Open Our Hearts

A Central Synagogue Machzor for The Days of Awe
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Dedicated to Rabbi Angela Buchdahl
The Clergy & Staff of Central Synagogue
Creators of Community in a Time of Isolation

With Love,
John Shapiro, Shonni Silverberg & Family
Open Our Hearts

A Central Synagogue
Machzor for
THE DAYS OF AWE
Chadeish Yameinu K’kedem

“The prayer book is our Jewish diary of the centuries, a collection of prayers composed by generations of those who came before us, as they endeavored to express the meaning of their lives and their relationship to God. The prayer book is the essence of the Jewish soul.”

—Rabbi Dr. Lawrence A. Hoffman

Rabbi Hoffman’s description captures the essence of our liturgy: a compilation of our ancestors’ longings, entreaties, fears, and gratitude. It has transformed in every generation, and each iteration is a snapshot of Jewish time.

This commemorative edition of Central Synagogue’s High Holiday Machzor 5781 will be a keepsake of this historic moment as well—our first-ever virtual High Holidays during a time of global pandemic, following a summer of disquiet and activism against racial disparities and injustice. While most of the liturgy embodies the traditional prayers of our holiday season, we have added words and images that reflect the zeitgeist of this unprecedented time. The rituals with which we offer these prayers will necessarily differ, as we navigate a virtual experience and create a sacred space together despite the distancing. We are so grateful to Shonni Silverberg and John Shapiro for sponsoring this special edition of our Machzor, enabling everyone in our Central Synagogue community to have a copy to keep.

Chadesh Yameinu K’Kedem . . . God, help us to renew our days as of old. We hope that this Machzor will be a memorable page in our people’s diary, as we mark a new year, do the work of t’shuvah, and pray for health, healing, and peace.

L’shana tovah—
Rabbi Angela Buchdahl
Avinu Malkeinu, sh'ma koleinu.
Avinu Malkeinu, hear our voice.

Avinu Malkeinu, hareim keren Yisrael amecha.
Avinu Malkeinu, give strength to Your people Israel.

Avinu Malkeinu, kotveinu b'sefer chayim tovim.
Avinu Malkeinu, inscribe us in the Book of Life.

Avinu Malkeinu, chadeish aleinu shanah tovah.
Avinu Malkeinu, let the new year be a good year for us.
זעביה
לראש השנה
Rosh Hashanah
Evening Service
Thank goodness in our hemisphere, our year begins in autumn. Isn’t it true that orange leaves travel with the encouragement of gravity, the slightest turn of the season enough to lift them from their branch so that they ride the sky un-affixed for the first time, designed to fall and enrich all that comes next?

And us? If, as a rabbi said, a broken heart is even better than an ax and can free all the locks on the gates opening out on to the new year we are also the tree, the breeze, the earth, and the person who having made our way here through the streets of our city, through the mica-shining pavement of the mind’s metropolis opens the first gate with the master key of a broken-open heart and says, What beauty!

How might I make my way to a land I have promised myself—with new clearings on leaf-rich earth?

"Commencement, Rosh Hashanah." Poem by Jessica Greenbaum.
In the seventh month, on the first day of the month, there shall be a sacred assembly, a cessation from work, a day of commemoration proclaimed by the sound of the shofar . . .

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 Tov.

Baruch atah Adonai, Eloheinu melech ha-olam, asher kidshanu b’mitzvotav, v’tzivanu l’hadlik ner [shel Shabbat v’] shel yom tov.

We praise You, Eternal God, Sovereign of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

Baruch atah Adonai, Eloheinu melech ha-olam, shehecheyanu v’kiymanu v’higianu lazman hazeh.

We praise You, Eternal God, Sovereign of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

In the seventh month. Leviticus 23:24–25.
Avinu Malkeinu, tonight we are roused by the shofar’s blast. We awaken to the world’s rebirth and rejoice in the earth’s bounty. At this moment when we announce the new year, we pray to turn outward and renew our relationship to all creation.

*Avinu Malkeinu, hear our voice.*

Avinu Malkeinu, sh’ma koleinu.

**Bar’chu  The Call to Prayer**

Bar’chu et Adonai hamvorach.

**Creation**

Baruch atah Adonai, Eloheinu melech ha-olam, asher bidvaro ma-ariv aravim, b’chochmah potei-ach sh’arim, uvitvunah m’shaneh itim, umachalif et haza’mim, umstadeir et hakochavim b’mishm’roteihem barakia kirtzono. Borei yom valailah, goleil or mipnei choshech, v’choshech mipnei or. Uma-avir yom uneivi lailah, umavdil bein yom uvein lailah, Adonai Tz’va-ot sh’mo. El chai v’kayam, tamid yimloch aleinu l’olam va-ed.
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.

Baruch atah Adonai, hama-ariv aravim.

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

Avinu Malkeinu, tonight we are drawn together as Jews. We are united through the love that You have bestowed upon us and our ancestors. O God, as we sing of Your oneness, we turn toward each other and deepen the bonds of our community.

Avinu Malkeinu, hareim keren Yisrael amech.

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.
לראש השנה
ערבית
רָשָׁשׁ שָׁרְבֵּה
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד
Sh'ma Yisrael, Adonai Eloheinu, Adonai echad.
Hear, O Israel: Adonai our God is One.
Baruch shem k'vod malchuto l'olam va·ed.
Blessed is God’s glorious majesty forever and ever.
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.

G’ulah  Redemption

You are the one God. We pray that all creation will take up Your promise of justice and tolerance. Let us beat our swords into plowshares; let us beat our spears into pruning-hooks. Let nation not lift up sword against nation; let us study war no more.

We shall not hate others; we shall love our neighbors as ourselves. We shall consider the strangers among us as our own; we were strangers in the land of Egypt. May all who are oppressed burst forth from bondage. In celebration of our freedom, we sing:
Mi chamochah ba-eilim Adonai, mi kamochah nedar bakodesh, nora t’hiilot, oseh feleh.

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

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!”

V’ne·emar: Ki fadah Adonai et-Ya·akov ug-alo miyad chazak mimenu.

Baruch atah Adonai, ga-al Yisrael.

Now let all come to say: the Eternal has redeemed Israel and all the oppressed. Blessed is the Eternal God.

Hashkiveinu

Shelter of Peace


Shelter us beneath Your wings, O Adonai.
Guard us from all harmful things, O Adonai.
Keep us safe throughout the night,
'til we wake with morning's light.
Teach us, God, wrong from right. Amen.

Cause us to lie down in peace, Eternal God, and raise us up to renewed life. Spread over us the shelter of peace. Guide us toward wisdom. Shield us from hatred and plague, keep us from war and famine and anguish, and subdue our inclination toward evil. Gracious and merciful God, let us find refuge in the shadow of Your wings. Guard our coming and our going, that now and always we have life and peace. Blessed are You, O God, whose shelter of peace is spread over us, over all Israel, and over Jerusalem.

On Shabbat:

V'shamru Keeping Shabbat

V’shamru v’nei-Yisrael et-haShabbat, la-asot et-haShabbat l’dorotam b’rit olam. Beini uvein b’nei Yisrael ot hi l’olam, ki-sheishet yamim asah Adonai et-hashamayim v’et-ha·aretz, uvayom hashvi·i shavat vayinafash.

The people of Israel shall keep Shabbat, observing Shabbat 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.

“Shelter us beneath Your wings” by Josh Zweiback and Larry Jonas.
Avinu Malkeinu, tonight we keenly feel the passage of time. We are grateful for the moments that fulfill us, sobered by the moments that pain us. As we pray with ancestral words and silent contemplation, we turn inward and garner strength for the challenges and joys that await us.

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

Avinu Malkeinu, kotveinu b’sefer chayim tovim.

_T’filah_ Prayer

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 Leah, and God of Rachel; 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.

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_Adonai, s’fatai ti’tach, ufi yagid t’hilatecha._

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

_Avot v’Imahot_ God of All Generations

Atah gibor l’olam, Adonai,
m’chayeih hakol/meitim atah, rav l’hoshia.
Morid hatal. M’chalkeil chayim b’chesed,
m’chayeih hakol/meitim b’rachamim rabim,
someich nofilm, v’rofei cholim, umatir
asurim, mpikim, zomeich lo sheni y’feh.
Mi chamocha ba-al g’vurot umi domeh lach,
melech meimit umchayeh umatzmiach y’shuah.
Mi chamocha, Av harachamim, zocher y’tzurav
l’chayim b’rachamim. V’ne·eman atah
l’hachayot hakol/meitim. Baruch atah Adonai,
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.
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.

Uvchein tein kavod, Adonai, l’amecha, t’hilah l’irei·echa v’tikvah l’dorshecha, utzmchat kerem l’chol yoshvei teiveil. Baruch atah Adonai, hamelech hakadosh.

You have chosen us, O God, from among all peoples. You summoned us to serve You, that through us, Your great and holy name may be known in all the earth.

In Your love, O God, You have also given us this [Shabbat and this] Day of Remembrance, to hear and hearken to the sound of the shofar, to be together in worship as we recall the exodus from Egypt.
Our God and God of all ages, be mindful of Your people Israel on this Day of Remembrance, and renew in us love and compassion, goodness, life, and peace.

This day remember us for well-being. Amen.

This day bless us with Your nearness. Amen.

This day help us to live. Amen.

We gratefully acknowledge that You are our God and God of our people, the God of all generations. You are the Rock of our life, the Power that shields us in every age. We thank You and sing Your praises: for our lives, which are in Your hand; for our souls, which are in Your keepings; for daily miracles and for Your wondrous gifts at all times, morning, noon, and night. You are goodness and compassion, mercy and boundless love. You are hope, now as in the past.

Birkat Shalom

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

Aseih l’m-a-an sh’mecha. Aseih l’m-a-an y’minecha. Aseih l’m-a-an k’dushatecha.

Aseih l’m-a-an toratecha. L’ma-an yeichaltzun y’didecha, hoshiah y’mincha va-aneini.

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.

Yiyu l’ratzon imrei-fi v’hegyon libi l’fanecha, Adonai tzuri v’go’al.

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

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

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

Mi shebeirach avoteinu v’imoteinu Avraham, Yitzchak, v’Ya’akov, Sarah, Rivkah, Rachel, v’Leah, hu y’vareich virapei et hacholim.

Mi shebeirach avoteinu, m’kor hab’rachah 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 hab’rachah 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 לָה El na r’fa na lah.

God, please heal her!

Baruch atah Adonai, Eloheinu melech ha·olam, shehecheyanu v’kiymanu v’higianu lazman hazeh.

We praise You Eternal God, Sovereign of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

Shehecheyanu Gratitude

Baruch atah Adonai, Eloheinu melech ha·olam, shehecheyanu v’kiymanu v’higianu lazman hazeh.

We praise You Eternal God, Sovereign of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

Mi shebeirach. Words by Debbie Friedman and Rabbi Drorah Setel.
Those who sow. Psalm 126:5.
Avinu Malkeinu

Avinu Malkeinu, sh’male koleinu.
Avinu Malkeinu, hear our voice.

Avinu Malkeinu, chatanu l’fanecha.
Avinu Malkeinu, we have sinned against You.

Avinu Malkeinu, chamol aleinu
v’al olaleinu v’tapeinu.
Avinu Malkeinu, have compassion on us and on our children.

Avinu Malkeinu, kaleih dever v’cherev
v’ra·av mei·aleinu.
Avinu Malkeinu, make an end to sickness, war, and famine.

Avinu Malkeinu, kaleih kol tzar
umastin mei·aleinu.
Avinu Malkeinu, make an end to all oppression.

Avinu Malkeinu, kotveinu b’sefer
chayim tovim.
Avinu Malkeinu, inscribe us for blessing in the Book of Life.

Avinu Malkeinu, chadeish aleinu
shanah tovah.
Avinu Malkeinu, let the new year be a good year for us.

Avinu Malkeinu, malei yadeinu mibirchotecha.
Avinu Malkeinu, fill our hands with blessing.

Avinu Malkeinu, choneinu va·aneinu,
ki ein banu ma·asim.
Aseih imanu tzedakah vachesed v’hoshi·einu.

Avinu Malkeinu, be gracious and answer us, for we have little merit.
Treat us generously and with kindness, and be our help.
Aleinu Adoration

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.

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.

V’ne·emar,
v’hayah Adonai l’melech al-kol·ha·aretz,
bayom hahu yiyyeh Adonai echad
ushmo echad.

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.
Sanctification

Baruch atah Adonai, Eloheinu melech ha-olam, borei p’ri hagafen.
Baruch atah Adonai, Eloheinu melech ha-olam, asher bachar banu mikol am, v’rom’manu mikol lashon, v’kidshanu b’mitzvotav.
Vatiten lanu, Adonai Eloheinu, b’ahavah et [yom haShabbat hazeh v’et] yom hazikaron hazeh, yom [zichron] t’ruah [b’ahavah], mikra kodesh, zeicher litziat Mitzrayim.
Ki vanu vacharta, v’otanu kidashta mikol ha·amim, udvarcha emet v’kayam la·ad.
Baruch atah Adonai, melech al kol ha·aretz, m’kadeish [haShabbat v’] Yisrael v’yom hazikaron.

Source of blessing, Eternal our God, Your majestic power creates the fruit of the vine.
Source of blessing, Eternal our God, in Your majestic power You chose us to make known Your aspirations among all the many peoples, making our lives holy through Your commandments.
In Your love, Eternal our God, You have given us [this Shabbat and] this Day of Remembrance: a day for the shofar’s joyful sound [remembered and cherished in our hearts]; a day of sacred assembly; a day to be mindful of our people’s going-out from Egypt. A unique place among nations You have chosen for us—and Your word is true; it endures forever.
Blessed are You, Eternal Sovereign over all the earth, who sanctifies [Shabbat,] Israel and the Day of Remembrance.
Avinu Malkeinu, tonight we thank You for the gift of another year. In the days to come, we will turn outward and take care of the world around us. We will turn toward each other and foster peace within the human family. We will turn inward and seek wholeness within our souls. O God, be with us in the coming year.

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

Avinu Malkeinu, chadeish aleinu
shanah tovah.

Y’hi ratzon milpanecha, Adonai Eloheinu v’Elohe avoteinu v’imoteinu, shet’chadeish aleinu v’al kol beit Yisrael et hashanah hazot, sh’nat chameishet alafim usheva mei’ot v... l’chayim ulshalom, l’sason ulsimchah, lishuah ulnechamah, v’nomar:
Amen.

May it be Your will, Eternal our God, God of all generations, that the year five thousand seven hundred and ... bring to us and the whole House of Israel life and peace, joy and exaltation, redemption and comfort; and let us say: Amen.
Rosh Hashanah Morning Service
I give thanks before You, ever-living Sovereign, for You have compassionately restored my soul within me. How great is Your faithfulness!

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

Mah-tovu ohalecha Ya-akov,
mishk’notecha Yisrael.
Va-ani b’rov chasd’cha avo beitecha,
eshtachaveh el-heichal-kodsh’cha b’yiratecha.
Adonai ahavti m’on beitecha
umkom mishkan k’vodecha.
Va-ani eshtachaveh v’echar-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.

We praise You, Eternal God, Sovereign of the universe, who with great wisdom fashioned humankind; creating within us all manner of openings and channels. It is clear and known before the throne of Your glory that if even one of these were wrongfully opened or closed, it would not be possible to survive and to stand before You. Blessed are You, Eternal God, who heals all flesh and who acts wondrously.

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.
For Daily Miracles

Baruch atah Adonai,
Eloheinu melech ha·olam,
asher natan lasechvi vinah
l’havchin bein yom uvein lailah.
We praise You, Eternal God, Sovereign of the universe,
who has given us the ability to distinguish day from night.

OUR PHYSIOLOGICAL NEEDS

Baruch atah Adonai,
Eloheinu melech ha·olam,
asher natan lasechvi vinah
l’havchin bein yom uvein lailah.
We praise You, Eternal God, Sovereign of the universe,
who has given us the ability to distinguish day from night.

Baruch atah Adonai,
Eloheinu melech ha·olam,
zokeif k’fufim.
We praise You, Eternal God, Sovereign of the universe,
who straightens the bent.

Baruch atah Adonai,
Eloheinu melech ha·olam,
hameichin mitzadei gaver.
We praise You, Eternal God, Sovereign of the universe,
who makes our steps firm.

Baruch atah Adonai,
Eloheinu melech ha·olam,
malbish arumim.
We praise You, Eternal God, Sovereign of the universe,
who clothes the naked.

The blessings for nisim b’chol yom (“everyday miracles”) were originally recited in the first hour after waking: as one opened one’s eyes, arose from bed, dressed, and left the house. They connected these mundane actions to the awesome power of God in daily life and throughout history. When we open our eyes, we thank God for giving us the ability to distinguish day from night; when we put on our belt, we thank God for “girding Israel with strength.” In this way, we acknowledge that our very waking is itself a miracle, and that we are part of a larger story. In our version of nisim b’chol yom, we invite you to progress through the blessings according to Abraham Maslow’s hierarchy of needs.
We praise You, Eternal God, Sovereign of the universe, who spreads out the earth upon the waters.

We praise You, Eternal God, Sovereign of the universe, who has provided me with all I need.

We praise You, Eternal God, Sovereign of the universe, who has made me a Jew.

We praise You, Eternal God, Sovereign of the universe, who fortifies Israel with might.

We praise You, Eternal God, Sovereign of the universe, who crowns Israel with glory.

When we wake up and open our eyes, do we really see the world? Rabbi Nachman of Bratslav encourages us to exercise a deeper form of observing our surroundings through his teaching that “The world is full of the light of God, but to see it we must learn to open our eyes.”
Baruch atah Adonai, Eloheinu melech ha-olam, she-asani b’tzelem Elohim.
We praise You, Eternal God, Sovereign of the universe, who made me in the image of God.

Baruch atah Adonai, Eloheinu melech ha-olam, matir asurim.
We praise You, Eternal God, Sovereign of the universe, who sets free the imprisoned.

Baruch atah Adonai, Eloheinu melech ha-olam, hanotein laya-eif ko-ach.
We praise You, Eternal God, Sovereign of the universe, who gives strength to the weary.

Baruch atah Adonai, Eloheinu melech ha-olam, utnumah mei-afapai.
We praise You, Eternal God, Sovereign of the universe, who removes sleep from my eyes and slumber from my eyelids.
These are the obligations without measure; their fruit we eat now, their essence remains for us in the world to come:

- Kibud av va-eim,
- ugmilut chasadim,
- v’hashkamat beit hamidrash shacharit v’arvit,
- v’hachnasat orchim,
- uvikur cholim,
- v’hachnasat kalah v’chatan,
- v’iyun t’filah,
- v’hakeren kayemet lo la-olam haba,
- v’eilu hein.

And the study of Torah is equal to them all.

The Gift of Torah

Matan Torah

Eilu d’varim she-ein lahem shiur,
she-adam ocheil peiroteihem ba-olam hazeh
v’hakeren kayemet lo la-olam haba,
v’eilu hein.

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

- Kibud av va-eim,
- To honor parents,
- ugmilut chasadim,
- to perform acts of love and kindness,
- v’hashkamat beit hamidrash shacharit v’arvit,
- to attend the house of study,
- v’hachnasat orchim,
- to welcome the stranger,
- uvikur cholim,
- to visit the sick,
- v’hachnasat kalah v’chatan,
- to rejoice with the wedding couple,
- ulvayat hameit,
- to accompany the dead for burial,
- v’iyun t’filah,
- to pray with sincerity,
- v’hakeren kayemet lo la-olam haba,
- to make peace when there is strife.

And the study of Torah is equal to them all.

Source:
Eilu d’varim. Mishnah Pe’ah 1:1; Babylonian Talmud, Shabbat 127a.
Baruch she·amar v’hayah ha·olam, baruch hu.
Baruch oseh v’reishit,
baruch omeir v’oseh,
baruch gozeir umkayeim,
baruch m’racheim al ha·aretz,
baruch m’racheim al hab’riyot,
baruch m’shaleim sachar tov lirei·av,
baruch chai la-ad v’kayam lanetzach,
baruch podeh umatzil, baruch sh’mo.
Bishvachot uvizmirot n’gadelcha
unshabeichacha unfa·ercha, v’nazkir shimcha
v’namlich’cha, Malkeinu Eloheinu.
Yachid chei ha·olamim,
melech m’shubach umfo·ar
adei ad sh’mo hagadol.
Baruch atah Adonai,
melech m’hulal batishbachot.

Blessed is the One who spoke and the world came to be. Blessed is the One!
Blessed is the One who continually authors creation.
Blessed is the One whose word is deed; blessed is the One who decrees and fulfills.
Blessed is the One who is compassionate toward the world; blessed is the One who
is compassionate toward all creatures.
Blessed is the One who rewards the reverent; blessed is the One who exists for all
time, ever-enduring.
Blessed is the One who redeems and saves; blessed is God’s name!
With songs of praise, we extol You and proclaim Your sovereignty, for You are the
Source of life in the universe. One God, Life of the Universe, praised and glorious
Ruler, Your name is eternal.
Blessed are You, Eternal One, Sovereign who is glorified through praise.
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!
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.
Sh’mah Uvirchoteha  Sh’mah and Its Blessings

Bar’chu  The Call to Prayer

Bar’chu et Adonai hamvorach.
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!

Why I Wake Early

Hello, sun in my face.
Hello, you who make the morning
and spread it over the fields
and into the faces of the tulips
and the nodding morning glories,
and into the windows of, even, the miserable and the crotchety—

best preacher that ever was,
dear star, that just happens
to be where you are in the universe
to keep us from ever-darkness,
to ease us with warm touching,
to hold us in the great hands of light—
good morning, good morning, good morning.

Watch, now, how I start the day
in happiness, in kindness.

"Why I Wake Early." By Mary Oliver.
Baruch atah Adonai, Eloheinu melech ha-olam, yotzeir or uvorei choshech, oseh shalom uvorei et hakol.

Hamei-ir la-aretz v’ladarim aleha b’rachamim, uvtuvo m’chadeish b’chol yom tamid ma-aseih v’reishit.

Mah rabu ma-asecha Adonai, kulam b’chochmah asita, mal-ah ha-aretz kinyanecha.

Titbarach Adonai Eloheinu al shevach ma-aseiy yadecha, v’al m’orei or she-asita y’fa’arucha selah.

Baruch atah Adonai, yotzeir ham-otrot.

We praise You, our God, for creation. You created light and darkness. You have given us the promise of peace and reign over all. In mercy You bring warmth to the earth, and in goodness You give us endless opportunities.

We sing of Your works, O God. All that You have done and all that You have created fill our lives with wonder and awe.

We are grateful for the work of Your hands, for the sun in the sky and for the warmth of day. We praise You, Creator of light.

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We are grateful for the work of Your hands, for the sun in the sky and for the warmth of day. We praise You, Creator of light.

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Great is Your love for us, Eternal God, and deep Your compassion. You gave us the gift of Torah.

Let us affirm our commitment to Torah, our people’s legacy of learning and faith.

Have compassion upon us, Source of mercy, guide us to learn, teach, observe, and uphold the teachings of Torah.

For the sake of our ancestors, our children, and all creation we keep Torah and its teachings alive.

Blessed are You, O God. You have lovingly chosen Your people Israel to receive the gift of Torah.
Sh’ma Yisrael, Adonai Eloheinu, Adonai echad.
Hear, O Israel: Adonai our God is One.
Baruch shem k’vod malchuto l’olam va-ed.

Blessed is God’s glorious majesty forever and ever.
Seder T’KIAT SHOFAR

Service for the Sounding of the Shofar

Malchuyot
Sovereignty

Aleinu l’shabei-ach la-adon kol, lateit g’dulah
l’yotzeir b’reishit, shelo asanu k’goeye
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.

We must praise the God of all, the Maker of heaven and earth, who has set
us apart from the other families of earth, giving us a destiny unique among
the nations. We therefore bow in awe and thanksgiving before the One who
is sovereign over all, the Holy and Blessed One.

Baruch atah Adonai, Eloheinu melech ha-olam,
asher kidshanu b’mitzvotav, v’tzivanu lishmo·a
kol shofar.

Baruch atah Adonai, Eloheinu melech ha-olam,
shenhecheyanu v’kiymanu v’higianu lazman hazeh.

Blessed are You, Adonai our God, Ruler of the universe, who hallows us
with mitzvot, and calls us to hear the sound of the shofar.

Blessed are You, Adonai our God, Ruler of the universe, for giving us life,
for sustaining us, and for enabling us to reach this season.

Areshet s’fateinu ye·erav l’fanecha, El ram
v’nisa, meivin uma·azin, mabit umakshiv
l’kol t’kiateinu. Utkabei b’rachamim
uvratzon seder malchuyoteinu.

Let the wishes of our lips—our heart’s desire—be pleasing before You, God
Most High. You are knowing and attentive, watchful and aware when we
call out: T’kiah! Lovingly, favorably receive our prayers of Malchuyot!
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.


V’ahavta. Deuteronomy 6:5–9 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 Kotisk, 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.
Imagine ourselves, enslaved in Egypt.

_We watch our parents bending under the weight of stones and our children beaten by the taskmasters’ whips._

Imagine hearing a call from Moses that we are to go free, and gathering at the city’s gates to embark upon a trek into an unknown wilderness.

_We arrive at the water’s edge, trembling as the Egyptians charge at us from the crest of the hills. Caught between the water and their chariots, imagine the seas parting and our struggle to reach the far shore._

We look behind to see the waters close and realize that we have survived. Imagining this deliverance, we comprehend our ancestors’ joy and sing this song as they did:

Mi chamochah ba·eilim Adonai, mi kamochah nedar bakodesh, nora t’hilot, oseh feleh.

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

Shirah chadashah shibchu g’ulim

l’shimcha al s’fat hayam.

Yachad kulam hodu v’himlichu v’amru,

Ni melakh livelihood amidah.

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!”
Standing on the parted shores of history,
we still believe what we were taught
before ever we stood at Sinai:
That wherever we go, 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.

HOPE FOR REDEMPTION

Tzur Yisrael, kumah b’ezrat Yisrael,
ufdeih chin·umecha Y’hudah v’Yisrael.
Go·aleinu, Adonai Tz’va·ot sh’mo,
k’dosh Yisrael.
Baruch atah Adonai, ga·al Yisrael.

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

“Standing on the parted shores.” By Michael Walzer.
Adonai, s’fatai tiftach, ufi yagid t’hilatecha.
Adonai, open my lips, that my mouth may declare Your praise.

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 Leah, and God of Rachel; 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.

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 Leah, and God of Rachel; 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.


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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 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.


Mi chamocha ba-al g’vurot umi domeh lach, melech meimit umchayeih umatzmiach y’shuah.

Mi chamocha, Av harachamim, zocheir y’tzurav l’chayim b’rachamim. V’ne-eman atah l’hachayot hakol/meitim. Baruch atah Adonai, 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.

God’s Power

Atah gibor l’olam, Adonai,
m’chayeih hakol/meitim atah, rav l’hosha.

Morid hatal. M’chalkeil chayim b’chesed,
m’chayeih hakol/meitim b’rachamim rabim,
someich nofлим, v’rofei cholim, umatir asurim, umkayeim emunato lisheinei afar.

Mi chamocha ba-al g’vurot umi domeh lach,
melech meimit umchayeih umatzmiach y’shuah.

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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.

Kadosh, kadosh, kadosh. Isaiah 6:3.

Baruch k’vod-Adonai mimkomo. Ezekiel 3:12.

K’dushat Hayom

Atah v’chartanu mikol ha-amim, ahavta otanu v’ratzita banu, v’romanatanu mikol halshonot, v’kidashtanu b’mitzvotcha, v’keiravatanu malkeinu la’avoatecha, v’shimcha hagadol v’hakadosh aleinu karata.
Vatiten lanu, Adonai Eloheinu, b’ahavah et [yom haShabbat hazeh v’et] yom hazikaron hazzeh, yom [zichron] t’ruah [b’ahavah] mikra kodesh, zeicher litziat Mitzrayim.

You have chosen us, O God, from among all peoples. You summoned us to serve You, that through us, Your great and holy name may be known in all the earth.

In Your love, O God, You have also given us this [Shabbat and this] Day of Remembrance, to hear and hearken to the sound of the shofar, to be together in worship as we recall the exodus from Egypt.

Holiness of This Day


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.
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.

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

This day remember us for well-being. Amen.

This day bless us with Your nearness. Amen.

This day help us to live. Amen.
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.
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.

Rosh Hashanah Morning
לראש השנה
שחרית
לראש השנה
שחרית

| rosh hashanah morning | 50 |
Un’taneh Tokef  Our Accounting

Nothing. You began as nothing and you will end as nothing. And in between—everything, and nothing. In between—joy and sorrow, beauty and decay. Everything is yours to partake of, yours to bear. Yours to see, to know, to give birth to—and to let go. None of it is yours to have.

Not even you is yours to have. You belong to a wholeness so great you cannot even conceive of it.

No, it is not a belonging: nothing owns you. You are simply part of it. You came out of it and you will return to it. You do not ever leave it, you are part of it forever.

And this is your moment to be alive.

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.

"Nothing." Poem by Marcia Falk.
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.
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 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.
Adam y’sodo mei-afar v’sofo le-afar,
b’nafsho yavi lachmo. Mashul kacheres
hanishbar, k’chatzir yaveish, uch-tztiz novel,
k’tzeil oveir, uch-anan kaleh, uch-ruach noshavet,
uch-avak porei-ach, v’chachalom ya-uf.

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!

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 machashvatom.

Aseih I’ma-an sh’mecha. Aseih I’ma-an
y’minecha. Aseih I’ma-an k’dushatecha.
Aseih I’ma-an toratecha. L’ma-an yeichaltzun
y’didecha, hoshiah y’mincha va-aneini.

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.

Yiyu l’ratzon imrei-fi v’hegyon libi l’faneca,
Adonai tzuri v’go-ali.

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

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

May the One who causes peace to reign in the high heavens let peace
descend on us, on all Israel, and all the world. And we say: Amen.
O God, who recalls even what we forget, 
help us to remember who and what we are.

Keep us from forgetting that we are Your children, 
and that You want us to love each other as ourselves.

Help us remember the Jewish past that we have inherited, 
our parents and grandparents who stood before You as we do.

Keep us mindful that we must secure and enrich the future 
of our people and of our world.

May the memories which guide our behavior inspire us to 
lead lives worthy of memory.

I wanted a perfect ending.

Now I’ve learned, the hard way, that some poems don’t rhyme, and 
some stories don’t have a clear beginning, middle, and end.

Life is about not knowing, having to change, taking the moment and making the best of it, without knowing what’s going to happen next. Delicious Ambiguity.

Areshet s’fateinu ye·erav l’fanecha, 
El ram v’nisa, meivin uma·azin, 
mabit umakshiv l’kol t’kiat·e·nu. 
Utkabeil b’rachamim uvratzon seder zichronoteinu.

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

“I wanted a perfect ending.” By Gilda Radner.
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._

There is none like You, Eternal One, among the gods that are worshiped, and there are no deeds like Yours. Your sovereignty is everlasting, and You reign through all generations.

God rules, God has ruled, God will reign forever and ever! Eternal God, give strength to Your people; Eternal God, bless Your people with peace.

The facing image displays artist Laurie Gross’s 2004 ark interior for our main sanctuary, which symbolizes the Lurianic Kabbalistic story of creation. In the beginning, God created light that came into the world through sacred vessels. The vessels could not contain God’s light, so they shattered, causing sparks to scatter across the world. The task of Jews is to find these sparks and redeem them through mitzvot, God’s commandments. With the Torah as our roadmap, our open ark asks, “Is the world more whole because of your actions?” This image displays our Torah scrolls in the year-round color of blue. At this season, the scrolls are dressed in white, a color of purity and holiness, while our Holocaust scroll remains in its original mantle.
When first we appeared on the stage of world history
a book was in our hands—
this book, this sacred scroll.
And we were told,
“This is very near to you—
in your mouth and in your heart.”
And we were told,
“You can surely do it.”
And then we learned,
“This is where heaven and earth touch.”

We are the people of the book.
Through fire and mud and dust we have borne
our scrolls tenderly as a baby swaddled in a blanket,
traveling with our words sewn in our clothes
and carried on our backs.

Let us take up the scroll of Torah
and dance with it and touch it
and read it out, for the mind
touches the word and makes it light.
So does light enter us, and we shine.

“When first we appeared.” Deuteronomy 20:14; Babylonian Talmud, Bava Batra 74a.
“We are the people of the book.” By Marge Piercy.
Avinu Malkeinu

אָבִֽינוּ מַלְכֵּֽנוּ, שְׁמַע קוֹלֵֽנוּ.
Avinu Malkeinu, sh’m’a koleinu.
Avinu Malkeinu, hear our voice.

אָבִֽינוּ מַלְכֵּֽנוּ, חָטָֽאנוּ לְפָנֶֽי You.
Avinu Malkeinu, chatanu l’fanecha.
Avinu Malkeinu, we have sinned against You.

אָבִֽינוּ מַלְכֵּֽנוּ, חֲמֹל עָלֵֽינוּ v’al olainu v’tapeinu.
Avinu Malkeinu, have compassion on us and on our children.
Avinu Malkeinu, chamol aleinu
v’al olaleinu v’tapeinu.

אָבִֽינוּ מַלְכֵּֽנוּ, כַּלֵּה כׇּל צַר v’ra-av mei-aleinu.
Avinu Malkeinu, make an end to all oppression.
Avinu Malkeinu, kaleih kol tzar
umastin mei-aleinu.

אָבִֽינוּ מַלְכֵּֽנוּ, כַּלֵּה דֶּֽֽבֶר וְחֶֽרֶב v’ra·av mei·aleinu.
Avinu Malkeinu, make an end to sickness, war, and famine.
Avinu Malkeinu, kaleih dever v’cheruv
roru·mei·aleinu.

אָבִֽינוּ מַלְכֵּֽנוּ, כׇּתְבֵֽנוּ בְּסֵֽפֶר choyim tovim.
Avinu Malkeinu, inscribe us for blessing in the Book of Life.
Avinu Malkeinu, kotveinu b’sefer
chayim tovim.

אָבִֽינוּ מַלְכֵּֽנוּ, מַלֵּא יָדֵֽינוּ mibircotecha.
Avinu Malkeinu, fill our hands with blessing.
Avinu Malkeinu, malei yadeinu mibreichotecha.

אָבִֽינוּ מַלְכֵּֽנוּ, מַלֵּא יָדֵֽינוּ mibircotecha.
Avinu Malkeinu, fill our hands with blessing.
Avinu Malkeinu, malei yadeinu mibreichotecha.

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

Avinu Malkeinu, treat us generously and with kindness, and be our help.
Avinu Malkeinu, treat us generously and with kindness, and be our help.
The Eternal One, the Eternal God is merciful and gracious, endlessly patient, loving and true, showing mercy to thousands, forgiving iniquity, transgression, and sin, and granting pardon.

Beit Yaakov l’chu v’neilchah b’or Adonai.

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

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.

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

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.

脚氏라 이루어 | ROSEH HASHANAH MORNING | 60
Blessing Before the Reading of the Torah

Baruch Adonai hamvorach l’olam va-ed.
Baruch Adonai hamvorach l’olam va-ed.
Baruch Adonai hamvorach l’olam va-ed.
Baruch atah Adonai, Eloheinu melech ha-olam, asher bachar banu mikol ha-amim v’natan lanu et torato.
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.

First Day: בראשית כא–כא — Genesis 21:1–21

וַיַּעַשׂ אַבְרָהָ֖ם מִשְׁתֶּ֣ה גָּדוֹ֑ל בְּי֖וֹם הִגָּמֵ֥ל וַתֵּרֶﬠֵ֖ל שָׂרָ֑ה ﬧֶת־יִצְחָ֖ק׃

1 Adonai took note of Sarah as promised, and Adonai did for Sarah what had been announced. 2 Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken. 3 Abraham gave his newborn son, whom Sarah had borne him, the name of Isaac. 4 And when his son Isaac was eight days old, Abraham circumcised him, as God had commanded him.

5 Now Abraham was a hundred years old when his son Isaac was born to him. 6 Sarah said, “God has brought me laughter; everyone who hears will laugh with me.” 7 And she added, “Who would have said to Abraham that Sarah would suckle children! Yet I have borne a son in his old age.” 8 The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned. 9 Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing.
She said to Abraham, “Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac.”

The matter distressed Abraham greatly, for it concerned a son of his. But God said to Abraham, “Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you.

As for the son of the slave-woman, I will make a nation of him, too, for he is your seed.”

Early next morning Abraham took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. And she wandered about in the wilderness of Beer-sheba.

When the water was gone from the skin, she left the child under one of the bushes, and went and sat down at a distance, a bowshot away; for she thought, “Let me not look on as the child dies.” And sitting thus afar, she burst into tears.

God heard the cry of the boy, and an angel of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is. Come, lift up the boy and hold him by the hand, for I will make a great nation of him.”

Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink. God was with the boy and he grew up; he dwelt in the wilderness and became a bowman. He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.
Some time afterward, God put Abraham to the test, saying to him, “Abraham,” and he answered, “Here I am.” 2And God said, “Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you.” 3So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him.

On the third day Abraham looked up and saw the place from afar. 5Then Abraham said to his servants, “You stay here with the ass. The boy and I will go up there; we will worship and we will return to you.” 6Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. 7Then Isaac said to his father Abraham, “Father!” And he answered, “Yes, my son.” And he said, “Here are the firestone and the wood; but where is the sheep for the burnt offering?” 8And Abraham said, “God will see to the sheep for the burnt offering, my son.” And the two of them walked on together.

They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. 10And Abraham picked up the knife to slay his son. 11Then an angel of Adonai called to him from heaven: “Abraham! Abraham!” And he answered, “Here I am.” 12And the angel said, “Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me.” 13When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns.
So Abraham went and took the ram and offered it up as a burnt offering in place of his son. 14 And Abraham named that site Adonai-yireh, whence the present saying, “On the mount of Adonai there is vision.”

15 The angel of Adonai called to Abraham a second time from heaven, 16 and said, “By Myself I swear, Adonai declares: Because you have done this and have not withheld your son, your favored one, 17 I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. 18 All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command.” 19 Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.
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.

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

Baruch atah Adonai, notein hatorah.

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

V’zot hatorah asher-sam Mosheh lifnei b’nei Yisrael al-pi Adonai b’yad-Mosheh.

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

V’zot hatorah.

Baruch atah Adonai, Eloheinu melech ha·olam, 
asher natan lanu torat emet,  
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This is the Torah that Moses placed before the people of Israel to fulfill the word of God.

V’zot hatorah.

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

Baruch atah Adonai, notein hatorah.

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

V’zot hatorah asher-sam Mosheh lifnei b’nei Yisrael al-pi Adonai b’yad-Mosheh.
Praises 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.

"Baruch atah Adonai, Eloheinu melech ha·olam, asher bachar binvi·im tovim, v'razah v’divreihem hane·emarim be·emet."
"Baruch atah Adonai, habocheir batorah, uvMosheh avdo, uvYisrael amo, uvinvi·ei ha·emet vatzedek."

"Blessing Before the Reading of the Haftarah"

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.

"Mi shebeirach avoteinu v’imoteinu, Avraham, Yitzchak, v’Ya·akov, Sarah, Rivkah, Rachel, v’Leah, hu y’vareich virapei et hacholim."

Mi shebeirach avoteinu, m’kor hab’rachah 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 hab’rachah 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 לָה. God, please heal her!

Prayers for Healing

Mi shebeirach avoteinu v’imoteinu Avraham, Yitzchak, v’Ya·akov, Sarah, Rivkah, Rachel, v’Leah, hu y’vareich virapei et hacholim.

Mi shebeirach avoteinu, m’kor hab’rachah 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 hab’rachah 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 לָה. God, please heal her!
Haftarah First Day: — 1 Samuel 1:1–28

There was a man from Ramathaim of the Zuphites, in the hill country of Ephraim, whose name was Elkanah son of Jeroham son of Elihu son of Tohu son of Zuph, an Ephraimite. He had two wives, one named Hannah and the other Peninnah; Peninnah had children, but Hannah was childless.

This man used to go up from his town every year to worship and to offer sacrifice to the Eternal of Heaven’s Hosts at Shiloh. Hophni and Phinehas, the two sons of Eli, were priests of Adonai there. One such day, Elkanah offered a sacrifice. He used to give portions to his wife Peninnah and to all her sons and daughters; but to Hannah he would give one portion only—though Hannah was his favorite—for Adonai had closed her womb.

And her rival-wife would taunt her cruelly to make her tremble with grief, for the Eternal had closed her womb. And so it was year after year: when she would go up to the House of the Eternal, she taunted her; and she would cry and not eat. And Elkanah her husband said to her: “Hannah, why do you cry and why do you not eat, and why are you disheartened? Am I not worth more to you than ten sons?”

After they had eaten and drunk at Shiloh, Hannah rose. The priest Eli was sitting on the seat near the doorpost of the temple of Adonai. In her wretchedness, she prayed to Adonai, weeping all the while. And she made this vow: “O Eternal of Heaven’s Hosts, if You will look upon the suffering of Your maidservant and will remember me and not forget Your maidservant, and if You will grant Your maidservant a male child, I will dedicate him to Adonai for all the days of his life; and no razor shall ever touch his head.” As she kept on praying before Adonai, Eli watched her mouth. Now Hannah was praying in her heart; only her lips moved, but her voice could not be heard. So Eli thought she was...
14 Eli said to her, “How long will you make a drunken spectacle of yourself? Sober up!” 15 And Hannah replied, “Oh no, my lord! I am a very unhappy woman. I have drunk no wine or other strong drink, but I have been pouring out my heart to Adonai. 16 Do not take your maidservant for a worthless woman; I have only been speaking all this time out of my great anguish and distress.” 17 “Then go in peace,” said Eli, “and may the God of Israel grant you what you have asked.” 18 She answered, “You are most kind to your handmaid.” So the woman left, and she ate, and was no longer downcast. 19 Early next morning they bowed low before Adonai, and they went back home to Ramah.

Elkanah knew his wife Hannah and Adonai remembered her. 20 Hannah conceived, and at the turn of the year bore a son. She named him Samuel, meaning, “I asked Adonai for him.” 21 And when the man Elkanah and all his household were going up to offer to Adonai the annual sacrifice and his votive sacrifice, 22 Hannah did not go up. She said to her husband, “When the child is weaned, I will bring him. For when he has appeared before Adonai, he must remain there for good.” 23 Her husband Elkanah said to her, “Do as you think best. Stay home until you have weaned him. May Adonai fulfill His word.” So the woman stayed home and nursed her son until she weaned him. 24 When she had weaned him, she took him up with her, along with three bulls, one ephah of flour, and a jar of wine. And though the boy was still very young, she brought him to the House of the Eternal at Shiloh. 25 After slaughtering the bull, they brought the boy to Eli. 26 She said, “Please, my lord! As you live, my lord, I am the woman who stood here beside you and prayed to Adonai. 27 It was this boy I prayed for; and Adonai has granted me what I asked. 28 I, in turn, hereby lend him to Adonai. For as long as he lives he is lent to Adonai.” And they bowed low there before Adonai.
Thus said Adonai: The people escaped from the sword found favor in the wilderness. When Israel was marching homeward, Adonai appeared and said: Eternal love I conceived for you then; therefore I continue My grace to you. I will build you firmly again, O Maiden Israel! Again you shall take up your timbrels and go forth to the rhythm of the dancers. Again you shall plant vineyards on the hills of Samaria and the planters shall live to enjoy them. For the day is coming when watchmen shall proclaim on the heights of Ephraim: Come, let us go up to Zion, to Adonai our God!

For thus said Adonai: Cry out in joy for Jacob, shout at the crossroads of the nations! Sing aloud in praise, and say: Save, O Adonai, Your people, the remnant of Israel. I will bring them in from the northland, gather them from the ends of the earth—the blind and the lame among them, those with child and those in labor—in a vast throng they shall return here. They shall come with weeping, and with compassion will I guide them. I will lead them to streams of water, by a level road where they will not stumble. For I am ever a father to Israel, Ephraim is My first-born.

Hear the word of Adonai, O nations, and tell it in the isles afar. Say: the One who scattered Israel will gather them, and will guard them as a shepherd his flock. For Adonai will ransom Jacob, redeem him from one too strong for him. They shall come and shout on the heights of Zion, radiant over the bounty of Adonai—over new grain and wine and oil, and over sheep and cattle. They shall fare like a watered garden, they shall never languish again.
Then shall maidens dance gaily, the young and old alike. I will turn their mourning to joy, I will comfort them and cheer them in their grief. I will give the priests their fill of fatness, and My people shall enjoy My full bounty—declares Adonai.

Thus said Adonai: A cry is heard in Ramah—wailing, bitter weeping—Rachel weeping for her children. She refuses to be comforted for her children, who are gone. Thus said Adonai: Restrain your voice from weeping, your eyes from shedding tears; for there is a reward for your labor. And there is hope for your future—declares the Eternal—Your children shall return to their land.

How I hear Ephraim lamenting:

You have disciplined me; like a wild calf,
I have been disciplined.
Help me turn back—and I will return.
For You are my Eternal God.
Now that I have turned back,
I am filled with sorrow.
Now that I am made aware,
I strike my thigh in remorse.
Ashamed and humiliated,
I carry the disgrace of my early life.

Truly, Ephraim is My precious child, My delight—and though I speak against him, I remember him with tenderness. That is why My heart yearns for him; I will receive him back in love—declares the Eternal.
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 Remembrance that You, O Eternal our God, have given us [for holiness and rest,] for honor and glory, we thank and bless You.

May Your name be blessed forever by every living being, for Your word is true forever. Blessed is the Eternal, Ruler of all the earth, for the holiness of [Shabbat,] the House of Israel and the Day of Remembrance.
Let us praise the name of the Eternal, whose name alone is exalted.

Your brightness lights the earth and sky raises us up, blares out the note from Your people’s trumpet an exultant blast for all who struggle with You and are close at hand.

Halleluyah!

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.
Adonai descended upon Mount Sinai in fire; smoke tumbled down the trembling mountain and the blare of the shofar resounded.

May You be present to us as You were at Sinai. Help us to know You when we strive to create the good and the beautiful, and when we work for justice and peace.

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

The prophet declares: All you who dwell on earth, who inhabit the world, when the shofar is sounded, take heed!

The Eternal God will cause the shofar to be sounded and stride forth with the storm winds of the South. Thus, O God, will You shield Your people with peace.

בָּרוּךְ אַתָּה יְיָ, שׁוֹמֵֽעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים
Baruch atah Adonai, shomei·a kol t’ruat amo Yisrael b’rachamim.

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

Let us ask ourselves hard questions
For this is the time for truth.

How much time did we waste in the year that is now gone?
Did we fill our days with life or were they dull and empty?
Was there love inside our home or was the affectionate word left unsaid?
Was there a real companionship with our children or was there a living together and a growing apart?
Were we a help to our mates or did we take them for granted?
How was it with our friends:
Were there when they needed us or not?
The kind deed: did we perform it or postpone it?

The unnecessary gibe: did we say it or hold it back?
Did we live by false values?
Did we deceive others?
Did we deceive ourselves?
Were we sensitive to the rights and feelings of those who worked for us?
Did we acquire only possessions or did we acquire new insights as well?
Did we fear what the crowd would say and keep quiet when we should have spoken out?
Did we mind only our own business or did we feel the heartbreak of others?
Did we live right, and if not, then have we learned, and will we change?

"Let us ask ourselves hard questions." By Jack Riemer.
O God Supreme, accept the offering of our lips, the sound of the shofar. In love and favor hear us, as we call to You with the sound of the shofar.
לראש השנה
שחרית
We must praise the God of all, the Maker of heaven and earth, who has set us apart from the other families of earth, giving us a destiny unique among the nations. Therefore we bow in awe and thanksgiving before the One who is sovereign over all, the Holy and Blessed One.

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.

V’ne-emar,

v’hayah Adonai l’melech al-kol-ha-aretz,

bayom hahu yiyeh Adonai echad

ushmo echad.

וְהָיָה יְיָ אֶחָד


Shehu noteh shamayim v’yoseid aretzez,

umoshav y’karo bashamayim mima-al,

ush-chinat uzo b’govhei m’romim.

Hu Eloheinu, ein od.

Emet malkeinu efes zulato, kakatuv

b’torato, v’ydato hayom v’hasheivota

el-l’vavecha, ki Adonai hu ha-Elohim

bashamayim mima-al v’al-ha-aretz mitachat,

ein od.

ואֵMoh אֵHוּא
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: \textit{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: \textit{Amen}.

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

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. \textit{Amen}. 

\textit{Kaddish Yatom}  
\textit{Mourner’s Kaddish}

\begin{verbatim}
Yitgadal v’yitkadash sh’meh raba,  
b’alma di v’ra chiruteih.
V’yamlich malchuteih b’chayeichon  
uyyomeichon, uvchayei d’chol beit Yisrael,  
ba-agala uvizman kariv.
V’imru amen.
Y’hei sh’meh raba m’varach  
I’alam ul’almei almaya.
Yitbarach v’yishtabach v’yitpa-ar  
v’yitromam v’yitnasei, v’yit-hadar  
v’yit-aleh v’yit-halal sh’meh 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.
\end{verbatim}

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: \textit{Amen}.
V’ye-etayu   All the World

All the world shall come to serve Thee,
And bless Thy glorious name,
And Thy righteousness triumphant,
The islands shall acclaim.
Yea the peoples shall go seeking who knew Thee not before,
And the ends of earth shall praise Thee,
And tell Thy greatness o’er.

They shall build for Thee their altars,
Their idols overthrown,
And their graven gods shall shame them
As they turn to Thee alone.
They shall worship Thee at sunrise,
And feel Thy kingdom’s might,
And impart Thy understanding,
To those astray in the night.

With the coming of Thy kingdom
The hills will shout with song,
And the islands laugh exultant,
That they to God belong.
And through all Thy congregations
So loud Thy praise shall ring,
That the utmost peoples, hearing,
Shall hail Thee crowned King.
Open our hearts, open our hearts to You.
Bring us close to Your ways and Your wisdom, p’tach libeinu.
Let us know You are here and not hidden, p’tach libeinu.
Open our hearts, open our hearts to You.
With the help of Your love and forgiveness, p’tach libeinu.
Let our souls come again to Your nearness, p’tach libeinu.
We open our hearts, we open our hearts to You.

We return, we return, we return, return again . . .
We return, we return, we return, return again and again
To love (truth, You), to love (truth, You), to love (truth, You).
We return again to love (truth, You).
Hashiveinu Adonai eilecha v’nashuvah,
chadeish yameinu k’kedem.

Avinu Malkeinu, sh’ma koleinu.
Avinu Malkeinu, hareim keren Yisrael amecha.
Avinu Malkeinu, kotveinu b’sefer chayim tovim.
Avinu Malkeinu, chadeish aleinu shanah tovah.
Avinu Malkeinu, hear our voice.
Avinu Malkeinu, give strength to Your people Israel.
Avinu Malkeinu, inscribe us for blessing in the Book of Life.
Avinu Malkeinu, let the new year be a good year for us.
Samachti B’omrim Li

I rejoiced when they said to me, “We are going to the House of Adonai.” Our feet stood inside your gates, O Jerusalem, Jerusalem built up, a city knit together, to which tribes would make pilgrimage, the tribes of Adonai—as was enjoined upon Israel—to praise the name of Adonai. There the thrones of judgment stood, thrones of the House of David. Pray for the well-being of Jerusalem: “May those who love you be at peace. May there be well-being within your ramparts, peace in your citadels.” For the sake of my kin and friends, I pray for your well-being; for the sake of the house of Adonai our God, I seek your good.

Ashrei

Ashrei yoshvei veitecha, od y’hal’lucha selah.

Happy are those who dwell in Your house.
They will sing Your praise forever.

Azamrah

Azamrah l’Elohai b’odi, achalah.

All sing to You, all praise to You, O Source of all creation.
We call Your name, we sing Your praise, O Holy One of Blessing.
Halleluyah.

Hineih Tov

Vayar Elohim et kol asher

There was evening, there was morning . . .
Adon Olam  
Sovereign of the Universe

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

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

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

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

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

There Is None Like Our God

Who, who’s like our God?

Lord, prepare me to be a sanctuary—pure and holy, tried and true.
With thanksgiving, I’ll be a living sanctuary for You.

Song Credits:
“We Return.” Music and lyrics by Noah Aronson and Elana Arian.
“Avinu Malkeinu.” Music by Danny Maseng.
“Azamrah.” Music by Benjie Schiller and Craig Taubman.
“V’asu Li.” Music by John Thompson and Randu Scruggs.
ערבית
ליזח כיפור

Yom Kippur
Evening Service
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.
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.

We praise You, Eternal God, Sovereign of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

Baruch atah Adonai, Eloheinu melech ha-olam, asher kidshanu b’mitzvotav, v’tzivanu l’hadlik ner [shel Shabbat v’] shel yom hakippurim.

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.

We praise You, Eternal God, Sovereign of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

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.

Blessed are You, Eternal God, from whom the evening flows.
Ahavat Olam

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.

Baruch atah Adonai, oheiv amo Yisrael.

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

Blessings before the Sh’mà. 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’mà, we use this moment to imagine God’s love for us.
Sh'ma Yisrael, Adonai Eloheinu, Adonai echad.

Hear, O Israel: Adonai our God is One.

ברוך שם כבוד

B'rukh Sh'mem K'vod

עָלֵה שָׁם ה' שִׁיר יִשְׂרָאֵל

Alah Sh'mem Sh'ir Yisrael
Baruch shem k’vod malchuto l’olam va-ed.

Blessed is God’s glorious majesty forever and ever.
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.
G’ulah  Redemption

Standing on the parted shores of history, we still believe what we were taught before ever we stood at Sinai:
That wherever we go, 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.

Mi chamochah ba·eilim Adonai, mi kamochah nedar bakodesh, nora t’hilot, oseh feleh.
Who is like You, majestic in holiness, awesome in splendor, doing wonders?

Malchut’cha ra·u vanecha, bokei·a yam lifnei Mosheh; zeh Eli anu v’amru.
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!”

V’ne·emar: Ki fadah Adonai et-Ya·akov ug·alo miyad chazak mimenu.
Now let all come to say: the Eternal has redeemed Israel and all the oppressed. Blessed is the Eternal God.

Baruch atah Adonai, ga·al Yisrael.

Exodus 15:11.
Exodus 15:18.

Standing on the parted shores of history, we still believe what we were taught before ever we stood at Sinai:
That wherever we go, 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.

Mi chamochah ba·eilim Adonai, mi kamochah nedar bakodesh, nora t’hilot, oseh feleh.
Who is like You, majestic in holiness, awesome in splendor, doing wonders?

Malchut’cha ra·u vanecha, bokei·a yam lifnei Mosheh; zeh Eli anu v’amru.
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!”

V’ne·emar: Ki fadah Adonai et-Ya·akov ug·alo miyad chazak mimenu.
Now let all come to say: the Eternal has redeemed Israel and all the oppressed. Blessed is the Eternal God.

Baruch atah Adonai, ga·al Yisrael.

Exodus 15:11.
Exodus 15:18.
Hashkiveinu

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:

V’shamru

Keeping Shabbat

The people of Israel shall keep Shabbat, observing Shabbat 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.
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.
Adonai, open my lips, that my mouth may declare Your praise.

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.
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.
**Vidui • Confession of Sin**

**Sh’losh Esreih Midot**

**Thirteen Attributes of God**

הוהי, יהוה, אל רחום וסבל.
ארוך אפים ורחבות ועמא.
 Girlfriend,Leslie
 נאברך לאלפים, נאברך לאי.
פשע וחטאה ונקה אל תנק.

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

**Ashamnu • We Have Transgressed**

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.

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

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) eret 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.
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.

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.

עַל חֵטְא שֶׁחָטָֽאנוּ לְפָנֶֽי בִּנְטִיַּת גָּרוֹן, 
עַל חֵטְא שֶׁחָטָֽאנוּ לְפָנֶֽי בְּהוֹנָֽאַת רֵֽעַ, 
עַל חֵטְא שֶׁחָטָֽאנוּ לְפָנֶֽי בְּכַֽחַשׁ וּבְכָזָב, 
עַל חֵטְא שֶׁחָטָֽאנוּ לְפָנֶֽי בְּמַאֲכָל וּבְמִשְׁתֶּה.

V'al kulam, Elo·ah s'lichot, s'lash·lanu, m'chal·lanu, kaper·lanu.
For all these sins, O God of mercy, forgive us, pardon us, grant us atonement.

אָשַֽׁמְנוּ, בָּגַֽדְנוּ, גָּזַֽלְנוּ, דִּבַּֽרְנוּ דֹֽפִי 
הֶעֱוִֽינוּ, וְהִרְשַֽׁעְנוּ, זַֽדְנוּ, חָמַֽסְנוּ, 
טָפַֽלְנוּ שֶֽׁקֶר. יָעַֽצְנוּ רָע, כִּזַּֽבְנוּ, לַֽצְנוּ, 
מָרַֽדְנוּ, נִאַֽצְנוּ. סָרַֽרְנוּ, עָוִֽינוּ, פָּשַֽׁעְנוּ, 
בָּשַֽׁעְנוּ, תִֽאֲכַלְנוּ, עָרַֽעְנוּ, שִׁחַֽתְנוּ,
ונָשׁאַתְנוּ, נָשָֽׁמְנוּ, נָעַֽזְנוּ, שָׁאַלְנוּ, שִׁגַּֽבְנוּ, נָשָֽׁמְנוּ, נָעַֽזְנוּ, שָׁאַֽלְנוּ, שִׁגַּֽבְנוּ.

For Our Sins

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

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

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

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

For the sins we have committed against You through hypocrisy.

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

For the sins we have committed against You through sex and love.

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

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

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

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

אָוֹר זָרוּעַ לַצַּדִּיק, וּלְיִשְׁרֵי־לֵב שִׂמְחָה.

Or zarua latzadik, ulyishrei-leiv simchah.

Light is sown for the righteous, and gladness for the upright in heart.
כָּל-נֶדֶרֵי, לִא-סֵפִּירוּ וּדְרוֹמַי וּקְוָנָם,
דְּנַרְנֵנָא וּרְאָשָׁתְבַּעְתִּנָא וּ
נְפָשָׁתְנָא, מִוּסַּפוֹרִיָּה וּזָא
לְזַוְּבָה. בֵּלָהוֹם אָהֲרַתְנֵא בְּרוֹחָה,
שֶׁבֶּיתֵי, בִּטְלֵי וּמַבָּשָׁלֵי, לֶא שֶׁ
נַרְנֵנָא לֶא נֵדוֹרִי, ולֶא סֵפִּירָוּ לֶא
לֶא שֵׁבַעֲוָה.
וכלני подготовкיו ושביעות,
אחורמינו וראפרננו על
עד יוםカップריממה בהא עלינו
בלחומ יהושע שרג, שביקר
והיריהם ולא קים.
אוסר, וישבענה
Avinu Malkeinu, sh’mo koleinu.
Avinu Malkeinu, hear our voice.

Avinu Malkeinu, chatanu l’faneca.
Avinu Malkeinu, we have sinned against You.

Avinu Malkeinu, chamol aleinu v’al olaleinu v’tapeinu.
Avinu Malkeinu, have compassion on us and on our children.

Avinu Malkeinu, kaleih dever v’cherev v’ra·av mei·aleinu.
Avinu Malkeinu, make an end to sickness, war, and famine.

Avinu Malkeinu, kaleih kol tzar umastin mei·aleinu.
Avinu Malkeinu, make an end to all oppression.

Avinu Malkeinu, kotveinu b’sefer chayim tovim.
Avinu Malkeinu, inscribe us for blessing in the Book of Life.

Avinu Malkeinu, chadeish aleinu shanah tovah.
Avinu Malkeinu, let the new year be a good year for us.

Avinu Malkeinu, choneinu va·aneinu, ki ein banu ma·asim.
Avinu Malkeinu, be gracious and answer us, for we have little merit.
Treat us generously and with kindness, and be our help.
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.

V’ne·emar,
V’hayah Adonai l’melech al-kol-ha·aretz,
bayom hahu yiyeh Adonai echad
ushmo echad.

וְנֶאֱמַר
וְהָיָה יְיָ לְמֶֽלֶךְ עַל־כׇּל־הָאָֽרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד
וּשְׁמוֹ אֶחָד.
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.

זיכרון לברכה.
May their memory be a blessing.

ortality Kippur Evening | 108
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.
Adon Olam

Sovereign of the Universe

Adon olam asher malach,
b’terem kol y’tzir nivra.
L’eit na-asah v’cheftzo kol,
azai melech sh’mo nikra.

V’acharei kichlot hakol,
I’vado yimloch nora.
V’hu hayah, v’hu hoveh,
v’hu yiye, b’tifarah.

V’hu echad v’ein sheini,
I’hamshil lo l’hachbirah.
V’lo ha-oz v’hamisrah.

V’hu Eli v’chai go-ali,
v’tzur chevli b’eit tzarah.
V’hu nisi umanos li,
m’nat kosi b’yom ekra.

B’yado afkid ruchi,
b’eit ishan v’a-irah.
V’im ruchi g’viyati,
Adonai li v’lo ira.

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

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

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

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

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

Yigdal Elohim chai v’yishtabach,
nimtza v’ein eit el m’tzi-uto.
Echad v’ein yachid k’yichudo,
nelam v’gam ein sof l’achduto.

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.

Hino adon olam, l’chol-notzar,
yoreh g’dulato umalchuto.
Shefa n’vuto n’tano,
el anshei s’gulato v’tifarto.

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.
בָּרוּךְ אֱלֹהֵֽינוּ, בָּרוּךְ אֲדוֹנֵֽינוּ,
בָּרוּךְ מַלְכֵּֽנוּ, בָּרוּךְ מוֹשִׁיעֵֽנוּ.

Who, who's like our God?

Who, who's like our God?

There Is None Like Our God

Nodeh l’Eloheinu, nodeh l’adoneinu,
nodeh l’malkeinu, nodeh l’moshi·einu.

Thanks, we give thanks to our God.

Thanks, we give thanks to our God.

The Soul Is Yours

Han’shamah Lach

The soul is Yours, the body is Your work; O have pity on Your creation.
Yom Kippur
Morning Service
Modeh/Modah ani l’fanecha,
melech chai v’kayam,
shelah v’hishmoti 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!

Mah-tovu ohalecha Yaakov,
mishk’notecha Yisrael.
Va-ani b’rov chas’dcha avo veitecha,
eshtachaveh el-heichal-kodsh’cha b’yiratecha.
Adonai ahavti m’on beitecha
umkom mishkan k’vodecha.
Va-ani eshtachaveh v’echar-ah
evr’chah lifnei-Adonai osi.
Va-ani t’filati-l’cha, Adonai, eit ratzon,
Elohim b’rov-chasdecha,
aenei 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.

Mah tovu. Numbers 24:5.
Va-ani b’rov chas’dcha. Psalm 5:8.
Adonai ahavti. Psalm 26:8.
Asher Yatzar, Elohai N’shamah
For Body and Soul

Baruch atah Adonai, Eloheinu melech ha-olam, asher yatzar et ha-adam b’chochmah u’vurva vo n’kavim n’kavim, chalulim chalulim.

Galui v’yadua lifnei chisei ch’vodecha she-im yipatei-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.

Elohai n’shamah shenata b’ti t’horah hi.

Atah v’ratah, atah y’tzartah, atah n’fachtah bi, v’atah m’shamrah b’kiri. V’atah atid litlah mimeni, ulhachazirah bi le-adi la’ov. Kol z’man shehanshamah v’kiri, modeh/modah an’i 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.

The Gift of Torah

Eilu d’varim she-ein lahem shiur,
she-adam ocheil peiroteihem ba-olam hazeh
v’hakeren kayemet lo la-olam haba,
v’eilu hein.

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

Kibud av va-eim,
To honor parents,

ugmilut chasadim,
to perform acts of love and kindness,

v’hashkamat beit hamidrash shacharit v’arvit,
to attend the house of study,

v’hachnasat orchim,
to welcome the stranger,

uvikur cholim,
to visit the sick,

v’hachnasat kalah v’chatan,
to rejoice with the wedding couple,

ulvayat hameit,
to accompany the dead for burial,

v’iyun t’filah,
to pray with sincerity,

vhava-at shalom bein adam lachaveiro.
to make peace when there is strife.

V’talmud torah k’neged kulam.
And the study of Torah is equal to them all.

Eilu d’varim. Mishnah Pe’ah 1:1; Babylonian Talmud, Shabbat 127a.
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!
yom kippur morning
ליום כיפור
שחרית
Praise the Eternal, to whom our praise is due!
Praised be the Eternal, to whom our praise is due, now and forever!

We praise You, Creator of light.

Sh’m a Uvirchoteha Sh’m a and Its Blessings

Bar’chu The Call to Prayer

Bar’chu et Adonai hamvorach.
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!

We praise You, Creator of light.

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.

We praise You, Creator of light.
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.

V’keiravtanu l’shimcha hagadol selah be-emet, l’hodot l’cha ulyachedcha b’ahavah.
Baruch atah Adonai, habocheir b’amo Yisrael b’ahavah.
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

שְׁמַﬠ יִשְׂרָאֵל

Sh’má Yisrael, Adonai Eloheinu, Adonai echad.

Hear, O Israel: Adonai our God is One.

בָּרוּךְ יְהוָה מֶלֶךְ עָבְדֵנוּ
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד
יְיָ אֱלֹהֵֽינוּ יְיָ אֶחָד.

Blessed is God's glorious majesty forever and ever.
V’ahavta et Adonai Elohecha, b’chol-l’vav’cha uvcrol-nafsh’cha uvcrol-m’odecha.

V’hayu hadvarim ha-eileh asher anochi m’tzav’cha hayom al-l’vavecha.

V’shinantam l’vanecha v’dibarta bam, b’shiv’tcha b’veitecha, uvelecht’cha vaderech, uvshochnb’cha uvkumuchecha.

Ukshartam l’ot al-yadecha, v’hayu l’totafot bein einecha.

Uchtvatam al-m’zuzot beitecha uvish-arecha.

L’ma-an tizk’ru va-asitem et-kol-mitzvotai, viyitem k’doshim l’Eloheichem.

Ani Adonai Eloheichem asher hotzeiti et’chem mei’eretz Mitzrayim liyot lachem 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.

G’ulah Redemption

Emet v’yatziv v’nachon v’kayam v’yashar
v’ne-eman v’ahuv v’chaviv v’nechmad v’na-im
v’nora v’adir umtukan umkubal v’tov v’yafeh,
hadavar hazeh aleinu l’olam va-ed. Emet
Elohei olam malkeinu tzur Yaakov, magein
yisheinu, l’dor vador hu kayam, ushmo kayam,
v’chiso nachon, umalchuto ve-emunato la-ad...
Mi chamochah ba·eilim Adonai, mi kamochah nedar bakodesh, nora t’hilot, oseh feleh.

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

Shirah chadashah shibchu g’ulim
l’shmpah ul’ s’fat hayam.
Yachad kulam hodu v’himlichu v’amru, 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!”

Tzur Yisrael, kumah b’ezrat Yisrael, ufdeih chin-umecha Y’hudah v’Yisrael.
Go-aleinu, Adonai Tz’va·ot sh’mo, k’dosh Yisrael.
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.
**Adonai, open my lips, that my mouth may declare Your praise.**

**בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵֽינוּ וֵאלֹהֵי אֲבוֹתֵֽינוּ וְאִמּוֹתֵֽינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמָּהוֹת, וּמֵבִיא גְּאֻלָּה לִבְנֵי בְנֵיהֶם, לְמַֽעַן שְׁמוֹ בְּאַהֲבָה.**

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.
God’s Power


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 metaphorical 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.
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.
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.

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.

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.
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.

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.
Birkat Shalom  
Blessing for Peace

Eloheinu v’Elohei avoteinu v’imoteinu,
bar’cheinu babrachah hamshulshet
haktuvah batorah,
Our God and God of all generations, bless us with the threefold benediction of the Torah:

Yvarech·cha Adonai v’yishm’recha.
May God bless you and keep you.

Ya-eir Adonai panav eilecha vichuneka.
May the light of God’s presence shine upon you and be gracious to you.

Yisa Adonai panav eilecha v’yaseim l’cha shalom.
May God bestow favor upon you and give you peace.

Sim shalom tovah uvraham, chein vachesed 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 uvraham 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’nikeitev l’faneca, anachnu v’chol amcha beit Yisrael, l’chayim tovim ulshalom.

Baruch atah Adonai, oseih hashalmon.

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.

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.

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

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

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.
Avinu Malkeinu, sh’mah koleinu.
Avinu Malkeinu, hear our voice.

Avinu Malkeinu, chatanu l’fanicha.
Avinu Malkeinu, we have sinned against You.

Avinu Malkeinu, chamol aleinu v’al olaleinu v’tapeinu.
Avinu Malkeinu, have compassion on us and on our children.

Avinu Malkeinu, kaleih dever v’cherev v’ra-av mei-aleinu.
Avinu Malkeinu, make an end to sickness, war, and famine.

Avinu Malkeinu, kaleih kol tzar umastin mei-aleinu.
Avinu Malkeinu, make an end to all oppression.

Avinu Malkeinu, kotveinu b’sefer chayim tovim.
Avinu Malkeinu, inscribe us for blessing in the Book of Life.

Avinu Malkeinu, chadeish aleinu shanah tovah.
Avinu Malkeinu, let the new year be a good year for us.

Avinu Malkeinu, malei yadeinu mibirchotecha.
Avinu Malkeinu, fill our hands with blessing.

Avinu Malkeinu, choneinu va-aneinu, ki ein banu ma-asim.
Aseih imanu tzedakah vachesed v’hoshi-einu.
Avinu Malkeinu, be gracious and answer us, for we have little merit.
Treat us generously and with kindness, and be our help.
Beit Ya-akov l’chu v’neilchah b’or Adonai.

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

Ki mitziyon teitzei torah, udvar Adonai
mirushalayim. Baruch shenatan torah l’amo
Yisrael bdkushato.

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.

Sh’ma Yisrael, Adonai Eloheinu, Adonai echad.

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

Echad Eloheinu, gadol adoneinu,
kadosh v’nora sh’mo.

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

Gadlu l’Adonai iti, unrom’mah sh’mo yachdav.

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

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

Bar’chu et Adonai hamvorach.
Baruch Adonai hamvorach l’olam va-ed.
Baruch Adonai hamvorach l’olam va-ed.
Baruch atah Adonai, Eloheinu melech ha-olam, asher b’char banu mikol ha-amim
v’natan lanu et torato.
Baruch atah Adonai, notein hatorah.

Bless the Eternal, the Blessed One.
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 You stand this day, all of you, before your Eternal God—the heads of your tribes, your elders and officers, every one in Israel, men, women, and children, and the strangers in your camp, from the one who chops your wood to the one who draws your water—
in order to enter into the sworn covenant which your Eternal God makes with you this day,
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 For this commandment which I command you this day is not too hard for you, nor too remote.
It is not in heaven, that you should say: “Who will go up for us to heaven and bring it down to us, that we may do it?” Nor is it beyond the sea, that you should say: “Who will cross the sea for us and bring it over to us, that we may do it?” No, it is very near to you, in your mouth and in your heart, and you can do it.

See, I have set before you this day life and good, or death and evil. For I command you this day to love the Eternal, to walk in the ways and to keep the commandments, laws, and teachings 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.

But if your heart turns away and you do not listen, but let yourself be lured away to worship other gods, and serve them, I warn you now that you will perish: you will not live long in the land which you are crossing the Jordan to enter and inherit.

I call heaven and earth to witness against you this day that I have set before you life or death, blessing or curse; choose life, therefore, that you and your descendants may live—by loving your God, listening to God’s voice, and holding fast to the One who is your life and the length of your days. Then you shall endure in the land which the Eternal One promised to your fathers, to Abraham, Isaac, and Jacob.

Blessing After the Reading of the Torah

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.
לִיּוּם כִּיפּוּר  For Surviving Danger

Individual prays:

ברוך אתה, יְהוָה, אֲבָרוֹם יִצְחָק יַעֲקֹב סֵרָה רִבְקָה רַחֲלָה וְלֵאָה הוּא יָבֹאֵר וְיָרַפֵּא אֵת הַחֳולִים.

Baruch atah Adonai, Eloheinu melech ha'olam,

בָּרָךְ אַתָּה יְיָ, אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם

הַגּוֹמֵל הַחֲיָבִים טוֹבֵּי, שֶׁגְּמָלַֽנִי כׇּל טוֹב.

hagomeil l'chayavim tovot, shegmalani kele tov.

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

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

אֵל נָא מִי שֶׁבֵּרַךְ אֲבוֹתֵֽינוּ, מָ'קֹר הַבְּרָכָה לְאִמּוֹתֵֽינוּ.

אֵל נָא רְפָא נָא לָהּ.

Numbers 12:13.

Those who sow in tears will reap with joy.

אֵל נָא רְפָא נָא לָהּ.

God, please heal her!

Prayers for Healing

Mi shebeirach avoteinu v'imoteinu

Avraham, Yitzchak, v'Yaakov,

Sarah, Rivkah, Rachel, v'Leah,

who b'vareich virapei et hacholim.

Mi shebeirach avoteinu v'imoteinu m'kor hab'rachah 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 hab'rachah 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.

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

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

V'zot hatorah asher-sam Mosheh lifnei b'nei Yisrael al-pi Adonai b'yad-Mosheh.

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

Birkat HaGomeil For Surviving Danger

Individual prays:

ברוך אתה, יְהוָה, אֲבָרוֹם יִצְחָק יַעֲקֹב סֵרָה רִבְקָה רַחֲלָה וְלֵאָה.

Baruch atah Adonai, Eloheinu melech ha'olam,

בָּרָךְ אַתָּה יְיָ, אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם

הַגּוֹמֵל הַחֲיָבִים טוֹבֵּי, שֶׁגְּמָלַֽנִי כׇּל טוֹב.

огоּמוֹל הַחֲיָבִים טוֹבֵּי, שֶׁגְּמָלַֽנִי כׇּל טוֹב.

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

Congregation responds:

אמֶנָּה, מִי שֶׁגְּמָלַֽנֶּה כׇּל טוֹב, וּפוּלָה.

Amen. Mi shegmalchem kol tov, hu yigmolchem kol tov selah.

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

Hagbahah Uglilah Lifting and Dressing of the Torah

V'zot hatorah asher-sam Mosheh lifnei b'nei Yisrael al-pi Adonai b'yad-Mosheh.

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

Baruch atah Adonai, Eloheinu melech ha·olam,

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם

הַגּוֹמֵל לְחַיָּבִים טוֹבוֹת, שֶׁגְּמָלַֽנִי כׇּל טוֹב.

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

Birkat HaGomeil For Surviving Danger

Individual prays:

ברוך אתה, יְהוָה, אֲבָרוֹם יִצְחָק יַעֲקֹב סֵרָה רִבְקָה רַחֲלָה וְלֵאָה.

Baruch atah Adonai, Eloheinu melech ha'olam,

בָּרָךְ אַתָּה יְיָ, אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם

הַגּוֹמֵל הַחֲיָבִים טוֹבֵּי, שֶׁגְּמָלַֽנִי כׇּל טוֹב.

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

Congregation responds:

אמֶנָּה, מִי שֶׁגְּמָלַֽנֶּה כׇּל טוֹב, וּפוּלָה.

Amen. Mi shegmalchem kol tov, hu yigmolchem kol tov selah.

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

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

Baruch atah Adonai, Eloheinu melech ha·olam,

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם

הַגּוֹמֵל לְחַיָּבִים טוֹבוֹת, שֶׁגְּמָלַֽנִי כׇּל טוֹב.

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

Baruch atah Adonai, Eloheinu melech ha·olam,

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם

הַגּוֹמֵל לְחַיָּבִים טוֹבוֹת, שֶׁגְּמָלַֽנִי כׇּל טוֹב.

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

Congregation responds:

אמֶנָּה, מִי שֶׁגְּמָלַֽנֶּה כׇּל טוֹב, וּפוּלָה.

Amen. Mi shegmalchem kol tov, hu yigmolchem kol tov selah.

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

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

Baruch atah Adonai, Eloheinu melech ha-olam, asher bachar binvi-im tovim,
Baruch atah Adonai, habocheir batorah,
v’ratzah v’divreihem hane-emanim be-emet.
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.

וָבְרָעְךָ אַתָּה יְיָ, אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם
אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים,
וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת.

בָּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בַּתּוֹרָה,
וּבְמֹשֶׁה עַבְדּוֹ, וּבְיִשְׂרָאֵל עַמּוֹ,
וּבִנְבִיאֵי הָאֱמֶת וָצֶֽדֶק.

Isaiah 58:1-14

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...
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 Righ-
teous 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— 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

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.

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.


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

Y’hal’lu et-shem Adonai, ki-nisgav sh’mo l’vado.

Your brightness lights the earth and sky raises us up, blares out the note from Your people’s trumpet an exultant blast for all who struggle with You and are close at hand. Halleluyah!


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.

Eitz chayim hi lamachazikim bah, v’tomcheha m’ushar. D’racheha darchei-no’am, v’chol n’tivoteha shalom. Hashiveinu Adonai eilecha v’nashuvah, chadeish yameinu k’kedem.

Eitz Chayim Hi

Tree of Life
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._
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.

**B’Rosh Hashanah yikateivun,**

uvYom Tzom Kippur yeichateimun.

**v’kol d’mamah dakah yishama,**

v’tifkod nefesh kol chai,

**v’chil ur-adah yocheizun,**

v’tachtoch kitzbah l’chol b’riyah,

**v’yomru hineih yom hadin,**

v’tichtov et g’zar dinam.

ki lo yizku v’einecha badin.

lifkod al tz’va marom badin,

V’chol ba-ei olam ya-avrun

I’fanecha kivnei maron.

B’Rosh Hashanah yikateivun,

uvYom Tzom Kippur yeichateimun.

v’chamah yibarei-un,

mi v’kitzo, umi lo v’kitzo,

mi va-eish, umi vamayim,

mi vacherev, umi vachayah,

mi vara-av, umi vatzama,

mi vara-ash, umi vamageifah,

mi vachanikah, umi vaskilah,

mi yanuach, umi yanua,

mi yashkit, umi y’toraf,
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 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.

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


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


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 negate, 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.

Eloheinu v’Elohei avoteinu v’imoteinu, tavo l’faneca t’fileteinu v’al titalam mit-chinateinu, she·ein anachnu azei fanim ukshei oref lomar l’faneca, Adonai Eloheinu v’Elohei avoteinu v’imoteinu, tzadikim anachnu v’lo chatanu, aval anachnu chatanu. Chatanu, avinu, pashanu.

Ashamnu
We Have Transgressed
For Our Sins

על חטא
Al Cheit

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

V'al kulan, Elo-ah s'lichot, s'lah lanu, m'chal lanu, kaper lanu.

For the sins we have committed against You through arrogance and selfishness:
for being obsessed with our own concerns,
for choosing rudeness over common courtesy,
for loving our egos.

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

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.

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

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.

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

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.

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

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, one says to oneself, ‘I just hope that nobody sees me’” (Babylonian Talmud, Berachot 28b).
For 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.

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.

For the sins we have committed against You by narrow-mindedness:
for passing judgment without knowledge,
for denying our baseless hatreds.

For 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.

For all these sins, O God of mercy, forgive us, pardon us, grant us atonement.
Return again, return again, return to the land of your soul.
Return to who you are.
Return to what you are.
Return to where you are born and reborn.

חַדֵּשׂ יָמֵֽינוּ כְּקֶֽדֶם.
Hashiveinu Adonai eilecha v’nashuvah,
chadeish yameinu k’kedem.
Help us to return to You, O God, then truly shall we return.
Renew our days as in the past.
מגילת
ליום כיפור
Yom Kippur
Afternoon Service
To attain truth
one must pass through gates,
each opening to a new question,
the last question beyond which
one cannot live without faith.
—Rabbi Baruch of Mezhizh
The Gates. The central image of N’ilah, the special service with which we conclude Yom Kippur, is the closing of the gates through which God has been receiving our prayers during these Days of Awe. In Hebrew, the word n’ilah literally means “locking.” As we continue together on the spiritual journey of this holy day, our afternoon liturgy is structured around four gates whose themes give us direction as we approach the final Divine gates: morashah (legacy), muda’ut (awareness), t’shuvah (repentance), and zikaron (remembrance). At the beginning of each gate, we sing together an invocation that is a variation on Psalm 118:19, “Pit.chu-li sha.arei tzedek, avo vam odeh Yah” (“Open for me the gates of righteousness, I will enter them and give thanks to God”). One by one, we ask God to open each of these gates for us and to receive our prayers before the last gates are locked.

Elohai, n’tzor l’shoni meira, usfatai midabeir mirmah.
V’limkal’lai nafshi tidom, v’nafshi ke-afar lakol.
Tiye, Elohai.
P’tach libi.
P’tach libi b’toratecha.
Yiyu l’ratzon.
Imrei-fi v’hegyon libi.
L’faneca Adonai, tzuri v’go·ali.
Kein y’hi ratzon.

My God,
Guard my tongue from deceit,
my lips from speaking lies.
When others hurt me,
help quiet my soul.
May the core of my being
remain tied to You and unmoved by others.
Open my heart.
Open my heart to Your wisdom.
May the words of my mouth
and the meditations of my heart
be acceptable to You,
Adonai, my sustenance and hope.
May this be Your will.
God said, “Let there be light,” and there was light.

God blessed humankind saying:

“You gave us powers we could not comprehend:

a skillful hand,

a probing mind,

a loving heart,

a soul aspiring to know and to fulfill its destiny.

God said, “Let there be light.”
Genesis 1:3.

Be fruitful and multiply.
Genesis 1:28.
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.

Adam and Eve were exiled from the Garden,
when their eyes were opened
and they saw their nakedness.
Then Cain rose up against Abel, his brother,
and he killed him.
God said to Cain,
“Where is your brother?”
And the murderer cried out,

השמר אחיו אני?  Hashomeir achi anochi?
“Am I my brother’s keeper?”

Then God called to Abraham:

לך—לך מארץך וממולכתך umibeit avicha eil-ha-aretz asher areka.
Go forth from your country,
from your birth place, your father’s house,
to the land I will show you.
I will make a great nation of you,
and I will bless you and make your name great.
Be, therefore, a blessing.”
And God made a covenant with Abraham and Sarah
and God said to them:
“To your descendants I shall give the Promised Land;
in order that you might teach your children
and all your household to follow:
‘keep the way of the Eternal
by doing what is just and right.’”

In the beginning. Genesis 1:1–5.
Adam and Eve were exiled. Based on Genesis 3:23, 3:7, 4:8–9.
Then God called to Abraham. Genesis 12:1–2, 7, 18:19.
You inspired us, a people born out of Abraham and Sarah, to recognize a flame within and minister to it as a kingdom of priests and a holy people. This was to be the meaning and message of our existence, the calling of those who gave up home and hearth to found a people pledged to do Your will.

\[
\text{לְכִי לָךְ, לֶךְ־לְcha,}
\]
\[
\text{לֶכְחַיְלָכְ, לֶכְחַיְלָכְ,}
\]
\[
\text{לֶכְחַיְלָכְ, לֶכְחַיְלָכְ,}
\]
\[
\text{לְשִׂמְחַת חַיִּים, לְכִי לָךְ.}
\]

L’chi lach, lech-l’cha

L’simchat chayim, l’chi lach.

L’chi lach, to a land that I will show you,
lech l’cha, to a place you do not know.
L’chi lach, on your journey I will bless you,
you shall be a blessing, l’chi lach.

L’chi lach, and I shall make your name great,
lech l’cha, and all shall praise your name.
L’chi lach, to the place that I will show you,
l’simchat chayim, l’chi lach.

Our ancestors then descended into Egypt,
but with a strong hand and an outstretched arm
God brought us out from there.
From slavery we were raised up.
At Mount Sinai
we heard the voice of God;
we were prepared to keep God’s covenant,
the covenant promised to our ancestors,
to Abraham, to Isaac, and to Jacob,
to Sarah, to Rebecca, to Rachel, and to Leah.
From the Book of the Covenant
Moses read to all the people, and we responded:

\[
\text{נַעֲשֶׂ֥ה וְנִשְׁמָֽע}
\]
\[
\text{Na.aseh v’nishma!}
\]

All that God has spoken we shall do and understand!

Soon enough we turned from God’s path;
we made ourselves a golden calf and worshiped it.
We abandoned God—
and Moses threw down the Tablets and shattered them.
God then said to Moses:
“Carve a second set of tablets like the first.”
Opening the gates of repentance, God said,
“Behold I enter into a covenant and reveal Myself once more.”
Eternal One, Eternal One, a compassionate and merciful God, patient, abounding in devotion and truth, assuring steadfast love for a thousand generations, forgiving transgressions, iniquity and sin, and granting pardon.

Redeemed from slavery, we stood at Mount Sinai, where the ancient promise was confirmed.

There we pledged to play a redemptive role in the world’s unfolding destiny.

God selected priests to preserve the holiness of Israel. Once a year the High Priest made atonement in the Holy of Holies itself to atone for all of his sins and those of his household and for those of the entire congregation of Israel.

Trembling overtook the people as the High Priest entered the Holy of Holies to face God alone and beg for our forgiveness.

God, for all our sins we ask forgiveness, and pray that the House of Israel, purified, reconciled, and reconsecrated, may again become worthy to stand in Your presence, and to be the messenger of Your teachings.

We pray not only for ourselves, but for the Jewish people, whose destiny is our own and whose hope we share.

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

Renew our days as in the past.

Hashiveinu Adonai eilecha v’nashuvah, chadeish yameinu k’kedem.

Adonai, Adonai, El rachum v’chanun, erech apayim v’rav-chesed ve-emet, notzeir chesed la-alafim, nosei avon vafesha v’chata-ah v’nakeih.
These things do I remember and my heart is grieved. How the arrogant have devoured our people.

They wrapped Rabbi Hananya Ben Tradyon in the Torah he loved, and lived by, and taught with awe, in defiance of the Romans, craving the teaching as fish crave water. Hananya was not the first Jew to be bound and burned by the Amalek-enemy—nor would he be the last—that was certain.

You may burn a Torah but Torah will not be consumed. You may kill Jews, but the Jews will survive and serve witness to the Genesis-patterns of creation and the Isaiah-prophecies of hope.

_Eileh Ezk’rah_. This poem of lament forms the heart of Yom Kippur’s Martyrology service. In horrific detail, it chronicles the legend of ten rabbis in the Land of Israel who were executed by the Romans during the first and second centuries of the Common Era. One thousand years later, during the Crusades, another period of persecution and shocking violence against Jews, this prayer honoring the memory of their martyrdom was introduced into the liturgy of Yom Kippur. _Eileh Ezk’rah_ calls upon us to be inspired by the unflinching faith of our ancestors in the face of the most unimaginable brutality, while also asking us to grapple with that most challenging of theological questions: why does God permit terrible things to happen to good people?

_Rabbi Hananya Ben Tradyon_ lived at the turn of the first century during a time of increasing Jewish nationalism and Roman persecution of Jewish beliefs and culture. He was one of the ten martyrs killed by the Romans during that time, and later stories tell of the inspiration his strength of will and sacrifice offered to subsequent generations.
God has showed you what is good. And what does Adonai require of you? To act justly and to love mercy and to walk humbly with your God.

**PERSONAL REDEMPTION**

“To walk humbly with your God”—these words are written over the gate which leads out of the mysterious, miraculous light of the divine sanctuary. We have stood before God at the gates of the inner sanctuary, seeking our atonement.

*Now we begin the journey back to the world.*

*The path of life leads us home.*

I have taken an oath: to remember it all.
To remember—not once to forget!
Forget not one thing,
Till the last generation,
Till the grief disappears,
To the last, to its ending,

*Till the punishing blows are ended for good.*

*I swear this year I’ll not live unchanged.*

---

**גִּ֥יד לְךָ אָדָ֖ם מַה־טּ֑וֹב**

God has showed you. *Micah 6:8.*
REDEMPTION OF THE JEWISH PEOPLE

The authentic individual is neither an end nor a beginning, but a link between ages, both memory and expectation.

For the Jewish people, every moment is a new beginning within a continuum of history.

Be faithful, be true, love one another as you love yourselves. Endure ambiguity and make light shine through it;

stand fast in uncertainty;
be capable of unlimited love and hope.

אני מאמין באמונה שלמה, בוית המשיח, ואף על פיشتحماה, עם כל זה, אני מאמין.

I believe with perfect faith that a Messianic time will come, and despite it all, I still believe.

עם ישראל חי.

The people of Israel lives.

The mountain air is clear as wine and the fragrance of pine is carried in the evening breeze with the sound of bells. In the slumber of tree and stone, captive within her dream, is the city which sits deserted, and the wall at its heart.

Jerusalem of gold, of bronze, and of light, am I not a harp for all your songs?

How the cisterns have dried up! The market square is empty. No one attends the Temple Mount in the Old City. And in the caves in the rock winds moan. No one descends to the Dead Sea by way of Jericho.

Jerusalem of gold, of bronze, and of light, am I not a harp for all your songs?

But when I come today to sing unto you and to bind crowns for you, I become smaller than the youngest of your sons or the least of your poets. For your name burns the lips like the kiss of a seraph, if I forget you, Jerusalem, that is all of gold.

Jerusalem of gold, of bronze, and of light, am I not a harp for all your songs?

We have returned to the cisterns, to the market and to the square. A shofar calls out on the Temple Mount in the Old City. And in the caves in the rock, thousands of suns shine. We will once again descend to the Dead Sea by way of Jericho!

Jerusalem of gold, of bronze, and of light, am I not a harp for all your songs?
With humility we stand before the Gates of Awareness. By Your grace, O God, we have the power to gain knowledge and to learn wisdom.  

_Favor us with knowledge, wisdom, and awareness which flows from You, O God. We praise You, Adonai, who gives us the Torah, source of understanding._

Through the centuries, Jews have passed down Torah, each generation teaching its children. The essence of Torah bears the imprint of all who have come before. When we study Torah, live its teachings, and struggle with its meanings, we join our songs to the chorus of tradition.  

_With us now are those many generations who have bequeathed us their Jewish learning. We are grateful to them all._

To every sage who once composed a solitary line,  
_to every parent who loved and raised a Jewish family,_  
to every child who learned to read Torah,  
_we vow that nothing was in vain._

The radiance of Torah illuminates the world through those who study its teachings, bringing the brightness of justice and truth to all creation.
Seder K’riat Hatorah
Service for Reading the Torah

Lift up your heads, O gates!
Lift yourselves up, O ancient doors!
Let the One who reigns in glory enter.

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.

Sh’mo Yisrael, Adonai Eloheinu, Adonai echad.
Hear, O Israel: Adonai is our God, Adonai is One!

Echad Eloheinu, gadol adoneinu,
kadosh v’nora sh’mo.
One and magnificent is our God; God’s name is holy, inspiring awe.

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.

Beit Yaakov l’chu v’neilchah b’or Adonai.
O House of Jacob: Come let us walk by the light of our God.

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

Echad Eloheinu, gadol adoneinu,
kadosh v’nora sh’mo.
One and magnificent is our God; God’s name is holy, inspiring awe.
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

Baruch Adonai, Eloheinu, melech ha’olam, asher bachar banu mikol ha’amim v’natan lanu et torato.

Gadlu l’Adonai iti, unrom’mah sh’mo yachdav.

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

Baruch Adonai hamvorach l’olam va-ed.

Bless the Eternal, the Blessed One.

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

Bless 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.
The Eternal One spoke to Moses, saying:

1 Speak to the whole community of Israel, and say to them: You shall be holy, for I, your Eternal God, am holy.

2 Revere your mother and your father, each one of you, and keep My Sabbaths; I, the Eternal, am your God.

3 Do not turn to idols, nor make for yourselves molten gods; I, the Eternal, am your God.

4 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.

5 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.

6 You must not steal; you must not act deceitfully nor lie to one another.

7 And you must not swear falsely by My name, profaning the name of your God; I am the Eternal One.

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

9 Do not curse the deaf, nor put a stumbling-block before the blind: show reverence for your God; I am the Eternal One.

10 Do not pervert justice, neither by favoring the poor nor by deferring to the powerful: you must judge your neighbor justly.

11 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.

12 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.

13 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.

14 When strangers live with you in your land, you must not oppress them; I, the Eternal, am your God.
Blessing After the Reading of the Torah

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.

V’zot hatorah asher-sam Mosheh lifnei b’nei Yisrael al-pi Adonai b’yad-Mosheh.

Hagbahah Uglilah

Lifting and Dressing of the Torah

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

V’zot hatorah. Deuteronomy 4:44.
Let us praise the name of the Eternal, whose name alone is exalted.

Your brightness lights the earth and sky raises us up, blares out the note from Your people’s trumpet an exultant blast for all who struggle with You and are close at hand.

Halleluyah!

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.
Pit-chu Lanu  Open the Gates

פִּתְחוּ־לָֽנוּ שַׁעֲרֵי־תְשׁוּבָה

Pit-chu-lanu sha-arei-t’shuvah,

נָבוֹא בָם, נוֹדֶה יָהּ.

navo vam, nodeh Yah.

Open for us the Gates of Repentance, O God, so that we may enter and give You thanks.

Now we stand before the Gates of Repentance.

With humility and awareness we are compelled to admit our own wrongdoing.

We struggle with our selfish inclinations.

We strive for goodness.

We are also mindful of those against whom we bear grudges; those who have wronged and hurt us, and those whom we have made responsible for our mistakes.

Blessing Before the Reading of the Haftarah

ברוך אתה, יי, אֲלֵהִי מֹלֶךְ עַמּוֹ, Baruch atah, Adonai, Eloheinu melech ha-olam, asher bachar binvi-im tovim,

זֶה הַבָּרָא הֲנָאִירֵי הַנֶּאֱמָרִים בֶּאֱמֶת. v’ratzah v’divrei hem hane’emarim be-emet.

בָּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בַּתּוֹרָה, Baruch atah Adonai, habocheir batorah, uvMosheh avdo, uvYisrael amo,

וּבְכֶסֶף הָעֵבָד, וּבְכֶסֶף הָאָדָם צֶדֶק. 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.
The word of the Eternal came to Jonah son of Amittai: Go at once to Nineveh, that great city, and proclaim judgment upon it: for their wickedness has come before Me. Jonah started out, however, to flee to Tarshish from the service of the Eternal. He went down to Joppa and found a ship going to Tarshish. He paid the fare and went aboard to sail with the others to Tarshish, away from the service of the Eternal.

But the Eternal cast a mighty wind upon the sea, and such a tempest came upon the sea that the ship seemed likely to break up. In their fright, the sailors cried out, each to his own god; and they flung the cargo overboard to make the ship lighter. Meanwhile, Jonah had gone into the hold of the vessel, where he lay down and fell asleep.

The captain went over to him and cried out: “How can you be sleeping so soundly! Up! Call upon your god! Perhaps the god will be kind to us and we will not perish.”

The men said to one another: “Let us cast lots and find out on whose account this disaster has come upon us.” So they cast lots and the lot fell on Jonah.

They said to him: “Tell us, you who have brought this disaster upon us, what is your business? Where do you come from? What is your country, and of what people are you?”

“I am a Hebrew,” he replied. “I worship the Eternal, the God of Heaven, who made both sea and dry land.”

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 overboard, they cried out to the Eternal: “Please do not let us perish on account of this man. Do not compel us to kill an innocent person! For You, O Eternal, by Your will, have brought this about.” 15 And they heaved Jonah overboard, and the sea stopped raging.

16 Then the men were greatly in awe of the Eternal; they offered a sacrifice to the Eternal, and they made vows.

21 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 mountains; 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; 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.

31 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 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!”

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.

Blessing After the Reading of the Haftarah

Baruch atah Adonai, Eloheinu melech ha-olam, tzur kol ha-olamim, tza'dik b'chol hadorot, ha-El hane-eman ha-omeir v'oseh, hamdabeir umkayeim, shekol d'varav emet vatzedek.

Al hatorah, v'al ha-avodah, v'al hanvi'im, [v'al yom haShabbat hazeh,] v'al yom hakippurim hazeh, shenata lanu, Adonai Eloheinu, [Jikdushah v'limnuchah,] limchilah, lislicha, 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 avnot amo beit Yisrael, uma-avir ashmoteinu b'chol shanah v'shanah, melech al kol ha-aretz m'kadeish [haShabbat v'] Yisrael v'yom hakippurim.
על חטא

Al Cheit  
For Our Sins

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

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

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

Al cheit shechatanu l'fanecha bintiyat garon,

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

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

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

Al cheit shechatanu l'fanecha b'chashshav uvenishchah.

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

Al cheit shechatanu l'fanecha b'ma·achal uvmishchah.

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

Al cheit shechatanu l'fanecha b'imutz halev.

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

Al cheit shechatanu l'fanecha b'tzarut ayin.

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

Al cheit shechatanu l'fanecha b'gilui arayot.

For the sins we have committed against You through hypocrisy.

Al cheit shechatanu l'fanecha bachanufah.

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

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

Moses ibn Ezra wrote: No sin is so light that it may be overlooked; no sin is so heavy that it may not be repented.
Open for us the Gates of Remembrance, O God, so that we may enter and give You thanks.

For Jews, no journey is complete without memory. *We stand before the Gate of Remembrance.* With humility, awareness, and repentance we reflect upon those who shaped our lives.

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.

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.
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.
But life is a journey,
from birth to death
to life everlasting.
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.
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.
Yizkor

God, remember forever these dear to me who have gone to their eternal rest . . . . 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.

May God remember forever our brothers and sisters of 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.
El Malei Rachamim
Memorial Prayer

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.
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.
Concluding Service

Yom Kippur

שיילה
ליום כיפור
**N’ilah**

"N’ilah"

Pit chu-lanu sha-arei n’ilah,
navo vam, nodeh Yah.

Hold open for us the closing gate, O God, so that we may enter and give thanks.

As the sun sets and we pass through the final gates of this day, we ask You, Eternal One, to help us live with faith in the year to come.

*Our tradition teaches that on Yom Kippur we emerge reborn. May our eyes be open to see justice, and may our hands be open to do mitzvot. May we trust in You.*

O God, as the gates close, *p’tach libeinu b’toratecha*, let our hearts be open to Your wisdom.

**Chatzi Kaddish**

Yitgal v’yitkadash sh’meh raba, b’alma di v’ra chiruteih. V’yamlich malchuteih b’chayeichon uvvyomeichon, uvchayei d’chol beit Yisrael, ba-agala uvizman kariv.

V’imru amen.


Le’ila ul-eila mikol birchata v’shirata, tushb’chata v’nechemata da-amiran b’alma.

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, 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.

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.*

**The Reader’s Kaddish**

Yitgal v’yitkadash sh’meh raba, b’alma di v’ra chiruteih. V’yamlich malchuteih b’chayeichon uvvyomeichon, uvchayei d’chol beit Yisrael, ba-agala uvizman kariv.

V’imru amen.


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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, 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.

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


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 Leah, and God of Rachel; 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.
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.

God’s Power

Atah gibor l’olam, Adonai,
m’chayeih hakol/meitim atah, rav l’hoshia.
Morid hatal. M’chakel helayim b’chesed,
m’chayeih hakol/meitim b’rachamim rabim,
someich noflim, v’rofei cholim, umatir assirim, umkayem emunato lisheinei afar.
Mi chamocha ba-al g’vurot umi domeh lach,
melech meimit umchayeih umatzmiach y’shuah.
Mi chamocha, Av harachamim, zocheir y’tzurav l’chayim b’rachamim. V’ne·eman atah
l’hachayot hakol/meitim. Baruch atah Adonai,
m’chayeih hakol/bameitim.

G’vurot

Atah gibor l’olam, Adonai,
m’chayeih hakol/meitim atah, rav l’hoshia.
Morid hatal. M’chakel helayim b’chesed,
m’chayeih hakol/meitim b’rachamim rabim,
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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.
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.
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.

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.

K'dushat Hayom

Atah v'chartanu mikol ha-amim, ahavta otanu v'ratzita banu, v'romamtanu mikol halshonot, v'kidashtanu b'mitzvotcha, 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 ulchaparah v'limchol-bo et-kol-avonoteinu, mikra kodesh, zekher litzri’ah Mitzrayim.

Holiness of This Day

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.

Avodah


Worship

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.
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.*

Adonai melech, Adonai malach,
Adonai yimloch l’olam va·ed!
The Eternal, the everlasting God will reign forever.
יומם כיפור

ל productName
Avinu Malkeinu

Avinu Malkeinu, p’tach sha-arei shamayim litfilateinu.

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

Avinu Malkeinu, na al t’shiveinu reikam milfanecha.

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

Avinu Malkeinu, s’lach umchal l’chol avonoteinu.

Avinu Malkeinu, forgive and pardon all our misdeeds.

Avinu Malkeinu, z’chor ki afar anachnu.

Avinu Malkeinu, remember that we are dust.

Avinu Malkeinu, chamol aleinu v’al olaleinu v’tapeinu.

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

Avinu Malkeinu, chadeish aleinu shanah tovah.

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

Avinu Malkeinu, chotmeinu b’sefer chayim tovim.

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

Avinu Malkeinu, hareim keren Yisrael amecha.

Avinu Malkeinu, give strength to Your people Israel.

Avinu Malkeinu, kaleih kol-tzar umastin mei-aleinu.

Avinu Malkeinu, make an end to all oppression.

Avinu Malkeinu, hatzmach lanu y’shuah b’karov.

Avinu Malkeinu, hasten the time of our redemption.

Avinu Malkeinu, choneinu va-aneinu, ki ein banu ma-asim.

Aseih imanu tzedakah vachesed v’hoshi-einu.

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

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

Avinu Malkeinu, sh’mal koleinu.
Avinu Malkeinu, hear our voice.

Avinu Malkeinu, chatanu l’fanecha.
Avinu Malkeinu, we have sinned against You.

Avinu Malkeinu, chamol aleinu v’al olaleinu v’tapeinu.
Avinu Malkeinu, have compassion on us and on our children.

Avinu Malkeinu, chamol aleinu v’al olaleinu v’tapeinu.
Avinu Malkeinu, have compassion on us and on our children.

Avinu Malkeinu, kaleih dever v’cherev v’ra-av mei-aleinu.
Avinu Malkeinu, make an end to sickness, war, and famine.

Avinu Malkeinu, kaleih kol tzar umastin mei-aleinu.
Avinu Malkeinu, make an end to all oppression.

Avinu Malkeinu, kotveinu b’sefer chayim tovim.
Avinu Malkeinu, inscribe us for blessing in the Book of Life.

Avinu Malkeinu, chadeish aleinu shanah tovah.
Avinu Malkeinu, let the new year be a good year for us.
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.

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grant us pardon, as the gates begin to close.

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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.
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. Patach libeinu b’toratecha.

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:

Rachum v’chanun:
chatanu l’fanecha racheim aleinu.
Adon haslichot, bochein l’vavot;
goleh amukot, doveir tz’dakot.

Chatanu l’fanecha racheim aleinu.

Hadur b’nifla·ot, vatik b’nechamot;
zocher b’rit avot, chokeir k’layot.

Chatanu l’fanecha racheim aleinu.

Tov umeitiv labriyot, yodei·a kol nistarot;
koveish avonot, loveish tz’dakot.

Chatanu l’fanecha racheim aleinu.

Open for us the gates. Psalm 118:19.
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!”

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You have turned my grief into dancing. Psalm 30:11-12.
לְיָמִון כִּיפּוּר ּ
נעילה

| Yom Kippur Concluding Service | 204 |

Yitgadal v’yitkadosh sh’meh raba, b’alma

di v’ra chiruteih. V’ymlich malchuteih

b’chayeichon uvyomeichon, uvychayei d’chol

beit Yisrael, ba-agala uvizman kariv,

v’imru: Amen.

Y’hei sh’meh raba m’varach

l’alam ul-almei almaya.

Yitbarach v’yishtabach v’yitpa’ar v’yitromam

v’yitnasei, v’yit-hadar v’yit-halal

sh’meh d’kudsha. B’rich hu.

I’eila ul-eila min kol birchata v’shirata,

tush’b’chata v’nechemata da’amiran b’alma.

V’imru amen.

Titkablo tz’lot-hon uvaut-hon d’chol

Yisrael kodam avuhon di vishmaya.

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 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’má Yisrael, Adonai Eloheinu, Adonai echad.

Hear, O Israel: Adonai our God is One.

Baruch shem k'vod malchuto l'olam va-ed.
Blessed is God’s glorious majesty forever and ever.

מלכה מלכות ה' לנצח עֶד.
Melchama Melchata Hashem L'etzad.

תוקיות גְדוֹלָה!
T'kiah G'dolah!
Havdalah  Separation

We raise the cup.

Baruch atah Adonai, Eloheinu melech ha-olam, borei p’ri ha’agafen.

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

We raise the spices.

Baruch atah Adonai, Eloheinu melech ha-olam, borei minei v’samim.

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

We raise the candle.

Baruch atah Adonai, Eloheinu melech ha-olam, borei orei ha’ayish.

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

Baruch atah Adonai, Eloheinu melech ha-olam, hamavdil bein kodesh l’chol, bein or l’choshech, bein Yisrael la’amim, bein yom hash’yvi’i l’sheishet y’mei hama’aseh.

Blessed is the Eternal God, 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.
Eliyahu HaNavi
Elijah the Prophet
Eliyahu haTishbi, Elijah of Tishbi,
Eliyahu, Elijah, Eliyahu HaGiladi.
Bimheirah v’yameinu yavo eileinu
im mashiach ben-David,
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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