַח
 נִצְחִים קְדוּשַׁתְךָ נִקְדִּישׁ. וְשִׁבְחָךְ
 אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
 כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
 בָּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ.

L'dor vador nagid godlecha, ulneitzach
 n'tzachim k'dushat-cha nakdish. V'shivchacha
 Eloheinu mipinu lo yamush l'olam va-ed,
 ki El melech gadol v'kadosh atah.
 Baruch atah Adonai, hamelech hakadosh.

To all generations we will declare Your greatness, and for all eternity
 proclaim Your holiness. Your praise, O God, shall never depart
 from our lips. Blessed are You, Eternal One, the Holy Sovereign.

קְדוּשַׁת הַיּוֹם *K'dushat HaYom*

The Holiness of This Day

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אַהֲבַת
 אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל
 הַלְּשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
 וְקִרְבַּתָּנוּ מִלְּכֵינוּ לְעַבֹדֶתְךָ,
 וְשִׂמְחָה גְּדוֹלָה וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.
 וַתִּתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת
 [יּוֹם הַשַּׁבָּת הַזֶּה וְאֵת] יוֹם הַכִּפּוּרִים
 הַזֶּה, לְמַחִילָה וְלִסְלִיחָה וּלְכַפָּרָה
 וְלִמְחֹל-בּוֹ אֶת-כָּל-עוֹנוֹתֵינוּ, מִקְרָא
 קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרַיִם.

Atah v'chartanu mikol ha-amim, ahavta
 otanu v'ratzita banu, v'romamtanu mikol
 halshonot, v'kidashtanu b'mitzvotecha,
 v'keiravtanu malkeinu la-avodatecha,
 v'shimcha hagadol v'hakadosh aleinu karata.
 Vatiten lanu, Adonai Eloheinu, b'ahavah et
 [yom haShabbat hazeh v'et] yom hakippurim
 hazeh, limchilah v'lislichah ulchaparrah
 v'limchol-bo et-kol-avonoteinu, mikra
 kodesh, zeicher litziat Mitzrayim.

Our God and God of our ancestors, You have chosen us by making
 us holy through Your mitzvot. In Your love, Adonai our God, You
 have given us this [\[Shabbat for rest and this\]](#) Yom Kippur for pardon,
 forgiveness, and atonement. May this Day of Atonement serve to
 strengthen the covenant for us and for our children.

- זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן. Zochreinu, Adonai Eloheinu, bo l'tovah. Amen.
 Remember us with compassion and love, *Amen.*
- וּפְקֹדֵנוּ בּוֹ לְבִרְכָה. אָמֵן. Ufokdeinu vo livrachah. Amen.
 Respond to us with blessing and goodness, *Amen.*
- וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן. V'hoshi-einu vo l'chayim. Amen.
 Redeem us with life and peace, *Amen.*

May our prayers reach You, and in turn may we awaken to the still, small
 voice of conscience, the call to justice and compassion.
 Blessed is the covenant, the vision of holiness that exalts [\[Shabbat,\]](#) the
 House of Israel, and the Day of Atonement.

עבודה Avodah Worship

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל
וּבְתַפְלָתָם, וְהִשֵּׁב אֶת הָעֲבוּדָה לְדַבֵּיר
בֵּיתְךָ. וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבֵּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת
יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה
יי, הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

Be gracious, Eternal God, to Your people Israel, and receive our prayers with love. May our worship always be acceptable to You.

Fill us with the knowledge that You are near to all who seek You in truth. Let our eyes behold Your presence in our midst and in the midst of our people in Zion. We praise You, O God, whose presence gives life to Zion and to all Israel.

הודאה Hoda·ah Thanksgiving

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לָךְ וְנִסְפֹּר
תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
נְסִיךְ שֶׁבְּכֹל יוֹם עִמָּנוּ, וְעַל נַפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עֶרֶב וּבֹקֶר
וְצַהֲרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ,
מֵעוֹלָם קִוִּינוּ לָךְ. וְעַל כָּלֵם יִתְבָּרַךְ
וְיִתְרוֹמַם שִׁמְךָ, מַלְכֵנוּ, תָּמִיד לְעוֹלָם
וָעֶד. וּכְתַב לְחַיִּים טוֹבִים כָּל בְּנֵי
בְרִיתְךָ. וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה,
וְיִהְיוּ לְךָ אֶת שִׁמְךָ בְּאֵמֶת, הָאֵל יִשׁוּעַתֵנוּ
וְעִזְרָתֵנוּ סֶלָה. בְּרוּךְ אַתָּה יי, הַטּוֹב
שִׁמְךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.

At all times we give thanks to You for our lives which are in Your hand, for the lives of those we love, and for the generations which have brought us to this moment. We thank You for Your goodness, for Your mercy, and for Your love and kindness. We trust in You. We believe in Your Torah's vision of decency and goodness. Blessed are You, Eternal God, whose nature is goodness. To You we give thanks and praise.

ברכת שלום *Birkat Shalom* Blessing for Peace

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,
בָּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת
הַכְּתוּבָה בַּתּוֹרָה,

Eloheinu v'Elohei avoteinu v'imoteinu,
bar'cheinu babrachah hamshuleshet
haktuvah batorah,

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

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ. Y'varech-cha Adonai v'yishm'recha.
May God bless you and keep you.

יְאֵר יי פְּנֵי אֱלֹהֶיךָ וַיַּחֲנֶךָ. Ya-eir Adonai panav eilecha vichuneka.
May the light of God's presence shine upon you
and be gracious to you.

יֵשָׁא יי פְּנֵי אֱלֹהֶיךָ וַיִּשֶׁם לְךָ שְׁלוֹם. Yisa Adonai panav eilecha v'yaseim l'cha shalom.
May God bestow favor upon you and give you peace.

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָה, חַן וְחֶסֶד
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּךְ.
בָּרַכְנוּ, אֲבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֵיךָ,
כִּי בְאוֹר פְּנֵיךָ נִתַּת לָנוּ, יי אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה
וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְכַרֵּךְ אֶת עַמְּךָ יִשְׂרָאֵל,
בְּכֹל עֵת וּבְכֹל שְׁעָה בְּשָׁלוֹמְךָ.
בְּסֵפֶר חַיִּים, בְּרַחֲמֶיךָ וְשְׁלוֹם,
וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשְׁלוֹם.
בְּרוּךְ אַתָּה יי, עוֹשֵׂה הַשְׁלוֹם.

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.

Grant peace and happiness, blessing and mercy, to all Israel and to all the world. Bless us, our God, with the light of Your presence, for in the light of Your presence we have found a teaching of life, the love of mercy, the law of justice, and the way of peace: for it is ever Your will that Your people Israel be blessed with peace.

Teach us, O God, to labor for righteousness, and inscribe us in the Book of Life, for blessing and peace. Blessed are You, Eternal One, the Source of peace.

יְבָרְכֶךָ . . . לְךָ שְׁלוֹם . . . Y'varech-cha . . . l'cha shalom. Priestly Benediction, Numbers 6:24-26.

<p> אֱלֹהִי, נִצֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תֹדֵם, וְנַפְשֵׁי כַּעֲפָר לְכֹל תִּהְיֶה. פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי. וְכֹל הַחֹשְׁבִים עָלַי רָעָה, מְהֵרָה הַפֵּר עֲצָתָם, וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קִדְשָׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי. </p>	<p> 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, uvmitzvotecha 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. </p>
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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, and I will hasten
to do Your mitzvot. Save me with Your power; in time of
trouble be my answer, that those who love You may rejoice.

<p> יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי. </p>	<p> Yiyu l'ratzon imrei fi v'hegyon libi l'fanecha, Adonai tzuri v'go-ali. </p>
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May the words of my mouth and the meditations of my heart
be acceptable to You, O God, my Rock and my Redeemer.

<p> עֲשֵׂה שְׁלוֹם בְּמִרְוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵּבֵל, וְאָמְרוּ אָמֵן. </p>	<p> Oseh shalom bimromav, hu ya-aseh shalom aleinu, v'al kol Yisrael v'al kol yoshvei teiveil, v'imru amen. </p>
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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 we say: *Amen*.

אֱלֹהִי, נִצֹר Elohai, n'tzor. Psalm 34:14.
יְהִיו לְרָצוֹן Yiyu l'ratzon. Psalm 19:15.

דַּע לְפָנַי מִי אַתָּה עוֹמֵר





סֵדֵר קְרִיאַת הַתּוֹרָה

Seder K'riat Hatorah

Service for Reading the Torah

Assembled at a mountain, our people, still bent from oppression,
found You, found Your Torah, found Your truth, and embraced
the destiny that has shaped worlds.

*Help us still to shape the world according to Your will; help us to teach
and to learn, to hear Your words anew, and to find in it our path to
goodness and truth.*

שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם,	S'u sh'arim rasheichem,
וְהִנְשִׂאוּ פִתְחֵי עוֹלָם,	v'hinasu pit-chei olam,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד!	v'yavo melech hakavod!
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד?	Mi hu zeh melech hakavod?
יְיָ צְבָאוֹת -	Adonai Tz'va-ot —
הוּא מֶלֶךְ הַכְּבוֹד! סְלַח.	hu melech hakavod! Selah.

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!

Why are our Torah scrolls dressed in white? During this season of repentance, inspired by the verse from Isaiah (1:18), "If your sins are like scarlet, they will be purified as white snow," it is customary to dress in white, the color of purity and holiness. We elevate and beautify this tradition, not just by wearing white ourselves, but also by changing the mantles of our Torah scrolls from their year-round blue to a special white set, placing our pursuit of purity and holiness front and center in our sanctuary. We switch the Torah mantles during Selichot, the late-night service of penitential prayers that takes place after the end of the Shabbat that immediately precedes Rosh Hashanah. Our Torahs will wear these dedicated white mantles until Simchat Torah, our celebration of the completion of the annual Torah reading cycle, which concludes this holiday season.

אָבִינוּ מִלְּפָנָיו *Avinu Malkeinu*

אָבִינוּ מִלְּפָנָיו, שְׁמַע קוֹלֵנוּ. Avinu Malkeinu, sh'ma koleinu.
Avinu Malkeinu, hear our voice.

אָבִינוּ מִלְּפָנָיו, חָטְאָנוּ לְפָנֶיךָ. Avinu Malkeinu, chatanu l'fanecha.
Avinu Malkeinu, we have sinned against You.

אָבִינוּ מִלְּפָנָיו, חָמַל עָלֵינוּ
וְעַל עוֹלָלֵנוּ וְטַפְּנוּ. Avinu Malkeinu, chamol aleinu
v'al olaleinu v'tapeinu.
Avinu Malkeinu, have compassion on us and on our children.

אָבִינוּ מִלְּפָנָיו, בְּלֵה דְּבַר וְחָרֵב
וְרָעַב מֵעָלֵינוּ. Avinu Malkeinu, kaleih dever v'cherev
v'ra-av mei-aleinu.
Avinu Malkeinu, make an end to sickness, war, and famine.

אָבִינוּ מִלְּפָנָיו, בְּלֵה כָּל צָר
וּמִשְׁטֵין מֵעָלֵינוּ. Avinu Malkeinu, kaleih kol tzar
umastin mei-aleinu.
Avinu Malkeinu, make an end to all oppression.

אָבִינוּ מִלְּפָנָיו, כָּתְבָנוּ בְּסֵפֶר
חַיִּים טוֹבִים. Avinu Malkeinu, kotveinu b'sefer
chayim tovim.
Avinu Malkeinu, inscribe us for blessing in the Book of Life.

אָבִינוּ מִלְּפָנָיו, חַדֵּשׁ עָלֵינוּ
שָׁנָה טוֹבָה. Avinu Malkeinu, chadeish aleinu
shanah tovah.
Avinu Malkeinu, let the new year be a good year for us.

אָבִינוּ מִלְּפָנָיו, מֵלֵא יָדֵינוּ מִבְּרֻכּוֹתֶיךָ.
Avinu Malkeinu, malei yadeinu mibirchotecha.
Avinu Malkeinu, fill our hands with blessing.

אָבִינוּ מִלְּפָנָיו, חֲנֹנוּ וְעֲנֵנוּ,
כִּי אֵין בָּנוּ מַעֲשִׂים. Avinu Malkeinu, choneinu va-aneinu,
ki ein banu ma-asim.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.
Asei 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.*

בֵּית יַעֲקֹב לְכוּ וְנִלְכֶה בְּאוֹר יְיָ. Beit Ya-akov l'chu v'neilchah b'or Adonai.

O House of Jacob: Come let us walk by the light of our God.

כִּי מִצִּיּוֹן תֵּיצֵא תּוֹרָה, וּדְבַר יְיָ
מִירוּשָׁלַיִם. בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקִדּוּשָׁתוֹ. Yisrael bikdushato.

For out of Zion shall go forth Torah, and the word of God from Jerusalem. Praised be the One, who in holiness gives Torah to our people Israel.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד. Sh'ma Yisrael, Adonai Eloheinu, Adonai echad.

Hear, O Israel: Adonai is our God, Adonai is One!

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

One and magnificent is our God; God's name is holy, inspiring awe.

גָּדְלוֹ לִי אֲתִי, וְנִרְוֹמְמָה שְׁמוֹ יַחְדָּו. Gadlu l'Adonai iti, unrom'mah sh'mo yachdav.

Exalt the Eternal with me; let us extol God's name together.

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה
וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד,
כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ. לְךָ יְיָ
הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא, לְכֹל לְרֹאשׁ.
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ
לְהָדוֹם רַגְלָיו קָדוֹשׁ הוּא. L'cha Adonai hagdulah v'hagvurah
v'hatiferet v'haneitzach v'hahod,
ki-chol bashamayim uva-aretz. L'cha Adonai
hamamlachah v'hamitnasei, l'chol l'rosh.
Rom'mu Adonai Eloheinu v'hishtachavu
lahadom raglav kadosh hu.

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.

Blessing Before the Reading of the Torah

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

Bless the Eternal, the Blessed One.

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

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

Blessed are You, Eternal, our God, supreme Power of the universe,
who embraced us and gave us this Teaching, having chosen us to embody
Torah among the peoples of the earth.

Deuteronomy 29:9–14, 30:11–20

29:9 אַתֶּם נֹצְבִים הַיּוֹם בְּלִבְכֶם לִפְנֵי יְהוָה
אֱלֹהֵיכֶם רְאִישֵׁיכֶם שְׂבִיטֵיכֶם זְקֵנֵיכֶם
וְשֹׁטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל! 10 טַפְּכֶם
נְשִׂיכֶם וְגֵרְךָ אֲשֶׁר בְּקִרְבְּךָ מִחֲנִיךָ מִהַטֵּב
עֲצִיךָ עַד שֶׁאֵב מִמִּידָךְ; 11 לְעִבְרְךָ בְּבְרִית
יְהוָה אֱלֹהֶיךָ וּבְאֵלֹתָי אֲשֶׁר יְהוָה אֱלֹהֶיךָ
פָּרַת עִמָּךְ הַיּוֹם;

29:9 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,
10 women, and children, and the strangers
in your camp, from the one who chops your
wood to the one who draws your water—
11 to enter into the sworn covenant which your
Eternal God makes with you this day,

12 לְמַעַן הִקִּים אֶתְךָ הַיּוֹם | לֹא לְעַם וְהוּא
יְהִי-לְךָ לֵאלֹהִים כַּאֲשֶׁר דִּבֶּר-לְךָ
וְכַאֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק
וְלְיַעֲקֹב; 13 וְלֹא אֶתְכֶם לְבַדְכֶם
אֲנֹכִי פָרַת אֶת-הַבְּרִית הַזֹּאת וְאֶת-
הָאֱלֹהִים הַזֹּאת; 14 כִּי אֶת-אֲשֶׁר יִשְׁנֹו פֹה
עִמָּנוּ עַמֵּד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֶת-
אֲשֶׁר אֵינְנוּ פֹה עִמָּנוּ הַיּוֹם;

12 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.
13 And it is not with you alone that I make this
sworn covenant: 14 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.

30:11 כִּי הַמְצִוָּה הַזֹּאת אֲשֶׁר אֲנִי מְצִוֶּה
הַיּוֹם לֹא-נִפְלְאוֹת הוּא מִמֶּךָ וְלֹא רַחֲקָה

30:11 For this commandment which I com-
mand you this day is not too hard for you, nor
too remote.

הוא: ¹² לא בשמים הוא לאמר מי יעלה לנו השמימה ויקחה לנו וישמענו אתה ונעשנה: ¹³ ולא מעבר לים הוא לאמר מי יעבר לנו אל-עבר הים ויקחה לנו וישמענו אתה ונעשנה: ¹⁴ כי-קרוב אליך הדבר מאד בפיך ובלבבך לעשותו:

¹⁵ ראה נתתי לפניך היום את-החיים ואת-הטוב ואת-המוות ואת-הרע: ¹⁶ אשר אנכי מצוה היום לאהבה את יהוה אלהיך ללכת בדרכיו ולשמר מצותיו וחקתיו ומשפטיו וחיית ורבת וברכה יהוה אלהיך בארץ אשר-אתה באשמה לרשתה: ¹⁷ ואם-יפנה לבבך ולא תשמע ונדחת והשתחית לאלהים אחרים ועבדתם: ¹⁸ הגדתי לכם היום כי אבד תאבדון לא-תאריכון ימים על-האדמה אשר אתה עבר את הירדן לבוא שמה לרשתה: ¹⁹ העדתי בכם היום את-השמים ואת-הארץ החיים והמוות נתתי לפניך הברכה והקללה ובחרת בחיים למען תחיה אתה וזרעך: ²⁰ לאהבה את-יהוה אלהיך לשמע בקלו ולדבקה בו כי הוא חייה וארץ ימיה לשבת על-האדמה אשר נשבע יהוה לאבותיך לאברהם ליצחק וליעקב לתת להם:

12 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?” 13 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?” 14 No, it is very near to you, in your mouth and in your heart, and you can do it.

15 See, I have set before you this day life and good, or death and evil. 16 For I command you this day to love the Eternal, to walk in the ways and to keep the commandments, laws, and teachings of your God, that you may live and increase, and that your God may bless you in the land that you are about to occupy. 17 But if your heart turns away and you do not listen, but let yourself be lured away to worship other gods, and serve them, 18 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. 19 I call heaven and earth to witness against you this day that I have set before you life or death, blessing or curse; choose life, therefore, that you and your descendants may live— 20 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

ברוך אתה יי, אלהינו מלך העולם, אשר נתן לנו תורת אמת, וחייה עולם. נטע בתוכנו. ברוך אתה יי, נותן התורה.

Baruch atah Adonai, Eloheinu melech ha-olam, asher natan lanu torat emet, v'chayei olam nata b'tocheinu. Baruch atah Adonai, notein hatorah.

We praise You, Eternal God, Sovereign of the universe: You have given us a Torah of truth, implanting within us eternal life.

We praise You, O God, Giver of the Torah.

בְּרַכַּת הַגּוֹמֵל *Birkat HaGomeil* For Surviving Danger

Individual recites:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיִּים טוֹבוֹת, שֶׁגַּמְלָנִי כָּל טוֹב. hagomeil l'chayavim tovot, shegmalani kol tov.

Blessed are You, our God Eternal; Your majesty fills the universe — through Your generosity I have experienced Your goodness.

Congregation responds:

אָמֵן. מִי שֶׁגַּמְלַחֶם כָּל טוֹב, הוּא אָמֵן. מִי שֶׁגַּמְלַחֶם כָּל טוֹב, הוּא
יְגַמְלַחֶם כָּל טוֹב סֵלָה. yigmolchem kol tov selah.

Amen. May the Source of goodness bring you goodness at all times.

הַגְּבָהָה וְגִלְיָה *Hagbahah Uglilah* Lifting and Dressing of the Torah

וְזוֹת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל עַל פִּי אֲדֹנָי בְּיַד מֹשֶׁה.
וְזוֹת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל עַל פִּי אֲדֹנָי בְּיַד מֹשֶׁה.

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

Prayers for Healing

מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
אַבְרָהָם יִצְחָק וְיַעֲקֹב, אַבְרָהָם יִצְחָק וְיַעֲקֹב,
שָׂרָה רִיבְקָה רָחֵל וְלֵאָה, שָׂרָה רִיבְקָה רָחֵל וְלֵאָה,
הוּא יְבָרַךְ וְיִרְפָּא אֶת הַחַוְלִים. hu y'vareich virapei et hacholim.

Mi shebeirach avoteinu, m'kor habrachah 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.*

Mi shebeirach imoteinu, m'kor habrachah 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.*

Those who sow in tears will reap with joy.

אֵל נָא רְפָא נָא לָהּ. El na r'fa na lah.

God, please heal her!

Mi shebeirach. Words by Debbie Friedman and Rabbi Drorah Setel.

Those who sow. Psalm 126:5.

El na. Numbers 12:13.

Blessing Before the Reading of the Haftarah

ברוך אתה יי אלהינו מלך העולם,
אשר בחר בנביאים טובים,
ורצה בדבריהם הנאמרים באמת.
ברוך אתה יי הבורח בתורה,
ובמשה עבדו, וב ישראל עמו,
ובנביאי האמת וצדק.

Baruch atah Adonai, Eloheinu melech ha-olam,
asher bachar binvi-im tovim,
v'ratzah v'divrei hem hane-amarim be-emet.
Baruch atah Adonai, habocheir batorah,
uvMosheh avdo, uvYisrael amo,
uvinvi-ei ha-emet vatzedek.

Praise to You, Eternal our God, Sovereign of the universe, who has chosen faithful prophets to speak words of truth. Praise to You, Eternal, for the revelation of the Torah, for Your servant Moses, for Your people Israel, and for prophets of truth and righteousness.

ישעיהו נח:א-יד · Isaiah 58:1-14

1 קרא בגרון אל־תחשך בשופר
הרם קולך והגד להגד לעמי פשעם
ולבית יעקב חטאתם: 2 ואותי יום
יום ידרשון ודעת דרכי יחפצון
כגוי אשר־צדקה עשה ומשפט
אלהיו לא עזב ישאלוני משפטי־
צדק קרבת אלהים יחפצון: 3 למה
צמנו ולא ראית ענינו נפשנו ולא
תדע הן ביום צמכם תמצאו־חפץ
וכל־עצביכם תנגשו: 4 הן לריב
ומצרה תצומו ולהפזות באגרף
רשע לא־תצומו כיום להשמיע
במרום קולכם: 5 הכזה יהיה צום
אבחרהו יום ענות אדם נפשו
הלכף באגמן ראשו ושק ואפר
יציע הלזה תקרא־צום ויום רצון
ליהוה: 6 הלוא זה צום אבחרהו
פתח הרצבות רשע התר אגדות
מוטה ושלח רצועים הפשים וכל־
מוטה תנתקו: 7 הלוא פרס לרעב

1 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. 2 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? 3 Why, when we afflict ourselves, do You take no notice? 4 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. 5 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 the Eternal? 6 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? 7 Surely it is to share your bread with the hungry, and to bring the homeless poor

לְחַמֵּךְ וְעֵנִיִּים מְרוּדִים תְּבִיא בֵּית
כִּי־תִרְאֶה עָרֶם וְכִסִּיתוּ וּמִבְּשָׂרְךָ
לֹא תִתְעַלֵּם:

8 אִזּוּ יִבְקַע כִּשְׁחַר אוֹרְךָ וְאַרְכָּתְךָ
מְהֵרָה תִצְמַח וְהִלֵּךְ לְפָנֶיךָ צְדָקָה
כְּבוֹד יְהוָה יֵאֲסֹפֶךָ: 9 אִזּוּ תִקְרָא
וַיְהוֶה יַעֲנֶה תִשׁוּעַ וַיֹּאמֶר הַנְּנִי
אִם־תִּסִּיר מִתּוֹכְךָ מוֹטֵה שְׁלַח
אֲצַבֵּעַ וּדְבַר־אֶזְוִן: 10 וְתִפֶּק לְרַעַב
נַפְשֶׁךָ וּנְפֹשׁ נַעֲנֶה תִשְׁבִּיעַ וְזָרַח
בַּחֹשֶׁךְ אוֹרְךָ וְאַפְלֹתְךָ כַּצְּהָרִים:
11 וְנָחֶךָ יְהוָה הַתָּמִיד וְהַשְׁבִּיעַ
בַּצְּחָצְחוֹת נַפְשֶׁךָ וְעִצְמֹתֶיךָ
יִחַלִּיץ וְהִיִּית בְּגַן רוֹה וְכִמְוֹצֵא
מִים אֲשֶׁר לֹא־יִכָּבֵדוּ מִיָּמָיו: 12 וּבְנֵו
מִמֶּךָ הַרְבּוֹת עוֹלָם מוֹסְדֵי דוֹר־
וְדוֹר תִּקְוֶמָם וְקִרָא לְךָ גֹּדֵר פְּרָץ
מְשַׁבֵּב נְתִיבוֹת לְשֹׁכְרֵי: 13 אִם־
תָּשִׁיב מִשְׁבֹּת רִגְלֶךָ עֲשׂוֹת חֲפָצֶיךָ
בַּיּוֹם קָדְשִׁי וְקִרְאתָ לְשֹׁבֹת עֲנֵג
לְקַדוֹשׁ יְהוָה מְכַבֵּד וְכַבֵּדְתוּ
מַעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֲפָצֶיךָ
וּדְבַר דְּבָר: 14 אִזּוּ תִתְעַנֵּג עַל־
יְהוָה וְהִרְפַּבְתִּיךָ עַל־בְּמֹתַי אֶרֶץ
וְהֵאֲכִילְתִּיךָ נַחֲלַת יַעֲקֹב אֲבִיךָ כִּי
פִי יְהוָה דִּבֶּר:

into your house; when you see the naked, to cover them, never withdrawing yourself from your own kin.

8 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. 9 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; 10 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; 11 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. 12 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." 13 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—14 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

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שֶׁכֵּל דְּבָרָיו אֱמֶת וְצֶדֶק.	Baruch atah Adonai, Eloheinu melech ha-olam, tzur kol ha-olamim, tzadik b'chol hadorot, ha-El hane-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, שֶׁנָּתַתָּ לָנוּ, יי אֱלֹהֵינוּ, [לְקִדּוּשָׁה וְלִמְנוּחָה,] לְמַחִילָה לְסַלִּיחָה וּלְכַפָּרָה, לְכַבוֹד וּלְתַפְאֵרֶת. עַל הַכֹּל, יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד, וּדְבָרְךָ אֱמֶת וְקַיָּם לְעַד. בְּרוּךְ אַתָּה יי מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, 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 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 are You, Eternal our 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 [Shabbat and this] Day of Atonement that You, O Eternal our 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 [Shabbat,] the House of Israel and the Day of Atonement.



הכנסת התורה *Hachnasat Hatorah* Returning the Torah

יְהַלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ. Y'hal'lu et shem Adonai, ki nishgav sh'mo l'vado.

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

הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם, וַיֵּרֶם קֶרֶן לְעַמּוֹ, Hodo al-eretz v'shamayim, vayarem keren l'amo,
תְּהִלָּה לְכָל חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם t'hilah l'chol chasidav, livnei Yisrael am
קִרְבוּ. הַלְלוּ-יָהּ. K'rovo. Hal'lu-Yah.

God's splendor covers heaven and earth.
May God lift up a trumpet for God's people;
and praise all of the faithful, Israel,
the people near to God.
Halleluyah!

עץ חיים היא *Eitz Chayim Hi* Tree of Life

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֶיהָ Eitz chayim hi lamachazikim bah, v'tomcheha
מְאֻשָּׁר. דְּרָכֶיהָ דְרָכֵי נֵעַם, וְכֹל m'ushar. D'racheha darchei noam, v'chol
נְתִיבוֹתֶיהָ שְׁלוֹם. הַשִּׁבְנוּ יי אֵלֶיךָ n'tivoteha shalom. Hashiveinu Adonai eilecha
וְנִשְׁוּבָה, חֲדָשׁ יָמֵינוּ בְּקֶדֶם. v'nashuvah, chadeish yameinu k'kedem.

It is a tree of life to those who hold fast to it,
and all who cling to it find happiness. Its ways
are ways of pleasantness, and all its paths are
peace. Return us, Adonai, to You and we shall
return. Renew our days as in the days of old.

יְהַלְלוּ Y'hal'lu. Psalm 148:13-14.
עֵץ חַיִּים הִיא Eitz chayim hi. Proverbs 3:18.
הַשִּׁבְנוּ Hashiveinu. Lamentations 5:21.



וּנְתַנֶּה תְּקֵף

Un'taneh Tokef Our Accounting

וּנְתַנֶּה תְּקֵף קְדוּשַׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיּוֹם. וּבּוֹ תִנְשֵׂא מַלְכוּתְךָ וְיִכּוֹן בְּחֶסֶד כִּסְאֶךָ וְתִשֵּׁב עָלָיו בְּאֵמֶת.	Un'taneh tokef k'dushat hayom, ki hu nora v'ayom. Uvo tinasei malchutecha v'yikon b'chesed kisecha v'teishev alav be-emet.
אֵמֶת כִּי אַתָּה הוּא דַיָּן וּמוֹכִיחַ וְיֹדֵעַ וְעֵד, וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֵה, וְתִזְכּוֹר כָּל הַנְּשַׁכְּחוֹת, וְתִפְתַּח אֶת סֵפֶר הַזְּכוֹרוֹנוֹת, וּמֵאֵילָיו יִקְרָא, וְחוֹתֵם יָד כָּל אָדָם בּוֹ.	Emet ki atah hu dayan umochiach v'yodei-a va-eid, v'choteiv v'choteim, v'sofeir umoneh, v'tizkor kol hanishkachot, v'tiftach et sefer hazichronot, umei-eilav yikarei, v'chotam yad kol adam bo.

Let us proclaim the sacred power of this day, both awesome and full of dread.

*On this day Your dominion is honored,
Your throne established:
There in truth You reign.
You are Judge and all power is with You.
You write and You seal, You record and recount.*

You remember deeds long forgotten. You write in the book of our days and what is written there will be proclaimed in our lives, for we are in Your hands.

We are in awe and filled with dread.

ובשוֹפָר גָּדוֹל יִתְקַע,	Uvshofar gadol yitaka,
וְקוֹל דְּמָמָה דַּקָּה יִשְׁמַע,	v'kol d'mamah dakah yishama,
וּמְלֵאכִים יַחְפְּזוּן,	umal-achim yeichafeizun,
וְחִיל וְרַעְדָּה יֵאָחֲזוּן,	v'chil ur-adah yocheizun,
וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין,	v'yomru hineih yom hadin,
לִפְקֹד עַל צְבָא מְרוֹם בְּדִין,	lifkod al tz'va marom badin,
כִּי לֹא יִזְכוּ בְּעֵינֶיךָ בְּדִין.	ki lo yizku v'einecha badin.
וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן	V'chol ba-ei olam ya-avrun
לִפְנֶיךָ כִּבְנֵי מָרוֹן.	l'fanecha kivnei maron.
כְּבִקְרַת רוּעָה עֲדָרוּ,	K'vakarat ro-eh edro,
מֵעֵבִיר צֹאנֹו תַּחַת שִׁבְטֹו,	ma-avir tzono tachat shivto,
בֵּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה,	kein ta-avir v'tispor v'timneh,
וְתִפְקֹד נֶפֶשׁ כֹּל חַי,	v'tifkod nefesh kol chai,
וְתַחְתֹּךָ קִצְבָּה לְכָל בְּרִיָּה,	v'tachtokh kitzbah l'chol b'riyah,
וְתִחַתְּבֵךָ אֶת גְּזַר דִּינָם.	v'tichtov et g'zar dinam.

Among the sounds of the shofar, we yearn to hear a still small voice, the voice of angels who declare:

This is the Day of Judgment!

All who dwell on earth stand arrayed before You!

As the shepherd seeks the flock and counts the sheep as they pass under the staff, so do You number and consider every soul and set the bounds of every life, decreeing its destiny.

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן,	B'Rosh Hashanah yikateivun,
וּבַיּוֹם צוֹם כִּפּוּר יַחְתְּמוּן.	uvYom Tzom Kippur yeichateimun.
כָּמָה יַעֲבְרוּן,	kamah ya-avorun,
וְכָמָה יִבְרְאוּן,	v'chamah yibarei-un,
מִי יַחְיֶה, וּמִי יָמוּת,	mi yichyeh, umi yamut,
מִי בְּקִצּוֹ, וּמִי לֹא בְּקִצּוֹ,	mi v'kitzo, umi lo v'kitzo,
מִי בְּאֵשׁ, וּמִי בַמַּיִם,	mi va-esh, umi vamayim,
מִי בַחֲרֵב, וּמִי בַחַיָּה,	mi vacherev, umi vachayah,
מִי בְרָעַב, וּמִי בַצָּמָא,	mi vara-av, umi vatzama,
מִי בְרַעַשׁ, וּמִי בַמִּגְפָּה,	mi vara-ash, umi vamageifah,
מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה,	mi vachanikah, umi vaskilah,
מִי יָנוּחַ, וּמִי יָנוּעַ,	mi yanuach, umi yanua,
מִי יִשְׁקִיט, וּמִי יִטְרַף,	mi yashkit, umi y'toraf,

מי ישליו, ומי יתניסר,	mi yishaleiv, umi yityaseir,
מי יעני, ומי יעשיר,	mi ya-ani, umi ya-ashir,
מי ישפל, ומי ירום.	mi yushpal, umi yarum.

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.

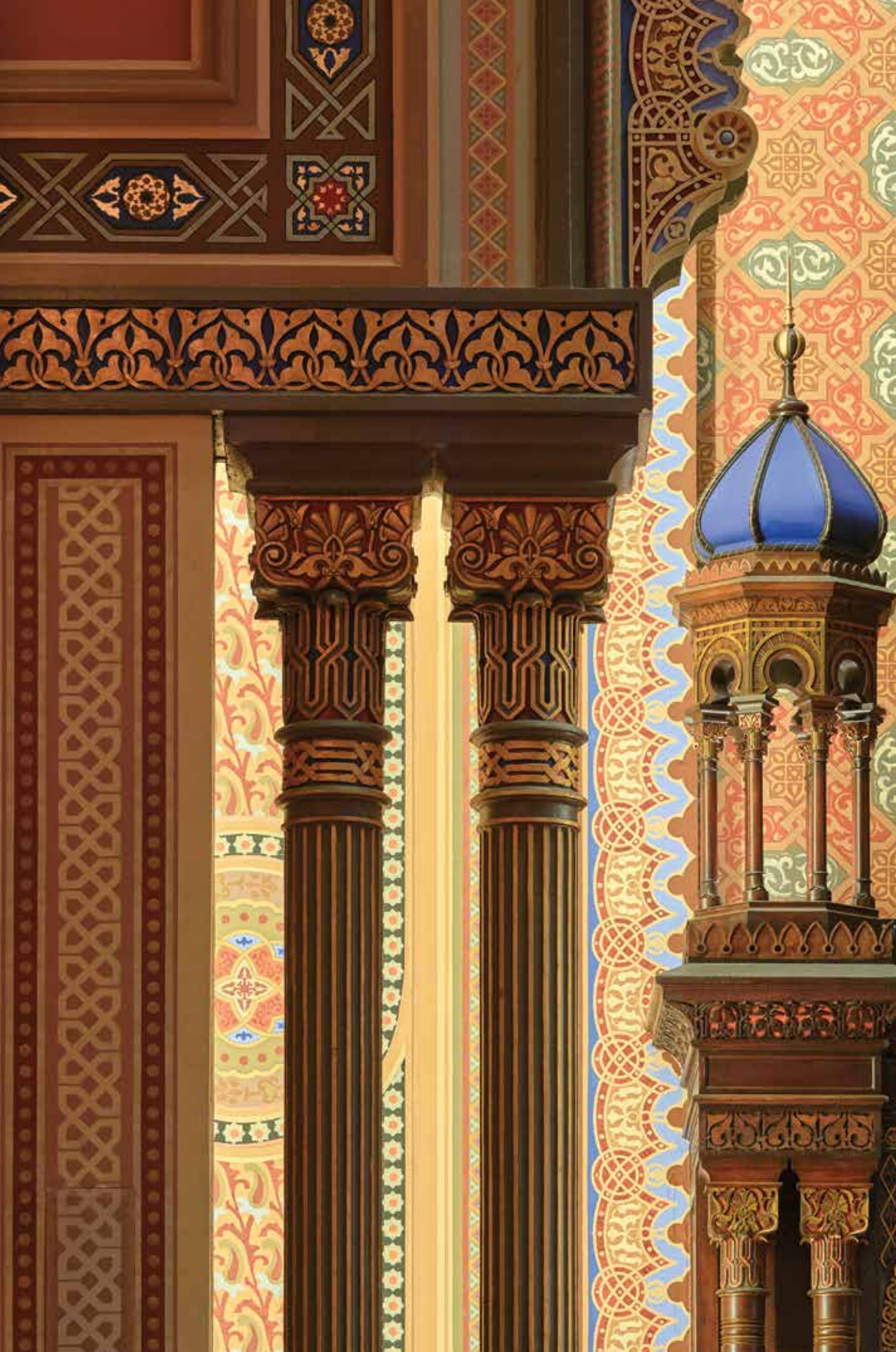
*But we trust that repentance, prayer, and tzedakah
 will temper the severity of the decree.*

ותשובה, ותפלה, וצדקה	Utshuvah, utfilah, utzedakah
מעבירין את רע הגזירה.	ma-avirin et ro-a hagzeirah.

אדם יסודו מעפר וסופו לעפר,	Adam y'sodo mei-afar v'sofu le-afar,
בנפשו יביא לחמו.	b'nafsho yavi lachmo.
משול כחרס הנשבר,	Mashul kacheres hanishbar,
בחציר יבש, וכצין נוכל,	k'chatzir yaveish, uch-tzitz noveil,
בצל עובר, וכענן כלה,	k'tzeil oveir, uch-anan kaleh,
וכרוח נושבת,	uch-ruach noshavet,
וכאבק פורח,	uch-avak porei-ach,
וכחלום יעוף.	v'chachalom ya-uf.
ואתה הוא מלך אל חי וקים.	V'atah hu Melech El chai v'kayam.

*Our origin is dust and dust will be our end.
 Each of us is as grass that must wither,
 a wind that passes by, a flower that will fade,
 a dream soon forgotten.*

But You are everlasting—and You have linked our name to Yours!





וְדוּי

Vidui · Confession of Sin

שְׁלוֹשׁ עֶשְׂרֵה מִדּוֹת *Sh'losh Esreih Midot* Thirteen Attributes of God

יְהוָה, יְהוָה, אֵל רַחוּם וְחַנּוּן,	Adonai, Adonai, El rachum v'chanun,
אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת,	erech apayim v'rav-chesed ve-emet,
נֹצֵר חֶסֶד לְאַלְפִים, נֹשֵׂא עוֹן	notzeir chesed la-alafim, nosei avon
וּפֹשֵׁעַ וְחַטָּאָה וְנִקְיָה.	vafesha v'chata-ah v'nakeih.

Adonai, our God, is merciful and gracious, endlessly patient, loving and true, showing mercy to thousands, forgiving iniquity, transgression, and sin, and granting pardon.

שְׁמַע קוֹלֵנוּ *Sh'ma Koleinu* Hear Our Voice

שְׁמַע קוֹלֵנוּ, יי אֱלֹהֵינוּ, חוּם	Sh'ma koleinu, Adonai Eloheinu, chus
וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן	v'racheim aleinu, v'kabeil b'rachamim uvratzon
אֶת תְּפִלָּתֵנוּ. הַשִּׁיבֵנוּ יי אֱלֹהֵינוּ	et t'filateinu. Hashiveinu Adonai eilecha
וְנִשְׁוּבָה, חֲדָשׁ יָמֵינוּ בְּקֶדֶם.	v'nashuvah, chadeish yameinu k'kedem.
אֲמַרְנוּ הַאֲזִינָה, יי; בִּינָה הַגִּיגְנוּ.	Amareinu ha-azinah, Adonai; binah hagigeinu.
אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קֹדֶשְׁךָ	Al tashlicheinu milfanecha, v'ruach kodsh'cha
אֵל תִּקַּח מִמֶּנּוּ. אֵל תִּשְׁלִיכֵנוּ לְעֵת	al tikach mimenu. Al tashlicheinu l'eit
זִקְנָה, כִּכְלוֹת כֹּחֵנוּ אֵל תַּעֲזֹבֵנוּ.	ziknah, kichlot kocheinu al ta-azveinu.

Hear our voice, Adonai, our God, be kind, sympathize with us.
Willingly and lovingly, accept our prayer.

Turn us toward You, Adonai, and we will return to You;

Make our days seem fresh, as they once were.

Do not cast us away from You; do not take Your holy presence from us.

Do not cast us away as we grow old; do not desert us as our life ends.

Do not abandon us, Adonai, our God, do not distance yourself from us.

Give us hope; be our help and comfort.

Hear our words, Adonai, and consider our innermost thoughts.

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

אֲשָׁמְנוּ Ashamnu We Have Transgressed

Our God, God of our ancestors, 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.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל תְּתַעַלֵּם
מִתְחִינָתֵנוּ, שְׂאִין אֲנַחְנוּ עֵזִי פָּנִים
וְקָשִׁי עֵרְף לֹמֵר לְפָנֶיךָ, יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, צְדִיקִים
אֲנַחְנוּ וְלֹא חָטְאנוּ, אֲכַל אֲנַחְנוּ
חָטְאנוּ. חָטְאנוּ, עֵוִינוּ, פָּשְׁעָנוּ.
Eloheinu v'Elohei avoteinu v'imoteinu,
tavo l'fanecha t'filateinu v'al titalam
mit-chinateinu, she-ein anachnu azei fanim
ukshei oref lomar l'fanecha, Adonai Eloheinu
v'Elohei avoteinu v'imoteinu, tzadikim
anachnu v'lo chatanu, aval anachnu
chatanu. Chatanu, avinu, pashanu.

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבְרַנוּ דּוֹפִי.
הֵעֵוִינוּ, וְהִרְשָׁעָנוּ, זָדְנוּ, חָמְסָנוּ,
טָפַלְנוּ שֶׁקֶר. יַעֲצֵנוּ רָע, בּוֹבְנוּ, לָצְנוּ,
מָרְדְנוּ, נֶאֱצָנוּ. סָרְרָנוּ, עֵוִינוּ, פָּשְׁעָנוּ,
צָרְרָנוּ, קִשִּׁינוּ עֵרְף. רִשָּׁעָנוּ, שִׁחַתְנוּ,
תַּעֲבָנוּ, תַּעֲוִינוּ, תִּטְנָנוּ.
Ashamnu, bagadnu, gazalnu, dibarnu dofi.
He-evinu, v'hirshanu, zadnu, chamasnu,
tafalnu sheker. Ya-atznu ra, kizavnu, latznu,
maradnu, niatznu. Sararnu, avinu, pashanu,
tzararnu, kishinu oref. Rashanu, shichatnu,
tiavnu, ta-inu, titanu.

We abuse, we betray, we are **cruel**, we **destroy**,
We embitter, we falsify, we gossip, we hate,
We insult, we jeer, we kill, we lie, we **mock**,
We neglect, we oppress, we pervert, we quarrel,
We rebel, we steal, we transgress, we are **unkind**,
We are violent, we are wicked, we are extremists,
We yearn to do evil, we are **zealous** for bad causes.

עַל הַטָּא *Al Cheit* For Our Sins

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

וְעַל כָּל־מַעֲלֹתֵינוּ, אֱלֹהֵי סְלִיחוֹת,
סְלַח־לָנוּ, מְחַל־לָנוּ, כַּפֶּר־לָנוּ!

V'al kulam, Elo-ah s'lichot,
s'lach-lanu, m'chal-lanu, kaper-lanu.

עַל הַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ
בְּנִטְיַת גָּרוֹן.

Al cheit shechatanu l'fanecha
bintiyat garon.

For the sins we have committed against You through arrogance and selfishness:

*For being obsessed with our own concerns,
For choosing rudeness over common courtesies,
For loving our egos.*

עַל הַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ
בְּהוֹנָאת רֵעַ.

Al cheit shechatanu l'fanecha
b'hona-at rei-a.

For the sins we have committed against You by defrauding others:

*For using people in pursuit of our ambitions,
For manipulating the love of others,
For gossiping.*

עַל הַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ
בְּכַחַשׁ וּבְכַזָּב.

Al cheit shechatanu l'fanecha
b'chachash uvchazav.

For the sins we have committed against You through denial and deceit:

*For creating theories to rationalize our behavior,
For faking emotions for our own benefit,
For using the sins of others to excuse our own,
For claiming that ends justify the means.*

עַל הַטָּא שֶׁחָטֵאנוּ לְפָנֶיךָ
בְּמֵאֵחַל וּבְמִשְׁתָּה.

Al cheit shechatanu l'fanecha
b'ma-achal uvmishteh.

For the sins we have committed against You through greed and overindulgence:

*For using force to maintain our power,
For poisoning our planet,
For remembering the price of things but forgetting their value.*

When Rabbi Yochanan was ill, his disciples visited him. "Master, please bless us," they said. Said Rabbi Yochanan: "May you fear God as much as you fear human beings." Said the disciples: "Only that much?" Said Rabbi Yochanan: "I wish that you feared God that much. For whenever a person sins, the inner voice says, 'I just hope that nobody sees me.'" (Babylonian Talmud, *Berachot* 28b.)

עַל הַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ Al cheit shechatanu l'fanecha
בְּאִמוּץ הַלֵּב. b'imutz haleiv.

The sins we have committed against You by hardening our hearts:

*For accepting poverty as inevitable,
For staying silent when we should speak out,
For resenting the young and ignoring the elderly,
For abandoning proper outrage.*

עַל הַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ Al cheit shechatanu l'fanecha
בְּחִנוּפָה. b'chanufah.

For the sins we have committed against You through hypocrisy:

*For condemning in our children the faults we tolerate in ourselves,
For condemning in our parents the faults we tolerate in ourselves,
For neglecting our promises.*

עַל הַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ Al cheit shechatanu l'fanecha
בְּצָרוּת עֵינַי. b'tzarut ayin.

The sins we have committed against You by narrow-mindedness:

*For passing judgment without knowledge,
For denying our baseless hatreds.*

עַל הַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ Al cheit shechatanu l'fanecha
בְּגִלּוּי עֲרִיּוֹת. b'gilui arayot.

The sins we have committed against You through sex and love:

*For confusing love with lust,
For pursuing fleeting pleasure while disregarding lasting hurt,
For withholding affection to control the ones we love.*

עַל הַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ Al cheit shechatanu l'fanecha
בְּוִדּוּי פֶה. b'vidui peh.

For the sins we have committed against You through empty confession.

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

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

היום תִּאֲמָצֵנוּ, אָמֵן.	Hayom t'amtzeinu, amen.
היום תִּבְרַכֵּנוּ, אָמֵן.	Hayom t'varcheieinu, amen.
היום תִּגְדְּלֵנוּ, אָמֵן.	Hayom t'gadleinu, amen.
היום תִּדְרֹשְׁנוּ לְטוֹבָה, אָמֵן.	Hayom tidr'sheinu l'tovah, amen.
היום תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים, אָמֵן.	Hayom ticht'veinu l'chaim tovim, amen.
היום תִּקְבֹּל בְּרַחֲמִים וּבְרַצוֹן אֶת־תְּפִלָּתֵנוּ, אָמֵן.	Hayom t'kabeil b'rachamim uvratzon et-t'filateinu, amen.
היום תִּשְׁמַע שׁוֹעֲתֵנוּ, אָמֵן.	Hayom tishma shavateinu, amen.
היום תִּתְמַכְּנוּ בִּימִין צְדָקָה, אָמֵן.	Hayom titm'cheinu bimin tzidkecha, amen.

This day, may You strengthen us. *Amen.*

This day, may You bless us. *Amen.*

This day, may You exalt us. *Amen.*

This day, may You seek our well-being. *Amen.*

This day, may You inscribe us for a good life. *Amen.*

This day, may You accept all our prayers with compassion. *Amen.*

This day, may You hear our cry. *Amen.*

This day, may You sustain us with the power of Your righteousness. *Amen.*





מנחה
ליום כיפור

Yom Kippur
Afternoon Service



הַתְּהַלֵּךְ לְפָנַי וְהָיָה תָמִים:

Walk in My path and you shall be wholehearted.

—Genesis 17:1

On Yom Kippur, we seek to heed the command to walk with God. No matter how lost we may feel, we can find the way back to God's path by grappling with the eternal questions posed by this afternoon's service:

What is the path of atonement?

What is the compass on our path?

What happens when we stray?

Who prepared this path for us?

Who prepared this path for me?

What do I need to say before I reach the end of this path, and begin the next?





הַתְּהַלֵּךְ לְפָנַי וְהָיָה תָמִים

Hit-haleich l'fanai vehyeih tamim

Walk in My path and you shall be wholehearted.

WHAT IS THE PATH OF ATONEMENT?

With renewed urgency we search for the path of atonement.

Our ancient sages knew that in the final hours of the most sacred day, we needed to remember:

Why a world God created could be so broken.

*How, time and again, our people aspired to their best,
and fell short.*

*That our personal search for forgiveness is interwoven
with our people's story.*

We can find the road to forgiveness in the retelling.

Like all things, the path of atonement was blazed "in the beginning." We return as one community to that moment.



עֲבוּדָה *Avodah* Worship

בְּרֵאשִׁית בָּרָא אֱלֹהִים	B'reishit bara Elohim
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ;	et hashamayim v'et ha-aretz.
וְהָאָרֶץ הָיְתָה תְּהוֹ וּבְהוּ	V'ha-aretz hay'tah tohu vavohu
וְחֹשֶׁךְ עַל־פְּנֵי תְּהוֹם	v'choshech al-p'nei t'hom
וְרוּחַ אֱלֹהִים מְרַחֶפֶת	v'ru-ach Elohim m'rachefet
עַל־פְּנֵי הַמַּיִם:	al-p'nei hamayim.
וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי־אֹר:	Vayomer Elohim y'hi or, vay'hi or.
וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב	Vayar Elohim et-ha-or ki-tov,
וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר	vayavdeil Elohim bein ha-or
וּבֵין הַחֹשֶׁךְ:	uvein hachoshech.
וַיִּקְרָא אֱלֹהִים	Vayikra Elohim
לְאֹר יוֹם וְלַחֹשֶׁךְ לַיְלָה,	la-or yom v'lachoshech kara lailah,
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר	vay'hi-erev vay'hi-voker
יוֹם אֶחָד:	yom echad.

In the beginning, God created the heavens and the earth.
The earth was without form and void,
and darkness was over the face of the deep.
And the Spirit of God was hovering over the face of the waters.
And God said, "Let there be light," and there was light.
And God saw that the light was good.
And God separated the light from the darkness.
God called the light Day, and the darkness Night.
And there was evening and there was morning,
the first day.

בְּרֵאשִׁית בָּרָא B'reishit bara. Genesis 1:1-5.



AT THE BEGINNING of time, God decided to bring this world into being. God drew in the first breath. From that contraction darkness was created. And then God said,

“Let there be light!”

Ten holy vessels came forth, each filled with primordial light. Had those vessels remained intact, the world would have been perfect. But the vessels burst and the holy sparks within them were scattered like sand, like seeds, like stars.

Our charge is to gather those sparks by repairing what is broken in ourselves and in the world. When enough holy sparks have been gathered, the broken vessels will be restored, and tikkun olam—the repair of the world—will be complete.

We are God’s partners in this divine labor. For when God created the first human beings, God endowed each of us with a pure soul to direct us toward the holy work of repair.

*Here, at the beginning of all things, we enter the path of atonement.
For God created a world that was good, but not perfect.*

The first step on the path is reminding ourselves that no matter what snakes’ voices we’ve heeded, gardens on which we’ve turned our back, or responsibilities from which we’ve fled, we are good.

Genesis according to Lurianic Kabbalah. This story provided the inspiration for artist Laurie Gross’s 2004 ark interior of our main sanctuary.

אֱלֹהֵי נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא.	Elohai n'shamah shenatata bi t'horah hi.
אֶתָּה בְּרָאתָה, אֶתָּה יִצְרָתָה, אֶתָּה	Atah v'ratah, atah y'tzartah, atah
נִפְחָתָה בִּי, וְאֶתָּה מְשַׁמְרָה בְּקִרְבִּי.	n'fachtah bi, v'atah m'shamrah b'kirbi.
כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי,	Kol z'man shehanshamah v'kirbi,
מוֹדֶה\מוֹדָה אֲנִי לְפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי	modeh/modah ani l'fanecha, Adonai Elohai
אֲבוֹתַי וְאֲמוֹתַי, רַבּוֹן כָּל הַמַּעֲשִׂים,	v'Elohei avotai v'imotai, ribon kol hama-asim,
אֲדוֹן כָּל הַנְּשָׁמוֹת. בְּרוּךְ אַתָּה יְיָ,	adon kol hanshamot. Baruch atah Adonai,
אֲשֶׁר בִּידוֹ נִפְּשׁ כָּל חַי, וְרוּחַ כָּל	asher b'yado nefesh kol chai, v'ruach kol
בָּשָׂר אִישׁ.	b'sar ish.

My God, the soul You have given to me is pure. You created it, You shaped it, You breathed it into me, and You protect it within me. As long as the soul is within me, I will thank you, Adonai, my God and God of my ancestors, Source of all Creation, Ruler of all souls. Blessed are You, Adonai, in whose hand is every living soul and the breath of all humanity.

THE NEXT STEP on the path of atonement takes us to the foot of a mountain.

When we arrived at Mount Sinai, weary from wandering, God called to Moses and declared that if we lived by God's covenant, we would be "a kingdom of priests and a holy nation."

At Sinai, Israel was given the greatest gift, a text that became our map for the journey of life, a compass to traverse the path of atonement. God charged Israel to use Torah to become a blessing to all people.

This scroll has nurtured our people from generation to generation. It teaches us love and justice, hope and peace. Its words enlighten our eyes, its commandments give purpose to our hearts, and its story unites our people to serve God in love.

אֱלֹהֵי נְשָׁמָה. Based on Babylonian Talmud, B'rachot 60b.
אֲשֶׁר בִּידוֹ Asher b'yado. Job 12:10.

<p>וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבַּק לְבָנֵינוּ בְּמִצְוֹתֶיךָ, וְיִחַד לְבַבְנוּ לְאַהֲבָה וְלִירְאָה אֶת שְׁמֶךָ. וְלֹא נִבּוֹשׁ וְלֹא נִכְלֵם וְלֹא נִכְשֵׁל לְעוֹלָם וָעֶד. כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחָנוּ, נִגִּילָה וְנִשְׂמַחָה בִּישׁוּעָתְךָ.</p>	<p>V'ha-eir eineinu b'toratecha, v'dabeik libeinu b'mitzvotcha, v'yacheid l'vaveinu l'ahavah ulyirah et sh'mecha. V'lo neivosh v'lo nikaleim v'lo nikasheil l'olam va-ed. Ki v'sheim kodsh'cha hagadol v'hanora batachnu, nagilah v'nism'chah bishu-atecha.</p>
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Light up our eyes with your Torah, and let our hearts cling to Your mitzvot, and unite our hearts to love and revere Your name, that we shall never depart from it.

ISRAEL JOURNEYED on from Sinai and reached the Promised Land. On one of its mountains, they built a city, Jerusalem, and on top of the mountain, the Temple, where they offered sacrifices of thanksgiving, and of atonement.

And, on Yom Kippur, great crowds converged upon the Temple. Its courts overflowed with Israelites young and old. For no matter how far they strayed from the path, they knew that there was the possibility of return. The High Priest stood in the innermost chamber of the Temple to offer confession on behalf of all Israel.

Today, the ancient priests are no more, but we are a kingdom of priests. We need no intermediaries between ourselves and God. Each of us, this afternoon, becomes the High Priest.

Just as they entered the Holy of Holies, we open the innermost chambers of our hearts. We rise and recite the same words that have echoed on the path of atonement for millennia:

*God, I plead before You:
We have sinned.
We have done wrong.
We have rebelled against You —
my family and I, the community of priests, and the whole House of Israel.
I beseech You:
grant atonement for the sins, the wrongs, and the acts of rebellion
that we have committed.
As it is written in the Torah of Your servant Moses:
On this day atonement shall be made for you
to purify you from all your wrongs.
And pure you shall be in the presence of the Eternal.*

For on this day. Leviticus 16:30.

After the High Priest pronounced the name of God, the people bowed and touched their heads to the ground, saying:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.
Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

How MAJESTIC that ritual was, humming with the hope of thousands of hearts beating as one. How devastating that the path of atonement through the Holy of Holies was destroyed.

Two sages bore witness to the Temple's final hours. They saw the Roman soldiers breach the walls, defile the sacred spaces, and set it aflame. As Rabbi Yehoshua fled the destruction of Jerusalem with his teacher Rabban Yochanan ben Zakkai, he looked back at the House of God ablaze. Overcome, he uttered in despair:

“What will we do now? How can we return to God's path? The place where we atoned for our sins is reduced to rubble.”

Rabban Yochanan ben Zakkai responded: “My child, do not grieve, for there is another path to atonement.”

The prophet Hosea taught us: “God does not desire sacrifices, but chesed—deeds of kindness and love.”

Today, we pledge to turn our lives into an altar and our actions into offerings. All around us lie hidden sparks of divine light waiting to be uncovered. Every time we reach out with love and compassion, every time we heed God's call to return, we uncover another of these sparks, bringing us one step closer to restoring the vessels of light that began it all.

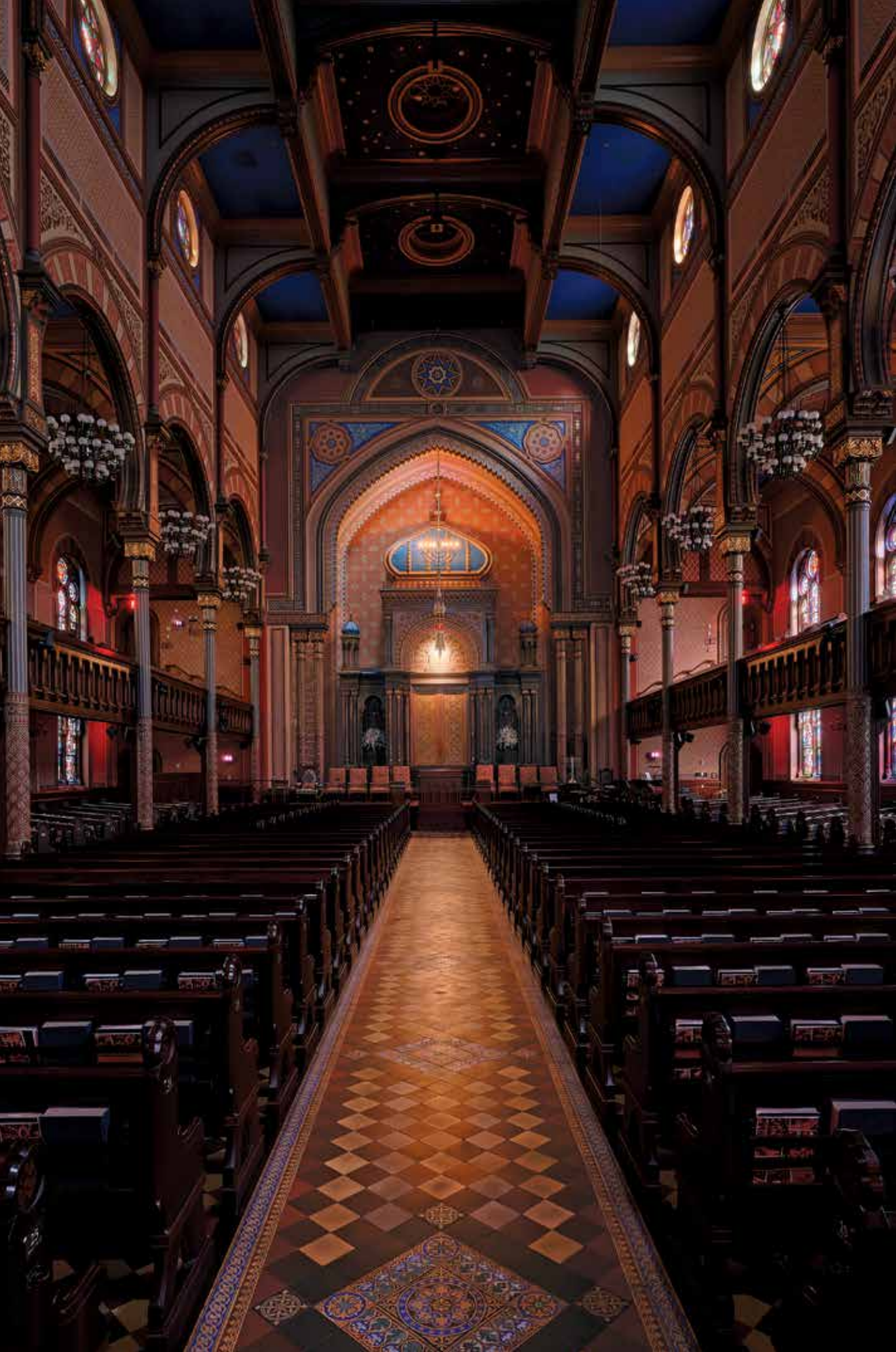
As we return to the path of atonement, we make this promise grounded in Torah:

*Behold, I hereby take upon myself
the instruction of the Creator:*

“You shall love your neighbor as yourself.”

הֲרִינִי מִקְבֵּיל־מִקְבֵּלָת עָלֵי מִצְוֹת Hareini m'kabeil/m'kabelet alai mitzvat
הַבּוֹרֵא: וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ. haborei: V'ahavta l'rei-acha kamocho.

בְּרוּךְ שֵׁם Baruch sheim. Mishnah Yoma 3:8.
Two sages bore witness. Avot D'rabbi Natan A, ch. 4.





הַתְּהַלֵּךְ לְפָנַי וְהָיָה תָּמִים

Hit-haleich l'fanai vehyeih tamim

Walk in My path and you shall be wholehearted.

WHAT IS OUR COMPASS ON THIS PATH?

God is our compass, and God's teaching directs our steps. We turn to the heart of Torah, to Parashat Kedoshim, and remind ourselves of our highest ideals.



סֵדֵר קְרִיאַת הַתּוֹרָה

Seder K'riat Hatorah

Service for Reading the Torah

שָׂאוּ שְׁעָרִים רַאשֵׁיכֶם, וְהִנְשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד! מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד? יְיָ צְבָאוֹת— הוּא מֶלֶךְ הַכְּבוֹד! סְלַח.

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.

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!

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

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, וּדְבַר יְיָ מִירוּשָׁלַיִם. בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדּוּשָׁתוֹ. Ki mitziyon teitzei torah, udvar Adonai mirushalayim. Baruch shenatan torah l'amo Yisrael bikdushato.

For out of Zion shall go forth Torah, and the word of God from Jerusalem. Praised be the One, who in holiness gives Torah to our people Israel.

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

שָׂאוּ שְׁעָרִים S'u sh'arim. Psalm 24:7-10. בֵּית יַעֲקֹב Beit Ya-akov. Isaiah 2:5. כִּי מִצִּיּוֹן Ki mitziyon. Isaiah 2:3. שְׁמַע Sh'ma. Deuteronomy 6:4.

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

One and magnificent is our God; God's name is holy, inspiring awe.

גָּדְלוּ לִי אֱתֵי, וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו. Gadlu l'Adonai iti, unrom'mah sh'mo yachdav.

Exalt the Eternal with me; let us extol God's name together.

לְךָ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה
וְהַתְּפָאֶרֶת וְהַנְּצִיחַ וְהַהוֹד,
כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ. לְךָ יְיָ
הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא, לְכֹל לְרֹאשׁ.
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ
לְהָדוֹם רַגְלָיו קָדוֹשׁ הוּא. רוֹמְמוֹ יְיָ
אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהָר קֹדְשׁוֹ.
כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ. L'cha Adonai hagdulah v'hagvurah
v'hatiferet v'haneitzach v'hahod,
ki-chol bashamayim uva-aretz. L'cha Adonai
hamamlachah v'hamitnasei, l'chol l'rosh.
Rom'mu Adonai Eloheinu v'hishtachavu
lahadom raglav kadosh hu. Rom'mu Adonai
Eloheinu v'hishtachavu l'har kodsho.
Ki kadosh Adonai Eloheinu.

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.

Blessing Before the Reading of the Torah

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

Bless the Eternal, the Blessed One.

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

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

Blessed are You, Eternal, our God, supreme Power of the universe, who embraced us and gave us this Teaching, having chosen us to embody Torah among the peoples of the earth.

גָּדְלוּ Gadlu. Psalms 34:4.

לְךָ יְיָ L'cha Adonai. I Chronicles 29:11

רוֹמְמוֹ יְיָ Rom'mu Adonai. Psalms 99:5, 9

1 וידבר יהוה אל־מֹשֶׁה לֵאמֹר: 2 דַּבֵּר אֶל־כָּל־עֵדַת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: 3 אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם: 4 אֶל־תִּפְנּוּ אֶל־הָאֱלִילִים וְאֱלֹהֵי מִסְכָּה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

9 וּבִקְצֹרְכֶם אֶת־קְצִיר אֲרֻצְכֶם לֹא תִכְלֶה פְּאֵת שְׂדֵךְ לְקַצֹּר וְלִקַּט קְצִירְךָ לֹא תִלְקַט: 10 וְכֹרֵמְךָ לֹא תַעֲוִלֵל וּפְרֹט כְּרֹמְךָ לֹא תִלְקַט לְעֵנִי וּלְגֵר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם: 11 לֹא תִגְנְבוּ וְלֹא־תִכְחָשׁוּ וְלֹא־תִשְׁקְרוּ אִישׁ בְּעַמִּיתוֹ: 12 וְלֹא־תִשָּׁבְעוּ בִשְׁמִי לְשַׁקֵּר וְחָלַלְתָּ אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה:

13 לֹא־תַעֲשֶׂק אֶת־רֵעֶךָ וְלֹא תִגְדֹּל לֹא־תִלִּין פְּעֻלַּת שֹׁכֵר אֹתְךָ עַד־בֶּקֶר: 14 לֹא־תִקְלַל חֹרֵשׁ וּלְפָנַי עֹזֵר לֹא תִתֵּן מִבְּשָׁל וּיְרֹאֵת מֵאֱלֹהֶיךָ אֲנִי יְהוָה: 15 לֹא־תַעֲשׂוּ עוֹל בְּמִשְׁפַּט לֹא־תִשָּׂא פְּנֵי־דָל וְלֹא תִהְדָּר פְּנֵי גָדוֹל בְּצַדֵּק תִּשְׁפֹּט עַמִּיתְךָ: 16 לֹא־תִלֵּךְ רֵכִיל בְּעַמִּיךָ לֹא תַעֲמֹד עַל־דַּם רֵעֶךָ אֲנִי יְהוָה: 17 לֹא־תִשְׁנֵא אֶת־אֲחִיךָ בְּלִבְכָךָ הוֹכַח תּוֹכִיחַ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חָטָא: 18 לֹא־תִקַּם וְלֹא־תִטַּח אֶת־כַּנְּי עִמָּךְ

וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ אֲנִי יְהוָה:

32 מִפְּנֵי שִׁיבָה תִקּוּם וְהִדְרַת פְּנֵי זָקֵן וּיְרֹאֵת מֵאֱלֹהֶיךָ אֲנִי יְהוָה: 33 וְכִי־יָגוּר אֹתְךָ גֵר בְּאַרְצְכֶם לֹא

1 The Eternal One spoke to Moses, saying: 2 Speak to the whole community of Israel, and say to them: You shall be holy, for I, your Eternal God, am holy. 3 Revere your mother and your father, each one of you, and keep My Sabbaths; I, the Eternal, am your God. 4 Do not turn to idols, nor make for yourselves molten gods; I, the Eternal, am your God.

9 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. 10 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. 11 You must not steal; you must not act deceitfully nor lie to one another. 12 And you must not swear falsely by My name, profaning the name of your God; I am the Eternal One.

13 You must not oppress your neighbor. Do not commit robbery. The wages of a laborer should not remain with you overnight until morning.

14 Do not curse the deaf, nor put a stumbling-block before the blind: show reverence for your God; I am the Eternal One. 15 Do not pervert justice, neither by favoring the poor nor by deferring to the powerful: you must judge your neighbor justly. 16 You must not go about slandering your kin, nor may you stand idly by when your neighbor's blood is being shed; I am the Eternal One. 17 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. 18 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.

32 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. 33 When strangers live with you in your land, you must not oppress

תִּזְנֶה אִתּוֹ: 34 כְּאֻזְרָה מִכֶּם יִהְיֶה
לְכֶם הַגֵּר | הַגֵּר אֶתְכֶם וְאֶהְבֶּתְ לּוֹ
כְּמוֹד כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם
אֲנִי יְהוָה אֱלֹהֵיכֶם: 35 לֹא־תַעֲשׂוּ עוֹל
בְּמִשְׁפֵּט בְּמִדָּה בְּמִשְׁקָל וּבְמִשׁוּרָה:
מֵאֻזֵּי צֶדֶק אֲבִנִי־צֶדֶק אֵיפֶת צֶדֶק 36
וְהִזֵּן צֶדֶק יִהְיֶה לְכֶם אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם: 37 וְשִׁמְרֶתֶם אֶת־כָּל־
חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם
אֹתָם אֲנִי יְהוָה:

them. 34 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. 35 Do not pervert justice when you measure length, weight, or quantity. 36 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. 37 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 יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בָּרוּךְ אַתָּה יְיָ 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.
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We praise You, Eternal God, Sovereign of the universe: You have given us a Torah of truth, implanting within us eternal life.
We praise You, O God, Giver of the Torah.

הַגְּבָהָה וּגְלִילָה *Hagbahah Uglilah* Lifting and Dressing of the Torah

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנֵי בְנֵי יִשְׂרָאֵל עַל־פִּי יְיָ בְּיַד־מֹשֶׁה.	V'zot hatorah asher-sam Mosheh lifnei b'nei Yisrael al-pi Adonai b'yad-Mosheh.
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This is the Torah that Moses placed before the people of Israel to fulfill the word of God.

³⁴ וְזֹאת הַתּוֹרָה V'zot hatorah. Deuteronomy 4:44.
³⁵ עַל־פִּי יְיָ Al-pi Adonai. Numbers 9:23.



הַכְּנַסַת הַתּוֹרָה *Hachnasat Hatorah* Returning the Torah

יְהַלְלוּ אֶת שֵׁם יי, כִּי נִשְׁגָב שְׁמוֹ לְבָדוֹ. Y'hal'lu et shem Adonai, ki nisgav sh'mo l'vado.

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

הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם, וַיִּרְם קֶרֶן לְעַמּוֹ, Hodo al-eretz v'shamayim, vayarem keren l'amo,
תְּהִלָּה לְכֹל חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עַם t'hilah l'chol chasidav, livnei Yisrael am
קָרְבוּ. הַלְלוּ-יָהּ. k'rovo. Hal'lu-Yah.

God's splendor covers heaven and earth.
May God lift up a trumpet for God's people;
and praise all of the faithful, Israel,
the people near to God.
Halleluyah!

עֵץ חַיִּים הִיא *Eitz Chayim Hi* Tree of Life

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכֶיהָ Eitz chayim hi lamachazikim bah, v'tomcheha
מֵאֲשֶׁר. דְּרָכֶיהָ דָרְכֵי נֹעַם, וְכֹל m'ushar. D'racheha darchei noam, v'chol
נְתִיבוֹתֶיהָ שָׁלוֹם. הַשִּׁיבֵנוּ יי אֵלֶיךָ וְנָשׁוּ n'tivoteha shalom. Hashiveinu Adonai eilecha
בָּהּ, חֲדָשׁ יָמֵינוּ כְּקֶדֶם. v'nashuvah, chadeish yameinu k'kedem.

It is a tree of life to those who hold fast to it,
and all who cling to it find happiness. Its ways
are ways of pleasantness, and all its paths are
peace. Return us, Adonai, to You and we shall
return. Renew our days as in the days of old.

יְהַלְלוּ Y'hal'lu. Psalm 148:13-14.

עֵץ חַיִּים הִיא Eitz chayim hi. Proverbs 3:18.

הַשִּׁיבֵנוּ Hashiveinu. Lamentations 5:21.





הַתְּהַלֵּךְ לְפָנַי וְהָיָה תָמִים

Hit-haleich l'fanai vehyeih tamim

Walk in My path and you shall be wholehearted.

WHAT HAPPENS WHEN WE STRAY?

In the year that has passed we have all strayed from the path in ways large and small. But our tradition does not expect perfection. And so it asks us to imagine we are like our ancestor Jonah: we have run from what we know to be right and, like Jonah, we can find our way back.

Blessing Before the Reading of the Haftarah

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת.
בְּרוּךְ אַתָּה יי, הַבּוֹחֵר בַּתּוֹרָה,
וּבְמֹשֶׁה עַבְדּוֹ, וּבְיִשְׂרָאֵל עַמּוֹ,
וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק.

Baruch atah Adonai, Eloheinu melech ha-olam,
asher bachar binvi-im tovim,
v'ratzah v'divrei-hem hane-emarim be-emet.
Baruch atah Adonai, habocheir batorah,
uvMosheh avdo, uvYisrael amo,
uvinvi-ei ha-emet vatzedek.

Praise to You, Eternal our God, Sovereign of the universe, who has chosen faithful prophets to speak words of truth. Praise to You, Eternal, for the revelation of the Torah, for Your servant Moses, for Your people Israel, and for prophets of truth and righteousness.

סֵפֶר יוֹנָה The Book of Jonah

1:1 וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה בֶן־אֲמִתַּי
לֵאמֹר: 2 קוּם לְךָ אֶל־נִינְוֶה הָעִיר
הַגְּדוֹלָה וְקֹרָא עָלֶיהָ כִּי־עֲלֹתָהּ רַעְתָּם
לִפְנָי: 3 וַיִּקָּם יוֹנָה לְבָרֵךְ תַּרְשִׁישָׁה
מִלְפָּנָי יְהוָה וַיֵּרֵד וַיֵּרָד שָׁכְרָה וַיֵּרֵד בָּהּ
לְכוּא עִמָּהֶם תַּרְשִׁישָׁה מִלְפָּנָי יְהוָה:
4 וַיְהוֶה הַטֵּיִל רוּחַ־גְּדוֹלָה אֶל־הַיָּם
וַיְהִי סַעֲר־גְּדוֹל בַּיָּם וַהֲאָנְיָה חֲשֹׁבָה
לְהִשָּׁבֵר: 5 וַיִּירָאוּ הַמַּלְאָכִים וַיִּזְעֲקוּ אִישׁ
אֶל־אֱלֹהָיו וַיִּטְלוּ אֶת־הַבָּלִים אֲשֶׁר
בְּאֲנִיָּה אֶל־הַיָּם לְהַקֵּל מֵעֲלֵיהֶם וַיּוֹנֶה
יָרֵד אֶל־יַרְכַּתִּי הַסַּפִּינָה וַיִּשְׁכַּב וַיֵּרָדֶם:
6 וַיִּקְרַב אֵלָיו רֵב הַחֵבֶל וַיֹּאמֶר לוֹ מֶה־
לְךָ נִרְדָּם קוּם קְרָא אֶל־אֱלֹהֶיךָ אוּלַי
יִתְעַשֶׂת הָאֱלֹהִים לָנוּ וְלֹא נֹאבֵד:
7 וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לְכוּ וְנַפִּילָה
גּוֹרְלוֹת וְנִדְעָה בְּשַׁלְמֵי הָרַעָה הַזֹּאת
לָנוּ וַיַּפְּלוּ גּוֹרְלוֹת וַיַּפֵּל הַגּוֹרֵל עַל־
יוֹנָה: 8 וַיֹּאמְרוּ אֵלָיו הַגִּידֵה־נָא לָנוּ
בְּאֲשֶׁר לְמִי־הָרַעָה הַזֹּאת לָנוּ מֶה־
מְלֹאכְתְּךָ וּמֵאֵיִן תָּבוֹא מֶה אֲרָצְךָ וְאִי־
מִזֶּה עָם אַתָּה: 9 וַיֹּאמֶר אֲלֵיהֶם עַבְרִי

1:1 The word of the Eternal came to Jonah son of Amittai: 2 Go at once to Nineveh, that great city, and proclaim judgment upon it: for their wickedness has come before Me. 3 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. 4 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. 5 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. 6 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." 7 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. 8 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?”
 9 “I am a Hebrew,” he replied. “I worship the
 Eternal, the God of Heaven, who made both
 sea and dry land.” 10 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 Eter-
 nal—for so he had told them— 11 they said to
 him: “What must we do to you to make the
 sea calm around us?” For the sea was grow-
 ing more and more stormy. 12 He answered:
 “Heave me overboard and the surrounding
 sea will calm, for I know that this terrible
 storm came upon you on my account.”
 13 Nevertheless, the men rowed hard to
 regain the shore, but they could not, for the
 sea was growing more and more stormy
 around them. 14 Before throwing him over-
 board, 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 per-
 son! For You, O Eternal, by Your will, have
 brought this about.” 15 And they heaved Jo-
 nah overboard, and the sea stopped raging.
 16 Then the men were greatly in awe of the
 Eternal; they offered a sacrifice to the Eter-
 nal, and they made vows.

2:1 Then the Eternal ordained that a huge
 fish swallow Jonah; and Jonah remained
 in the fish’s belly three days and three
 nights. 2 Jonah prayed to the Eternal from
 the belly of the fish. 3 And he said: “In my
 trouble I called to the Eternal and God
 answered me; from the belly of Sheol I
 cried out, and You heard my voice. 4 You
 cast me into the depths, into the heart of
 the sea, the floods engulfed me; all Your
 breakers and billows swept over me. 5 I
 thought I was driven away out of Your sight.
 Would I ever gaze again upon Your holy
 Temple? 6 The waters closed in over me, the
 deep engulfed me. Weeds twined around
 my head. 7 I sank to the base of the moun-
 tains; the bars of the earth closed upon me
 forever. Yet You brought my life up from the
 pit, O my Eternal God! 8 When my life was
 ebbing away, I called the Eternal to mind;

אֲנֹכִי וְאֵת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יָרֵא
 אֲשֶׁר־עָשָׂה אֶת־הַיָּבֵשָׁה וְאֶת־הַיָּם
 וְיִירָאוּ הָאֲנָשִׁים יְרָאָה גְדוֹלָה וַיֹּאמְרוּ
 10 אֵלָיו מִה־זֹּאת עָשִׂיתָ בִּי־יְדַעוּ הָאֲנָשִׁים
 כִּי־מִלְפָנָי יְהוָה הוּא בָרַח כִּי הִגִּיד
 לָהֶם: 11 וַיֹּאמְרוּ אֵלָיו מִה־נַּעֲשֶׂה לָּךְ
 וַיִּשְׁתַּק הַיָּם מֵעֲלֵינוּ כִּי הַיָּם הוֹלֵךְ
 וְסֹעַר: 12 וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהִטְלֵנִי
 אֶל־הַיָּם וַיִּשְׁתַּק הַיָּם מֵעֲלֵיכֶם כִּי יוֹדַע
 אֲנִי כִּי בְשָׁלִי הִסַּעַר הַגָּדוֹל הַזֶּה עֲלֵיכֶם:
 13 וַיַּחְתְּרוּ הָאֲנָשִׁים לְהַשִּׁיב אֶל־הַיָּבֵשָׁה
 וְלֹא יָכְלוּ כִּי הַיָּם הוֹלֵךְ וְסֹעַר עֲלֵיהֶם:
 14 וַיִּקְרְאוּ אֶל־יְהוָה וַיֹּאמְרוּ אָנָּה יְהוָה
 אֶל־נָא נֹאכְדָה בְנַפְשׁ הָאִישׁ הַזֶּה וְאֶל־
 תַּתֵּן עֲלֵינוּ דָם נָקִיא כִּי־אַתָּה יְהוָה
 כַּאֲשֶׁר חָפַצְתָּ עֲשִׂיתָ: 15 וַיִּשְׂאוּ אֶת־יוֹנָה
 וַיִּטְלֵהוּ אֶל־הַיָּם וַיַּעֲמֵד הַיָּם מִזְעָפוֹ:
 16 וַיִּירָאוּ הָאֲנָשִׁים יְרָאָה גְדוֹלָה אֶת־
 יְהוָה וַיִּזְבְּחוּ־זֶבַח לַיהוָה וַיִּדְרוּ נְדָרִים:

2:1 וַיִּמֶן יְהוָה דָּג גְּדוֹל לִבְלַע אֶת־יוֹנָה וַיְהִי
 יוֹנָה בְּמַעֵי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה
 לַיְלֹת: 2 וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו
 מִמַּעֵי הַדָּגָה: 3 וַיֹּאמֶר קָרָאתִי מִצָּרָה לִּי
 אֶל־יְהוָה וַעֲנֵנִי מִבְּטֶן שְׂאוֹל שׁוֹעֲתִי
 שָׁמַעַתָּ קוֹלִי: 4 וַתִּשְׁלִיכֵנִי מִצּוֹלָה בְּלִבְבַּי
 יָמִים וְנָהָר יִסְבְּכֵנִי כָל־מִשְׁפָּרֶיךָ וְגַלְיָדְךָ
 עָלַי עָבְרוּ: 5 וַאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד
 עֵינֶיךָ אֵךְ אֹסִיף לְהִבִּיט אֶל־הַיִּכָּל
 קִדְשֶׁךָ: 6 אֶפְפוּנֵי מַיִם עַד־נִפְּשׁ תְּהוֹם
 יִסְבְּכֵנִי סוּף חֲבוּשׁ לְרֵאשֵׁי: 7 לְקַצְבֵּי
 הַרִים יְרֹדְתִי הָאָרֶץ בְּרַחֲמֶיךָ בְּעָדֵי
 לְעוֹלָם וַתַּעַל מִשְׁחַת חַיִּי יְהוָה אֱלֹהֵי:
 8 בְּהִתְעַטֵּף עָלַי נִפְשִׁי אֶת־יְהוָה זָכַרְתִּי
 וַתָּבוֹא אֵלַיךָ תִּפְלֵתִי אֶל־הַיִּכָּל קִדְשֶׁךָ:
 9 מִשְׁמָרִים הַבְּלִי־שׁוּא חֲסָדָם יַעֲזֹבוּ:
 10 וַאֲנִי בְּקוֹל תּוֹדָה אֶזְבְּחָה־לָּךְ אֲשֶׁר
 נִדְרַתִּי אֲשַׁלְּמָה יִשׁוּעָתָה לַיהוָה:

11 וַיֹּאמֶר יְהוָה לְדָג וַיִּקַּא אֶת־יוֹנָה אֶל־
הַיַּבְשָׁה:

3:1 וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שֵׁנִית לֵאמֹר:
2 קוּם לֵךְ אֶל־נִיְנוּה הָעִיר הַגְּדוֹלָה
וּקְרֵא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אָנֹכִי
דֹּבֵר אֵלֶיךָ: 3 וַיִּקַּם יוֹנָה וַיֵּלֶךְ אֶל־נִיְנוּה
כַּדְּבַר יְהוָה וַנִּיְנוּה הִיְתָה עִיר־גְּדוֹלָה
לְאֱלֹהִים מְהֵלֶךְ שְׁלֹשֶׁת יָמִים: 4 וַיַּחֲלֵ
יוֹנָה לְכוּא בְּעִיר מְהֵלֶךְ יוֹם אֶחָד
וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבַּעַיִם יוֹם וַנִּיְנוּה
נִהְפָכֶת: 5 וַיֹּאמְרֵנוּ אַנְשֵׁי נִיְנוּה בְּאֱלֹהִים
וַיִּקְרְאוּ־צוּם וַיִּלְבְּשׂוּ שִׁקִּים מְגֹדֹלִם
וְעַד־קִטְנָם: 6 וַיִּגַע הַדְּבַר אֶל־מֶלֶךְ
נִיְנוּה וַיִּקַּם מִכְּסֹאוֹ וַיַּעֲבֵר אֶדְרֹתוֹ
מֵעֲלָיו וַיִּכַּס שִׁק וַיֵּשֶׁב עַל־הָאֶפֶר:
7 וַיִּזְעַק וַיֹּאמֶר בְּנִיְנוּה מִטַּעַם הַמַּלְאָךְ
וַגְּדִלְיוֹ לֵאמֹר הָאֲדָם וְהַבְּהֵמָה הַבִּקֵּר
וְהַצֹּאן אֲלֵי־יִטְעֻמוּ מֵאוֹמֶה אֲלֵי־רְעוּ
וּמִים אֲלֵי־יִשְׁתּוּ: 8 וַיִּתְפַּסּוּ שִׁקִּים הָאֲדָם
וְהַבְּהֵמָה וַיִּקְרְאוּ אֶל־אֱלֹהִים בְּחִזְקָה
וַיֵּשְׁבוּ אִישׁ מִדְּרָכּוֹ הַרְעָה וּמִן־הַחֲמִס
אֲשֶׁר בְּכַפֵּיהֶם: 9 מִי־יֹדַע יָשׁוּב וַנְּחַם
הָאֱלֹהִים וַיִּשָׁב מִחֲרוֹן אַפּוֹ וְלֹא נֹאכַד:
10 וַיִּרְא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־
שָׁבוּ מִדְּרָכָם הַרְעָה וַיִּנְחַם הָאֱלֹהִים
עַל־הַרְעָה אֲשֶׁר־דִּבֶּר לַעֲשׂוֹת־לָהֶם
וְלֹא עָשָׂה:

4:1 וַיִּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה וַיַּחֲר לּוֹ:
2 וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר אָנָּה יְהוָה
הַלּוֹאֲזָה דְּבָרִי עַד־הַיּוֹתֵי עַל־אֲדָמָתִי
עַל־בֶּן קִדְמָתִי לְבָרַח תִּרְשִׁישָׁה כִּי
יָדַעְתִּי כִּי אַתָּה אֶל־חֲנוּן וְרַחוּם אֶרֶךְ
אַפִּים וְרַב־חֶסֶד וַנְּחַם עַל־הַרְעָה:
3 וַעֲתָה יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי
כִּי טוֹב מוֹתִי מִחַיִּי: 4 וַיֹּאמֶר יְהוָה
הַהִיטֵב חֲרָה לָךְ: 5 וַיִּצָּא יוֹנָה מִן־הָעִיר
וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שֵׁם סִכָּה

and my prayer came before You, into Your holy Temple. 9 They who cling to empty folly forsake their own welfare, 10 but I, with loud thanksgiving, will sacrifice to You. What I have vowed I will perform. Deliverance is the Eternal's!" 11 Then the Eternal ordered the fish to spew Jonah out upon dry land.

3:1 The word of the Eternal came to Jonah a second time: 2 "Go at once to Nineveh, that great city, and proclaim to it what I tell you." 3 Jonah went at once to Nineveh in accordance with the word of the Eternal. Nineveh was an enormously large city, even on a divine scale, a three days' walk across. 4 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!" 5 Then the people of Nineveh believed God. They proclaimed a fast, and all alike, great and small, put on sackcloth. 6 When the news reached the king of Nineveh, he rose from his throne, took off his robe, put on sackcloth, and sat in ashes. 7 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! 8 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. 9 Who knows but that God may turn back and relent, so that we do not perish?" 10 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.

4:1 This displeased Jonah greatly, and he was incensed. 2 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. 3 Take my life, then, for I would rather die than live (to

וַיֵּשֶׁב תַּחְתֶּיהָ בְּצֶל עֵד אֲשֶׁר יֵרְאֶה
 מִהֵיְהִיָּה בְּעִיר: 6 וַיֵּמֶן יְהוָה אֱלֹהִים
 קִיקְיֹון וַיַּעַל | מַעַל לַיּוֹנָה לְהִיּוֹת צֶל
 עַל־רֵאשׁוֹ לְהַצִּיל לוֹ מִרְעָתוֹ וַיִּשְׁמַח
 יוֹנָה עַל־הַקִּיקְיֹון שֶׁמָּחָה גְדוּלָּה:
 7 וַיֵּמֶן הָאֱלֹהִים תּוֹלְעַת בְּעֵלוֹת הַשֶּׁחַר
 לְמַחְרַת וַתֵּךְ אֶת־הַקִּיקְיֹון וַיִּבֶשׁ:
 8 וַיְהִי | כַּזְרוּחַ הַשֶּׁמֶשׁ וַיֵּמֶן אֱלֹהִים רוּחַ
 קָדִים חָרִישִׁית וַתֵּךְ הַשֶּׁמֶשׁ עַל־רֵאשׁ
 יוֹנָה וַיִּתְעַלֵּף וַיִּשְׁאַל אֶת־נַפְשׁוֹ לְמוֹת
 וַיֹּאמֶר טוֹב מוֹתִי מַחֲיִי: 9 וַיֹּאמֶר אֱלֹהִים
 אֶל־יוֹנָה הֲהֵיטֵב חָרָה־לָּךְ עַל־הַקִּיקְיֹון
 וַיֹּאמֶר הֵיטֵב חָרָה־לִּי עַד־מּוֹת: 10 וַיֹּאמֶר
 יְהוָה אֶתְּךָ חֲסַתְּ עַל־הַקִּיקְיֹון אֲשֶׁר
 לֹא־עִמַּלְתָּ בּוֹ וְלֹא גִדַּלְתָּ שֶׁבֶן־לִילָה
 הָיָה וּבֶן־לִילָה אָבָד: 11 וַאֲנִי לֹא אֲחֹס
 עַל־נִינוּהַ הָעִיר הַגְּדוּלָּה אֲשֶׁר יִשְׁבָּה
 הֲרַבָּה מִשְׁתִּים־עֶשְׂרֵה רְבֹו אָדָם אֲשֶׁר
 לֹא־יָדַע בֵּין־יְמִינוֹ לְשִׁמְאֻלוֹ וּבִהֶמָּה
 רַבָּה:

see this).” 4 The Eternal One replied: “Is it right that you are angry?” 5 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. 6 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. 7 But the next day at dawn God provided a worm, which attacked the plant so that it withered. 8 And when the sun rose, God provided 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.” 9 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. 10 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. 11 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

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנָּאֶמֶן הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שְׁכֹל דְּבָרָיו אֱמֶת וְצַדִּיק.	Baruch atah Adonai, Eloheinu melech ha-olam, tzur kol ha-olamim, tzadik b'chol hadorot, ha-El hane-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, שְׁנַתַּת לָנוּ, יי אֱלֹהֵינוּ, [לְקַדְּשָׁה וְלִמְנוּחָה,] לְמַחִילָה לְסַלִּיחָה וּלְחַפְּרָה, לְכַבוֹד וּלְתַפְאֶרֶת. עַל הַכּל, יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד, וּדְבָרְךָ אֱמֶת וּמַיִם לְעַד. בְּרוּךְ אַתָּה יי, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, 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 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 are You, Eternal our 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 [\[Shabbat and this\]](#) Day of Atonement that You, O Eternal our 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 [\[Shabbat,\]](#) the House of Israel and the Day of Atonement.





הַתְּהַלֵּךְ לְפָנַי וְהָיָה תָּמִים

Hit-haleich l'fanai vehyeih tamim

Walk in My path and you shall be wholehearted.

WHO PREPARED THIS PATH FOR US?

We have time and again encountered persecution in our long history as a people. We gain strength from the memory of those who stood against the tyrants and oppressors, walking in God's ways in ungodly times.



אֵלֶּה אֶזְכְּרָה

Eileh Ezk'rah These I Remember

אֵלֶּה אֶזְכְּרָה, וְנַפְשִׁי עָלַי אֶשְׁפָּחָה. Eileh ezk'rah, v'nafshi alai eshp'chah.
כִּי בְלָעוּנוּ זֵדִים, בְּעֵגָה בְּלִי הַפּוּחָה. Ki v'la-unu zedim, k'ugah b'li hafuchah.

These I remember, and my heart is grieved.
How the arrogant have devoured our people.

During the eternal march of the Jewish people, we have wandered through the deepest nights; periods when oppressors ruled, lies were mistaken for truth, and innocents slaughtered. Amidst these moments of violence and terror shine out the lights of those who maintained their faith in the depths, and those who stood up to the tyrants' wrath. They remind us of our responsibility not to grow calloused and coarsened by hate. Their stories make demands of us: to listen for the cries of those who suffer, to hearken to their voices, and to act as agents of redemption. Eileh Ezk'rah, these I remember: the ones we lift up each year as beacons who illuminate our path.

אֵלֶּה אֶזְכְּרָה *Eileh Ezk'rah* These I Remember

The Ones Who Taught Judaism When It Was Forbidden

DEFYING THE DECREE

The wicked kingdom [of Rome] issued decrees of religious persecution against the Jewish people: Anyone who ordains [rabbis] will be killed, and anyone who is ordained will be killed . . . What did Rabbi Yehudah ben Bava do? He went and . . . ordained five elders. When their enemies discovered them, Rabbi Yehudah ben Bava said to the newly ordained rabbis: My sons, run for your lives. They said to him: Our teacher, and what will be with you? Rabbi Yehudah ben Bava was elderly and unable to run. He said to them: I am cast before them like a stone that cannot be overturned. [When they came upon him, the Romans murdered Rabbi Yehudah ben Bava. But the five new rabbis escaped.]

TEACHING IN CAPTIVITY

Our work in Theresienstadt, serious and full of trials as it is, also serves this end: to be God's servants and as such to move from earthly spheres to eternal ones. May all our work be a blessing for Israel's future (and the future of humanity). . . . Upright "Jewish men" and "brave, noble women" were always the sustainers of our people. May we be found worthy by God to be numbered in the circle of these women and men . . . The reward of a mitzvah is the recognition of the great deed by God.

KADDISH D'RABANAN

עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל תַּלְמִידֵיהוֹן	Al Yisrael v'al rabanan, v'al talmideichon
וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן, וְעַל כָּל	v'al kol talmidei talmideichon, v'al kol
מָאן דְּעַסְקִין בְּאֹרֵיתָא, דִּי בְּאַתְרָא	man d'askin b'oray'ta, di v'atra
הֲדִין וְדִי בְּכָל אַתַּר וְאַתַּר. יְהֵא לְהוֹן	hadein v'di v'chol atar v-aatar. Y'hei l'chon
וּלְכוֹן שְׁלָמָא רַבָּא, חֲנָא וְחֲסֵדָא	ul'chon shlama raba, hina v'chisda
וְרַחֲמִין, וְחַיִּין אַרְיִיכִין, וּמְזוֹנֵי רְוִיחֵי,	v'rachamin, v'chayin arichin, um'zonei r'vihei,
וּפְרָקְנָא מִן קָדָם אַבוּהוֹן דְּבִשְׁמַיָּא	ufurkana min kodam avuchon d'vishmaya
וְאַרְעָא, וְאִמְרוּ אָמֵן.	v'ara, v'imru amen.

God of heaven and earth, grant abundant peace to our people Israel and their rabbis, to our teachers and their disciples, and to all who engage in the study of Torah here and everywhere.

Let there be for them and for us all, grace, love, and compassion, a full life, ample sustenance, and salvation from God, and let us say: *Amen.*



FACING PAGE: *The wicked kingdom.* Babylonian Talmud, *Sanhedrin* 14a.

THIS PAGE: *Our work in Theresienstadt.* Rabbi Regina Jonas was the first woman to be ordained as a rabbi. She served the Jewish community of Berlin from 1935 until she was deported to Theresienstadt in 1942. She continued to teach and comfort in the concentration camp. These words come from one of her public lectures, delivered while interned. She was deported to Auschwitz in 1944 where she was murdered by the Nazis.

אֵלֶּה אֶזְכְּרָה *Eileh Ezk'rah* These I Remember

The Ones Who Practiced Judaism in Times of Danger

A MARRANO'S PRAYER UPON AWAKENING

שיניור קי מי פיזשטי,	Senhor que me fizeste,
אה אלמא מי אשופראשטי,	a alma me assopraste,
אומה שאנטא ליי מי דישטי,	uma santa lei me deste,
אישמראלדא, לימפא אי פורא	esmeralda, limpa e pura
אה מואישיש אה אינטריגאשטי,	a Moisés a entregaste,
שים דאר מאיש אואטרא אלגומא!	sem dar mais outra alguma!
קומו אה דניאל דוש ליאואיש,	Como a Daniel dos leoes,
שאלכי אוש טיאוש ג'ושטוש וארואיש	salve os teus justos varoes
די טורמינטוש אי אינקישיסואיש.	de tormentos e Inquisiçoes.
אמן, שינייור, אאו סיאו ווא,	Amen, Senhor, ao seu vá,
אאו סיאו ג'ינואי!	ao seu chegue!

Adonai who has created me,
You breathed the soul into me,
And gave me a holy law—
A clear and pure emerald.
You delivered it to Moses
And never after gave another!
As You saved Daniel from the lions,
So save Your own righteous
From tortures and inquisitions.
Amen, Adonai, to heaven go,
to heaven come!

Senhor que me fizeste. Anonymous, translated from the Judeo-Portuguese by Dena Lida. Hebrew script rendering by Leonard Stein. From *Language of Faith*, edited by Nahum Glatzer (New York: Schocken Books, 1975). A Marrano was a Jew in Spain or Portugal who converted, or was forced to convert, to Christianity in order to escape the violence and persecution of the Inquisition. Despite the public pretense, they found ways to secretly practice their Judaism.

THIS BEAUTIFUL NEW PRAYER

דיזי שיני ניאי תפילה	Dize sheyne naye tfile
פום אן פאנג ביז צום ענד,	fum on fang biz tsum end,
האב איך גיזעצט אלי אותיות	hob ikh gezetzt ale oysyes
מיט מייני אייגני הענד.	mit mayne eygene hend.
איך בין איין בתולה נאך	Ikh bin eyn bsule nokh
עטוואש אונטר צוועלף יארן.	etvos unter tselv yorn.
נעמט אייך קיין חידוש	Nemt aykh keyn khidush
דז איך מוז ארבייטן.	daz ikh muz arbaytn.
הרכה והענוכה בת ישראל	Harkhe vehonuke bas Yisroel
זיצט אין גלות לנגי צייטן.	zitst in goles lange tsaytn.
איין יאר גיט דא הין אונ'	Eyn yor geyt da hin un
דאש אנדרי יאר טוט קומן,	dos andere yor tut kumn,
אונ' מיר האבן פון קיינר גאולה	un mir hobn fun keyner geule
נאך ניקש פר נומן.	nokh niks far numn.
מיר שרייאן אונ' מיר בעטן	Mir shrayen un mir betn
צו גאט אלי יאר.	tsu Got ale yor.
ווער וואלט רז אונזרי תפילות בייא	Ver volt raz unzere tfiles bay
השם יתברך זעלטן קומן פאר.	Hashem yisborekh zeltzn kumn for.
וויא וואול איך מוז שווייגן שטיל.	Vi voyl ikh muz shvaygn shtil.
איך אונ' מייך פאטרש הויז טארן	Ikh un mayn foters hoyz torn
ניט רידן פיל.	nit redn fil.
וויא עש כל ישראל ווערט דר גין,	Vi es kol Yisroel vert der geyn,
אזו זאל אונש אויך גישעהן.	azo zol uns oykh geshen.
דען דער פוסק טוט זאגן.	Den der posek tut zogn.
עש ווערן זיך פרייאן אלי לייט	Es vern zikh freyen ale layt
דיא אויף דאש חורבן	di oyf dos khurbn
פון ירושלים האבן טון קלאגן.	fun Yerushaloyim hobn tun klogn.
אונ' דיא אויף דאש גלות האבן פר	Un di oyf dos goles hobn fir
טריבן גרוש ליידי.	tribn groys layd.
דיא ווערן מיט דער גאולה ווידר	Di vern mit der geule vider
האבן גרושי פרייד.	hobn groyse freyd.
אמן וכן יהי רצון.	Amen v'kheyn yehi ratzon.

This beautiful new prayer from the beginning to the end:
 I have set all the letters with my own hand:
 I am a maiden, not quite twelve:
 Do not be surprised that I must labor.
 The gentle and dainty daughter of Israel has sat in exile forever:
 One year departs and another commences.
 And we have not yet been granted redemption:
 We shout and we pray to God every year.
 If only our prayers should before the Blessed Name appear.
 How nicely I must keep quiet and still.
 I and my father's house must hardly speak at all:
 Then as the verse does mention.
 All people shall rejoice who mourned Jerusalem's destruction.
 And those who in the exile suffered such great sadness.
 They will again with the redemption have great gladness.
 Amen, and may it be God's will.
 Dear readers, buy this prayer for one small coin.
 Otherwise we'll have no other income in this world.
 Because it pleases well the Blessed Name.

BY THE RIVERS OF BABYLON

עַל נְהַרוֹת בְּכֹל שָׁם יִשְׁבְּנוּ גַם־בְּכִינוּ	Al naharot Bavel sham yashavnu gam-bachinu
בְּזֹחְרֵינוּ אֶת־צִיּוֹן; עַל־עֲרָבִים בְּתוֹכָהּ	b'zochreinu et-Tziyon. Al-aravim b'tochah
תָּלִינוּ כִּנְרוֹתֵינוּ; כִּי שָׁם שְׂאֵלוֹנוּ	talinu kinoroteinu. Ki sham sh'eilunu
שׁוֹבֵינוּ דְּבַר־יִשׂוּר וְתוֹלַלֵינוּ שִׂמְחָה	shoveinu divrei-shir v'tolaleinu simchah
שִׁירוֹ לָנוּ מִשִּׁיר צִיּוֹן; אֵיךְ נִשְׁיֵר אֶת־	shiru lanu mishir Tziyon. Eich nashir et-
שִׁיר־יְיָ עַל אֲדַמַּת נֶחַר;	shir-Adonai al admat neichar.

By the rivers of Babylon, there we sat and wept as we thought of Zion.

On the willows, there, we hung up our lyres. For our captors there, required of us songs; and our tormentors mirth, saying, "Sing us one of the songs of Zion." But how can we sing our God's songs in a foreign land?

עַל נְהַרוֹת | דִּזֵּי שֵׁינֵי נִיֵּאֵי תַפִּילָה *Dize sheyne naye tfile*. By Gele bas Moyshe v'Freyde, 1710. Translation by Kathryn Hellerstein. Gele bas Moyshe v'Freyde was the daughter of a printer, one of eleven siblings. She wrote, printed, and sold this prayer about the suffering of exile to earn some income to support her destitute family.

עַל נְהַרוֹת בָּבֶל *Al naharot bavel*. Psalm 137:1-4. Translation adapted from Stephen Schwartz, 1972. This Psalm text captures the sentiments of the exiled captives after the destruction of the First Temple in Jerusalem. Here, they recount their torment and grief at the hands of the Babylonians.

אלה אזכרה Eileh Ezk'rah These I Remember

The Ones Who Protected the Jewish People From Our Oppressors

PHARAOH'S DAUGHTER

What was it that spurred Pharaoh's daughter to defy her father and save an Israelite baby when the penalty for harboring one was death? Torah does not tell us. But we remember that even as it was because of an Egyptian that Israel was enslaved, it was also because of an Egyptian that Israel was saved.

וְתִבְאֶהוּ לְבַת פַּרְעֹה וְגו'. הִיְתָה בַת פַּרְעֹה מְנַשֶּׁקֶת וּמְחַבֶּקֶת וּמְחַבֶּבֶת
אוֹתוֹ כְּאִלּוּ הוּא בְּנָהּ, וְלֹא הִיְתָה מוֹצִיאָתוֹ מִפְּלִטְרִין שֶׁל מֶלֶךְ.

“And Yocheved brought him to the daughter of Pharaoh . . .” The daughter of Pharaoh would kiss and hug and adore him [Moses] as if he were her own son, and she would not take him out of the king's palace.

WE ACTED FROM THE HEART

We acted from the heart, and look what happened. If you had to calculate whether you would do any good by protesting, you wouldn't have gone. But we acted from the heart. We wanted to show that we weren't willing to let them go. What one is capable of doing when there is danger can never be repeated. I'm not a fighter by nature. Only when I have to be. I did what was given me to do. When my husband needed my protection, I protected him. I went to Rosenstrasse everyday before work. And there was always a flood of people there. It wasn't organized or instigated. Everyone was simply there. Exactly like me.

ANYONE WHO SUSTAINS ONE SOUL

לְפִיכֹךְ נִבְרָא אָדָם יְחִידִי, לְלַמְדָּךְ,	L'fichach nivra adam y'chidi, l'lamedcha,
שֶׁכֶּל הַמְּאַבֵּד נֶפֶשׁ אַחַת, מַעֲלָה עָלָיו	shekol hamabeid nefesh achat, ma-aleh alav
הַכְּתוּב כְּאִלּוּ אִיבֵד עוֹלָם מְלֵא.	hakatuv k'ilu ibeid olam malei.
וְכֹל הַמְּקַיֵּם נֶפֶשׁ אַחַת, מַעֲלָה עָלָיו	V'chol hamkayeim nefesh achat, ma-aleh alav
הַכְּתוּב כְּאִלּוּ קִיַּם עוֹלָם מְלֵא.	hakatuv k'ilu kiyeim olam malei.

Therefore, Adam was created alone, to teach you that anyone who destroys one soul, it is as if they destroyed an entire world. And anyone who sustains one soul, it is as if they sustained an entire world.

And Yocheved brought. Shemot Rabbah 1:26.

We acted from the heart. Elsa Holzer. Elsa Holzer was a Christian woman married to a Jewish man in Berlin. During the Nazi regime, these couples faced persecution, but initially the Jewish men were not deported along with other Jews. That changed in 1943. Hoping to rid Germany of its remaining Jews, the Gestapo rounded up the Jewish husbands of Christian wives. A spontaneous protest formed. The wives protested for days, demanding the return of their Jewish husbands. The Nazis were forced to capitulate, and these Jewish men were saved.

Therefore, Adam was created. Mishnah Sanhedrin 4:5.

אלה אזכרה Eileh Ezk'rah These I Remember

The Ones Who Survived the Darkness and Continued to Illuminate the Path

IF WE FORGET

And now the boy is turning to me: “Tell me,” he asks. “What have you done with my future? What have you done with your life?”

And I tell him that I have tried. That I have tried to keep memory alive, that I have tried to fight those who would forget. Because if we forget, we are guilty, we are accomplices.

And then I explained to him how naive we were, that the world did know and remained silent. And that is why I swore never to be silent whenever and wherever human beings endure suffering and humiliation. We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented. Sometimes we must interfere. When human lives are endangered, when human dignity is in jeopardy, national borders and sensitivities become irrelevant. Wherever people are persecuted because of their race, religion, or political views, that place must—at that moment—become the center of the universe.

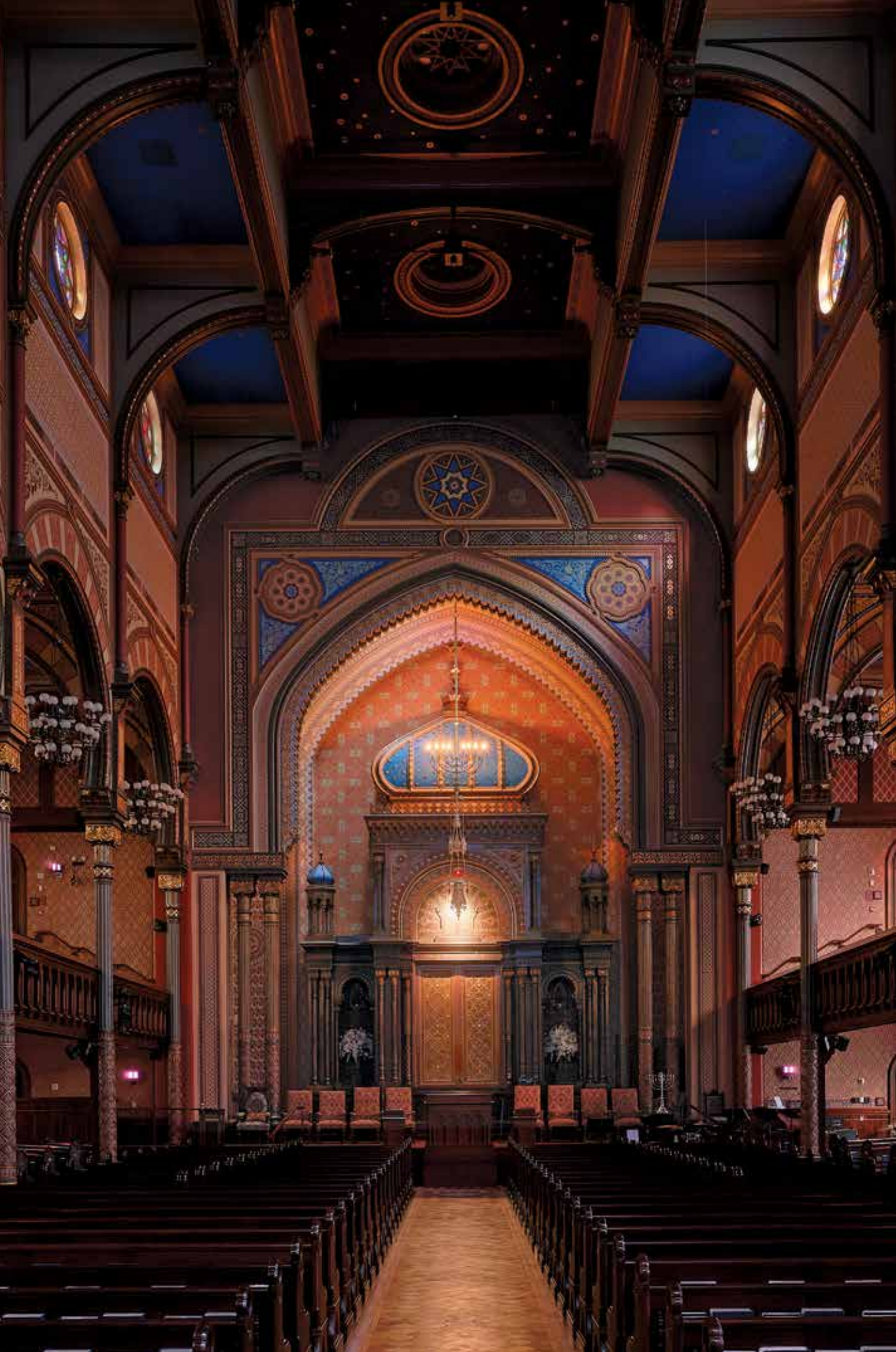
אֶחֱינוּ כָּל בֵּית יִשְׂרָאֵל, אֶחֱינוּ כָּל	Acheinu kol beit Yisrael, acheinu kol
יוֹשְׁבֵי תְּבֵיל הַנְּתוּנִים בְּצָרָה וּבִשְׁבִיָּה	yoshvei teveil, hantunim batzarah uvashivyah
הָעוֹמְדִים בֵּין בָּיִם וּבֵין בַּיַּבְשָׁה,	ha-omdim bein bayam uvein bayabahsah,
הַמְּקוֹם יְרַחֵם עֲלֵיהֶם וַיּוֹצִיֵם	hamakom y'racheim aleihem v'yotzi-eim
מִצָּרָה לִרְוַחָה וּמֵאֶפֶלָה לְאוֹרָה	mitzarah lirvachah umei-afeilah l'orah
וּמִשְׁעִבּוּד לְגִאֲלָה, הַשְּׂתָא בְּעִגְלָא	umishibud ligulah, hashta ba-agala
וּבְזִמְן קָרִיב, וְנֹאמַר אָמֵן.	uvizman kariv, v'nomar amen.

We claim as our kin all of the house of Israel and all who dwell on earth. Those who are in distress or captivity, whether on sea or land, may God have compassion on them, and bring them from distress to relief, from darkness to light, from oppression to redemption, at this moment, swiftly, and soon—and let us say, *Amen*.

When we recall the pain of our past, we also must recall its splendor, the foundation with which our lives begin, and our debt to the long line of our ancestors, of blessed memory, all those who have come before.

Their lives and their teachings sustain us. The merit of their lives stands at our side today as we seek forgiveness for our own deeds.

If we forget. Elie Wiesel, from his Nobel Prize acceptance speech, 1986. Wiesel, a committed Jew throughout his life, devoted his life to writing and teaching humanity about the Shoah.





הַתְּהַלֵּךְ לְפָנַי וְהָיָה תָּמִים

Hit-haleich l'fanai vehyeih tamim

Walk in My path and you shall be wholehearted.

WHO PREPARED THIS PATH FOR ME?

I turn my thoughts to those who shaped my life.



יְזִכּוֹר

Yizkor Remembrance

שׁוֹיִתִּי יְיָ לְנֶגְדֵי תָמִיד, כִּי מִיְמִינִי בַל
אָמוּט. לִכֵּן שָׂמַח לִבִּי וַיִּגַּל כְּבוֹדִי,
אֵף בְּשָׂרֵי יִשְׁכֹּן לְבַטָּח. כִּי לֹא תֵעָזֹב
נַפְשִׁי לִישָׂאוֹל, לֹא תִתֵּן חַסִּידְךָ לְרֵאוֹת
שְׁחָת. תוֹדִיעֵנִי אֲרַח חַיִּים, שֶׁבַע שְׂמֵחוֹת
אֵת פְּנֵיךָ, נְעֻמוֹת בִּימִינְךָ נֹצֵחַ.

Shiviti Adonai l'negdi tamid, ki mimini bal
emot. Lachein samach libi vayagel k'vodi,
af b'sari yishkon lavetach. Ki lo ta-azov
nafshi lish-ol, lo titein chasidcha lirot
shachat. Todi-eini orach chayim, sova s'machot
et panecha, n'imot bimincha netzach.

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.

אֲנוֹשׁ כֶּחֶצִיר יָמָיו; כְּצִיץ הַשָּׂדֶה כֵּן
יִצְיֵץ. כִּי רוּחַ עֲבָרָה בּוֹ וְאֵינָנוּ,
וְלֹא יִכִּירֵנוּ עוֹד מְקוֹמוֹ.
וְחֶסֶד יְיָ מֵעוֹלָם וְעַד עוֹלָם
עַל יְרֵאָיו, וְצִדְקָתוֹ לִבְנֵי בָנִים.

Enosh kechatzir yamav; k'tzitz hasadeh kein
yatzitz. Ki ruach avrah bo v'einenu,
v'lo yakirenu od m'komo.
V'chesed Adonai mei-olam v'ad olam
al y'rei-av, v'tzidkato livnei vanim.

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.

אֲנוֹשׁ כֶּחֶצִיר יָמָיו *Our days are like grass.* Psalm 103:15-17.

שׁוֹיִתִּי יְיָ לְנֶגְדֵי תָמִיד *I have set the Eternal always before me.* Psalm 16:8-11.

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.

Birth is a beginning. Rabbi Alvin Fine.

יְיָ רֵעִי Adonai Ro-i Psalm 23

מִזְמוֹר לְדָוִד.
יְיָ רֵעִי, לֹא אֶחָסֵר.
בְּנֵאוֹת דְּשֵׁה יַרְבִּיצַי, עַל־מֵי מְנוּחֹת
יְנַהֲלֵנִי. נַפְשִׁי יִשׁוּבֵב. יְנַחֲנֵי
בְמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ. גַּם כִּי־אֵלֶיךָ
בְּגִיא צַלְמָוֶת לֹא־אִירָא רָע, כִּי אַתָּה
עֹמָדִי; שְׁבִטָּךָ וּמִשְׁעַנְתְּךָ הֵמָּה
יְנַחֲמֵנִי. תַּעֲרֹךְ לְפָנַי שְׁלַחַן נֶגֶד
צַרְרֵי. דִּשְׁנַת בִּשְׁמֵן רֹאשִׁי, כּוֹסֵי רוּיָה.
אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיֵּי,
וְשִׁבְתִּי בְּבַיִת יְיָ לְאָרְךָ יָמִים.

A Psalm of David.

Eternal God, You are my shepherd, I shall not want.

You make me lie down in green pastures.

You lead me beside still waters.

You restore my soul.

You lead me in right paths for the sake of Your name.

Even when I walk through the valley of the shadow of death,

I shall fear no evil, for You are with me;

with rod and staff You comfort me.

You have set a table before me in the presence of my enemies;

You have anointed my head with oil, my cup overflows.

Surely, goodness and mercy shall follow me all the days of my life,

and I shall dwell in the house of the Eternal God forever.



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, never again new persons with new hopes, new ideas, new achievements, could our answer be in doubt?

We shall not fear death; we shall remember those whose lives have ended, imagine 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, O God, to fulfill the promise that is in each of us and to conduct ourselves so that, generations from now, it will be true to say of us: The world is better, because, for a brief time, they lived.

The eye is never satisfied with seeing; endless are the desires of the heart. Like Moses, we behold the Promised Land from afar but will not enter. We die wanting more of life. For each of us, our time on this earth is too short. Prosperous and needy, strong and infirm, learned and unlettered, all are equal in death. The grave levels all distinctions and brings kinship to all humanity.



אִשָּׁא עֵינַי *Esa Einai* Psalm 121

שִׁיר לַמַּעְלוֹת.	Shir lama-alot.
אִשָּׁא עֵינַי אֶל־הַהָרִים, מֵאֵין יָבֵא עֲזָרִי?	Esa einai el-heharim, mei-ayin yavo ezri?
עֲזָרִי מֵעַם יְיָ, עֲשֵׂה שָׁמַיִם וָאָרֶץ.	Ezri mei-im Adonai, oseih shamayim va-aretz.
אֶל־יֵתֵן לַמּוֹט רַגְלֶךָ, אֶל־יָנוּם שֹׁמְרֶךָ.	Al-yitein lamot raglecha, al-yanum shomrecha.
הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן, שׁוֹמֵר יִשְׂרָאֵל.	Hineih lo-yanum v'lo yishan, shomeir Yisrael.
יְיָ שֹׁמְרֶךָ, יְיָ צִלְּךָ עַל־יָד	Adonai shomrecha, Adonai tzilcha al-yad
יְמִינֶךָ. יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכְּכָה,	y'minecha. Yomam hashemesh lo-yakekah,
וַיָּרַח בַּלַּיְלָה. יְיָ יִשְׁמָרְךָ מִכָּל־	v'yarei-ach balailah. Adonai yishmorcha mikol-
רָע, יִשְׁמַר אֶת־נַפְשֶׁךָ. יְיָ יִשְׁמַר־	ra, yishmor et-nafshecha. Adonai yishmor-
צִאתְךָ וּבֹאֶךָ, מֵעַתָּה וְעַד־עוֹלָם.	tzeit-cha uvo-echa, mei-atah v'ad olam.

A song of ascents.

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;

our Guardian does 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,

God will protect your being.

The Eternal will guard you, coming and going,

from this time forth, and forever.

Source of Life, at this hour of memorial we recall with grief all Your children who have perished through the cruelty of the oppressor, victims of hate. Their deaths have brought darkness to the human soul.

They lie in nameless graves, in far-off forests, lonely fields, and among the rubble of destruction. And yet they shall not be forgotten. We take them into our hearts and give them a place besides the cherished memories of our own loved ones. They become ours.

We pray to You, O Source of Mercy, that Your Torah 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 of compassion to all Your children.

We remember those who have died in years past, and name with sorrow our loved ones whom death has taken from our midst this year . . . Taking these dear ones into our hearts with all our beloved, we recall each 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.*

יִזְכוֹר *Yizkor* Remember

יִזְכוֹר אֱלֹהִים נְשָׁמוֹת יַקִּירֵי שְׁהָלְכוּ
לְעוֹלָמָם. אָנָּה תְהִינָה נַפְשוֹתֵיהֶם
צְרוּרוֹת בְּצִרוֹר הַחַיִּים וְתִהְיֶינָה מְנוּחָתָם
כְּבוֹד. שִׁבְעַת שְׁמַחוֹת אֶת פְּנֵיךָ, נְעִימוֹת
בִּמְיַנְךָ נִצַּח. אָמֵן.

Yizkor Elohim nishmot yakirai shehalchu
l'olamam. Ana tiyenah nafshoteihem
tz'rurot bitzror hachayim ut-hi m'nuchatham
kavod. Sova s'machot et panecha, n'imot
bimincha netzach. Amen.

God, remember forever these dear to me who have gone to their eternal rest [*recite the names of the deceased*]. May they be at one with God, who is life eternal. May the beauty of their lives shine forevermore, and may my life always bring honor to their memory.

יִזְכוֹר אֱלֹהִים נְשָׁמוֹת כָּל אַחֵינוּ בְּנֵי
יִשְׂרָאֵל שִׁמְסְרוּ אֶת נַפְשוֹתֵיהֶם עַל
קִדּוּשׁ הַשֵּׁם. אָנָּה תְהִינָה נַפְשוֹתֵיהֶם
צְרוּרוֹת בְּצִרוֹר הַחַיִּים וְתִהְיֶינָה מְנוּחָתָם
כְּבוֹד. שִׁבְעַת שְׁמַחוֹת אֶת פְּנֵיךָ, נְעִימוֹת
בִּמְיַנְךָ נִצַּח. אָמֵן.

Yizkor Elohim nishmot kol acheinu b'nei
Yisrael shemasru et nafshoteihem al
kiddush hashem. Ana tiyenah nafshoteihem
tz'rurot bitzror hachayim ut-hi m'nuchatham
kavod. Sova s'machot et panecha, n'imot
bimincha netzach. Amen.

May God remember forever our kin from among the House of Israel who gave their lives for the sanctification of the Divine Name. May they be at one with God, who is life eternal. May the beauty of their lives shine forevermore and may my life always bring honor to their memory.

אֵל מְלֵא רַחֲמִים *El Malei Rachamim* Memorial Prayer

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בַּמְרוֹמִים,
הַמְצִיא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי
הַשְּׁכִינָה עִם קְדוּשִׁים וְטְהוּרִים כְּזוֹהַר
הַרְקִיעַ מְזִהְרִים לְנִשְׁמוֹת יַקִּירֵינוּ
שְׁהָלְכוּ לְעוֹלָמָם. בְּעַל הַרְחָמִים
יִסְתִּירֵם בְּסֶתֶר כְּנַפְיוֹ לְעוֹלָמִים,
וְיִצְרוֹר בְּצִרוֹר הַחַיִּים אֶת נְשָׁמָתָם.
” הוּא נִחְלָתָם. וְיָנוּחוּ בְּשָׁלוֹם
עַל מִשְׁכָּבָם, וְנֹאמַר: אָמֵן.

El malei rachamim, shochein bamromim,
hamtzei m'nuchah n'chonah tachat kanfei
hash-chinah im k'doshim ut-horim k'zohar
harakia mazhirim l'nishmot yakireinu
shehalchu l'olamam. Ba-al harachamim
yastireim b'seiter k'nafav l'olamim,
v'yitzror bitzror hachayim et nishmatam.
Adonai hu nachalatam. V'yanuchu b'shalom
al mishkavam, v'nomar: amen.

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*.

קדיש יתום *Kaddish Yatom* Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֻלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ. וְיַמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֻגְלָא 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 מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵילָא וְלְעֵילָא מִכּוֹל בִּרְחַתָּא וּשְׁרִיתָא, תִּשְׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרָן בְּעֻלְמָא. וְאָמְרוּ אָמֵן. יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן. עֲשֵׂה שְׁלוֹם בְּמִרְוֵנוּ, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל. וְאָמְרוּ אָמֵן.	Y'hei sh'meih raba m'varach l'alam ul-almei almaya. 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. L'eila ul-eila mikol birchata v'shirata, tushb'chata v'nechemata da-amiran b'alma. V'imru amen. Y'hei sh'lama raba min sh'maya v'chayim aleinu v'al kol Yisrael. V'imru amen. Oseh shalom bimromav, hu ya-aseh shalom aleinu v'al kol Yisrael v'al kol yoshvei teiveil. V'imru amen.

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

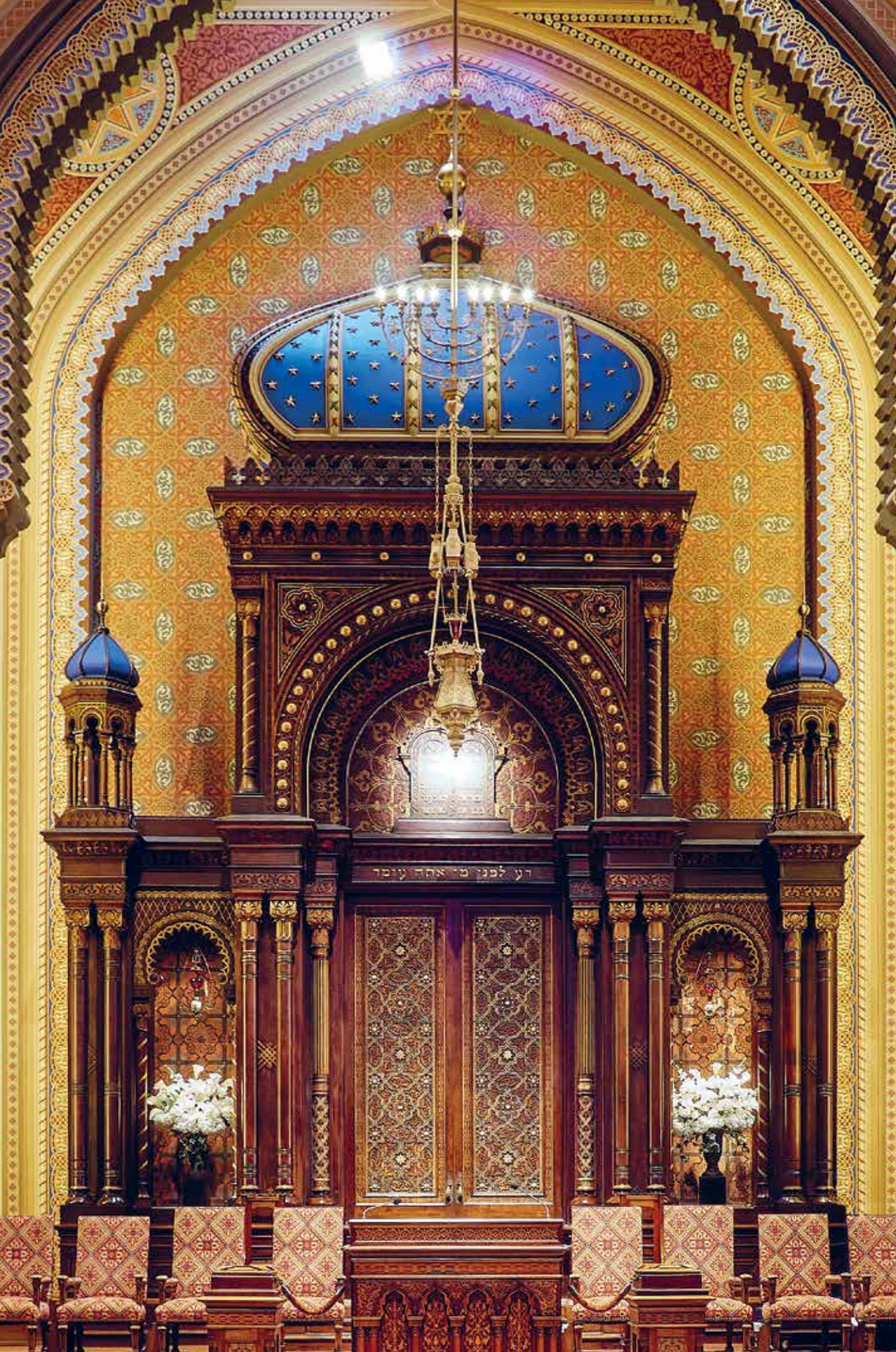
Let God's great name be blessed forever and ever.

Far beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor, and exalt. And let us say: *Amen*.

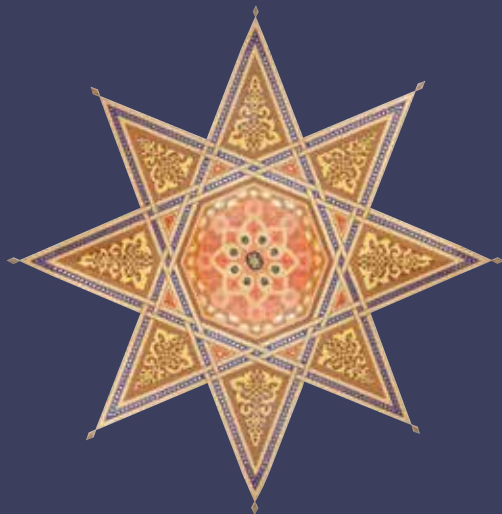
For us and all of Israel, may the blessing of peace and the promise of life come true, and let us say: *Amen*.

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

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



רַע לִכְנֹן מִן אֲהָה עֹמֵר



הַתְּהַלֵּךְ לְפָנַי וְהָיָה תָמִים

Hit-haleich l'fanai vehyeih tamim

Walk in My path and you shall be wholehearted.

*WHAT DO I NEED TO SAY BEFORE
I REACH THE END OF THIS PATH
AND BEGIN THE NEXT?*

At the end of this path of atonement, facing the new year, I am still searching for the right words. But I trust that if I meet this moment with a full heart, God will open my lips.



תפלת נעילה

T'filat N'ilah Prayers for N'ilah

אֲדֹנָי, שִׁפְתֵי תִפְתַּח, וּפִי יַגִּיד תְּהִלָּתְךָ. Adonai, s'fatai tiftach, ufi yagid t'hilatecha.
Adonai, open my lips, that my mouth may declare Your praise.

אבות ואמהות Avot v'Imahot God of All Generations

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן,
גּוֹמֵל חַסָּדִים טוֹבִים, וְקוֹנֵה הַכּוֹל,
וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת,
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,
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 Rachel, v'Elohei Leah,
ha-El hagadol hagibor v'hanora, El elyon,
gomeil chasadim tovim, v'koneih hakol,
v'zocheir chasdei avot v'imahot,
umeivi g'ulah livnei v'neihem,
l'ma-an sh'mo b'avahavah.

Praised be our God, God of our fathers and mothers: God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah; great, mighty, and awesome God, God supreme. Your ways are ways of love. You remember the faithfulness of our ancestors, and all of our generations survive through You.

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

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

אֲדֹנָי שִׁפְתֵי Adonai s'fatai. Psalm 51:17.

גבורות *G'vurot* God's Power

אתה גבור לעולם, אדני,	Atah gibor l'olam, Adonai,
מחיה הכל־מתים אתה, רב להושיע.	m'chayehi hakol/meitim atah, rav l'hoshia.
מוריד הטל. מכלכל חיים בחסד,	Morid hatal. M'chalkeil chayim b'chesed,
מחיה הכל־מתים ברחמים רבים,	m'chayehi hakol/meitim b'rachamim rabim,
סומך נופלים, ורופא חולים, ומתיר	someich noflim, v'rofei cholim, umatir
אסורים, ומקים אמונתו לישני עפר.	asurim, umkayem emunato lischeinei afar.
מי כמוך בעל גבורות ומי דומה לך,	Mi chamocha ba-al g'vurot umi domeh lach,
מלך ממת ומחיה ומצמיח ישועה.	melech meimit umchayeh umatzmiach y'shuah.
מי כמוך, אב הרחמים, זוכר יצוריו	Mi chamocha, Av harachamim, zocheir y'tzurav
לחיים ברחמים. ונאמן אתה	l'chayim b'rachamim. V'ne-eman atah
להחיות הכל־מתים. ברוך אתה יי,	l'hachayot hakol/meitim. Baruch atah Adonai,
מחיה הכל־המתים.	m'chayehi hakol/hameitim.

O God, You are our Eternal Strength, the Giver of life/the Reviver of the dead, the Power that saves us and causes dew to fall. Your love sustains the living/revives the dead. Your great compassion brings life to all, help to the fallen, healing to the sick, freedom to those in captivity, and faith to those who sleep in the dust.

Who is like you, Source of strength? Who is equal to You, Bringer 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, who gives life to all/who revives the dead. Blessed are You, Source of all life/Reviver of the dead.



FACING PAGE:

קדוש, קדוש, קדוש *Kadosh, kadosh, kadosh*. Isaiah 6:3.

ברוך כבוד יי ממקומו *Baruch k'vod Adonai mimkomo*. Ezekiel 3:12.

ימלך יי לעולם *Yimloch Adonai l'olam*. Psalm 146:10.

קְדוּשָׁה K'dushah God's Holiness

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם בְּשֵׁם
 שְׁמִקְדִּישִׁים אוֹתוֹ בְּשֵׁמֵי מְרוֹם, כְּכַתוּב
 עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֱלֹהֵי וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ אֲדוֹנָי תְּצַבֹּאוֹת,
 מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירֶנּוּ, יְיָ אֲדִירֵנּוּ,
 מַה־אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ!

בָּרוּךְ כְּבוֹד־יְיָ מִמְקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,
 הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,
 וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל־חַי.
 אֲנִי יְיָ אֱלֹהֵיכֶם! יִמְלֹךְ יְיָ לְעוֹלָם,
 אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר. הַלְלוּיָהּ!

קָדוֹשׁ אַתָּה וְנוֹרָא שִׁמְךָ,
 וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ, כְּכַתוּב:
 וַיִּגְבַּהּ יְיָ צְבָאוֹת בַּמִּשְׁפָּט,
 וְהֵאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה.
 בָּרוּךְ אַתָּה יְיָ, הַמְּלֹךְ הַקְּדוֹשׁ.

We proclaim Your holiness on earth as it is proclaimed in heaven above. In the words of Your 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!

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, who rules in holiness.

קדֹשֶׁת הַיּוֹם *K'dushat Hayom* Holiness of This Day

אַתָּה בְּחַרְתָּנוּ מִכֹּל הָעַמִּים, אַהַבְתָּ
אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכֹּל
הַלְשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלְּכֵינוּ לְעִבּוֹדֶתְךָ,
וְשִׁמְחָה הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ.
וַתִּתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת
[יּוֹם הַשַּׁבָּת הַזֶּה וְאֶת] יּוֹם הַכִּפּוּרִים
הַזֶּה, לְמַחֲלָה וְלִסְלִיחָה וְלִכְפָּרָה
וְלִמְחֹל-בּוֹ אֶת-כָּל-עוֹנוֹתֵינוּ, מִקְּרָא
קֹדֶשׁ, זֵכֶר לִיצִיַּאת מִצְרַיִם.

Atah v'chartanu mikol ha-amim, ahavta
otanu v'ratzita banu, v'romamtanu mikol
halshonot, v'kidashtanu b'mitzvotecha,
v'keiravtanu malkeinu la-avodatecha,
v'shimcha hagadol v'hakadosh aleinu karata.
Vatiten lanu, Adonai Eloheinu, b'ahavah et
[yom haShabbat hazeh v'et] yom hakippurim
hazeh, limchilah v'lislichah ulchaparrah
v'limchol-bo et-kol-avonoteinu, mikra
kodesh, zeicher litziat Mitzrayim.

Our God and God of all generations, pardon our sins on this [Shabbat and this] Day of Atonement; sweep away our transgressions and misdeeds, that they may 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 [Shabbat,] the House of Israel and the Day of Atonement.

עֲבוּדָה *Avodah* Worship

רִצֵּה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל,
וּתְפִלְתָּם בְּאַהֲבָה תִקְבֹּל, וְתִהְיֶה לְרִצּוֹן
תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. אֵל
קָרוֹב לְכָל קְרָאִיו, פָּנֶה אֶל עֲבָדֶיךָ
וְחַנּוּן; שִׁפְךָ רוּחְךָ עָלֵינוּ,
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
בְּרַחֲמִים. בָּרוּךְ אַתָּה, יְיָ, שְׂאוֹתְךָ
לְבָדָךְ בִּירְאָה נַעֲבֹד.

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, she-ot'cha
l'vadcha b'yirah na-avod.

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.

FACING PAGE:

יְיָ יִמְלֹךְ לְעַלְמֵי עַד Adonai yimloch l'olam va-ed. Exodus 15:18.

הודאה Hoda-ah Thanksgiving

מודים אנחנו לך, שאתה הוא יי
אלהינו ואלהי אבותינו ואמותינו,
אלהי כל בשר, יוצרנו יוצר בראשית.
ברכות והודאות לשמך הגדול
והקדוש, על שהחייטנו וקיימתנו.
בן תחינו ותקיימנו, יי אלהינו,
ותאמצנו לשמר חקיך, לעשות
רצונך, ולעבדך בלבב שלם.
ברוך אל ההודאות.

Modim anachnu lach, sha-atah hu Adonai
Eloheinu v'Elohei avoteinu v'imoteinu,
Elohei chol bashar, yotzreinu yotzeir b'reishit.
B'rachot v'hoda-ot l'simcha hagadol
v'hakadosh, al shehecheyitanu v'kiyamtanu.
Kein t'chayeinu utkay'meinu, Adonai Eloheinu,
utamtzeinu lishmor chukecha, la-asot
r'tzoncha, ulovd'cha v'leivav shaleim.
Baruch El hahoda-ot

*For the glory of life, and for its wonder, we give thanks. You are goodness,
You are compassion. We give thanks to You forever.*

ברכת שלום Birkat Shalom Blessing for Peace

שים שלום טובה וברכה, חן וחסד
ורחמים, עלינו ועל כל ישראל עמך.
ברכנו, אבינו, בלנו באחד באור פניך,
כי באור פניך נתת לנו, יי אלהינו,
תורת חיים ואהבת חסד, וצדקה
וברכה ורחמים וחיים ושלום.
וטוב בעיניך לברך את עמך ישראל,
בכל עת ובכל שעה בשלומך.
בספר חיים, ברכה ושלום,
ופרנסה טובה, נזכר ונכתב לפניך,
אנחנו וכל עמך בית ישראל,
לחיים טובים ולשלום.
ברוך אתה יי, עושה השלום.

Sim shalom tovah 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.

Grant peace and happiness, blessing and mercy, to all Israel and to all the world. Bless us, our God, with the light of Your presence, for in the light of Your presence we have found a teaching of life, the love of mercy, the law of justice, and the way of peace: for it is ever Your will that Your people Israel be blessed with peace.

Teach us, O God, to labor for righteousness, and inscribe us in the Book of Life, for blessing and peace. Blessed are You, Eternal One, the Source of peace.

יי מלך, יי מלך, Adonai melech, Adonai malach,

יי ימלך לעולם ועד! Adonai yimloch l'olam va-ed!

The Eternal, the everlasting God will reign forever!



וְדוּי

Vidui · Confession of Sin

שְׁלוֹשׁ עֶשְׂרֵי מִדּוֹת *Sh'losh Esreih Midot* The Thirteen Attributes of God

יְהוָה, יְהוָה, אֵל רַחוּם וְחַנּוּן,	Adonai, Adonai, El rachum v'chanun,
אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת,	erech apayim v'rav-chesed ve-emet,
נֹצֵר חֶסֶד לְאַלְפִים, נֹשֵׂא עוֹן	notzeir chesed la-alafim, nosei avon
וּפֹשֵׁעַ וְחַטָּאָה וְנִקְיָה.	vafesha v'chata-ah v'nakeih.

Adonai, our God, is merciful and gracious, endlessly patient, loving and true, showing mercy to thousands, forgiving iniquity, transgression, and sin, and granting pardon.

אֲשָׁמְנוּ *Ashamnu* We Have Transgressed

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	Eloheinu v'Elohei avoteinu v'imoteinu,
תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל תִּתְעַלֵּם	tavo l'fanecha t'filateinu v'al titalam
מִתְחַנְּתֵנוּ, שְׂאִין אֲנַחְנוּ עֵזִי פָּנִים	mit-chinateinu, she-ein anachnu azei fanim
וּקְשֵׁי עֶרְף לֹמֵר לְפָנֶיךָ, יי אֱלֹהֵינוּ	ukshei oref lomar l'fanecha, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, צַדִּיקִים	v'Elohei avoteinu v'imoteinu, tzadikim
אֲנַחְנוּ וְלֹא חָטָאנוּ, אֲבָל אֲנַחְנוּ	anachnu v'lo chatanu, aval anachnu
חָטָאנוּ. חָטָאנוּ, עֵוִינוּ, פָּשַׁעְנוּ.	chatanu. Chatanu, avinu, pashanu.

Our God, God of our ancestors, 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.

אֲשַׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבְרַנוּ דָּפִי. Ashamnu, bagadnu, gazalnu, dibarnu dofi.
 הֶעֵינֵנוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חָמְסְנוּ, He-evinu, v'hirshanu, zadnu, chamasnu,
 טַפְּלָנוּ שֶׁקֶר. יַעֲצֵנוּ רָע, כּוֹבְנוּ, לָצְנוּ, tafalnu sheker. Ya-atznu ra, kizavnu, latznu,
 מִרְדְּנוּ, נֶאֱצְנוּ. סָרְרְנוּ, עֵינֵנוּ, פָּשַׁעְנוּ, maradnu, niatznu. Sararnu, avinu, pashanu,
 צָרְרְנוּ, קִשִּׁינוּ עֲרָף. רָשַׁעְנוּ, שִׁחַתְנוּ, tzararnu, kishinu oref. Rashanu, shichatnu,
 תַּעֲבֵנוּ, תַּעֲיֵנוּ, תִּיַּנּוּ. tiavnu, ta-inu, titanu.

We abuse, we betray, we are cruel, we destroy,
 We embitter, we falsify, we gossip, we hate,
 We insult, we jeer, we kill, we lie, we mock,
 We neglect, we oppress, we pervert, we quarrel,
 We rebel, we steal, we transgress, we are unkind,
 We are violent, we are wicked, we are extremists,
 We yearn to do evil, we are zealous for bad causes.
 For all of these sins, O God of mercy, forgive us, pardon us,
 and grant us atonement.

מַה נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמַה Mah nomar l'fanecha yosheiv marom, umah
 נֹסֵפֵר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים, הֲלֹא כָּל n'sapeir l'fanecha shochein sh'chakim, halo kal
 הַנִּסְתָּרוֹת וְהַנְּגִלוֹת אֵתָהּ יוֹדֵעַ. hanistarot v'haniglot atah yodei-a.
 אֵתָהּ נוֹתֵן יָד לְפוֹשְׁעִים, וּיְמִינְךָ פְּשׁוּטָה Atah notein yad l'foshim, vimincha f'shuta
 לְקַבֵּל שָׂבִים. וַתִּלְמַדְנוּ יְיָ אֱלֹהֵינוּ l'kabeil shavim. Vatlamdeinu Adonai Eloheinu
 לְהִתְּוֹדוֹת לְפָנֶיךָ עַל כָּל־עֲוֹנוֹתֵינוּ, l'hitvadot l'fanecha al kol-avonoteinu,
 לְמַעַן נַחְדַּל מֵעֲשֶׂק יְדֵינוּ, וּתְקַבְּלֵנוּ l'ma-an nechdal mei-oshek yadeinu, utkableinu
 בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ כְּאִשִּׁים bit'shuvah sh'leimah l'fanecha k'ishim
 וּכְנִיחוֹחִים, לְמַעַן דְּבַרְיָךָ אֲשֶׁר אָמַרְתָּ. uchnichochim, l'ma-an d'varecha asher amarta.

What can we say to You who sit on high, and what can we tell You who dwell in heaven, for You know all that is hidden as well as all that is revealed.

You extend Your hand to those who sin, Your right hand to receive those who return. You have taught us, Adonai our God, to confess each of our transgressions to You, so that we cease using our hands for oppression. Accept us fully when we turn to You, as You promised to accept the sweet-smelling sacrifices.

אָבִינוּ מַלְכֵנוּ *Avinu Malkeinu*

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 תִּשְׁבֵּנוּ רֵיקָם
מִלְפָּנֶיךָ. Avinu Malkeinu, na al t'shivenu reikam
milfanecha.

Avinu Malkeinu, do not turn us away empty-handed from Your presence.

אָבִינוּ מַלְכֵנוּ, סְלַח וּמַחַל לְכֹל
עֲוֹנוֹתֵינוּ. Avinu Malkeinu, s'lach umchal l'chol
avonoteinu.

Avinu Malkeinu, forgive and pardon all our misdeeds.

אָבִינוּ מַלְכֵנוּ, זְכוֹר כִּי עָפָר אָנַחְנוּ.
Avinu Malkeinu, z'chor ki afar anachnu.

Avinu Malkeinu, remember that we are dust.

אָבִינוּ מַלְכֵנוּ, חַמּוֹל אֵלֵינוּ וְעַל עוֹלָלֵינוּ
וְטַפְּנוּ. Avinu Malkeinu, chamol aleinu v'al olaleinu
v'tapeinu.

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

אָבִינוּ מַלְכֵנוּ, חֲדַיֵּשׁ עִלְּנוּ 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, כִּלֵּה כּוֹל-צָר וּמִשְׁטֵיץ
מֵעַלְּנוּ. Avinu Malkeinu, kaleih kol-tzar umastin
mei-aleinu.

Avinu Malkeinu, make an end to all oppression.

אָבִינוּ מַלְכֵנוּ, הַצְּמַח לָנוּ יְשׁוּעָה בְּקָרוֹב.
Avinu Malkeinu, hatzmach lanu y'shuah b'karov.

Avinu Malkeinu, hasten the time of our redemption.

אָבִינוּ מַלְכֵנוּ, חֲנֵנוּ וְאַנְעֵנוּ,
כִּי אֵין בָּנוּ מַעֲשִׂים. Avinu Malkeinu, choneinu va-aneinu,
ki ein banu ma-asim.

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.
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.

All sing.

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

Avinu Malkeinu, hear our voice.

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

Avinu Malkeinu, we have sinned against You.

אָבִינוּ מַלְכֵנוּ, חָמַל עָלֵינוּ Avinu Malkeinu, chamol aleinu

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

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

אָבִינוּ מַלְכֵנוּ, פְּלֵה דָּבָר וְהָרָב 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, פְּלֵה כָּל צָר Avinu Malkeinu, kaleih kol tzar

וּמִשְׁטֵיץ מֵעָלֵינוּ. umastin mei-aleinu.

Avinu Malkeinu, make an end to all oppression.

אָבִינוּ מַלְכֵנוּ, חֲתֹמֵנוּ בְּסֵפֶר Avinu Malkeinu, chotmeinu b'sefer

חַיִּים טוֹבִים. chayim tovim.

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

אָבִינוּ מַלְכֵנוּ, חֲדַשׁ עָלֵינוּ Avinu Malkeinu, chadeish aleinu

שָׁנָה טוֹבָה. shanah tovah.

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



אל נורא עלילה El Nora Alilah God of Awesome Deeds

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.

אל נורא עלילה, אל נורא עלילה, המצא לנו מחילה בשעת הנעילה.	El nora alilah, El nora alilah, hamtzei lanu m'chilah bishat han'ilah.
מתי מספר קרואים, לך עין נושאים, ומסלדים בחילה בשעת הנעילה.	M'tei mispar k'ruim, l'cha ayin nosim, umsalDIM b'chilah bishat han'ilah.
שופכים לך נפשם, מחה פשעם, וכחשם, המציאם מחילה בשעת הנעילה.	Shofchim l'cha nafsham, m'cheih fisham v'chachasham, hamtzi-eim m'chilah bishat han'ilah.
היה להם לסתרה, וחלצם ממארה, וחתמים להוד ולגילה בשעת הנעילה.	Heyeih lahem l'sitrah, v'chaltzeim mim'eirah, v'chotmeim l'hod ulgilah bishat han'ilah.
קרא נא שנת רצון, והשב שארית הצאן, לתפארת ותהלה, בשעת הנעילה.	K'ra na sh'nat ratzon, v'hasheiv sh'eirit hatzon, l'tiferet ut-hilah, bishat han'ilah.

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.

Proclaim a year of favor; return the remnant of Your flock
to honor and glory, as the gates begin to close.

God, we stand in awe before Your deeds.

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, 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 all the world.

Open the gates of our hearts.

*As we leave behind the gates that are closing,
may we face this year with insight and compassion.*

Accepting our vulnerability,
we emerge from these sacred days lifted by hope.

Humbled in awe before Your creation,
aware of our virtues and failures,
seeking and granting forgiveness,
strengthened by memory, we ask of You:

רחום וחנון: Rachum v'chanun:

חטאנו לפניך רחם עלינו. chatanu l'fanecha racheim aleinu.

אדון הסליחות, בוחן לבבות; Adon haslichot, bochein l'avot;

גולה עמוקות, דובר צדקות. goleh amukot, doveir tz'dakot.

חטאנו לפניך רחם עלינו. Chatanu l'fanecha racheim aleinu.

הדור בנפלאות, ותיק בנחמות; Hadur b'nifla-ot, vatic b'nechamot;

זוכר ברית אבות, חוקר כליות. zocheir b'rit avot, chokeir k'layot.

חטאנו לפניך רחם עלינו. Chatanu l'fanecha racheim aleinu.

Merciful and Gracious One: we have sinned before You;
have mercy on us.

Master of forgiveness, Surveyor of hearts;
who knows the depths, who speaks the truth.

We have sinned before You; have mercy on us.

Adorned in miracles, Ancient Consoler;
who remembers our ancestors' covenant,
who explores righteousness.

We have sinned before You; have mercy on us.

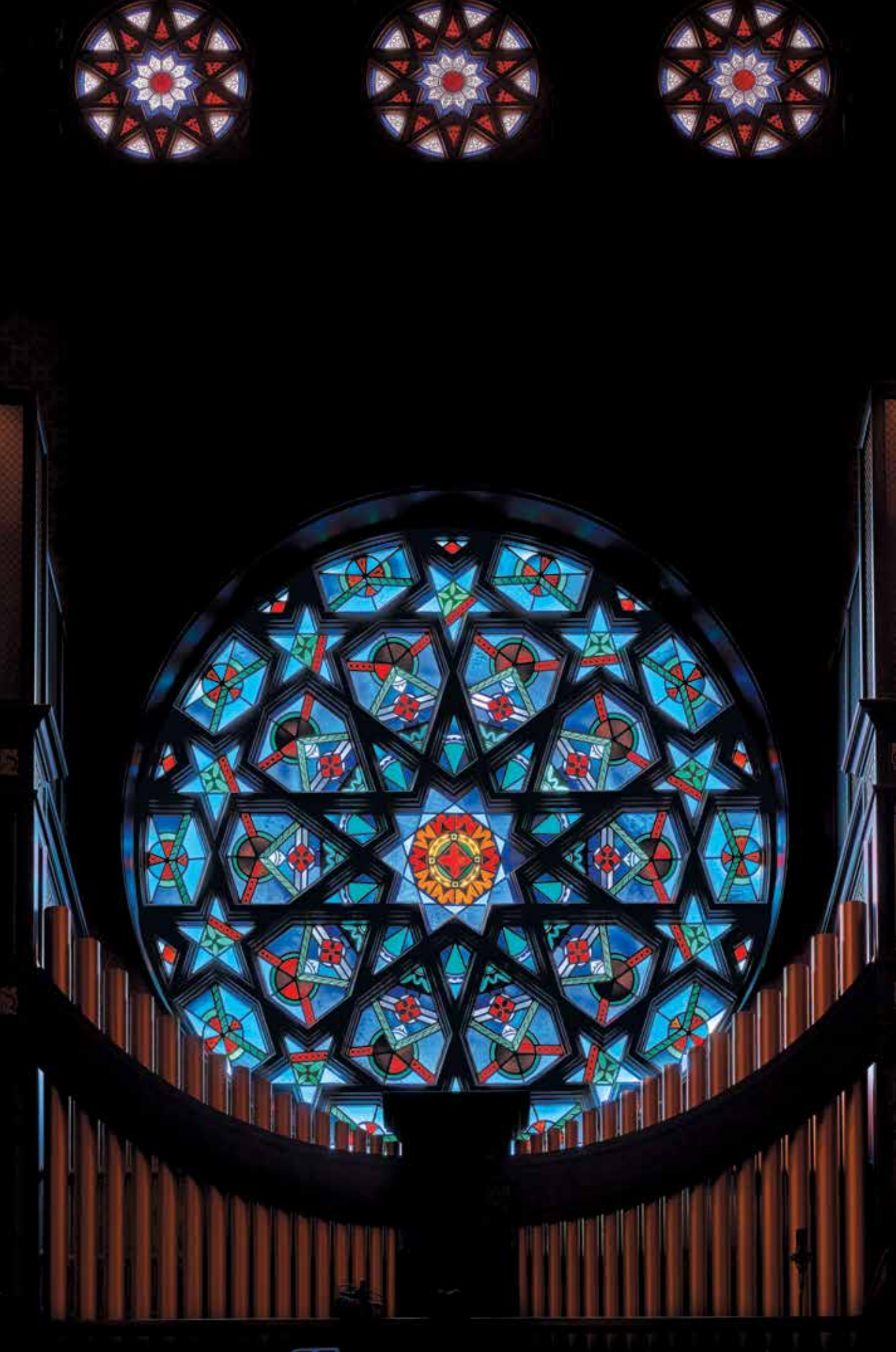
Good and benevolent, who knows all mysteries;
Conqueror of wrongdoings, who is robed in justice.

We have sinned before You; have mercy on us.

Now, as evening falls, light dawns within;
hope and trust revive.
The shadows darkening our spirits have passed.
With the last rays of the setting sun,
the radiance of Your forgiveness shines forth.
We are restored, we are renewed.

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 shall thank You with our lives;
we will offer You the work of our hands.
Open our heart, our life, 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 God, I shall give thanks to You forever!”

Now, as evening falls. Adapted by Chaim Stern for *Gates of Repentance*
from Israel L. Mattuck, *Liberal Jewish Prayer Book*, vol. 2 (London, 1937). The
quotation is from Psalm 30:12-13.



קדיש שלם *Kaddish Shaleim* Full Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעַלְמָא
דִּי בְּרָא כִרְעוּתֵיהּ. וְיִמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ: אָמֵן.

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעַלְמֵי וְלְעַלְמֵי עֲלַמְיָא.

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

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא.
לְעֵילָא וְלְעֵילָא מִן כּוֹל בִּרְחַתָּא וְשִׁירָתָא,
תִּשְׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרָן בְּעַלְמָא.
וְאָמְרוּ אָמֵן.

Yitbarach v'yishtabach v'yitpa-ar v'yitromam
v'yitnasei, v'yit-hadar v'yitaleh v'yit-halal
sh'meih d'kudsha. B'rich hu.
l'eila ul-eila min kol birchata v'shirata,
tushb'chata v'nechemata da-amiran b'alma.
V'imru amen.

תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל
יִשְׂרָאֵל קָדָם אַבּוּהוֹן דִּי בְּשַׁמְיָא.
וְאָמְרוּ אָמֵן.

Titkabal tz'lot-hon uvaut-hon d'chol
Yisrael kodam avuhon di vishmaya.
V'imru amen.

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

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

עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹ, הוּא יַעֲשֵׂה
שְׁלוֹם עָלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל
וְעַל כּוֹל יוֹשְׁבֵי תֵבֵיל.
וְאָמְרוּ אָמֵן.

Oseh shalom bimromav, hu ya-aseh
shalom aleinu, v'al kol Yisrael
v'al kol yoshvei teiveil.
V'imru amen.

Let the glory of God be extolled,
let God's great name be hallowed in the world
which God willed into being.
May God's sovereignty 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*.

*O Maker of heaven and earth, accept the prayers
and supplications of Your people Israel.*

For us, for all Israel, for all people,
may the blessing of peace
and the promise of life come true.

*As You make peace on high, so let peace descend on us,
on all Israel, and all the world.*

Sh'ma Yisrael, Adonai Eloheinu, Adonai echad.
Hear, O Israel: Adonai our God is One.

שְׁמַע יִשְׂרָאֵל

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד!
בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד!

בְּרוּךְ שֵׁם כְּבוֹד

Adonai hu haElohim!
The Eternal One
is God!

יְיָ הוּא הָאֱלֹהִים!
יְיָ הוּא הָאֱלֹהִים!
יְיָ הוּא הָאֱלֹהִים!
יְיָ הוּא הָאֱלֹהִים!
יְיָ הוּא הָאֱלֹהִים!
יְיָ הוּא הָאֱלֹהִים!

יְיָ הוּא הָאֱלֹהִים



יִי אֱלֹהֵינוּ יִי אֶחָד.

מִמְּלַכּוֹתֵינוּ לְעוֹלָם וָעֶד.

תְּקִיָּעָה גְּדוֹלָה!

T'kiah G'dolah!



הַבְּדֵלָה

Havdalah Separation

We raise the cup.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Baruch atah Adonai, Eloheinu melech ha-olam,
בוֹרֵא פְרִי הַגֶּפֶן. borei p'ri hagafen.

Blessed is the Eternal God, Ruler of the universe, Creator of the fruit of the vine.

We raise the spices.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Baruch atah Adonai, Eloheinu melech ha-olam,
בוֹרֵא מִיְנֵי בְשָׁמִים. borei minei v'samim.

Blessed is the Eternal God, Ruler of the universe, Creator of all the spices.

We raise the candle.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Baruch atah Adonai, Eloheinu melech ha-olam,
בוֹרֵא מְאוֹרֵי הָאֵשׁ. borei m'orei ha-eish.

Blessed is the Eternal God, Ruler of the universe, Creator of the light of fire.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Baruch atah Adonai, Eloheinu melech ha-olam,
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר hamavdil bein kodesh l'chol, bein or
לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם l'choshech, bein Yisrael la-amim, bein yom
הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה. hash'vi-i l'sheishet y'mei hama-aseh.
בְּרוּךְ אַתָּה יְיָ, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל. Baruch atah Adonai, hamavdil bein kodesh l'chol.

Blessed is the Eternal God, Ruler of the universe, who separates sacred from mundane, 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 mundane.

אֱלִיָּהוּ הַנָּבִיא *Eliyahu Hanavi* Elijah the Prophet

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתְּשֻׁבִי, Eliyahu hanavi, Eliyahu haTishbi,
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי. Eliyahu, Eliyahu, Eliyahu HaGiladi.
בְּמַהֲרָה בְּיָמֵינוּ יָבֵא אֱלֵינוּ Bimheirah v'yameinu yavo eileinu
עִם מָשִׁיחַ בֶּן דָּוִד, im mashiach ben David,
עִם מָשִׁיחַ בֶּן דָּוִד. im mashiach ben David.

Elijah the Prophet,
Elijah of Tishbi,
Elijah of Gilead:
may he come in our own time,
and reach us without delay.
May he yet fulfill—with love—our hope:
a world perfected and redeemed.





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“The miracle of Jewish life.” Adapted by Ari S. Lorge from Rabbi Abba Hillel Silver, “Eli! Eli!”—the Soul of a People in Song,” transcript of a sermon delivered at The Temple, Cleveland, Ohio, November 21, 1920.

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“We acted from the heart.” Quotation from Elsa Holger in *Resistance of the Heart: Intermarriage and the Rosenstrasse Protest in Nazi Germany*, by Nathan Stoltzfus (New Brunswick: Rutgers University Press, 2001).

“If we forget.” Elie Wiesel, “Acceptance Speech,” transcript of speech delivered at Oslo City Hall, Norway, December 10, 1986.

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