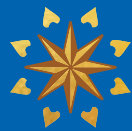


פתח לבנו

*Open Our
Hearts*



*A Central Synagogue
Machzor for
THE DAYS OF AWE*

Open Our Hearts
A Central Synagogue Machzor



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

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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

אָבִינוּ מַלְכֵנוּ

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

Avinu Malkeinu, sh'ma koleinu.

Avinu Malkeinu, hear our voice.

אָבִינוּ מַלְכֵנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.

Avinu Malkeinu, hareim keren Yisrael amecha.

Avinu Malkeinu, give strength to Your people Israel.

אָבִינוּ מַלְכֵנוּ, כְּתֹבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Avinu Malkeinu, kotveinu b'sefer chayim tovim.

Avinu Malkeinu, inscribe us in the Book of Life.

אָבִינוּ מַלְכֵנוּ, חֲדַיֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkeinu, chadeish aleinu shanah tovah.

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



ערבית
לראש השנה

Rosh Hashanah
Evening Service

Commencement, *Rosh Hashanah*

*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?*



בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ
 יִהְיֶה לָכֶם שַׁבְּתוֹן זִכְרוֹן
 תְּרוּעָה מִקְרֵא־קֹדֶשׁ:
 כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ...

*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 . . .*



בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי, וְצִוֵּנוּ
 לְהַדְלִיק נֵר [שֶׁל שַׁבָּת וְ] שֶׁל יוֹם טוֹב. 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, who hallows us
 with mitzvot and commands us to kindle the lights of [Shabbat and]
 Yom Tov.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 שֶׁהֵחַיָנוּ וְקִיַּמָנוּ וְהִגִּיעָנוּ
 לְזִמַּן הַזֶּה. 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.

בַּחֹדֶשׁ הַשְּׁבִיעִי In the seventh month. Leviticus 23:24-25.



שְׁמַע וּבְרָכוֹתֶיהָ

Sh'ma Uvirchoteha Sh'ma and Its Blessings

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.

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

בְּרָכוּ *Bar'chu* The Call to Prayer

בְּרָכוּ אֶת יְיָ הַמְבָרָךְ. Bar'chu et Adonai hamvorach.

בְּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֵד. Baruch Adonai hamvorach l'olam va-ed.

Praise the Eternal, to whom our praise is due!

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

מַעְרִיב עֲרָבִים *Ma-ariv Aravim* Creation

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Baruch atah Adonai, Eloheinu melech ha-olam,
אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עֲרָבִים, בְּחֻכְמָה asher bidvaro ma-ariv aravim, b'chochmah
פּוֹתֵחַ שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, potei-ach sh'arim, uvitvunah m'shaneh itim,
וּמַחְלִיף אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת umachalif et hazmanim, umsadeir et
הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ hakochavim b'mishm'roteihem barakia
בְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וַלַּיְלָה, גּוֹלֵל אוֹר kirtzono. Borei yom valailah, goleil or
מִפְּנֵי הַחֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר. mipnei choshech, v'choshech mipnei or.
וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה, וּמְבַדִּיל Uma-avir yom umeivi lailah, umavdil
בֵּין יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. bein yom uvein lailah, Adonai Tz'va-ot sh'mo.
אֵל חַי וְקַיָּם, תָּמִיד יִמְלֹךְ עָלֵינוּ El chai v'kayam, tamid yimloch aleinu
לְעוֹלָם וָעֵד. 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.

בָּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עֶרְבִים. Baruch atah Adonai, hama-ariv aravim.

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

אהבת עולם *Ahavat Olam* Revelation

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהֲבַת,
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים
אוֹתָנוּ לְמַדְתָּ. עַל כֵּן יְיָ אֱלֹהֵינוּ,
בְּשׁוֹחֲבֵינוּ וּבְקוּמֵינוּ נִשְׂיַח בְּחֻקֶיךָ,
וְנִשְׂמַח בְּדִבְרֵי תוֹרַתְךָ וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךָ
יָמֵינוּ, וּבָהֶם נִהְיֶה יוֹמָם וּלְיַלָּה,
וְאַהֲבַתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים.

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

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

בָּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל. Baruch atah Adonai, ohev amo Yisrael.

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

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, give strength to Your people Israel.

אָבִינוּ מַלְכֵנוּ, הָרֵם קֶרֶן
יִשְׂרָאֵל עִמָּךְ. Avinu Malkeinu, hareim keren
Yisrael amecha.

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

שְׁמַע יִשְׂרָאֵל

Sh'ma Yisrael, Adonai Eloheinu, Adonai echad.

Hear, O Israel: Adonai our God is One.



יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.



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

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

גּוֹאֲלָהּ 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:

שמע ישראל Sh'ma Yisrael. Deuteronomy 6:4.
וְאַהֲבַת V'ahavta. Deuteronomy 6:5-9 and Numbers 15:40-41.

מִי כְמוֹחַח בְּאֵילִים יי, מִי כְמוֹחַח
Mi chamochah ba-eilim Adonai, mi kamochoh
נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִילָת, עֹשֶׂה פְלֵא.
nedar bakodesh, nora t'hilot, oseh feleh.

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

מְלֻכּוֹתֶיךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם
Malchut'cha ra-u vanecha, bokei-a yam
לְפָנֵי מֹשֶׁה; זֶה אֵלֵי עָנּוּ וְאָמְרוּ.
lifnei Mosheh; zeh Eli anu v'amru.
יי יְמֻלֹךְ לְעֹלָם וָעֶד!
Adonai yimloch l'olam va-ed!

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

וְנֹאמַר: כִּי פָדָה יי אֶת־יַעֲקֹב
V'ne-emar: Ki fadah Adonai et-Ya-akov
וְנֶאֱלוּ מִיַּד חֲזַק מִמֶּנּוּ.
ug-alo miyad chazak mimenu.
בְּרוּךְ אַתָּה יי, גָּאֹל יִשְׂרָאֵל.
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.

הַשְּׂכִיבֵנוּ *Haskiveinu* Shelter of Peace

הַשְּׂכִיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם,
Hashkiveinu Adonai Eloheinu l'shalom,
וְהַעֲמִידֵנוּ מִלְּפָנֵי לַחַיִּים. וּפְרֹשׁ עָלֵינוּ
v'ha-amideinu malkeinu l'chayim. Ufros aleinu
סִכַּת שְׁלוֹמֶיךָ, וְתִקַּנְנוּ בְּעֵצָה טוֹבָה
sukat sh'lomecha, v'takneinu b'eitzah tovah
מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶיךָ,
milfanecha, v'hoshi-einu l'ma-an sh'mecha,
וְהִגֵּן בְּעַדְנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב,
v'hagein ba-adeinu, v'haseir mei-aleinu oyeiv,
דְּבַר, וְחָרֵב, וְרַעַב וְיָגוֹן, וְהִסֵּר שָׂטָן
dever, v'cherev, v'ra-av v'yagon, v'haseir satan
מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֵל כְּנַפֶּיךָ
milfaneinu umei-achareinu, uvtzeil k'nafecha
תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ
tastireinu. Ki El shomreinu umatzileinu
אַתָּה, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.
atah, ki El melech chanun v'rachum atah.
וּשְׁמֹר צֵאתֵנוּ וּבּוֹאֵנוּ, לַחַיִּים וּלְשָׁלוֹם,
Ushmor tzeiteinu uvo-einu, l'chayim ulshalom,
מֵעַתָּה וְעַד עוֹלָם. וּפְרֹשׁ עָלֵינוּ סִכַּת
mei-atah v'ad olam. Ufros aleinu sukat
שְׁלוֹמֶיךָ. בְּרוּךְ אַתָּה יי, הַפּוֹרֵשׁ
sh'lomecha. Baruch atah Adonai, haporeis
סִכַּת שָׁלוֹם עָלֵינוּ, וְעַל כָּל עַמּוֹ
sukat shalom aleinu, v'al kol amo
יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.
Yisrael v'al Y'rushalayim.

מִי כְמוֹחַח *Mi chamochah*. Exodus 15:11.
יי יְמֻלֹךְ *Adonai yimloch*. Exodus 15:18.

*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:

וְשָׁמְרוּ V'shamru Keeping Shabbat

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת,	V'shamru v'nei-Yisrael et-haShabbat,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתֵם בְּרִית עוֹלָם.	la-asot et-haShabbat l'dorotam b'rit olam.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעוֹלָם,	Beini uvein b'nei Yisrael ot hi l'olam,
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי	ki-sheishet yamim asah Adonai
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, וּבָיֹום	et-hashamayim v'et-ha-aretz, uvayom
הַשְּׁבִיעִי שָׁבַת וַיִּנְפָּשׁ.	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.
 וְשָׁמְרוּ V'shamru. Exodus 31:16-17.



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.

אָבִינוּ מַלְכֵינוּ, כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים. Avinu Malkeinu, kotveinu b'sefer chayim tovim.

תְּפִלָּה

T'filah Prayer

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

אָבוֹת וְאִמּוֹת Avot v'Imahot God of All Generations

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִיבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חַסָּדִים טוֹבִים, וְקוֹנֵה הַכּוֹל, וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמּוֹת, וּמֵבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה. Baruch atah Adonai, Eloheinu v'Elohei avoteinu v'imoteinu, Elohei Avraham, Elohei Yitzchak, v'Elohei Ya-akov, Elohei Sarah, Elohei Rivkah, Elohei Rachel, v'Elohei Leah, ha-El hagadol hagibor v'hanora, El elyon, gomeil chasadim tovim, v'koneih hakol, v'zocheir chasdei avot v'imahot, umeivi g'ulah livnei v'neihem, l'ma-an sh'mo b'ahavah.

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.

אֲדֹנָי, שִׁפְתַי תִּפְתַּח, וּפִי יַגִּיד תְּהִלָּתְךָ. Adonai s'fatai. Psalm 51:17.

<p>זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חַפְצֵי בְּחַיִּים. וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים. מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יי, מִגַּן אַבְרָהָם וְעֹזֶרֶת שָׂרָה.</p>	<p>Zochreinu l'chayim, melech chafeitz bachayim. V'chotveinu b'sefer hachayim, l'ma-ancha Elohim chayim. Melech ozeir umoshia umagein. Baruch atah Adonai, magein Avraham v'ezrat Sarah.</p>
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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.

גְּבוּרוֹת *G'vurot* God's Power

<p>אַתָּה גִּבּוֹר לְעוֹלָם, אֲדוֹנָי, מְחַיֶּה הַכּוֹל־מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ. מוֹרִיד הַטֶּל. מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכּוֹל־מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה. מִי כָמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים. וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכּוֹל־מֵתִים. בְּרוּךְ אַתָּה יי, מְחַיֶּה הַכּוֹל־הַמֵּתִים.</p>	<p>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 noflim, v'rofei cholim, umatir asurim, umkayeim emunato lischeinei afar. Mi chamocha ba-al g'vurot umi domeh lach, melech meimit umchayah 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.</p>
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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.

קְדוּשַׁת הַשֵּׁם *K'dushat Hashem* God's Holiness

וּבְכֵן תֵּן כְּבוֹד, יי, לְעַמֶּךָ, תְּהִלָּה
לִירְאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ, וּפְתִיחוֹן
פֶּה לְמִיַּחֲלִים לָךְ, שִׂמְחָה לְאַרְצֶךָ,
וְשִׁשׁוֹן לְעִירֶךָ, וּצְמִיחַת קֶרֶן לְכֹל
יוֹשְׁבֵי תֵבֵל. בְּרוּךְ אַתָּה יי,
הַמֶּלֶךְ הַקָּדוֹשׁ.

Uvchein tein kavod, Adonai, l'amecha, t'hilah
lirei-echa v'tikvah l'dorshecha, ufit-chon
peh lamyachalim lach, simchah l'artzecha,
v'sason l'irecha, utzmichat keren l'chol
yoshvei teveil. Baruch atah Adonai,
hamelech hakadosh.

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.

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

אַתָּה בְּחַרְתָּנוּ מִכֹּל הָעַמִּים,
אַהֲבַת אוֹתָנוּ וְרַצִּית בָּנוּ,
וְרוֹמַמְתָּנוּ מִכֹּל הַלְּשׁוֹנוֹת,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלְּכָנוּ לְעַבֹדְתֶךָ,
וְשִׂמְחָה הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קְרָאתָ.
וַתִּתֵּן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֶת
[יּוֹם הַשַּׁבָּת הַזֶּה וְאֵת] יּוֹם הַזִּכְרוֹן
הַזֶּה, יּוֹם [זִכְרוֹן] תְּרוּעָה [בְּאַהֲבָה]
מִקְרָא קֹדֶשׁ, זִכָּר לִיצִיאַת מִצְרַיִם.

Atah v'chartanu mikol ha-amim,
ahavta otanu v'ratzita banu,
v'romamtanu mikol halshonot,
v'kidashtanu b'mitzvotecha,
v'keiravtanu malkeinu la-avodatecha,
v'shimcha hagadol v'hakadosh aleinu karata.
Vatiten lanu, Adonai Eloheinu, b'ahavah et
[yom haShabbat hazeh v'et] yom hazikaron
hazeh, 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.

עבודה *Avodah* Worship

אלהינו ואלהי אבותינו ואמותינו,
יעלה ויבא ויזכר ויזכרנו
ופקדוננו, וזכרון כל עמך בית ישראל
לפניך, לטובה, לחן ולחסד
ולרחמים, לחיים ולשלום,
ביום הזכרון הזה.

Eloheinu v'Elohei avoteinu v'imoteinu,
ya-aleh v'yavo v'yizacheir zichroneinu
ufikdoneinu, v'zichron kol amcha beit Yisrael
l'fanecha, l'tovah, l'chein ulchesed
ulrachamim, l'chayim ulshalom,
b'yom hazikaron hazeh.

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.

זכרנו, יי אלהינו, בו לטובה,
This day remember us for well-being. *Amen.*
ופקדנו בו לברכה,
ufokdeinu vo livrachah,
This day bless us with Your nearness. *Amen.*
והושיענו בו לחיים.
v'hoshi-einu vo l'chayim.
This day help us to live. *Amen.*

הודאה *Hoda'ah* Thanksgiving

מודים אנחנו לך, שאתה הוא יי
אלהינו ואלהי אבותינו ואמותינו
לעולם ועד. צור חיינו, מגן ישענו,
אתה הוא לדור ודור. נודה לך ונספר
תהלתך. על חיינו המסורים בידך,
ועל נשמותינו הפקודות לך, ועל
נסיך שבכל יום עמנו, ועל נפלאותיך
וטובותיך שבכל עת, ערב ובקר
וצהרים. הטוב כי לא כלו רחמיך,
והמרחם כי לא תמו חסדיך,
מעולם קנינו לך. ועל כלם יתברך
ויתרומם שמך, מלכנו, תמיד לעולם
ועד. וכתב לחיים טובים כל בני
בריתך. וכל החיים יודוך סלה,
ויהללו את שמך באמת, האל ישועתנו
ועזרתנו סלה. ברוך אתה יי, הטוב
שמך ולך נאה להודות.

Modim anachnu lach, sha-atah hu Adonai
Eloheinu v'Elohei avoteinu v'imoteinu
l'olam va-ed. Tzur chayeinu, magein yish-einu,
atah hu l'dor vador. Nodeh l'cha unsapeir
t'hilatecha. Al chayeinu hamsurim b'yadecha,
v'al nishmoteinu hapkudot lach, v'al
nisecha shebchol yom imanu, v'al nifl'otecha
v'tovotecha shebchol eit, erev vavoker
v'tzohorayim. Hatov ki lo chalu rachamecha,
v'hamracheim ki lo tamu chasadecha,
mei-olam kivinu lach. V'al kulam yitbarach
v'yitromam shimcha, malkeinu, tamid l'olam
va-ed. Uchtov l'chayim tovim kol b'nei
v'ritecha. V'chol hachayim yoducha selah,
vihal'lu et shimcha be-emet, ha-El y'shuateinu
v'ezrateinu selah. Baruch atah Adonai, hatov
shimcha ulcha na-eh l'hodot.

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 keeping; 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.

שְׁלוֹם בְּרַכַּת שְׁלוֹם *Birkat Shalom* Blessing for Peace

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים	Shalom rav al Yisrael amcha tasim
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל	l'olam, ki atah hu melech adon l'chol
הַשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עִמָּךְ	hashalom. V'tov b'einecha l'vareich et amcha
יִשְׂרָאֵל בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשִׁלּוּמֶךָ.	Yisrael b'chol eit uvchol sha-ah bishlomecha.
בְּסֵפֶר חַיִּים, בְּרַכָּה וְשָׁלוֹם, וּפְרִנְסָה	B'sefer chayim, b'rachah v'shalom, ufarnasah
טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ	tovah, nizacheir v'nikateiv l'fanecha, anachnu
וְכָל עִמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים	v'chol amcha beit Yisrael, l'chayim tovim
וּלְשָׁלוֹם. בְּרוּךְ אַתָּה יי, עוֹשֵׂה הַשְׁלוֹם.	ulshalom. Baruch atah Adonai, oseih hashalom.

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.

<p>אֱלֹהִי, נִצֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כַּעֲפָר לְכֹל תְּהִיָּה. פֶּתַח לִבִּי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִרְדּוֹף נַפְשִׁי. וְכֹל הַחֹשְׁבִים עָלַי רָעָה, מִהֲרֵה הַפֵּר עֲצָתָם, וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׂמֵךְ. עֲשֵׂה לְמַעַן יִמְיֶנֶךָ. עֲשֵׂה לְמַעַן קִדְשְׁתֶּךָ. עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יַחֲלִצֵנִי יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי.</p>	<p>Elohai, n'tzor l'shoni meira usfatai midabeir mirmah. V'limkal'lai nafshi tidom, v'nafshi ke-afar lakol tiyeh. P'tach libi b'toratecha, uvmitzvotecha tirdof nafshi. V'chol hachoshvim alai ra-ah, m'heirah hafeir atzatam, v'kalkeil machashavtam. Aseih l'ma-an sh'mecha. Aseih l'ma-an y'minecha. Aseih l'ma-an k'dushatecha. Aseih l'ma-an toratecha. L'ma-an yeichaltzun y'didecha, hoshiah y'mincha va-aneini.</p>
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God, keep my tongue from evil and my lips from deceit. Help me to be silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, and I will hasten to do Your mitzvot. Save me with Your power; in time of trouble be my answer, that those who love You may rejoice.

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

<p>עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל, וְאָמְרוּ אָמֵן.</p>	<p>Oseh shalom bimromav, hu ya-aseh shalom aleinu, v'al kol Yisrael, v'al kol yoshvei teiveil, v'imru amen.</p>
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May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all the world. And we say:
Amen.

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

Prayers for Healing

מִי שְׁבִרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ Mi shebeirach avoteinu v'imoteinu
אֲבִרָהֶם, יִצְחָק, וְיַעֲקֹב, Avraham, Yitzchak, v'Ya-akov,
שָׂרָה, רִיבְקָה, רָחֵל, וְלֵאָה, Sarah, Rivkah, Rachel, v'Leah,
הוּא יְבָרַךְ וַיִּרְפָּא אֶת הַחֹלִים. 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 לָהּ. El na r'fa na lah.
God, please heal her!

שְׁהֵחֵינוּ *Shehecheyanu* Gratitude

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Baruch atah Adonai, Eloheinu melech ha-olam,
שְׁהֵחֵינוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ shehecheyanu v'kiymanu v'higianu
לְזִמַּן הַזֶּה. 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.
אֵל נָא *El na.* Numbers 12:13.

אָבִינוּ מַלְכֵנוּ *Avinu Malkeinu*

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

אָבִינוּ מַלְכֵנוּ, חָטְאנוּ לְפָנֶיךָ. Avinu Malkeinu, chatanu l'fanecha.
Avinu Malkeinu, we have sinned against You.

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

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

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

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

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

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

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

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.
Asei imanu tzedakah vachessed v'hoshi-einu.
*Avinu Malkeinu, be gracious and answer us, for we have little merit.
Treat us generously and with kindness, and be our help.*

Avinu Malkeinu. First introduced on S'lichot and again on Erev Rosh Hashanah, *Avinu Malkeinu* is one of the few evening prayers that is unique to the High Holy Days and fast days. It offers two names for God that we do not hear together at any other time: *Avinu*, our parent, and *Malkeinu*, our ruler. These two ideas are held in tension with one another, showing us that we may each have distinctive and sometimes conflicting ways of relating to God. As you sing and listen to this prayer, we invite you to connect with the concept of God that most resonates for you.

עלינו Aleinu Adoration

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שלא עשנו כגויי הארצות,
ולא שמנו כמשפחות האדמה,
שלא שם חלקנו בהם,
וגרלנו ככל המונם.
ואנחנו כורעים ומשתחוים ומודים
לפני מלך מלכי המלכים,
הקדוש ברוך הוא.

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.

ונאמר, V'ne-emar,
והיה יי למלך על-כל-הארץ,
ביום ההוא יהיה יי אחד
ושמו אחד. ushmo echad.

והיה יי V'hayah Adonai. Zechariah 14:9.

Kaddish Yatom Mourner's Kaddish

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

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

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

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

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

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

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

קידוש *Kiddush* Sanctification

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בוֹרֵא פְּרֵי הַגֶּפֶן.	Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.
בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם, וְרוֹמְמָנוּ מִכָּל לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתֵּתֵן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֶת [יוֹם הַשַּׁבָּת הַזֶּה וְאֶת] יוֹם הַזִּכְרוֹן הַזֶּה, יוֹם [זִכְרוֹן] תְּרוּעָה [בְּאַהֲבָה], מִקְרָא קֹדֶשׁ, זִכָּר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחֵרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וּדְבַרְךָ אֱמֶת וְקַיָּם לְעַד. בְּרוּךְ אַתָּה יי, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.	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.

אָבִינוּ מַלְכֵינוּ, חֲדָשׁ עֲלֵינוּ Avinu Malkeinu, chadeish aleinu
שָׁנָה טוֹבָה. shanah tovah.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ Y'hi ratzon milfanecha, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, שֶׁתְּחַדֵּשׁ v'Elohei avoteinu v'imoteinu, shet'chadeish
עֲלֵינוּ וְעַל כָּל בַּיִת יִשְׂרָאֵל אֶת הַשָּׁנָה aleinu v'al kol beit Yisrael et hashanah
הַזֹּאת, שְׁנַת חֲמִשֵּׁת אֲלָפִים וּשְׁבַע hazot, sh'nat chameishet alafim ushva
מֵאוֹת וְ. . . לְחַיִּים וְלְשָׁלוֹם, לְשִׁשּׁוֹן mei-ot v'. . . l'chayim ulshalom, l'sason
וְלְשִׁמְחָה, לִישׁוּעָה וְלְנַחְמָה, וְנֹאמַר: ulsimchah, lishuah ulnechamah, v'nomar:
אָמֵן. 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*.





שחרית
לראש השנה

Rosh Hashanah
Morning Service



בְּרִכּוֹת הַשַּׁחַר

Birchot Hashachar Morning Blessings

מוֹדֵה\מוֹדָה אֲנִי לְפָנֶיךָ, Modeh/Modah ani l'fanecha,
 מֶלֶךְ חַי וְקַיִם, melech chai v'kayam,
 שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמַתִּי בְּחֶמְלָה. shehechezarta bi nishmati b'chemlah.
 רַבָּה אֱמוּנָתְךָ. Rabah emunatecha.

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

מַה־טֹּבוּ אֹהֲלֶיךָ יַעֲקֹב, Mah-tovu ohalecha Ya-akov,
 מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל. mishk'notecha Yisrael.
 וְאֲנִי בְּרֹב חַסְדֶּךָ אֲבוֹא בֵּיתְךָ, Va-ani b'rov chasd'cha avo veitecha,
 אֶשְׁתַּחֲוֶה אֶל־הַיְחִיָּאל־קֹדֶשְׁךָ בִּירְאָתְךָ. eshtachaveh el-heichal-kodsh'cha b'yiratecha.
 יְיָ אֱהַבְתִּי מֵעוֹן בֵּיתְךָ Adonai ahviti m'on beitecha
 וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ. umkom mishkan k'vodecha.
 וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַעָה Va-ani eshtachaveh v'echra-ah
 אֶבְרַח לִפְנֵי־יְיָ עֲשֵׂי. evr'chah lifnei-Adonai osi.
 וְאֲנִי תַפְלִיתִי־לְךָ, יְיָ, עַת רְצוֹן, Va-ani t'filati-l'cha, Adonai, eit ratzon,
 אֱלֹהִים בְּרֹב־חַסְדֶּךָ, Elohim b'rov-chasdecha,
 עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ. aneini be-emet yish-echa.

How lovely are your tents, O Jacob, your dwelling places, O Israel! In Your abundant lovingkindness, O God, let me enter Your house, and worship in Your holy temple. I love Your house, O Eternal One, the place where Your glory dwells. So I worship with humility; I seek blessing in the presence of God, my Maker. May my prayer now, Eternal One, find favor before You. In Your great love, O God, answer me with Your truth.

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

אֲשֶׁר יֵצֵר *Asher Yatzar* The Gift of Our Bodies

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר יֵצֵר אֶת הָאָדָם בְּחֹכְמָה וּבְרָא בּוֹ
נְקָבִים נְקָבִים, חֲלוּלִים חֲלוּלִים.
גְּלוּי וַיְדוּעַ לִפְנֵי כֶסֶף כְּבוֹדֶךָ שָׂאֵם
יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד
מֵהֶם, אֵי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמֹד
לְפָנֶיךָ. בָּרוּךְ אַתָּה יי, רוֹפֵא כָּל בָּשָׂר
וּמַפְלִיא לַעֲשׂוֹת.

Baruch atah Adonai, Eloheinu melech ha-olam,
asher yatzar et ha-adam b'chochmah uvara vo
n'kavim n'kavim, chalulim chalulim.
Galui v'yadua lifnei chisei ch'vodecha she-im
yipatei-ach echad meihem o yisateim echad
meihem, i efshar l'hitkayeim v'la-amod
l'fanecha. Baruch atah Adonai, rofei chol basar
umafli la-asot.

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.

אֱלֹהֵי נִשְׁמָה *Elohai N'shamah* The Gift of Our Souls

אֱלֹהֵי נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא.
אַתָּה בְּרֵאתָהּ, אַתָּה יִצְרַתָּהּ, אַתָּה
נִפְחַתָּהּ בִּי, וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי.
וְאַתָּה עֲתִיד לְטַלְהָ מִמֶּנִּי, וְלְהַחְזִירָהּ
בִּי לְעֲתִיד לָבוֹא. כָּל זְמַן שֶׁהַנִּשְׁמָה
בְּקִרְבִּי, מוֹדָה\מוֹדָה אֲנִי לְפָנֶיךָ,
יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,
רְבוֹן כָּל הַמַּעֲשִׂים, אֲדוֹן כָּל הַנִּשְׁמוֹת.
בָּרוּךְ אַתָּה יי, אֲשֶׁר בִּידוֹ נִפְּשׂ כָּל
חַי, וְרוּחַ כָּל בָּשָׂר אִישׁ.

Elohai n'shamah shenata bi t'horah hi.
Atah v'ratah, atah y'tzartah, atah
n'fachtah bi, v'atah m'shamrah b'kirbi.
V'atah atid litlah mimeni, ulhachazirah
bi le-atid lavo. Kol z'man shehanshamah
v'kirbi, modeh/modah ani l'fanecha,
Adonai Elohai v'Elohei avotai v'imotai,
ribon kol hama-asim, adon kol hanshamot.
Baruch atah Adonai, asher b'yado nefesh kol
chai, v'ruach kol b'sar ish.

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

אֲשֶׁר בִּידוֹ *Asher b'yado*. Job 12:10.

נסים בכל יום *Nisim B'chol Yom* For Daily Miracles

ברוך אתה יי, Baruch atah Adonai,
אלהינו מלך העולם, Eloheinu melech ha-olam,
אשר נתן לשבוי בינה asher natan lasechvi vinah
להבחין בין יום ובין לילה. 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

ברוך אתה יי, Baruch atah Adonai,
אלהינו מלך העולם, Eloheinu melech ha-olam,
פוקח עורים. pokei-ach ivrim.
We praise You, Eternal God, Sovereign of the universe,
who opens blind eyes.

ברוך אתה יי, Baruch atah Adonai,
אלהינו מלך העולם, Eloheinu melech ha-olam,
זוקף כפופים. zokeif k'fufim.
We praise You, Eternal God, Sovereign of the universe,
who straightens the bent.

ברוך אתה יי, Baruch atah Adonai,
אלהינו מלך העולם, Eloheinu melech ha-olam,
המבין מצעדי גבר. hameichin mitzadei gaver.
We praise You, Eternal God, Sovereign of the universe,
who makes our steps firm.

ברוך אתה יי, Baruch atah Adonai,
אלהינו מלך העולם, Eloheinu melech ha-olam,
מלביש ערמים. 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.

בְּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם. roka ha-aretz al hamayim.

We praise You, Eternal God, Sovereign of the universe,
who spreads out the earth upon the waters.

בְּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
שֶׁעָשָׂה לִי כָּל צְרֻכִי. she-asah li kol tzorki.

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

OUR NEEDS OF SAFETY, BELONGING, AND LOVE

בְּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
שֶׁעָשָׂה לִי יִשְׂרָאֵל. she-asani Yisrael.

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

בְּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה. ozeir Yisrael bigvurah.

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

בְּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה. oteir Yisrael b'tifarah.

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.”

OUR NEEDS OF SELF-TRANSCENDENCE

בָּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
שֶׁעָשָׂנִי בְצַלְמֵם אֱלֹהִים. she-asani b'tzelem Elohim.

We praise You, Eternal God, Sovereign of the universe,
who made me in the image of God.

בָּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
מְתִיר אֲסוּרִים. matir asurim.

We praise You, Eternal God, Sovereign of the universe,
who sets free the imprisoned.

בָּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
שֶׁעָשָׂנִי בֶן\בַּת חוֹרֵין. she-asani ben/bat chorin.

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

בָּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
הַנּוֹתֵן לַיָּעִף כֹּחַ. hanotein laya-eif ko-ach.

We praise You, Eternal God, Sovereign of the universe,
who gives strength to the weary.

בָּרוּךְ אַתָּה יי, Baruch atah Adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Eloheinu melech ha-olam,
הַמַּעֲבִיר שְׁנָה מֵעֵינַי, hama-avir sheinah mei-einai,
וְתַנּוּמָה מֵעַפְעָפִי. utnumah mei-afapai.

We praise You, Eternal God, Sovereign of the universe,
who removes sleep from my eyes and slumber from
my eyelids.

מתן תורה *Matan Torah* The Gift of Torah

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

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

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

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

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

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

ובקור חולים, uvikur cholim,
to visit the sick,

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

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

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

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

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

אלו דברים Eilu d'varim. Mishnah Pe'ah 1:1; Babylonian Talmud, Shabbat 127a.



פְּסוּקֵי דְזִמְרָא

P'sukei d'Zimra Verses of Praise

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, בְּרוּךְ הוּא.	Baruch she-amar v'hayah ha-olam, baruch hu.
בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית,	Baruch oseh v'reishit,
בְּרוּךְ אוֹמֵר וְעוֹשֶׂה,	baruch omeir v'oseh,
בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,	baruch gozeir umkayeim,
בְּרוּךְ מְרַחֵם עַל הָאָרֶץ,	baruch m'racheim al ha-aretz,
בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,	baruch m'racheim al hab'riyot,
בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו,	baruch m'shaleim sachar tov lirei-av,
בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח,	baruch chai la-ad v'kayam lanetzach,
בְּרוּךְ פּוֹדֶה וּמַצִּיל, בְּרוּךְ שְׁמוֹ.	baruch podeh umatzil, baruch sh'mo.
בְּשִׁבְחוֹת וּבְזִמְרוֹת נְגַדְלָךְ	Bishvachot uvizmirot n'gadelcha
וּנְשַׁבְּחָךְ וּנְפַאֲרָךְ, וְנִזְכִּיר שִׁמְךָ	unshabeichacha unfa-ercha, v'nazkir shimcha
וְנַמְלִיכָךְ, מַלְכֵנוּ אֱלֹהֵינוּ.	v'namlich'cha, Malkeinu Eloheinu.
יְחִיד חַי הָעוֹלָמִים,	Yachid chei ha-olamim,
מֶלֶךְ מְשֻׁבָּח וּמְפָאֵר	melech m'shubach umfo-ar
עַדֵּי עַד שְׁמוֹ הַגָּדוֹל.	adei ad sh'mo hagadol.
בְּרוּךְ אַתָּה יי	Baruch atah Adonai,
מֶלֶךְ מְהֻלָּל בַּתְּשֻׁבָּחוֹת.	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.

הללויה *Hal'luyah* Psalm 150

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

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



חֲצִי קַדִּישׁ *Chatzi Kaddish* The Reader's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ. וְיַמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְנַן קָרִיב. וְאָמְרוּ אָמֵן. יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעֵילָא וּלְעֵילָא מִכּוֹל בִּרְחָתָא וּשְׁרִיתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרָן בְּעֵלְמָא. וְאָמְרוּ אָמֵן.	Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra chirateih. V'yamlich malchuteih b'chayeichon uvyomeichon, uvchayei d'chol beit Yisrael, ba-agala uvizman kariv. V'imru amen. Y'hei sh'meih raba m'varach l'alam ul-almei almaya. Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei, v'yit-hadar v'yit-aleh v'yit-halal sh'meih d'kudsha. B'rich hu. L'eila ul-eila mikol birchata v'shirata, tushb'chata v'nechemata da-amiran b'alma. V'imru amen.
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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*.



שִׁמַע וּבְרָכוֹתֶיהָ

Sh'ma Uvirchoteha Sh'ma and Its Blessings

בְּרָכוּ *Bar'chu* The Call to Prayer

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

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

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

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.

Yotzeir Or Creation יוצר אור

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא הַשָּׁמַיִם, עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל. הַמְאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים, וּבטוֹבוֹ מְחַדֵּשׁ בְּכֹל יוֹם תַּמִּיד מֵעֲשֵׂה בְּרֵאשִׁית. מָה רַבּוּ מַעֲשֵׂיךָ יְיָ, כָּל־מַה בְּחֹכְמָה עֲשִׂיתָ, מִלְּאָה הָאָרֶץ קִינְיָנְךָ. תִּתְבָּרַךְ יְיָ אֱלֹהֵינוּ עַל שִׁבְחָה מַעֲשֵׂה יְדֵיךָ, וְעַל מְאוֹרֵי אוֹר שֶׁעֲשִׂיתָ יְפָאֲרוּךְ סֵלָה. בְּרוּךְ אַתָּה יְיָ, יוֹצֵר הַמְּאוֹרוֹת.	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-aseih yadecha, v'al m'orei or she-asita y'fa-arucha selah. Baruch atah Adonai, yotzeir ham-erot.
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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.

יוצר אור Yotzeir or. Isaiah 45:7.

מה רבו מעשיך Mah rabu ma-asecha. Psalm 104:24.

Ahavah Rabah Revelation

אָהַבָּה רַבָּה אַהַבְתָּנוּ, יי אֱלֹהֵינוּ,
חֶמְלָה גְדוֹלָה וַיְתַרָה חֶמְלַת עָלֵינוּ.
בַּעֲבוּר אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ שֶׁבָּטַחוּ בָךְ,
וַתְּלַמְּדֵם חֻקֵי חַיִּים, כֵּן תַּחֲנֶנּוּ
וַתְּלַמְּדֵנוּ. אָבִינוּ, הָאֵב הַרְחָמֵנוּ,
הַמְּרַחֵם, רַחֵם עָלֵינוּ. וְתֵן בְּלִבֵּנוּ
לְהַבִּין וּלְהַשְׂכִּיל, לְשִׁמְעַת לְלַמֵּד
וּלְלַמֵּד, לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם
אֶת כָּל דְּבָרֵי תְּלִמּוּד תּוֹרַתְךָ בְּאַהֲבָה.
וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ
בְּמִצְוֹתֶיךָ, וַיְחַד לִבְכָּנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שְׁמֶךָ. וְלֹא נִבּוֹשׁ וְלֹא
נִכְלָם וְלֹא נִכְשָׁל לְעוֹלָם וָעֶד,
כִּי בְּשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא
בִּטַּחְנוּ, נִגִּילָה וְנִשְׂמַחָה בִּישׁוּעָתְךָ.
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה, וּכְנוּ
כְּחֶרֶת מִכָּל עִם וְלָשׁוֹן.

Ahavah rabah ahavtanu, Adonai Eloheinu,
chemlah g'dolah viteirah chamalta aleinu.
Ba-avur avoteinu v'imoteinu shebat-chu v'cha,
vat'lamdeim chukei chayim, kein t'choneinu
utlamdeinu. Avinu, ha-Av harachaman,
hamracheim, racheim aleinu. V'tein b'libeinu
l'havin ulhaskil, lishmo-a lilmod
ul'lameid, lishmor v'la-asot ulkayeim
et kol divrei talmud toratecha b'ahavah.
V'ha-eir eineinu b'toratecha, v'dabeik libeinu
b'mitzvotecha, v'yacheid l'vaveinu l'ahavah
ulyirah et sh'mecha. V'lo neivosh v'lo
nikaleim v'lo nikasheil l'olam va-ed,
ki v'shem kodsh'cha hagadol v'hanora
batachnu, nagilah v'nism'chah bishuatecha.
Ki El po-eil y'shuot atah, uvanu vacharta
mikol am v'lashon.

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.*

וּקְרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בְּאֵמֶת,
לְהוֹדוֹת לָךְ וּלְיַחְדְּךָ בְּאַהֲבָה.
בָּרוּךְ אַתָּה יי, הַבּוֹחֵר בְּעַמּוֹ
יִשְׂרָאֵל בְּאַהֲבָה.

V'keiravtanu l'shimcha hagadol selah be-emet,
l'hodot l'cha ulyachedcha b'ahavah.
Baruch atah Adonai, habocheir b'amo
Yisrael b'ahavah.

אָהַבָּה רַבָּה Ahavah rabah. Based on Psalm 86:11.



שְׁמַע יִשְׂרָאֵל

Sh'ma Yisrael, Adonai Eloheinu, Adonai echad.

Hear, O Israel: Adonai our God is One.

יְיָ אֱלֹהֵינוּ יי אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

סֵדֶר תְּקִיעַת שׁוֹפָר *SEDER T'KIAT SHOFAR*
SERVICE FOR THE SOUNDING OF THE SHOFAR

מַלְכוּיּוֹת *Malchuyot* Sovereignty

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית, שְׁלֹא עֲשָׂנוּ כְּגוֹי
הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה, שְׁלֹא שָׁם חִלְקֵנוּ כָּהֵם,
וְגִרְלָנוּ כְּכֹל הַמוֹנָם. וְאַנְחָנוּ בּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי
הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

Aleinu l'shabei-ach la-adon hakol, lateit g'dulah
l'yotzeir b'reishit, shelo asanu k'goyei
ha-aratzot, v'lo samanu k'mishp'chot
ha-adamah, shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam. Va-anachnu korim
umishtachavim umodim lifnei melech malchei
hamlachim, hakadosh baruch hu.

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.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמּוֹעַ
קוֹל שׁוֹפָר.

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

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה.

Baruch atah Adonai, Eloheinu melech ha-olam,
shehecheyanu 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.

תְּקִיעָה - שְׁבָרִים-תְּרוּעָה - תְּקִיעָה

תְּקִיעָה - שְׁבָרִים - תְּקִיעָה - תְּרוּעָה - תְּקִיעָה

T'kiah - Sh'varim-T'ruah - T'kiah

T'kiah - Sh'varim - T'kiah T'kiah - T'ruah - T'kiah

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רַם
וְנִשָּׂא, מִבֵּין וּמֵאֲזִין, מִבֵּית וּמִקְשִׁיב
לְקוֹל תְּקִיעָתֵנוּ. וְתִקְבַּל בְּרַחֲמִים
וּבְרִצּוֹן סֵדֶר מַלְכוּיּוֹתֵינוּ.

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

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!*

וְאַהַבְתָּ אֶת יי אֱלֹהֶיךָ בְּכָל-לִבְּךָ	V'ahavta et Adonai Elohecha, b'chol-l'vav'cha
וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ;	uvchol-nafsh'cha uvchol-m'odecha.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי	V'hayu hadvarim ha-eileh asher anochi
מְצַוְּךָ הַיּוֹם אֶל-לִבְּךָ;	m'tzav'cha hayom al-l'vavecha.
וּשְׁנַנְתָּם לְבְנֶיךָ וּדְבַרְתָּ בָּם,	V'shinantam l'vanecha v'dibarta bam,
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ	b'shivt'cha b'veitecha, uvlecht'cha vaderech,
וּבְשֹׁחַבְּךָ וּבְקוֹמְךָ;	uvshochb'cha uvkumecha.
וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ	Ukshartam l'ot al-yadecha,
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ;	v'hayu l'totafot bein einecha.
וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ;	Uchtavtam al-m'zuzot beitecha uvish-arecha.
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי	L'ma-an tizk'ru va-asitem et-kol-mitzvotai,
וְהָיִיתֶם קְדוֹשִׁים ל'אֱלֹהֵיכֶם:	viyitem k'doshim l'Eloheichem.
אֲנִי יי אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי	Ani Adonai Eloheichem asher hotzeiti
אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לְכֶם	et-chem mei-erezt Mitzrayim liyot lachem
ל'אֱלֹהִים אֲנִי יי אֱלֹהֵיכֶם:	l'Elohim. Ani Adonai Eloheichem.

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

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

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 Kotsk, it is because there may be moments when our hearts are utterly closed. At those times, he teaches the best we can do is place the words we need to hear on our hearts, in the hope that one day our hearts will open, and all the words will fall in.

גְּאֻלָּהּ G'ulah Redemption

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:

מִי כַמּוֹכָה בְּאֵלִים יְיָ, מִי כַמּוֹכָה
נִאֲדָר בְּקֹדֶשׁ, נוֹרָא תְהִלָּתוֹ, עֲשֵׂה פִלְאָא.
Mi chamochah ba-eilim Adonai, mi kamochoh
nedar bakodesh, nora t'hilot, oseh feleh.

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

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְּאוּלִים
לְשִׁמְךָ עַל שְׂפַת הַיָּם.
יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ,
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!
Shirah chadashah shibchu g'ulim
l'shimcha al 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!"

מִי כַמּוֹכָה Mi chamochah. Exodus 15:11.
יְיָ יִמְלֹךְ Adonai yimloch. 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.*

HOPE FOR REDEMPTION

צור ישראל, קומה בעזרת ישראל,	Tzur Yisrael, kumah b'ezrat Yisrael,
ופדה כנאמך יהודה וישראל.	ufdeih chin-umecha Y'hudah v'Yisrael.
גאלנו, יי צבאות שמו,	Go-aleinu, Adonai Tz'va-ot sh'mo,
קדוש ישראל.	K'dosh Yisrael.
ברוך אתה יי, גאל ישראל.	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.



תפילה

T'filah Prayer

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

אבות ואמהות Avot v'Imahot God of All Generations

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִיבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן,
גּוֹמֵל חַסָּדִים טוֹבִים, וְקוֹנֵה הַכּוֹל,
וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת,
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,
לְמַעַן שְׂמוֹ בְּאַהֲבָה. Baruch atah Adonai, Eloheinu v'Elohei
avoteinu v'imoteinu, Elohei Avraham,
Elohei Yitzchak, v'Elohei Ya-akov,
Elohei Sarah, Elohei Rivkah,
Elohei Rachel, v'Elohei Leah,
ha-El hagadol hagibor v'hanora, El elyon,
gomeil chasadim tovim, v'koneih hakol,
v'zocheir chasdei avot v'imahot,
umeivi g'ulah livnei v'neihem,
l'ma-an sh'mo b'ahavah.

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.

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

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

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

גְבוּרוֹת *G'vurot* God's Power

<p>אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי, מַחִיָּה הַכֹּל־מֵיַתִּים אֶתָּה, רַב לְהוֹשִׁיעַ. מוֹרִיד הַטֶּל מִכָּל־כַּף חַיִּים בְּחֶסֶד, מַחִיָּה הַכֹּל־מֵיַתִּים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם. מִי כָמוֹךָ בְּעַל גְבוּרוֹת וּמִי דוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמַחֲיֶה וּמְצַמִּיחַ יְשׁוּעָה. מִי כָמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים. וְנֶאֱמַן אֶתָּה לְהַחַיּוֹת הַכֹּל־מֵיַתִּים. בְּרוּךְ אַתָּה יי, מַחִיָּה הַכֹּל־הַמֵּיַתִּים.</p>	<p>Atah gibor l'olam, Adonai, m'chayeh hakol/meitim atah, rav l'hoshia. Morid hatal. M'chalkeil chayim b'chesed, m'chayeh hakol/meitim b'rachamim rabim, someich noflim, v'rofei cholim, umatir asurim, umkayeim emunato lischeinei afar. Mi chamocha ba-al g'vurot umi domeh lach, melech meimit umchayeh 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'chayeh hakol/hameitim.</p>
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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.

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.

G'vurot—God's Power. G'vurot originally described God's ultimate power. It culminates in *m'chayeh 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'chayeh hakol*, "You give life to all." The most recent Reform prayerbook offers the original language as an option, with a metaphoric understanding of *m'chayeh hameitim* to mean the reviving power of God's hand to heal the ill, to bring a parched field to life, to make dry branches bloom.

קְדוּשָׁה *K'dushah* God's Holiness

נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם, בְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשִׁמֵי מְרוֹם, כַּכְתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל־זֶה וְאָמַר.	N'kadeish et shimcha ba-olam, k'sheim shemakdishim oto bishmei marom, kakatuv al yad n'vi-echa, v'kara zeh el-zeh v'amar.
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ אֲדוֹנָי תְּצַבְאוֹת, מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.	Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo chol-ha-aretz k'vodo.
אֲדִיר אֲדִירֵינוּ יְיָ אֲדִירֵנוּ, מִה־אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ.	Adir adireinu Adonai adoneinu, mah-adir shimcha b'chol-ha-aretz.
בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ.	Baruch k'vod-Adonai mimkomo.
אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל חַי, אֲנִי יְיָ אֱלֹהֵיכֶם. יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר. הַלְלוּ־יָהּ.	Echad hu Eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v'hu yashmi-einu b'rachamav l'einei kol chai, Ani Adonai Eloheichem. Yimloch Adonai l'olam, Elohayich Tziyon l'dor vador. Hal'lu-Yah.

Let us sanctify Your name on earth, even as all things to the ends of time and space proclaim Your holiness, and in the words of the prophet declare:

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

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

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

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

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

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ *Kadosh, kadosh, kadosh*. Isaiah 6:3.
בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ *Baruch k'vod-Adonai mimkomo*. Ezekiel 3:12.
יְמַלֵּךְ יְיָ לְעוֹלָם *Yimloch Adonai l'olam*. Psalm 146:10.

לְדוֹר וָדוֹר נִגִּיד גְּדוּלָּךְ, וְלִנְצַח	L'dor vador nagid godlecha, ulneitzach
נִצְחִים קְדוּשַׁתְךָ נִקְדִּישׁ. וְשִׁבְחָךְ	n'tzachim k'dushat·cha nakdish. V'shivchacha
אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֵד,	Eloheinu mipinu lo yamush l'olam va-ed,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.	ki El melech gadol v'kadosh atah.
בָּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.	Baruch atah Adonai, hamelech hakadosh.

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

K'dushat Hayom Holiness of This Day

אַתָּה בְּחַרְתָּנוּ מִכֹּל הָעַמִּים,	Atah v'chartanu mikol ha-amim,
אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,	ahavta otanu v'ratzita banu,
וְרוֹמַמְתָּנוּ מִכֹּל הַלְּשׁוֹנוֹת,	v'romamtanu mikol halshonot,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,	v'kidashtanu b'mitzvotecha,
וְקִרְבַּתָּנוּ מִלְּכֵינוּ לְעַבֹדְתֶךָ,	v'keiravtanu malkeinu la-avodatecha,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ.	v'shimcha hagadol v'hakadosh aleinu karata.
וַתִּתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת	Vatiten lanu, Adonai Eloheinu, b'ahavah et
[יוֹם הַשַּׁבָּת הַזֶּה וְאֵת] יוֹם הַזִּכְרוֹן	[yom haShabbat hazeh v'et] yom hazikaron
הַזֶּה, יוֹם [זִכְרוֹן] תְּרוּעָה [בְּאַהֲבָה]	hazeh, yom [zichron] t'ruah [b'ahavah]
מִקְרָא קָדֵשׁ, זֵכֶר לִיצִיאַת מִצְרַיִם.	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.

עבודה *Avodah* Worship

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל
וּבְתַפְלָתָם, וְהַשִּׁיב אֶת־הָעֲבוּדָה לְדַבֵּיר
בֵּיתְךָ. וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבֵּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת
יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה
יי, הַמַּחֲזִיר שְׁבִינָתוֹ לְצִיּוֹן.

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

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
יַעֲלֶה וְיִבֵּא וְיִזְכֵּר וְיִזְכְּרֵנוּ
וּפְקֻדֹנֵנוּ, וְיִזְכְּרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶיךָ, לְטוֹבָה, לְחַן וּלְחֶסֶד
וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם,
בְּיוֹם הַזִּכְרוֹן הַזֶּה.

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.

זְכֹרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה,
This day remember us for well-being. *Amen.*

וּפְקֻדֵנוּ בּוֹ לְבִרְכָה,
This day bless us with Your nearness. *Amen.*

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.
This day help us to live. *Amen.*

Hoda·ah Thanksgiving

מודים אנחנו לך, שאתה הוא יי
אלהינו ואלהי אבותינו ואמותינו
לעולם ועד. צור חיינו, מגן ישענו,
אתה הוא לדור ודור. נודה לך ונספר
תהלתך. על חיינו המסורים בידך,
ועל נשמותינו הפקודות לך, ועל
נסיך שבכל יום עמנו, ועל נפלאותיך
וטובותיך שבכל עת, ערב ובקר
וצהרים. הטוב כי לא כלו רחמיך,
והמרחם כי לא תמו חסדיך,
מעולם קנינו לך. ועל כלם יתברך
ויתרומם שמך, מלכנו, תמיד לעולם
ועד. וכתב לחיים טובים כל בני
בריתך. וכל החיים יודוך סלה,
ויהללו את שמך באמת, האל ישועתנו
ועזרתנו סלה. ברוך אתה יי, הטוב
שמך ולך נאה להודות.

Modim anachnu lach, sha-atah hu Adonai
Eloheinu v'Elohei avoteinu v'imoteinu
l'olam va-ed. Tzur chayeinu, magein yish-einu,
atah hu l'dor vador. Nodeh l'cha unsapeir
t'hilatecha. Al chayeinu hamsurim b'yadecha,
v'al nishmoteinu hapkudot lach, v'al
nisecha shebchol yom imanu, v'al nifl'otecha
v'tovotecha shebchol eit, erev vavoker
v'tzohorayim. Hatov ki lo chalu rachamecha,
v'hamracheim ki lo tamu chasadecha,
mei-olam kivinu lach. V'al kulam yitbarach
v'yitromam shimcha, malkeinu, tamid l'olam
va-ed. Uchtov l'chayim tovim kol b'nei
v'ritecha. V'chol hachayim yoducha selah,
vihal'lu et shimcha be-emet, ha-El y'shuateinu
v'ezrateinu selah. Baruch atah Adonai, hatov
shimcha ulcha na-eh l'hodot.

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

ברכת שלום Birkat Shalom Blessing for Peace

אלהינו ואלהי אבותינו ואמותינו,
ברכנו בברכה המשלשת
הבתובה בתורה,

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

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

יְבָרְכֶךָ יי וישמְרֶךָ. Y'varech-cha Adonai v'yishm'recha.

May God bless you and keep you.

יָאֵר יי פְּנֵי אֱלֹהֶיךָ ויחַנֶּךָ. Ya-eir Adonai panav eilecha vichuneka.

May the light of God's presence shine upon you
and be gracious to you.

יִשָּׂא יי פְּנֵי אֱלֹהֶיךָ ויִשֵּׂם לְךָ שְׁלוֹם. Yisa Adonai panav eilecha v'yaseim l'cha shalom.

May God bestow favor upon you and give you peace.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, הֵן וְחֶסֶד
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ.
בְּרַכְנוּ, אֲבִינוּ, כָּלֵנוּ כְּאֶחָד בְּאוֹר פְּנֵיךָ,
כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ, יי אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרְךָ אֶת עַמְּךָ יִשְׂרָאֵל,
בְּכֹל עֵת וּבְכֹל שְׁעָה בְּשִׁלּוּמֶךָ.
בְּסֵפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם,
וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשְׁלוֹם.
בָּרוּךְ אַתָּה יי, עוֹשֵׂה הַשְׁלוֹם.

Sim shalom tovah uvrachah, 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
uvrachah v'rachamim v'chayim v'shalom.
V'tov b'einecha l'vareich et amcha Yisrael,
b'chol eit uvchol sha-ah bishlomecha.
B'sefer chayim, b'rachah v'shalom,
ufarnasah tovah, nizacheir v'nikateiv l'fanecha,
anachnu v'chol amcha beit Yisrael,
l'chayim tovim ulshalom.
Baruch atah Adonai, oseih hashalom.

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

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

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







וּנְתַנֶּה תִּקְוָה

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.

וּנְתַנֶּה תִּקְוָה קְדֻשַׁת הַיּוֹם,	Un'taneh tokef k'dushat hayom,
כִּי הוּא נוֹרָא וְאִיּוֹם. וּבוֹ תִּנְשֵׂא	ki hu nora v'ayom. Uvo tinasei
מַלְכוּתְךָ וַיִּכּוֹן בְּחֶסֶד כִּסְאֶךָ	malchutecha v'yikon b'chesed kis-echa
וַתִּשֶׁבַע עָלָיו בְּאֵמֶת.	v'teisheiv alav be-emet.
אֵמֶת כִּי אַתָּה הוּא דַיָּן וּמוֹכִיחַ וַיֹּדֵעַ	Emet ki atah hu dayan umochiach v'yodei-a
וְעַד, וְכוֹתֵב וְחֹתֵם, וְסוֹפֵר וּמוֹנֵה,	va-eid, v'choteiv v'choteim, v'sofeir umoneh,
וְתִזְכֹּר כָּל הַנִּשְׁכָּחוֹת,	v'tizkor kol hanishkachot,
וְתִפְתַּח אֶת סֵפֶר הַזְּכוֹרוֹנוֹת,	v'tiftach et sefer hazichronot,
וּמֵאֵילָיו יִקְרָא, וְחֹתֵם יָד כָּל אָדָם בּוֹ.	umei-eilav yikarei, v'chotam yad kol adam bo.

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

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

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

We are in awe and filled with dread.

¹"Nothing." Poem by Marcia Falk.

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

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

This is the Day of Judgment!

All who dwell on earth stand arrayed before You!

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

בְּרֹאשׁ הַשָּׁנָה יִפְתְּכוּן, וּבְיוֹם צוֹם כִּפּוּר יִחְתְּמוּן.	B'Rosh Hashanah yikateivun, uvYom Tzom Kippur yeichateimun.
כַּמָּה יַעֲבֹרוּן, וְכַמָּה יִפְרְאוּן,	kamah ya-avorun, v'chamah yibarei-un,
מִי יַחֲיֶה, וּמִי יָמוּת, מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ,	mi yichyeh, umi yamut, mi v'kitzo, umi lo v'kitzo,
מִי בָאֵשׁ, וּמִי בַמַּיִם, מִי בַחֲרֵב, וּמִי בַחַיָּה,	mi va-eish, umi vamayim, mi vacherev, umi vachayah,
מִי בְרַעַב, וּמִי בְצָמָא, מִי בְרַעַשׁ, וּמִי בַמַּגְפָּה,	mi vara-av, umi vatzama, mi vara-ash, umi vamageifah,
מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה, מִי יָנוּחַ, וּמִי יָנוּעַ,	mi vachanikah, umi vaskilah, mi yanuach, umi yanua,
מִי יִשְׁקִיט, וּמִי יִטְרַף, מִי יִשְׁלֹו, וּמִי יִתְיַסֵּר,	mi yashkit, umi y'toraf, mi yishaleiv, umi yityaseir,
מִי יַעֲנִי, וּמִי יַעֲשִׂיר, מִי יִשְׁפַּל, וּמִי יָרוּם.	mi ya-ani, umi ya-ashir, mi yushpal, umi yarum.

On Rosh Hashanah it is written, on Yom Kippur it is sealed:

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

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

וּתְשׁוּבָה, וּתְפִלָּה, וּצְדָקָה מֵעֲבִירִין אֶת רֵעַ הַגְּזֵירָה.	Utshuvah, utfilah, utzedakah ma-avirin et ro-a hagzeirah.
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אָדָם יְסוּדוֹ מֵעֶפֶר וְסוּפוֹ לְעֶפֶר, Adam y'sodo mei-afar v'sofo le-afar,
 בְּנַפְשׁוֹ יָבִיא לַחֲמוֹ. מִשׁוּל כַּחֲרֵס b'nafsho yavi lachmo. Mashul kacheres
 הַנִּשְׁבָּר, כְּחֹצִיר יָבֵשׁ, וּכְצִיץ נוֹבֵל, hanishbar, k'chatzir yaveish, uch-tzitz noveil,
 כְּצֵל עוֹבֵר, וּכְעָנַן כְּלָה, וּכְרוּחַ נוֹשָׁבֶת, k'tzeil oveir, uch-anan kaleh, uch-ruach noshavet,
 וּכְאַבְקַת פּוֹרֵחַ, וּכְחֵלֹם יְעוּף. uch-avak porei-ach, v'chachalom ya-uf.
 וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם. 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!

אֱלֹהִי, נִצֹר לְשׁוֹנֵי מֵרַע וּשְׂפָתַי מִדְּבַר Elohai, n'tzor l'shoni meira usfatai midabeir
 מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תָדָם, וְנַפְשֵׁי mirmah. V'limkal'lai nafshi tidom, v'nafshi
 כְּעֶפֶר לְכֹל תְּהִיָּה. פֶּתַח לִבִּי בְּתוֹרַתְךָ, ke-afar lakol tiyeh. P'tach libi b'toratecha,
 וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי. וְכֹל uvmitzvoteycha tirdof nafshi. V'chol
 הַחֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר hachoshvim alai ra-ah, m'heirah hafeir
 עֲצָתָם, וּקְלַקְלֵם מִחֲשָׁבֹתָם. atzatham, v'kalkeil machashavtam.
 עֲשֵׂה לְמַעַן שְׂמֶךָ. עֲשֵׂה לְמַעַן Aseih l'ma-an sh'mecha. Aseih l'ma-an
 יְמִינְךָ. עֲשֵׂה לְמַעַן קִדְשָׁתְךָ. y'minecha. Aseih l'ma-an k'dushatecha.
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן Aseih l'ma-an toratecha. L'ma-an yeichaltzun
 יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. 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.

יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, Yiyu l'ratzon imrei-fi v'hegyon libi l'fanecha,
 יְיָ צוּרִי וְגֹאֲלִי. 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.

עֲשֵׂה שָׁלוֹם בְּמִרְמָוִם, הוּא יַעֲשֵׂה שָׁלוֹם Oseh shalom bimromav, hu ya-aseh shalom
 עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי aleinu, v'al kol Yisrael v'al kol yoshvei
 תֵּבֵל, וְאָמְרוּ אָמֵן. 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*.

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

סֵדֶר תְּקִיעַת שׁוֹפָר *SEDER T'KIAT SHOFAR*
SERVICE FOR THE SOUNDING OF THE SHOFAR

זְכוֹרוֹת *Zichronot* Remembrance

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.*

תְּקִיעָה - שְׁבָרִים-תְּרוּעָה - תְּקִיעָה

תְּקִיעָה - שְׁבָרִים - תְּקִיעָה - תְּרוּעָה - תְּקִיעָה

T'kiah - Sh'varim-T'ruah - T'kiah

T'kiah - Sh'varim - T'kiah T'kiah - T'ruah - T'kiah

אֲרֶשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ,	Areshet s'fateinu ye-erav l'fanecha,
אֵל רֶם וְנִשָּׂא, מִבֵּין וּמֵאֲזִין,	El ram v'nisa, meivin uma-azin,
מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ.	mabit umakshiv l'kol t'kiateinu.
וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן	Utkabeil b'rachamim uvratzon
סֵדֶר זְכוֹרוֹתֵינוּ.	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.

דַּע לְפָנַי מִי אַתָּה עוֹמֵד





סֵדֶר קְרִיַאת הַתּוֹרָה

Seder K'riat Hatorah

Service for Reading the Torah

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

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

אֵין־כְּמוֹךָ בְּאֱלֹהִים אֲדֹנָי,	Ein-kamocho va-elohim Adonai,
וְאֵין כְּמַעֲשֶׂיךָ.	v'ein k'ma-asecha.
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים,	Malchut'cha malchut kol-olamim,
וּמְשַׁלְּתְךָ בְּכָל־דּוֹר וָדוֹר.	umemshalt'cha b'chol-dor vador.
” מֶלֶךְ, ” מֶלֶךְ,	Adonai melech, Adonai malach,
” יִמְלֹךְ לְעֹלָם וָעֶד!	Adonai yimloch l'olam va-ed!
” עֹז לְעַמּוֹ יִתֵּן,	Adonai oz l'amo yitein,
” יְבָרֶךְ אֶת־עַמּוֹ בְּשָׁלוֹם.	Adonai y'vareich et-amo vashalom.

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.

אָבִינוּ מִלְכֵנוּ *Avinu Malkeinu*

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

אָבִינוּ מִלְכֵנוּ, חָטְאנוּ לְפָנֶיךָ. Avinu Malkeinu, chatanu l'fanecha.
Avinu Malkeinu, we have sinned against You.

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

אָבִינוּ מִלְכֵנוּ, פְּלֵה דְבַר וְחָרֵב
וְרָעַב מֵעַלֵינוּ. Avinu Malkeinu, kaleih dever v'cherev
v'ra-av mei-aleinu.
Avinu Malkeinu, make an end to sickness, war, and famine.

אָבִינוּ מִלְכֵנוּ, פְּלֵה כָּל צָר
וּמִשְׁטֵין מֵעַלֵינוּ. Avinu Malkeinu, kaleih kol tzar
umastin mei-aleinu.
Avinu Malkeinu, make an end to all oppression.

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

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

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

אָבִינוּ מִלְכֵנוּ, חֲנֹנוּ וְעֲנֵנוּ,
כִּי אֵין בָּנוּ מַעֲשִׂים. Avinu Malkeinu, choneinu va-aneinu,
ki ein banu ma-asim.
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ. Asei imanu tzedakah v'chesed v'hoshi-einu.
*Avinu Malkeinu, be gracious and answer us, for we have little merit.
Treat us generously and with kindness, and be our help.*

יי, יי, אל רחום וְחַנוּן, Adonai, Adonai, El rachum v'chanun,
 אֶרֶךְ אַפַּיִם, וְרַב־חֶסֶד וְאֱמֶת, erech apayim, v'rav-chesed ve-emet,
 נֹצֵר חֶסֶד לְאַלְפִים, notzeir chesed la-alafim,
 נִשְׂא עֵוֹן וּפְשָׁע וְחַטָּאָה, וְנִקְּהָ. nosei avon vafesha v'chata-ah, v'nakeih.

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.

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

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

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

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

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

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

גִּדְּלוּ לִי אֶתִי, וְנִרְוֹמְמָה שְׁמוֹ יַחְדָּו. Gadlu l'Adonai iti, unrom'mah sh'mo yachdav.
 Exalt the Eternal with me; let us extol God's name together.

לְךָ יי הַגְּדֻלָּה וְהַגְּבוּרָה L'cha Adonai hagdulah v'hagvurah
 וְהַתְּפָאֶרֶת וְהַנִּצְּחָה וְהַהוֹדָה, v'hatiferet v'haneitzach v'hahoda,
 כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ. לְךָ יי ki-chol bashamayim uva-aretz. L'cha Adonai
 הַמְּמַלְכָה וְהַמְּתַנְּשֵׂא, לְכֹל לְרֹאשׁ. hamamlachah v'hamitnasei, l'chol l'rosh.
 רוֹמְמוֹ יי אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ Rom'mu Adonai Eloheinu v'hishtachavu
 לְהָדוֹם רַגְלָיו קְדוֹשׁ הוּא. 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.

יי יי Adonai, Adonai. Exodus 34:6-7. בֵּית יַעֲקֹב Beit Ya-akov. Isaiah 2:5. כִּי מִצִּיּוֹן Ki mitziyon. Isaiah 2:3.
 שְׁמַע Sh'ma. Deuteronomy 6:4. גִּדְּלוּ Gadlu. Psalm 34:4. יי לְךָ L'cha Adonai. I Chronicles 29:11.

Blessing Before the Reading of the Torah

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

Bless the Eternal, the Blessed One.

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

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

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

First Day: בְּרֵאשִׁית כָּא:א–כָּא:כא — Genesis 21:1–21

וַיְהִי וַיִּזְכֹּר אֱלֹהִים אֶת סָרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ
יְהוָה לְסָרָה כַּאֲשֶׁר דִּבֶּר: ² וַתַּהַר וַתֵּלֶד
שָׂרָה לְאַבְרָהָם בֶּן לִזְקֵנָיו לְמוֹעֵד אֲשֶׁר-
דִּבֶּר אֱתוֹ אֱלֹהִים: ³ וַיִּקְרָא אַבְרָהָם אֶת
שֵׁם־בְּנֵוֹ הַנּוֹלָד־לוֹ אֲשֶׁר־יָלְדָהּ־לוֹ שָׂרָה
יִצְחָק: ⁴ וַיְמַלְּ אַבְרָהָם אֶת־יִצְחָק בְּנֵוֹ בֶּן־
שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֱתוֹ אֱלֹהִים:

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.

וַאֲבְרָהָם בֶּן־מֵאָה שָׁנָה בְּהוֹלֵד לוֹ אֶת
יִצְחָק בְּנֵוֹ: ⁶ וַתֹּאמֶר שָׂרָה צָחֵק עָשָׂה לִי
אֱלֹהִים כִּלְיֵה־שִׂמְעַע יִצְחָק־לִי: ⁷ וַתֹּאמֶר
מִי מִלֵּל לְאַבְרָהָם הִינֵנִקָּה בְּנִים שָׂרָה
כִּי־יָלְדָתִי בֶן לִזְקֵנָיו: ⁸ וַיִּגְדַּל הַיֶּלֶד וַיִּגְמַל
וַיַּעַשׂ אַבְרָהָם מִשְׁתֵּה גָדוֹל בְּיוֹם הַגְּמֹל
אֶת־יִצְחָק: ⁹ וַתִּרְאֵהוּ שָׂרָה אֶת־בֶּן־הַגֵּר
הַמִּצְרַיִת אֲשֶׁר־יָלְדָה לְאַבְרָהָם מִצְחָק:

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.

10 ותאמר לאברהם גרש האמה הזאת
ואתבנה כי לא יירש בןהאמה הזאת
עםבני עסיצחק; 11 וירע הדבר מאד
בעיני אברהם על אודת בנו; 12 ויאמר
אלהים אל-אברהם אל-ירע בעיניך
על-הנער ועל-אמתך כל אשר תאמר
אליך שרה שמע בקלה כי ביצחק
יקרא לך ורע;

13 וגם אתבןהאמה לגוי אשימנו כי
זרעך הוא; 14 וישבם אברהם | בבקר
ויקחלהם וחמת מים ויתן אל-הגר
שם על-שכמה ואתהילד וישלחה
ותלך ותתע במדבר באר שבע;
15 ויכלו המים מזהחמת ותשלך את
הילד תחת אחד השיחים; 16 ותלך
ותשב לה מנגד הרחק כמטחוי קשת
כי אמרה אל-אראה במות הילד ותשב
מנגד ותשא אתקלה ותבך; 17 וישמע
אלהים אתקול הנער ויקרא מלאך
אלהים | אל-הגר מן-השמים ויאמר לה
מהלך הגר אל-תיראי כישמע אלהים
אלקול הנער באשר הואשם; 18 קומי
שאי אתהנער והחזיקי אתידך בו כי
לגוי גדול אשימנו; 19 ויפקח אלהים
אתעיניה ותרא באר מים ותלך ותמלא
אתהחמת מים ותשק אתהנער;
20 ויהי אלהים אתהנער ויגדל וישב
במדבר ויהי רבה קשת; 21 וישב במדבר
פארן ותקחלו אמו אשה מארץ מצרים;

10 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.” 11 The matter distressed
Abraham greatly, for it concerned a son of
his. 12 But God said to Abraham, “Do not be
distressed over the boy or your slave; what-
ever Sarah tells you, do as she says, for it is
through Isaac that offspring shall be contin-
ued for you.

13 As for the son of the slave-woman, I will
make a nation of him, too, for he is your
seed.” 14 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. 15 When the
water was gone from the skin, she left the
child under one of the bushes, 16 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. 17 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. 18 Come, lift up the boy and
hold him by the hand, for I will make a great
nation of him.” 19 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. 20 God was with the boy and he grew
up; he dwelt in the wilderness and became
a bowman. 21 He lived in the wilderness of
Paran; and his mother got a wife for him
from the land of Egypt.

Second Day: בְּרֵאשִׁית כַּבֵּא-יט — Genesis 22:1-19

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַהֲאֱלֹהִים
 נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם
 וַיֹּאמֶר הִנְנִי: ² וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ
 אֶת־יִחְיֵדָה אֲשֶׁר־אַהֲבָתָּ אֶת־יִצְחָק וְלֶךְ־
 לְךָ אֶל־אֶרֶץ הַמֹּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה
 עַל אֶחָד הַהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ:
³ וַיִּשָּׁב אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׂ אֶת־
 חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אֹתוֹ וְאֶת־
 יִצְחָק בְּנֵוֹ וַיִּבְקַע עֵצִי עֲלָה וַיִּקַּח וַיֵּלֶךְ
 אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים:

¹ Some time afterward, God put Abraham to the test, saying to him, “Abraham,” and he answered, “Here I am.” ² And 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.” ³ So 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.

⁴ בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו
 וַיִּרְאֵהָ הַמָּקוֹם מֵרָחֵק: ⁵ וַיֹּאמֶר אַבְרָהָם
 אֶל־נַעֲרָיו שְׂבוּ־לָכֶם פֹּה עִסֵּה־חֲמֹר
 וְאֲנִי וְהַנֶּעֱר וְהָנֶעַר נֵלְכָה עַד־פֹּה וְנִשְׁתַּחֲוֶה
 וְנָשׁוּבָה אֵלֵיכֶם: ⁶ וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי
 הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק בְּנֵוֹ וַיִּקַּח בְּיָדוֹ
 אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלֹת וַיֵּלְכוּ שְׁנֵיהֶם
 יַחְדָּו: ⁷ וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו
 וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנְנִי בְנִי וַיֹּאמֶר
 הִנֵּה הָאֵשׁ וְהָעֵצִים וְאִיֵּה הַשֶּׁה לְעֹלָה:
⁸ וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֵה־לוֹ
 הַשֶּׁה לְעֹלָה בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:

⁴ On the third day Abraham looked up and saw the place from afar. ⁵ Then 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.” ⁶ Abraham 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. ⁷ Then 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?” ⁸ And Abraham said, “God will see to the sheep for the burnt offering, my son.” And the two of them walked on together.

⁹ וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ
 הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ
 וַיַּעֲרֶךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנֵוֹ
 וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:
¹⁰ וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־
 הַמַּאֲכָלֹת לְשֹׂהֵט אֶת־בְּנֵוֹ: ¹¹ וַיִּקְרָא אֵלָיו
 מִלְּאָדָּה יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם |
 אַבְרָהָם וַיֹּאמֶר הִנְנִי: ¹² וַיֹּאמֶר אֵל־
 תִּשְׁלַח יָדְךָ אֶל־הַנֶּעֱר וְאַל־תַּעַשׂ לוֹ
 מְאוּמָּה כִּי | עֲתָה יָדַעְתִּי כִּי־יִירָא אֱלֹהִים
 אֶתָּה וְלֹא חִשַּׁבְתָּ אֶת־בְּנֶךָ אֶת־יִחְיֵדָה
 מִמֶּנִּי: ¹³ וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְאֵה

⁹ 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. ¹⁰ And Abraham picked up the knife to slay his son. ¹¹ Then an angel of Adonai called to him from heaven: “Abraham! Abraham!” And he answered, “Here I am.” ¹² And 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.” ¹³ When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns.

והנה אֵיל אֲחֵר נֶאֱחָז בְּסִבְבֵּי בְּקִרְנָיו
 וַיִּלֶךְ אֲבֹרָהֶם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ
 לְעֹלָה תַּחַת בְּנֹו; ¹⁴ וַיִּקְרָא אֲבֹרָהֶם שֵׁם־
 הַמָּקוֹם הַהוּא יְהוָה | יִרְאֶה אֲשֶׁר יֹאמַר
 הַיּוֹם בְּהַר יְהוָה יִרְאֶה:

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 וַיִּקְרָא מִלְאָךְ יְהוָה אֶל־אֲבֹרָהֶם
 שְׁנִית מִן־הַשָּׁמַיִם; ¹⁶ וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי
 נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־
 הַדָּבָר הַזֶּה וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךְךָ אֶת־
 יְחִידְךָ; ¹⁷ כִּי־בָרַךְ אֲבֹרְכֶךָ וְהִרְבָּה אַרְבֵּה
 אֶת־זַרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכַחֹל
 אֲשֶׁר עַל־שַׁפְתַּת הַיָּם וּיְרַשׁ זַרְעֶךָ אֶת־
 שַׁעַר אֲיִבּוּי; ¹⁸ וְהִתְבָּרְכוּ בְּזַרְעֶךָ כָּל־
 גּוֹיֵי הָאָרֶץ עֲקֵב אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי;
¹⁹ וַיָּשָׁב אֲבֹרָהֶם אֶל־נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ
 יַחְדָּו אֶל־בְּעָר שְׁבַע וַיֵּשֶׁב אֲבֹרָהֶם
 בְּבֵעַר שְׁבַע:

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.



Blessing After the Reading of the Torah

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

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.

וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה
לִפְנֵי בְּנֵי יִשְׂרָאֵל עַל-פִּי יְיָ
בְּיַד-מֹשֶׁה.
V'zot hatorah asher-sam Mosheh
lifnei b'nei Yisrael al-pi Adonai
b'yad-Mosheh.

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

בְּרַכַּת הַגּוֹמֵל *Birkat HaGomeil* For Surviving Danger

Individual prays:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת, שֶׁגַּמְלָנִי כָּל טוֹב.
Baruch atah Adonai, Eloheinu melech ha-olam,
hagomeil l'chayavim tovot, shegmalani kol tov.

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

Congregation responds:

אָמֵן. מִי שֶׁגַּמְלַחְכֶם כָּל טוֹב, הוּא
יִגְמַלְכֶם כָּל טוֹב סֵלָה.
Amen. Mi shegmalchem kol tov, hu
yigmolchem kol tov selah.

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

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

וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לִפְנֵי בְּנֵי
יִשְׂרָאֵל עַל-פִּי יְיָ בְּיַד-מֹשֶׁה.
V'zot hatorah asher-sam Mosheh lifnei b'nei
Yisrael al-pi Adonai b'yad-Mosheh.

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

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

Prayers for Healing

מִי שְׁבִירַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ Mi shebeirach avoteinu v'imoteinu
אֲבֹרָהֶם, יִצְחָק, וְיַעֲקֹב, Avraham, Yitzchak, v'Ya-akov,
שָׂרָה, רִיבְקָה, רָחֵל, וְלֵאָה, Sarah, Rivkah, Rachel, v'Leah,
הוּא יְבָרֵךְ וַיִּרְפָּא אֶת הַחֹלִים. 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 רְפֵא נָא לָהּ. El na r'fa na lah.
God, please heal her!

Blessing Before the Reading of the Haftarah

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Baruch atah Adonai, Eloheinu melech ha-olam,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים, asher bachar binvi-im tovim,
וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת. v'ratzah v'divreiheim hane-amarim be-emet.
בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בַּתּוֹרָה, Baruch atah Adonai, habocheir batorah,
וּבְמֹשֶׁה עַבְדּוֹ, וּבְיִשְׂרָאֵל עַמּוֹ, uvMosheh avdo, uvYisrael amo,
וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק. 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.

Mi shebeirach. Words by Debbie Friedman and Rabbi Drorah Setel.
Those who sow. Psalm 126:5.
אל נא El na. Numbers 12:13.

1 וַיְהִי אִישׁ אֶחָד מִן־הַרְמָתִים צוֹפִים
 מֵהַר אֶפְרַיִם וּשְׁמוֹ אֶלְקָנָה בְּזִירְחָם
 בֶּן־אֵלִיהוּא בֶּן־תְּחוּ בֶן־צוּף אֶפְרַתִּי;
 2 וְלוֹ שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה וְשֵׁם
 הַשֵּׁנִית פְּנִינָה וַיְהִי לַפְּנִינָה יְלָדִים וּלְחַנָּה
 אֵין יְלָדִים; 3 וְעַלֶּה הָאִישׁ הָהוּא מְעִירָו
 מִיָּמִים | יְמִימָה לְהִשְׁתַּחֲוֹת וּלְזָבַח
 לַיהוָה צְבָאוֹת בְּשִׁלֹּה וְשֵׁם שְׁנֵי בְנֵי־עֲלִי
 חֹפְנִי וּפְנִיחָס כֹּהֲנִים לַיהוָה; 4 וַיְהִי הַיּוֹם
 וַיִּזְבַּח אֶלְקָנָה וַנִּתֵּן לַפְּנִינָה אֲשֶׁתּוֹ וּלְכָל־
 בְּנֵיהָ וּבָנוֹתֶיהָ מְנוֹת; 5 וּלְחַנָּה יִתֵּן מְנָה
 אַחַת אַפִּים כִּי אֶת־חַנָּה אָהֵב וַיְהוּה
 סָגֵר רַחֲמָהּ; 6 וּכְעֶסְתָּה צָרְתָּה גַם־פְּעֵם
 בְּעֵבֹר הַרְעַמְתָּה כִּי־סָגֵר יְהוָה בְּעַד
 רַחֲמָהּ; 7 וּבֹךְ יַעֲשֶׂה שָׁנָה בְּשָׁנָה מִדֵּי
 עֲלֹתָה בְּבֵית יְהוָה בֶּן תִּבְעֶסְנָה וּתִבְכֶּה
 וְלֹא תֹאכַל; 8 וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁה
 חַנָּה לָמָּה תִּבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה
 יִרַע לְבַבְךָ הַלּוֹא אֲנֹכִי טוֹב לָךְ מֵעֲשָׂרָה
 בָּנִים;

1 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. 2 He had two wives, one named Hannah and the other Peninnah; Peninnah had children, but Hannah was childless. 3 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. 4 One such day, Elkanah offered a sacrifice. He used to give portions to his wife Peninnah and to all her sons and daughters; 5 but to Hannah he would give one portion only—though Hannah was his favorite—for Adonai had closed her womb. 6 And her rival-wife would taunt her cruelly to make her tremble with grief, for the Eternal had closed her womb. 7 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. 8 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?"

9 וַתִּקַּם חַנָּה אַחֲרֵי אֲכִלָּהּ בְּשִׁלֹּה
 וְאַחֲרֵי שָׁתָה וְעַלִּי הִכְּהֵן יֹשֵׁב עַל־
 הַכִּסֵּא עַל־מְזוֹזֹת הַיֵּכָל יְהוָה; 10 וְהָיָא
 מֵרַת נַפְשׁ וּתְתַפְּלַל עַל־יְהוָה וּבִכָּה
 תִּבְכֶּה; 11 וַתִּדְרֹךְ נְדָר וַתֹּאמֶר יְהוָה
 צְבָאוֹת אֲסִירָאָה תִּרְאֶה | בְּעֵינַי אֲמַתְךָ
 וּזְכַרְתִּנִּי וְלֹא־תִשְׁכַּח אֶת־אֲמַתְךָ וְנִתְּתָה
 לְאֲמַתְךָ זֶרַע אֲנָשִׁים וְנִתְּתִיו לַיהוָה כָּל־
 יְמֵי חַיָּו וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ;
 12 וְהָיָה כִּי הִרְבִּיתָה לְהִתְפַּלֵּל לִפְנֵי יְהוָה
 וְעַלִּי שָׁמַר אֶת־פִּיהָ; 13 וְחַנָּה הָיָא
 מְדַבְּרַת עַל־לִפָּה רַק שְׁפָתֶיהָ נִעֲוֹת
 וְקוֹלָהּ לֹא יִשְׁמַע וַיַּחֲשִׁבָה עָלֶי לְשַׁכְּרָהּ;

9 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. 10 In her wretchedness, she prayed to Adonai, weeping all the while. 11 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." 12 As she kept on praying before Adonai, Eli watched her mouth. 13 Now Hannah was praying in her heart; only her lips moved, but her voice could not be heard. So Eli thought she was

14 וַיֹּאמֶר אֵלֶיהָ עַלִי עַד־מַתִּי תִשְׁתַּכְרֵן
הַסִּירִי אֶת־יַיִןךָ מֵעַלֶיךָ: 15 וַתַּעַן חַנָּה
וַתֹּאמֶר לֹא אֲדַנִּי אִשָּׁה קִשְׁת־רוּחַ אֲנִכִי
וַיַּיִן וְשִׁכָר לֹא שָׁתִיתִי וְאֶשְׁפֹּךְ אֶת־נַפְשִׁי
לִפְנֵי יְהוָה: 16 אַל־תִּתֵּן אֶת־אֲמַתְךָ לִפְנֵי
בַת־בַּלְיַעַל כִּי־מֵרַב שִׂיחִי וְכַעֲסִי דִבַּרְתִּי
עַד־הַנֶּה: 17 וַיַּעַן עָלֶי וַיֹּאמֶר לְכִי לְשָׁלוֹם
וְאֱלֹהֵי יִשְׂרָאֵל יִתֵּן אֶת־שְׁלַתְךָ אֲשֶׁר
שָׁאַלְתְּ מֵעַמּוֹ: 18 וַתֹּאמֶר תִּמְצֵא שְׁפָחָתְךָ
חֵן בְּעֵינֶיךָ וְתִלְךָ הָאִשָּׁה לְדַרְכָּהּ וְתֹאכַל
וּפְנֵיהָ לֹא־הִיוּלָהּ עוֹד: 19 וַיִּשְׁכְּמוּ בַּבֹּקֶר
וַיִּשְׁתַּחֲוּוּ לִפְנֵי יְהוָה וַיִּשְׁבוּ וַיָּבֹאוּ אֶל־
בֵּיתֵם הַרְמָתָה

drunk. 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.

וַיֵּדַע אֱלֻקָּנָה אֶת־חַנָּה אֲשֶׁתּוֹ וַיִּזְכְּרָה
יְהוָה: 20 וַיְהִי לְתַקְפוֹת הַיָּמִים וַתְּהַר חַנָּה
וַתֵּלֵד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי
מִיְהוָה שָׂאֲלָתִיו: 21 וַיַּעַל הָאִישׁ אֱלֻקָּנָה
וְכָל־בֵּיתוֹ לִזְבֹּחַ לַיהוָה אֶת־זִבְחַת הַיָּמִים
וְאֶת־נִדְרוֹ: 22 וְחַנָּה לֹא עָלְתָה כִּי־אָמְרָה
לֹא־אִשָּׁה עַד יִגְמַל הַנְּעָר וְהִבֵּאתִיו וְנִרְאָה
אֶת־פְּנֵי יְהוָה וַיִּשַׁב שָׁם עַד־עוֹלָם: 23
וַיֹּאמֶר לָהּ אֱלֻקָּנָה אִשָּׁה עָשִׂי הַטּוֹב
בְּעֵינֶיךָ שְׁבִי עַד־גָּמְלֶךָ אִתּוֹ אֵךְ יָקָם יְהוָה
אֶת־דְּבָרוֹ וְתִשָּׁב הָאִשָּׁה וְתִינָק אֶת־בְּנָהּ
עַד־גְּמֻלָּהּ אִתּוֹ: 24 וַתַּעֲלֶהּ עִמָּה בְּאֶשֶׁר
גָּמְלָתוּ בְּפָרִים שְׁלֹשָׁה וְאִיפָּה אַחַת
קִמְחָ וְנֹבֵל יַיִן וַתִּבְאֶהוּ בֵּית־יְהוָה שְׁלוֹ
וְהַנְּעָר נָעַר: 25 וַיִּשְׁחָטוּ אֶת־הַפָּר וַיָּבֹאוּ
אֶת־הַנְּעָר אֶל־עָלֶי: 26 וַתֹּאמֶר בִּי אֲדַנִּי
חַי נַפְשְׁךָ אֲדַנִּי אֲנִי הָאִשָּׁה הַנִּצְצַבֶּת
עִמָּכָה בְּזֶה לְהַתְּפַלֵּל אֶל־יְהוָה: 27 אֶל־
הַנְּעָר הַזֶּה הִזְוֵה הַתְּפַלֵּלְתִּי וַיִּתֵּן יְהוָה לִי
אֶת־שְׂאֲלָתִי אֲשֶׁר שָׂאֲלָתִי מֵעַמּוֹ: 28
וְגַם אֲנִכִי הִשְׂאֲלָתְהוּ לַיהוָה כָּל־
הַיָּמִים אֲשֶׁר הָיָה הוּא שְׂאוֹל לַיהוָה
וַיִּשְׁתַּחֲוּוּ שָׁם לַיהוָה:

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.

Haftarah Second Day: ירמיה לא:ב-טז Jeremiah 31:2-16

2 בַּה אָמַר יְהוָה מִצָּא חֵן בַּמִּדְבָּר עִם
 שְׂרִידֵי חֶרֶב הַלֹּחֵד לְהִרְגִיעוּ יִשְׂרָאֵל;
 3 מִרְחֹק יְהוָה נִרְאָה לִי וְאַהֲבַת עוֹלָם
 אֶהְבֶּתִיךָ עַל־כֵּן מִשְׁכַּתִּיךָ חֹסֵד; 4 עוֹד
 אֶבְנֶיךָ וְנִבְנִית בְּתוֹלַת יִשְׂרָאֵל עוֹד
 תַּעֲדֵי תַפְיֶיךָ וַיִּצָּאת בְּמַחֹל מִשְׁחָקִים;
 5 עוֹד תִּטְעֵי כְרָמִים בְּהָרֵי שְׁמֶרוֹן נִטְעוּ
 נִטְעִים וְחִלְלוּ; 6 כִּי יִשְׁׁוּם קְרָאוּ נְצָרִים
 בְּהַר אֶפְרַיִם קוֹמוּ וְנַעֲלֶה צִיּוֹן אֶל־יְהוָה
 אֱלֹהֵינוּ;

2 Thus said Adonai: The people escaped from the sword found favor in the wilderness. When Israel was marching homeward, 3 Adonai appeared and said: Eternal love I conceived for you then; therefore I continue My grace to you. 4 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. 5 Again you shall plant vineyards on the hills of Samaria and the planters shall live to enjoy them. 6 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!

7 כִּי־כֵּה | אָמַר יְהוָה רָנוּ לִיעֲקֹב שְׂמֵחָה
 וְצִהְלוּ בְּרֵאשׁ הַגּוֹיִם הַשְּׁמִיעוּ הַלְלוּ
 וְאָמְרוּ הוֹשֵׁעַ יְהוָה אֶת־עַמּוֹ אֶת
 שְׂאֵרֵי יִשְׂרָאֵל; 8 הִנְנִי מֵבִיא אוֹתָם
 מֵאַרְצַי צִפּוֹן וְקִבְצָתִים מִיַּרְבְּתֵי־אַרְצֵי כֶּסֶם
 עוֹר וּפְסָח הָרָה וְיִלְדוֹת יַחֲדוּ קָהָל גְּדוֹל
 יָשׁוּבוּ הֵנָּה; 9 בְּבֹכֵי יָבֹאוּ וּבְתַחֲנוּנִים
 אוֹבִילִם אוֹלִיכֶם אֶל־נַחְלֵי מַיִם בְּדַרְדָּר
 יִשֶׁר לֹא יִכְשְׁלוּ בַּה כִּי־הָיִיתִי לִישְׂרָאֵל
 לְאָב וְאֶפְרַיִם בְּכָרִי הוּא;

7 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. 8 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. 9 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.

10 שְׁמַעוּ דְבַר־יְהוָה גּוֹיִם וְהִגִּידוּ בְּאֵיִם
 מִמְּרָחֵק וְאָמְרוּ מִזֶּרֶה יִשְׂרָאֵל יִקְבְּצֵנוּ
 וְשָׁמְרוּ כְרֵעָה עִדְרוּ; 11 כִּי־פָדָה יְהוָה
 אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חֹזֵק מִמֶּנּוּ;
 12 וְבָאוּ וְרַנְּנוּ בְּמְרוֹם־צִיּוֹן וְנִהְרֹו אֶל־
 טוֹב יְהוָה עַל־דָּגָן וְעַל־תִּירֹשׁ וְעַל־יִצְהָר
 וְעַל־בְּנֵי־צֹאן וּבִקָּר וְהָיְתָה נֶפֶשׁ כֶּגֶן
 רוֹה וְלֹא־יוֹסִיפוּ לְדָאֲבָה עוֹד;

10 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. 11 For Adonai will ransom Jacob, redeem him from one too strong for him. 12 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.

13 אִז תִּשְׂמַח בְּתוֹלָהּ בְּמַחֹל וּבַחֲרִים
 וּזְקָנִים יַחְדָּו וְהִפְכֹּתִי אֲבָלָם לְשִׂשׁוֹן
 וְנַחֲמָתִים וְשִׂמְחָתִים מִיְּגוֹנָם; 14 וְרוּיֹתִי
 נִפְשׁ הַכְּהֻנִּים דִּשָּׁן וְעַמִּי אֶת־טוֹבִי
 יִשְׁבְּעוּ נְאֻם־יְהוָה; 15 כֹּה | אָמַר יְהוָה
 קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תַמְרוּרִים
 רָחֵל מִבְּכָה עַל־בְּנֵיהָ מֵאַנְהָה לְהִנָּחַם
 עַל־בְּנֵיהָ בִּי אֵינָנוּ; 16 כֹּה | אָמַר יְהוָה
 מִנְעִי קוֹלְךָ מִבְּכִי וְעֵינֶיךָ מִדְּמָעָה כִּי
 יֵשׁ שָׂכָר לַפְעֻלָּתְךָ נְאֻם־יְהוָה וְיִשְׁבוּ
 מֵאֶרֶץ אוֹיְבֵי; 17 וַיִּשְׁתַּקְּנוּהָ לְאַחֲרֵיתְךָ
 נְאֻם־יְהוָה וְיִשְׁבוּ בָנִים לְגְבוּלָם;
 18 שְׁמוֹעַ שְׁמַעְתִּי אֶפְרַיִם מִתְנוּדָד
 יִסְרַתְנִי וְאוֹסֵר

13 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. 14 I will give the priests their fill
 of fatness, and My people shall enjoy My
 full bounty—declares Adonai. 15 Thus said
 Adonai: A cry is heard in Ramah—wailing,
 bitter weeping—Rachel weeping for her chil-
 dren. She refuses to be comforted for her
 children, who are gone. 16 Thus said Adonai:
 Restrain your voice from weeping, your eyes
 from shedding tears; for there is a reward for
 your labor. 17 And there is hope for your future
 —declares the Eternal—Your children shall
 return to their land. 18 How I hear Ephraim
 lamenting:

כְּעֵגֶל לֹא לָמַד
 הִשִּׁיבֵנִי וְאִשׁוּבָה
 כִּי אַתָּה יְהוָה אֱלֹהֵי;
 19 כִּי־אַחֲרֵי שׁוּבִי נִחַמְתִּי
 וְאַחֲרֵי הוֹדְעִי
 סִפְקָתִי עַל־יָרֵךְ
 בְּשֵׁתִי וְגַם־נִבְלַמְתִּי
 כִּי נִשְׂאֵתִי הַרְפַּת נְעוּרָי;

*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.
 19 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.*

20 הֲבֵן יִקָּיר לִי אֶפְרַיִם אִם יֶלֶד
 שֶׁשִּׂשְׂעִים כִּי־מִדֵּי דְבָרֵי בּוֹ זָכַר אֶזְכְּרֵנוּ
 עוֹד עַל־כֵּן הֵמוּ מֵעַי לוֹ רַחֵם אֶרְחַמְנוּ
 נְאֻם־יְהוָה;

20 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.

Blessing After the Reading of the Haftarah

ברוך אתה יי, אלהינו מלך העולם, צור כל העולמים, צדיק בכל הדורות, האל הנאמן האומר ועושה, המדבר ומקים, שכל דבריו אמת וצדק.	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.
על התורה, ועל העבודה, ועל הנביאים, [ועל יום השבת הזה,] ועל יום הזכרון הזה, שנתת לנו, יי אלהינו, [לקדשה ולמנוחה, לכבוד ולתפארת.	Al hatorah, v'al ha-avodah, v'al hanvi-im, [v'al yom haShabbat hazeh,] v'al yom hazikaron hazeh, shenata lanu, Adonai Eloheinu, [likdushah v'limnuchah,] l'chavod ultifaret.
על הכל, יי אלהינו, אנחנו מודים לך, ומברכים אותך. יתברך שמך בפי כל חי תמיד לעולם ועד, ודברך אמת וקים לעד. ברוך אתה יי, מלך על כל הארץ, מקדש [השבת ו] ישראל ויום הזכרון.	Al hakol, Adonai Eloheinu, anachnu modim lach, umvarchim otach. Yitbarach shimcha b'fi kol chai tamid l'olam va-ed, udvarcha emet v'kayam la-ad. Baruch atah Adonai, melech al kol ha-aretz, m'kadeish [haShabbat v'] Yisrael v'yom hazikaron.

Praised 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.

הַכְנַסַת הַתּוֹרָה *Hachnasat Hatorah* Returning the Torah

יְהַלְלוּ אֶת־שֵׁם יְיָ, Y'hal'lu et-shem Adonai,
כִּי־נִשְׁגַב שְׁמוֹ לְבָדוֹ. ki-nisgav sh'mo l'vado.

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

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

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!

עֵץ חַיִּים הִיא *Eitz Chayim Hi* Tree of Life

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, Eitz chayim hi lamachazikim bah,
וְתִמְכֶּהָ מְאֹד. v'tomcheha m'ushar.
דְּרָכֶיהָ דְרָכֵי־נֶעַם, D'racheha darchei-no'am,
וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם. v'chol n'tivoteha shalom.
הֲשִׁיבֵנו יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה, Hashiveinu Adonai eilecha v'nashuvah,
חֲדָשׁ יָמֵינוּ כְּקֶדֶם. chadeish yameinu k'kedem.

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

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



אֲנֹכִי יי
לֹא יָחִידָה
לֹא תִשָּׂא
זְכוֹר אֶת
כְּבוֹד אֶת
לֹא תַעֲשֶׂה
לֹא תִחַמְדֵּךְ
לֹא תִנְאֻף
לֹא תִנְאֻף
לֹא תִגְנוֹב
לֹא תִסְעֶה
לֹא תִחַמְדֵּךְ

סֵדֶר תְּקִיעַת שׁוֹפָר *SEDER T'KIAT SHOFAR*
SERVICE FOR THE SOUNDING OF THE SHOFAR

שׁוֹפָרוֹת *Shofarot* Revelation

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.

בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ 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 we 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.

תְּקִיעָה - שְׁבָרִים-תְּרוּעָה - תְּקִיעָה

תְּקִיעָה - שְׁבָרִים - תְּקִיעָה - תְּרוּעָה - תְּקִיעָה גְּדוּלָה

T'kiah - Sh'varim-T'ruah - T'kiah

T'kiah - Sh'varim - T'kiah T'kiah - T'ruah - T'kiah G'dolah

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, Areshet s'fateinu ye-erav l'fanecha,

אֵל רֶם וְנִשָּׂא, מִבֵּין וּמֵאֲזִין, El ram v'nisa, meivin uma-azin,

מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ. mabit umakshiv l'kol t'kiateinu.

וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן Utkabeil b'rachamim uvratzon

סֵדֶר שׁוֹפְרוֹתֵינוּ. seder shofroteinu.

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





עֲלֵינוּ Aleinu Adoration

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,
שֶׁלֹא שָׁם חֵלְקֵנוּ כְּהֵם,
וְגִרְלָנוּ כְּכֹל הַמוֹנֵם.
וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים,
הַקָּדוֹשׁ בְּרוּךְ הוּא.

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.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ,
וּמוֹשָׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשָׁכִינַת עֵזוֹ בְּגִבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ, אֵין עוֹד.
אֵמֶת מַלְכֵינוּ אֵפֶס זוֹלָתוֹ, כִּפְתוּב
בְּתוֹרָתוֹ, וְיָדַעַת הַיּוֹם וְהַשַּׁבָּת
אֶל-לִבְכֶּךָ, כִּי יִי הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת,
אֵין עוֹד.

Eternal God, we face the morrow with hope made stronger by the vision of Your deliverance, a world where poverty and war are banished, where injustice and hate are gone. Teach us more and more to respond to the pain of others, to heed Your call for justice, that we may bring nearer the day when all the world shall be one.

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

וְנֵאמַר, V'ne-emar,
וְהָיָה יִי לְמֶלֶךְ עַל-כָּל-הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יִי אֶחָד
וְשִׁמוֹ אֶחָד. v'hayah Adonai l'melech al-kol-ha-aretz,
bayom hahu yiyeh Adonai echad
ushmo echad.

וְהָיָה יִי V'hayah Adonai. Zechariah 14:9.

Kaddish Yatom Mourner's Kaddish

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

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

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

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

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

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

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

וַיֵּאתֵינוּ 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.*



שִׁירִים וּמִזְמוֹרִים *Shirim uMizmorim* Songs and Hymns

פְּתַח לִבֵּנוּ *P'tach Libeinu* Open Our Hearts

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.

הֲשִׁיבֵנוּ *Hashiveinu* We Return

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.

אָבִינוּ מַלְכֵנוּ *Avinu Malkeinu*

אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ. *Avinu Malkeinu, sh'ma koleinu.*
אָבִינוּ מַלְכֵנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ. *Avinu Malkeinu, hareim keren Yisrael amecha.*
אָבִינוּ מַלְכֵנוּ, כִּתְּבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים. *Avinu Malkeinu, kotveinu b'sefer chayim tovim.*
אָבִינוּ מַלְכֵנוּ, חֲדִישׁ עֲלֵינוּ שָׁנָה טוֹבָה. *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.

שְׂמַחְתִּי בְּאִמְרִים לִי *Samachti B'omrim Li*

שְׂמַחְתִּי בְּאִמְרִים לִי בֵּית יְיָ נִלְךְ. עַמְדוֹת הָיוּ רִגְלֵינוּ בְּשַׁעְרֶיךָ יְרוּשָׁלַיִם. יְרוּשָׁלַיִם הַבְּנוּיָה בְּעִיר שְׁחֻבְרָה־לָהּ יַחְדָּו. שֵׁשׁם עָלוּ שִׁבְטֵי־יָהּ עֵדוּת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם יְיָ. שָׂאוּ שְׁלוֹם יְרוּשָׁלַיִם יִשְׁלֹו אֶהְבִּיךָ. יְהִי־שְׁלוֹם בְּחֵילֶךָ שְׁלוֹהַּ בְּאַרְמְנוֹתֶיךָ. לְמַעַן אַחֵי וְרַעֵי אֲדַבְּרָה־נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לְךָ.	Samachti b'omrim li beit Adonai neileich. Omdot hayu ragleinu bisharayich Y'rushalayim. Y'rushalayim habnuyah k'ir shechubrah-lah yachdov. Shesham alu shivtei-Yah eidut l'Yisrael l'hodot l'sheim Adonai. Sha-alu sh'lom Y'rushalayim yishlayu ohavayich. Y'hi-shalom b'cheileich shalvah b'arm'notayich. L'ma-an achai v'rei-ai adabrah-na shalom bach. L'ma-an beit Adonai Eloheinu avakshah tov lach.
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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.

אֲשְׁרֵי *Ashrei*

אֲשְׁרֵי יוֹשְׁבֵי בֵּיתְךָ, עוֹד יְהַלְלוּךָ סְלָה. Happy are those who dwell in Your house. They will sing Your praise forever.	Ashrei yoshvei veitecha, od y'hal'lucha selah.
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אֲזַמְרָה *Azamrah*

אֲזַמְרָה לְאֱלֹהֵי בְּעוֹדֵי, אַחְלָה. 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.	Azamrah l'Elohai b'odi, achalah.
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הִנֵּה טוֹב *Hineih Tov*

וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד. וַיְהִי עֶרֶב וַיְהִי בֹקֶר, טוֹב מְאֹד.	Vayar Elohim et kol asher asah v'hineih tov m'od. Vay'hi erev vay'hi voker, tov m'od.
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There was evening, there was morning . . .

אֲדוֹן עוֹלָם *Adon Olam* Sovereign of the Universe

אֲדוֹן עוֹלָם אֲשֶׁר מַלְךְ, בְּטֶרֶם כָּל יִצִיר נִבְרָא. לֵעֵת נַעֲשֶׂה בְּחִפְזוֹ כָּל, אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.	Adon olam asher malach, b'terem kol y'tzir nivra. L'eit na-asah v'cheftzo kol, azai melech sh'mo nikra.
וְאַחֲרֵי כִבְלוֹת הַכּוֹל, לְבַדּוֹ יִמְלֹךְ נוֹרָא. וְהוּא הָיָה, וְהוּא הוֹוֶה, וְהוּא יִיְיֶה, בְּתִפְאַרָה.	V'acharei kichlot hakol, l'vado yimloch nora. V'hu hayah, v'hu hoveh, v'hu yiyeh, b'tifarah.
וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה. בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעוֹ וְהַמְשָׁרָה.	V'hu echad v'ein sheini, l'hamshil lo l'hachbirah. B'li reishit b'li tachlit, v'lo ha-oz v'hamisrah.
וְהוּא אֵלִי וְחֵי גְּאֻלִּי, וְצוֹר חֶבְלֵי בְּעֵת צָרָה. וְהוּא נְסִי וּמְנוֹס לִי, מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא.	V'hu Eli v'chai go-ali, v'tzur chevli b'eit tzarah. V'hu nisi umanos li, m'nat kosi b'yom ekra.
בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן וְאַעֲרָה. וְעַם רוּחִי גְּוִיָּתִי, יְיָ לִי וְלֹא אִירָא.	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.

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

אין כַּאלֹהֵינוּ, אין כַּאֲדוֹנֵינוּ,
אין כַּמְלָכֵנוּ, אין כְּמוֹשֵׁי־עֵנוּ.
מִי כַּאלֹהֵינוּ, מִי כַּאֲדוֹנֵינוּ,
מִי כַּמְלָכֵנוּ, מִי כְּמוֹשֵׁי־עֵנוּ.

Who, who's like our God?

נֹדֶה לְאֱלֹהֵינוּ, נֹדֶה לְאֲדוֹנֵינוּ,
נֹדֶה לְמַלְכֵנוּ, נֹדֶה לְמוֹשֵׁי־עֵנוּ.

Thanks, we give thanks to our God.

בָּרוּךְ אֱלֹהֵינוּ, בָּרוּךְ אֲדוֹנֵינוּ,
בָּרוּךְ מַלְכֵנוּ, בָּרוּךְ מוֹשֵׁי־עֵנוּ.

Blessed, blessed is our God.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ,
אַתָּה הוּא מַלְכֵנוּ, אַתָּה הוּא מוֹשֵׁי־עֵנוּ.

You, You are our God.

וְעָשׂוּ לִי מִקְדָּשׁ *V'asu Li Mikdash*

וְעָשׂוּ לִי מִקְדָּשׁ וְשַׁחַנְתִּי בְּתוֹכָם.
וְאַנְחֵנוּ נִבְרַךְ יְהִי מֵעַתָּה וְעַד עוֹלָם.

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:

"Open Our Hearts." Music and lyrics by Daniel Mutlu and Nina Faia Mutlu.

"We Return." Music and lyrics by Noah Aronson and Elana Arian.

"Avinu Malkeinu." Music by Danny Maseng.

"Ashrei." Music by Peri Smilow.

"Azamrah." Music by Benjie Schiller and Craig Taubman.

"Hineih Tov." Music by Gordon Lustig.

"Ein k'Eloheinu." Translation by Ari Posner and Michael Smolash.

"V'asu Li." Music by John Thompson and Randu Scruggs.



ערבית
ליום כיפור

Yom Kippur
Evening Service

כל-נדרֵי

We Remember

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

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

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

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

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

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





וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: אַךְ בְּעֵשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי
 הַזֶּה יוֹם הַכִּפּוּרִים הוּא מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם
 וְעֲנִיתֶם אֶת־נַפְשֵׁיכֶם . . . וְכָל־מְלָאכָה
 לֹא תַעֲשׂוּ בְּעֶצֶם הַיּוֹם הַזֶּה . . .

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



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

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

^{וַיְדַבֵּר} *The Eternal God spoke. Leviticus 23:26-28.*



שְׁמַע וּבְרָכוֹתֶיהָ

Sh'ma Uvirchoteha Sh'ma and Its Blessings

בְּרָכוּ *Bar'chu* The Call to Prayer

בְּרָכוּ אֶת יְיָ הַמְּבֹרָךְ. Bar'chu et Adonai hamvorach.
 בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד. Baruch Adonai hamvorach l'olam va-ed.

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

מַעְרִיב עֶרְבִים *Ma-ariv Aravim* Creation

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Baruch atah Adonai, Eloheinu melech ha-olam,
 אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֶרְבִים, בְּחֻמְהָ asher bidvaro ma-ariv aravim, b'chochmah
 פּוֹתֵחַ שְׁעָרִים, וּבִתְכוּנָה מְשַׁנֶּה עֵתִים, potei-ach sh'arim, uvitvunah m'shaneh itim,
 וּמַחְלִיף אֶת הַיּוֹמִים, וּמְסַדֵּר אֶת umachalif et hazmanim, umsadeir et
 הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ hakochavim b'mishm'roteihem barakia
 כִּירְצוֹנוֹ. בּוֹרֵא יוֹם וַלַּיְלָה, גּוֹלֵל אוֹר kirtzono. Borei yom valailah, goleil or
 מִפְּנֵי חוֹשֶׁךְ, וְחוֹשֶׁךְ מִפְּנֵי אוֹר. mipnei choshech, v'choshech mipnei or.
 וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה, וּמְבַדֵּיל Uma-avir yom umeivi lailah, umavdil
 בֵּין יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. bein yom uvein lailah, Adonai Tz'va-ot sh'mo.
 אֵל חַי וְקַיָּם, תָּמִיד יִמְלֹךְ עָלֵינוּ El chai v'kayam, tamid yimloch aleinu
 לְעוֹלָם וָעֶד. 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.

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

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

אהבת עולם *Ahavat Olam* Revelation

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

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

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

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

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



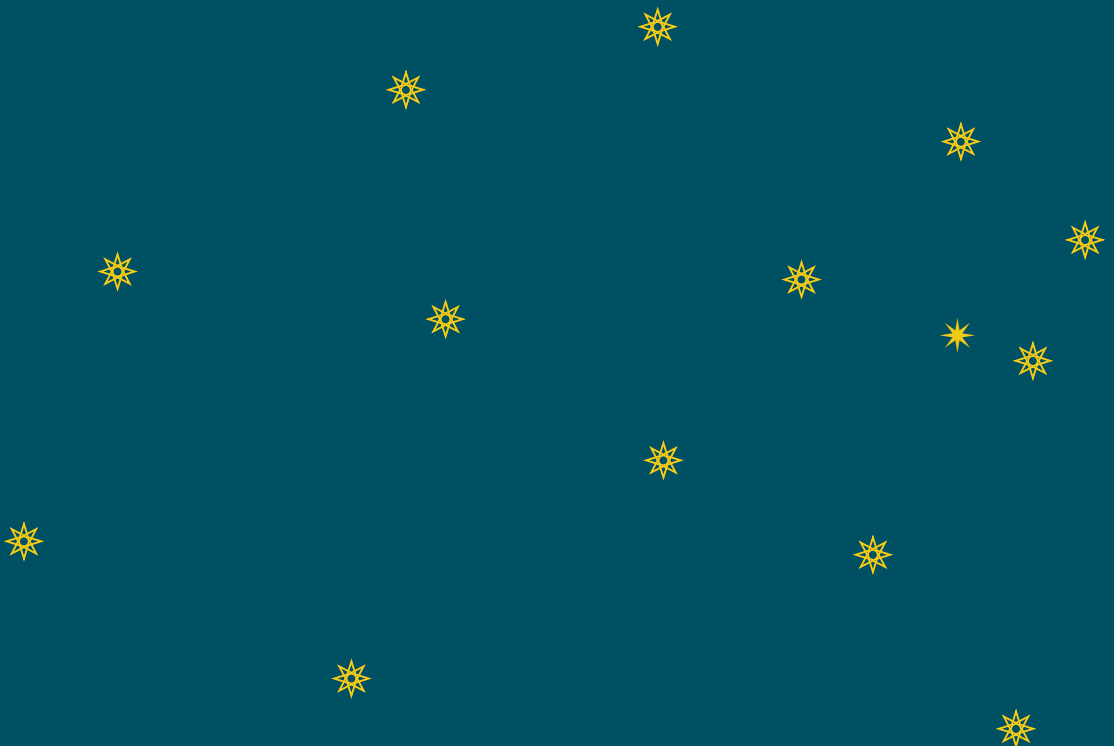
Blessings before the Sh'ma. The prayer before the Sh'ma, in both evening and morning liturgy, is a meditation on God's love. In Talmudic times, when prayers were still oral and not fixed in a prayerbook, people would freely compose a prayer on this theme of love. As the liturgy became canonized, two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

שְׁמַע יִשְׂרָאֵל

Sh'ma Yisrael, Adonai Eloheinu, Adonai echad.

Hear, O Israel: Adonai our God is One.

בְּרוּךְ שֵׁם כְּבוֹד



יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

מִמְלַכְוֹתָו לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.



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

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

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

שמע ישראל *Sh'ma Yisrael*. Deuteronomy 6:4.
 וְאַהֲבַתְּ *V'ahavta*. Deuteronomy 6:5-9 and Numbers 15:40-41.

גְּאֻלָּהּ 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.*

מִי כְמוֹחָהּ בְּאֵלִים יְיָ, מִי כְמוֹחָהּ
נְאֻדָּר בְּקֹדֶשׁ, נוֹרָא תְהִלָּתָהּ, עֹשֶׂה פִלְאָה.
Mi chamochah ba-eilim Adonai, mi kamochoh
nedar bakodesh, nora t'hilot, oseh feleh.

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

מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקְעֵי יָם
לִפְנֵי מֹשֶׁה; זֶה אֱלֹהֵינוּ וְאָמְרוּ.
יְיָ יְמֻלֹךְ לְעֹלָם וָעֶד!
Malchut'cha ra-u vanecha, bokei-a yam
lifnei Mosheh; zeh Eli anu v'amru.
Adonai yimloch l'olam va-ed!

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

וְנֹאמַר: כִּי פָדָה יְיָ אֶת־יַעֲקֹב
וְגֹאֲלוֹ מִיַּד חֲזַק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְיָ, גְּאֹל יִשְׂרָאֵל.
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.



מִי כְמוֹחָהּ Mi chamochah. Exodus 15:11.
יְיָ יְמֻלֹךְ Adonai yimloch. Exodus 15:18.

הַשְּׁבִיבוּ Hashkiveinu Shelter of Peace

הַשְּׁבִיבוּ יי אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים. וּפְרֹשׂ עָלֵינוּ
סִכַּת שְׁלוֹמֶךָ, וְתִקַּנְנוּ בְּעֵצָה טוֹבָה
מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ,
וְהַגֵּן בְּעַדֵּנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב,
דָּבָר, וְחָרֵב, וְרָעַב וְיָגוֹן, וְהִסֵּר שָׂטָן
מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֵל כְּנָפֶיךָ
תִּסְתֵּרֵנוּ. כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ
אַתָּה, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.
וּשְׁמֹר תְּזַיְתֵנוּ וּבוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם,
מֵעַתָּה וְעַד עוֹלָם. וּפְרֹשׂ עָלֵינוּ סִכַּת
שְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יי, הַפּוֹרֵשׂ
סִכַּת שְׁלוֹם עָלֵינוּ, וְעַל כָּל עַמּוֹ
יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

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

On Shabbat:

וּשְׁמְרוּ V'shamru Keeping Shabbat

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

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.

וּשְׁמְרוּ V'shamru. Exodus 31:16-17.

בל-נדרִי

We Bare Our Souls

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

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

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

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

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

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





תפילה

T'filah Prayer

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

אבות ואמהות Avot v'Imahot God of All Generations

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִיבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן,
גּוֹמֵל חַסָּדִים טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת,
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,
לְמַעַן שְׂמוֹ בְּאִהָבָה.

Baruch atah Adonai, Eloheinu v'Elohei
avoteinu v'imoteinu, Elohei Avraham,
Elohei Yitzchak, v'Elohei Ya-akov,
Elohei Sarah, Elohei Rivkah,
Elohei Rachel, v'Elohei Leah,
ha-El hagadol hagibor v'hanora, El elyon,
gomeil chasadim tovim, v'koneih hakol,
v'zocheir chasdei avot v'imahot,
umeivi g'ulah livnei v'neihem,
l'ma-an sh'mo b'ahavah.

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חַפְּזֵי
בַּחַיִּים. וְכָתְבָנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ עֹזֵר
וּמוֹשִׁיעַ וּמְגַן. בָּרוּךְ אַתָּה יי,
מְגַן אַבְרָהָם וְעֹזֵר שָׂרָה.

Zochreinu l'chayim, melech chafeitz
bachayim. V'chotveinu b'sefer hachayim,
l'ma-ancha Elohim chayim. Melech ozeir
umoshia umagein. Baruch atah Adonai,
magein Avraham v'ezrat Sarah.

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

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

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

גְבוּרוֹת *G'vurot* God's Power

אַתָּה גְבוּר לְעוֹלָם, אֲדוֹנָי,	Atah gibor l'olam, Adonai,
מַחֲיֵה הַכּוֹל\מֵיַתִּים אַתָּה, רַב לְהוֹשִׁיעַ.	m'chayeh hakol/meitim atah, rav l'hoshia.
מוֹרִיד הַטֶּל. מְכַלְכֵּל חַיִּים בְּחֶסֶד,	Morid hatal. M'chalkeil chayim b'chesed,
מַחֲיֵה הַכּוֹל\מֵיַתִּים בְּרַחֲמִים רַבִּים,	m'chayeh hakol/meitim b'rachamim rabim,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר	someich noflim, v'rofei cholim, umatir
אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר.	asurim, umkayeim emunato lischeinei afar.
מִי כְמוֹךָ בְּעַל גְבוּרוֹת וּמִי דוֹמֵה לָךְ,	Mi chamocha ba-al g'vurot umi domeh lach,
מֶלֶךְ מֵמִית וּמַחְיֶה וּמְצַמִּיחַ יְשׁוּעָה.	melech meimit umchayeh umatzmiach y'shuah.
מִי כְמוֹךָ, אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו	Mi chamocha, Av harachamim, zocheir y'tzurav
לְחַיִּים בְּרַחֲמִים. וְנֶאֱמַן אַתָּה	l'chayim b'rachamim. V'ne-eman atah
לְהַחְיֹת הַכּוֹל\מֵיַתִּים. בָּרוּךְ אַתָּה יי,	l'hachayot hakol/meitim. Baruch atah Adonai,
מַחֲיֵה הַכּוֹל\הַמֵּיַתִּים.	m'chayeh 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.





וְהִי

Vidui · Confession of Sin

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

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

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

אֲשַׁמְנוּ *Ashamnu* We Have Transgressed

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,	Eloheinu v'Elohei avoteinu v'imoteinu,
תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל תִּתְעַלֵּם	tavo l'fanecha t'filateinu v'al titalam
מִתְחַנְּתֵנוּ, שְׂאִין אֲנַחְנוּ עֵי פָנִים	mit-chinateinu, she-ein anachnu azei fanim
וְקָשִׁי עָרַף לֹמַר לְפָנֶיךָ, יי אֱלֹהֵינוּ	ukshei oref lomar l'fanecha, Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, צַדִּיקִים	v'Elohei avoteinu v'imoteinu, tzadikim
אֲנַחְנוּ וְלֹא חָטְאָנוּ, אֲבָל אֲנַחְנוּ	anachnu v'lo chatanu, aval anachnu
חָטְאָנוּ. חָטְאָנוּ, עֵינֵנוּ, פָּשַׁעְנוּ.	chatanu. Chatanu, avinu, pashanu.

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

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

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבְרַנוּ דָּפִי.	Ashamnu, bagadnu, gazalnu, dibarnu dofi.
הִעֲוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חָמְסְנוּ,	He-evinu, v'hirshanu, zadnu, chamasnu,
טַפְּלָנוּ שֶׁקֶר. יַעֲזְבוּ רַע, כּוֹזְבֵינוּ, לָצְנוּ,	tafalnu sheker. Ya-atznu ra, kizavnu, latznu,
מַרְדְּנוּ, נִאֲצְנוּ. סָרְרְנוּ, עֲוִינוּ, פָּשַׁעְנוּ,	maradnu, niatznu. Sararnu, avinu, pashanu,
צָרְרְנוּ, קִשִּׁינוּ עָרְף. רָשָׁעְנוּ, שְׁחַתְנוּ,	tzararnu, kishinu oref. Rashanu, shichatnu,
תַּעֲבֵנוּ, תַּעֲוִינוּ, תַּעֲתֵנוּ.	tiavnu, ta-inu, titanu.

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

עַל הַטָּא *Al Cheit* For Our Sins

וְעַל כָּל־סְלִיחוֹת,	V'al kulam, Elo-ah s'lichot,
סְלִיחוֹתֵינוּ, מְחַל־לָנוּ, כַּפֶּר־לָנוּ.	s'lach-lanu, m'chal-lanu, kaper-lanu.

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

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

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

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

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

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ	Al cheit shechatanu l'fanecha
בְּכַחַשׁ וּבְכַזָּב,	b'chachash uvchazav,

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

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

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

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

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

וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ v'al cheit shechatanu l'fanecha
בְּחִנוּפָה. bachanufah.

For the sins we have committed against You through hypocrisy.

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

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

וְעַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ v'al cheit shechatanu l'fanecha
בְּגִלוֹי עֲרִיּוֹת. b'gilui arayot.

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

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

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

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

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



שְׁמַע קוֹלֵנוּ *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.*

שְׁמַע קוֹלֵנוּ, יי אֱלֹהֵינוּ, חוּם	Sh'ma koleinu, Adonai Eloheinu, chus
וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים	v'racheim aleinu, v'kabeil b'rachamim
וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.	uvratzon et-t'filateinu.
הַשִּׁיבֵנוּ יי אֱלֹהֵי וְנִשְׁוֹבָה,	Hashiveinu Adonai eilecha v'nashuvah,
חֲדָשׁ יָמֵינוּ בְּקֶדֶם.	chadeish yameinu k'kedem.
אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קֹדֶשְׁךָ	Al tashlicheinu milfanecha, v'ruach kodsh'cha
אֵל תִּקַּח מִמֵּנוּ.	al tikach mimenu.
אֵל תִּשְׁלִיכֵנוּ לְעֵת זִקְנָה, בְּכָלוֹת כֹּחֵנוּ	Al tashlicheinu l'eit ziknah, kichlot kocheinu al
אֵל תִּעַזְבֵנוּ.	ta-azveinu.



<p>אֱלֹהִי, נִצֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כְּעַפָּר לְכֹל תִּהְיֶה. פֶּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִרְדּוֹף נַפְשִׁי. וְכֹל הַחֹשְׁבִים עָלַי רָעָה, מִהֲרֵה הַפֵּר עֲצָתָם, וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קִדְשָׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי.</p>	<p>Elohai, n'tzor l'shoni meira usfatai midabeir mirmah. V'limkal'lai nafshi tidom, v'nafshi ke-afar lakol tiyeh. P'tach libi b'toratecha, uvmitzvotecha tirdof nafshi. V'chol hachoshvim alai ra-ah, m'heirah hafeir atzatam, v'kalkeil machashavtam. Aseih l'ma-an sh'mecha. Aseih l'ma-an y'minecha. Aseih l'ma-an k'dushatecha. Aseih l'ma-an toratecha. L'ma-an yeichaltzun y'didecha, hoshiah y'mincha va-aneini.</p>
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God, keep my tongue from evil and my lips from deceit.
Help me to be silent in the face of derision, humble in the
presence of all. Open my heart to Your Torah, and I will hasten
to do Your mitzvot. Save me with Your power; in time of
trouble be my answer, that those who love You may rejoice.

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

<p>עֲשֵׂה שְׁלוֹם בְּמִרְוַמָּי, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל, וְאָמְרוּ אָמֵן.</p>	<p>Oseh shalom bimromav, hu ya-aseh shalom aleinu, v'al kol Yisrael v'al kol yoshvei teiveil, v'imru amen.</p>
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May the One who causes peace to reign in the high heavens let peace
descend on us, on all Israel, and all the world. And we say: *Amen*.

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

כּל-נְדָרַי

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.

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

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



כַּל־נְדָרִי

כַּל־נְדָרִי וְאֶסְרִי וְחָרַמִּי וְקוֹנָמִי

דִּנְדָרְנָא וְדֵאֲשַׁתְּבַעְנָא וְזֵ

נַפְשַׁתְנָא, מִיּוֹם כְּפוּרִים זֶה

לְטוֹבָה. כְּלֵהוּן אַחַרְטָנָא בְּהוּן,

שְׁבִיתִין, בְּטִלִין וּמִבְטָלִין, לֹא שְׁ

נְדָרְנָא לֹא נְדָרִי, וְאֶסְרְנָא לֹא

לֹא שְׁבוּעוֹת.

וְכַנּוּיֵי וְקַנּוּסֵי וְשַׁבּוּעוֹת,

אֲחֵרֵימָנָא וְדֹאסְרָנָא עַל

עַד יוֹם כְּפוּרִים הַבָּא עָלֵינוּ

כְּלֵהוּז יְהוּז שְׂרָז, שְׁבִימִין

שְׁרִירִין וְלֹא קִימִין.

אֲאֶסְרִי, וְשַׁבּוּעַתָּנָא



אָבִינוּ מֶלְכֵנוּ *Avinu Malkeinu*

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

אָבִינוּ מֶלְכֵנוּ, חָטְאנוּ לְפָנֶיךָ. Avinu Malkeinu, chatanu l'fanecha.
Avinu Malkeinu, we have sinned against You.

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

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

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

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

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

אָבִינוּ מֶלְכֵנוּ, חֲנֵנוּ וְעֲנֵנוּ, Avinu Malkeinu, choneinu va-aneinu,
כִּי אֵין בָּנוּ מַעֲשִׂים. ki ein banu ma-asim.
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ. Asei' imanu tzedakah v'chesed v'hoshi-einu.
*Avinu Malkeinu, be gracious and answer us, for we have little merit.
Treat us generously and with kindness, and be our help.*

עֲלֵינוּ *Aleinu* Adoration

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לִתְּת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה, שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֵם, וְגִרְלָנוּ כְּכֹל הַמוֹנֵם. וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.	Aleinu l'shabei-ach la-adon hakol, lateit g'dulah l'yotzeir b'reishit, shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'chot ha-adamah, shelo sam chelkeinu kahem, v'goraleinu k'chol hamonom. Va-anachnu korim umishtachavim umodim, lifnei melech malchei hamlachim, hakadosh baruch hu.
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You spread out the heavens and established the earth; You are our God; there is none else. In truth You alone are our Sovereign God, as it is written: "Know then this day and take it to heart: the Eternal One is God in the heavens above and on the earth below; there is none else."

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

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

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

וְנֵאמָר, וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וּשְׁמוֹ אֶחָד.	V'ne-emar, v'hayah Adonai l'melech al-kol-ha-aretz, bayom hahu yiyeh Adonai echad ushmo echad.
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וְהָיָה יְיָ V'hayah Adonai. Zechariah 14:9.

קדיש יתום *Kaddish Yatom* Mourner's Kaddish

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

זְכוֹרָנָם לְבְרָכָה. Zichronam livrachah.
May their memory be a blessing.

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

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

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

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

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

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

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

אֲדוֹן עוֹלָם *Adon Olam* Sovereign of the Universe

אֲדוֹן עוֹלָם אֲשֶׁר מַלְךְ,	Adon olam asher malach,
בְּטֶרֶם כָּל יִצְיִר נִבְרָא.	b'terem kol y'tzir nivra.
לֵעֵת נַעֲשֶׂה בְּחִפְזוֹ כָּל,	L'eit na-asah v'cheftzo kol,
אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא.	azai melech sh'mo nikra.
וְאַחֲרֵי כִבְלוֹת הַכֹּל,	V'acharei kichlot hakol,
לְבַדּוֹ יִמְלֹךְ נֹרָא.	l'vado yimloch nora.
וְהוּא הָיָה, וְהוּא הוֹוֶה,	V'hu hayah, v'hu hoveh,
וְהוּא יִהְיֶה, בְּתִפְאַרָה.	v'hu yiyeh, b'tifarah.
וְהוּא אֶחָד וְאֵין שֵׁנִי,	V'hu echad v'ein sheini,
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.	l'hamshil lo l'hachbirah.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,	B'li reishit b'li tachlit,
וְלוֹ הָעוֹז וְהַמְשִׁרָה.	v'lo ha-oz v'hamisrah.
וְהוּא אֵלִי וְחַי גָּאֲלִי,	V'hu Eli v'chai go-ali,
וְצוּר חֶבְלֵי בְעֵת צָרָה.	v'tzur chevli b'eit tzarah.
וְהוּא נָסִי וּמְנוֹס לִי,	V'hu nisi umanos li,
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.	m'nat kosi b'yom ekra.
בְּיָדוֹ אֶפְקִיד רוּחִי,	B'yado afkid ruchi,
בְּעֵת אִישָׁן וְאַעִירָה.	b'eit ishan v'a-irah.
וְעַם רוּחִי גְוִיָּתִי,	V'im ruchi g'viyati,
יְיָ לִי וְלֹא אִירָא.	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.

יגדל Yigdal Magnified

יגדל אלהים חי וישתבח, נמצא ואין עת אל מציאותו. אחד ואין יחיד ביהודו, נעלם וגם אין סוף לאחדותו.	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.
אין לו דמות הגוף ואינו גוף, לא נערוך אליו קדשתו. קדמון לכל דבר אשר נברא, ראשון ואין ראשית לראשיתו.	Ein lo d'mut haguf v'eino guf, lo na-aroch eilav k'dushato. Kadmon l'chol-davar asher nivra, rishon v'ein reishit l'reishito.
הנו אדון עולם לכל נוצר, יורה גדלתו ומלכותו. שפע נבואתו נתנו, אל אנשי סגלתו ותפארתו.	Hino adon olam, l'chol-notzar, yoreh g'dulato umalchuto. Shefa n'vuato n'tano, el anshei s'gulato v'tifarto.
לא קם בישראל כמשה עוד, נביא ומביט את תמונתו. תורת אמת נתן לעמו אל, על יד נביאו נאמן ביתו.	Lo kam b'Yisrael k'Mosheh od, navi umabit et-t'munato. Torat emet natan l'amo El, al yad n'vio ne-eman beito.

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



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

אין כּאלהינו, אין כּאדונינו,
אין כּמלכנו, אין כּמושיענו.
מי כּאלהינו, מי כּאדונינו,
מי כּמלכנו, מי כּמושיענו.

Ein k'Eloheinu, ein k'adoneinu,
ein k'malkeinu, ein k'moshi-einu.
Mi ch'Eloheinu, mi ch'adoneinu,
mi ch'malkeinu, mi ch'moshi-einu.

Who, who's like our God?

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

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

Thanks, we give thanks to our God.

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

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

Blessed, blessed is our God.

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

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

You, You are our God.

הנשמה לך *Han'shamah Lach* The Soul Is Yours

הנשמה לך, והגוף פּעלך;
חוסה על עמלך.

Han'shamah lach, v'haguf po-olach;
chusah al amalach.

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





שחרית
ליום כיפור

Yom Kippur
Morning Service





בְּרִכּוֹת הַשַּׁחַר

Birchot Hashachar Morning Blessings

מוֹדֵה\מוֹדָה אֲנִי לְפָנֶיךָ,	Modeh/Modah ani l'fanecha,
מֶלֶךְ חַי וְקַיִם,	melech chai v'kayam,
שֶׁהֶחֵזַרְתָּ בִּי נִשְׁמַתִּי בְּחֶמְלָה.	shehechezarta bi nishmati b'chemlah.
רַבָּה אֱמוּנָתְךָ.	Rabah emunatecha.

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

מֵה־טֹבוֹ אֱהַלֶּיךָ יַעֲקֹב,	Mah-tovu ohalecha Ya-akov,
מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.	mishk'notecha Yisrael.
וְאֲנִי בְּרֹב חַסְדֶּךָ אֲבוֹא בְּיָתְךָ,	Va-ani b'rov chasd'cha avo veitecha,
אֶשְׁתַּחֲוֶה אֶל־הַיְחִיָּאל־קֹדֶשְׁךָ בִּירְאֲתֶךָ.	eshtachaveh el-heichal-kodsh'cha b'yiratecha.
יְיָ אֱהַבְתִּי מֵעוֹן בְּיָתְךָ	Adonai ahavti m'on beitecha
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.	umkom mishkan k'vodecha.
וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַעָה	Va-ani eshtachaveh v'echra-ah
אֶבְרַח לִפְנֵי־יְיָ עֹשִׂי.	evr'chah lifnei-Adonai osi.
וְאֲנִי תִפְלִיתִי־לְךָ יְיָ, עֵת רִצּוֹן,	Va-ani t'filati-l'cha, Adonai, eit ratzon,
אֱלֹהִים בְּרֹב־חַסְדֶּךָ,	Elohim b'rov-chasdecha,
עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.	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.

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

אֲשֶׁר יָצַר, אֱלֹהֵי נְשָׁמָה *Asher Yatzar, Elohai N'shamah*
For Body and Soul

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

<p>בָּרוּךְ אַתָּה יי, רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.</p>	<p>Baruch atah Adonai, rofei chol basar umafli la-asot.</p>
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Praised are You, Adonai, who heals all flesh and who acts wondrously.

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

אֲשֶׁר בִּידוֹ *Asher b'yado*. Job 12:10.

מתן תורה *Matan Torah* The Gift of Torah

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

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

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

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

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

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

ובקור חולים, uvikur cholim,
to visit the sick,

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

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

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

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

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

אלו דברים Eilu d'varim. Mishnah Pe'ah 1:1; Babylonian Talmud, Shabbat 127a.

הללויה Hal'luyah Psalm 150

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

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







שִׁמַּע וּבְרָכוֹתֶיהָ

Sh'ma Uvirchoteha Sh'ma and Its Blessings

בָּרְכוּ *Bar'chu* The Call to Prayer

בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ. *Bar'chu et Adonai hamvorach.*

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

Praise the Eternal, to whom our praise is due!

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

יוֹצֵר אוֹר *Yotzeir Or* Creation

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שְׁלוֹם
וּבוֹרֵא אֶת הַכֹּל. הַמְאִיר לְאֶרֶץ וְלַדָּרִים
עָלֶיהָ בְּרַחֲמִים, וּבִטּוּבוֹ מְחַדֵּשׁ בְּכֹל
יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית.
מָה רַבּוּ מַעֲשֵׂיךָ יְיָ, בְּלֹם
בְּחֹכְמָה עֲשִׂיתָ, מְלֵאָה הָאָרֶץ קִנְיָנְךָ.
תִּתְבָּרַךְ יְיָ אֱלֹהֵינוּ עַל שְׁבַח
מַעֲשֵׂה יְדִיךָ, וְעַל מְאוּרֵי אוֹר שְׁעֵשִׂיתָ
יְפָאֲרוּךְ סֵלָה. *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-aseih yadecha, v'al m'orei or she-asita
y'fa-arucha selah.*

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

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

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

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

We praise You, Creator of light.

Ahavah Rabah Revelation

אָהַבָּה רַבָּה אַהַבְתָּנוּ, יי אֱלֹהֵינוּ,
חֶמְלָה גְדוֹלָה וַיִּתְּרָה חֶמְלַת עָלֵינוּ.
בַּעֲבוּר אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ שִׁבְטָחוּ בָךְ,
וַתְּלַמְּדֵם חֻקֵי חַיִּים, בֶּן תְּחַנְּנֵנוּ
וַתְּלַמְּדֵנוּ. אָבִינוּ, הָאֵב הַרְחָמֵנוּ,
הַמְּרַחֵם, רַחֵם עָלֵינוּ. וְתֵן בְּלִבְנוּ
לְהַבִּין וּלְהַשְׂכִּיל, לְשִׁמְעַת לְלַמֵּד
וּלְלַמֵּד, לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם
אֶת כָּל דְּבָרֵי תְּלִמּוּד תּוֹרַתְךָ בְּאַהֲבָה.
וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבְנוּ
בְּמִצְוֹתֶיךָ, וַיַּחַד לִכְבָּנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שְׁמֶךָ. וְלֹא נִבּוֹשׁ וְלֹא
נִכְלָם וְלֹא נִכְשָׁל לְעוֹלָם וָעֶד,
כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא
בְּטַחְנוּ, נִגִּילָה וְנִשְׂמַחָה בִּישׁוּעָתְךָ.
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה, וּכְנוּ
כְּחֶרֶת מִכָּל עִם וְלָשׁוֹן.

Ahavah rabah ahavtanu, Adonai Eloheinu,
chemlah g'dolah viteirah chamalta aleinu.
Ba-avur avoteinu v'imoteinu shebat-chu v'cha,
vat'lamdeim chukei chayim, kein t'choneinu
utlamdeinu. Avinu, ha-Av harachaman,
hamracheim, racheim aleinu. V'tein b'libeinu
l'havin ulhaskil, lishmo-a lilmod
ul'lameid, lishmor v'la-asot ulkayeim
et kol divrei talmud toratecha b'avahavah.
V'ha-eir eineinu b'toratecha, v'dabeik libeinu
b'mitzvotecha, v'yacheid l'vaveinu l'ahavah
ulyirah et sh'mecha. V'lo neivosh v'lo
nikaleim v'lo nikasheil l'olam va-ed,
ki v'shem kodsh'cha hagadol v'hanora
batachnu, nagilah v'nism'chah bishuatecha.
Ki El po-eil y'shuot atah, uvanu vacharta
mikol am v'lashon.

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.

וּקְרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאֵמֶת,
לְהוֹדוֹת לְךָ וּלְיַחֲדֶךָ בְּאַהֲבָה.
בְּרוּךְ אַתָּה יי, הַבּוֹחֵר בְּעַמּוֹ
יִשְׂרָאֵל בְּאַהֲבָה.

V'keiravtanu l'shimcha hagadol selah be-emet,
l'hodot l'cha ulyachedcha b'avahavah.
Baruch atah Adonai, habocheir b'amo
Yisrael b'avahavah.

FACING PAGE:

יוֹצֵר אֹר *Yotzeir or. Isaiah 45:7.*

מַה רַבּוּ מַעֲשֵׂיךָ *Mah rabu ma-asecha. Psalm 104:24.*

THIS PAGE:

אָהַבָּה רַבָּה *Ahavah rabah. Based on Psalm 86:11.*



שְׁמַע יִשְׂרָאֵל

Sh'ma Yisrael, Adonai Eloheinu, Adonai echad.

Hear, O Israel: Adonai our God is One.

בְּרוּךְ שֵׁם כְּבוֹד

יְיָ אֱלֹהֵינוּ יי אַחַד.

מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד.

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

Blessed is God's glorious majesty forever and ever.

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

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

G'ulah Redemption גְּאֻלָּה

אֱמֶת וַיִּצִיב וַיַּנְחוּן וְקַיִם וַיִּשָּׂא	Emet v'yatziv v'nachon v'kayam v'yashar
וַיִּנְאֶמֶן וְאַהוּב וְחַבִּיב וְנַחְמָד וְנָעִים	v'ne-eman v'ahuv v'chaviv v'nechmad v'na-im
וְנוֹרָא וְאָדִיר וּמְתַקֵּן וּמְקַבֵּל וְטוֹב וַיַּפֶּה	v'nora v'adir umtukan umkubal v'tov v'yafeh,
הַדְּבָר הַזֶּה עֲלֵינוּ לְעוֹלָם וָעֶד. אֱמֶת	hadavar hazeh aleinu l'olam va-ed. Emet
אֱלֹהֵי עוֹלָם מַלְכֵינוּ צוּר יַעֲקֹב, מִגֵּן	Elohei olam malkeinu tzur Ya-akov, magein
יִשְׁעֵנוּ, לְדֹר וָדֹר הוּא קַיִם, וּשְׁמוֹ קַיִם,	yisheinu, l'dor vador hu kayam, ushmo kayam,
וְכִסּוֹ נַחוּן, וּמַלְכוּתוֹ וְאֱמוּנָתוֹ לְעֵד	v'chiso nachon, umalchuto ve-emunato la-ad

¹ שְׁמַע יִשְׂרָאֵל *Sh'ma Yisrael*. Deuteronomy 6:4.

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 Kotsk, it is because there may be moments when our hearts are utterly closed. At those times, he teaches the best we can do is place the words we need to hear on our hearts, in the hope that one day our hearts will open, and all the words will fall in.

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

And what is my life span?
I'm like a person gone out of Egypt;
the Red Sea parts, I cross on dry land,
two walls of water; on my right and on my left
Pharaoh's army and his horsemen behind me.
Before me the desert,
perhaps the Promised Land, too.
That is my life span.

מִי כַמּוֹכָה בְּאֵלִים יְיָ, מִי כַמּוֹכָה	Mi chamochah ba-eilim Adonai, mi kamochoh
נִאֲדָר בְּקִדְשׁ, נוֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא.	nedar bakodesh, nora t'hilot, oseh feleh.

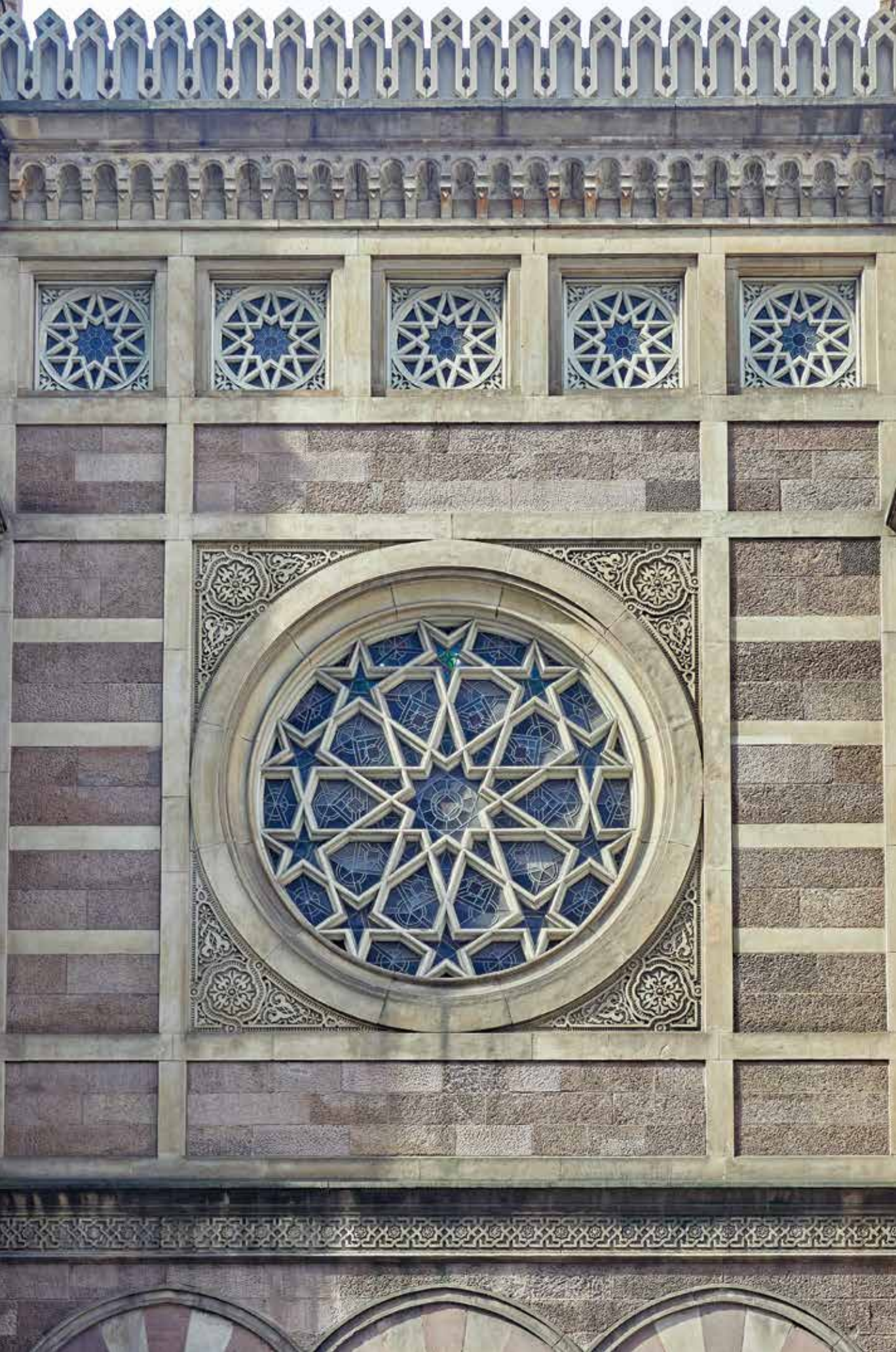
Who is like You, majestic in holiness,
awesome in splendor, doing wonders?

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים	Shirah chadashah shibchu g'ulim
לְשִׁמְחָה עַל שִׁפְתַי הַיָּם.	l'shimcha al s'fat hayam.
יַחַד כָּלֵם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ,	Yachad kulam hodu v'himlichu v'amru,
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!	Adonai yimloch l'olam va-ed!

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

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,	Tzur Yisrael, kumah b'ezrat Yisrael,
וּפְדֵה כְּנַאֲמֶיךָ יְהוּדָה וַיִּשְׂרָאֵל.	ufdeih chin-umecha Y'hudah v'Yisrael.
גְּאֻלֵּנוּ, יְיָ עֲבֹאוֹת שְׁמוֹ,	Go-aleinu, Adonai Tz'va-ot sh'mo,
קְדוֹשׁ יִשְׂרָאֵל.	K'dosh Yisrael.
בְּרוּךְ אַתָּה יְיָ, גְּאוּל יִשְׂרָאֵל.	Baruch atah Adonai, ga-al Yisrael.

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





תפילה

T'filah Prayer

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

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

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

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

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

The choreography of Avot v'Imahot. The T'filah is our moment to have an audience before God. As we prepare for the first blessing with the introductory words *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.

<p>זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפְצֵי בְּחַיִּים. וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים. מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יי, מִגַּן אַבְרָהָם וְעֹזֶרֶת שָׂרָה.</p>	<p>Zochreinu l'chayim, melech chafeitz bachayim. V'chotveinu b'sefer hachayim, l'ma-ancha Elohim chayim. Melech ozeir umoshia umagein. Baruch atah Adonai, magein Avraham v'ezrat Sarah.</p>
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Remember us unto life, God who delights in life, and inscribe us in the Book of Life, for Your sake, O God of life. You are our Protector and our Help. Blessed are You, Eternal One, Shield of Sarah and Abraham.

G'vurot God's Power

<p>אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי, מְחַיֶּה הַכּוֹל־מֵיַתִּים אַתָּה, רַב לְהוֹשִׁיעַ. מוֹרִיד הַטֶּל. מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה הַכּוֹל־מֵיַתִּים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם. מִי כָמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה. מִי כָמוֹךָ, אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים. וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכּוֹל־מֵיַתִּים. בְּרוּךְ אַתָּה יי, מְחַיֶּה הַכּוֹל־הַמֵּיַתִּים.</p>	<p>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 noflim, v'rofei cholim, umatir asurim, umkayeim emunato lischeinei afar. Mi chamocha ba-al g'vurot umi domeh lach, melech meimit umchayah 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.</p>
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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.

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

קְדוּשָׁה *K'dushah* God's Holiness

נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם, בְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשִׁמֵי מְרוֹם, כַּכְתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל-זֶה וְאָמַר.	N'kadeish et shimcha ba-olam, k'sheim shemakdishim oto bishmei marom, kakatuv al yad n'vi-echa, v'kara zeh el-zeh v'amar.
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ אֲדוֹנָי תְּצַבְאוֹת, מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ.	Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo chol-ha-aretz k'vodo.
אֲדִיר אֲדִירֵינוּ יְיָ אֲדִירֵנוּ, מִה-אֲדִיר שִׁמְךָ בְּכָל-הָאָרֶץ.	Adir adireinu Adonai adoneinu, mah-adir shimcha b'chol-ha-aretz.
בָּרוּךְ כְּבוֹדֵי יְיָ מִמְּקוֹמוֹ.	Baruch k'vod-Adonai mimkomo.
אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל חַי, אֲנִי יְיָ אֱלֹהֵיכֶם. יְמַלֵּךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר. הַלְלוּ-יָהּ.	Echad hu Eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v'hu yashmi-einu b'rachamav l'einei kol chai, Ani Adonai Eloheichem. Yimloch Adonai l'olam, Elohayich Tziyon l'dor vador. Hal'lu-Yah.

Let us sanctify Your name on earth, even as all things to the ends of time and space proclaim Your holiness, and in the words of the prophet declare:

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

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

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

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

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

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

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

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

לְדוֹר וָדוֹר נִגִּיד גְּדוּלָּךְ, וְלִנְצַח	L'dor vador nagid godlecha, ulneitzach
נִצְחִים קְדוּשַׁתְךָ נִקְדִּישׁ. וְשִׁבְחֶךָ	n'tzachim k'dushat-cha nakdish. V'shivchacha
אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֵד,	Eloheinu mipinu lo yamush l'olam va-ed,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.	ki El melech gadol v'kadosh atah.
בְּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.	Baruch atah Adonai, hamelech hakadosh.

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

הַיּוֹם קְדוּשַׁת הַיּוֹם *K'dushat Hayom* The Holiness of This Day

אַתָּה בְּחַרְתָּנוּ מִכֹּל הָעַמִּים, אַהֲבַת	Atah v'chartanu mikol ha-amim, ahavta
אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכֹּל	otanu v'ratzita banu, v'romamtanu mikol
הַלְּשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,	halshonot, v'kidashtanu b'mitzvotecha,
וְקִרְבַּתָּנוּ מִלְּכֵינוּ לְעַבֹדְתֶךָ,	v'keiravtanu malkeinu la-avodatecha,
וְשִׁמְחָה גְּדוֹלָה וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ.	v'shimcha hagadol v'hakadosh aleinu karata.
וַתִּתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת	Vatiten lanu, Adonai Eloheinu, b'ahavah et
[יּוֹם הַשַּׁבָּת הַזֶּה וְאֶת] יוֹם הַכִּפּוּרִים	[yom haShabbat hazeh v'et] yom hakippurim
הַזֶּה, לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה	hazeh, limchilah v'lislichah ulchaparrah
וְלִמְחֹל-בּוֹ אֶת-כָּל-עוֹנוֹתֵינוּ, מִקְּרָא	v'limchol-bo et-kol-avonoteinu, mikra
קְדוֹשׁ, זֵכֶר לִיצִיַּאת מִצְרָיִם.	kodesh, zeicher litziat Mitzrayim.

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

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

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

עבודה Avodah Worship

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל
וּבִתְפִלָּתָם, וְהַשֵּׁב אֶת־הָעֲבוּדָה לְדִבְרֵי
בֵּיתְךָ. וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת
יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה
יי, הַמַּחֲזִיר שְׁבִינָתוֹ לְצִיּוֹן.

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

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

הודאה Hoda·ah Thanksgiving

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לָּךְ וְנִסְפֵּר
תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ, וְעַל
נִסְיָךְ שֶׁבְּכֹל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכֹל עֵת, עֶרֶב וּבֹקֵר
וְצַהֲרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶיךָ,
מֵעוֹלָם קִוִּינוּ לָּךְ. וְעַל כָּלֵם יִתְבָּרַךְ
וְיִתְרוֹמַם שִׁמְךָ, מַלְכֵנוּ, תָּמִיד לְעוֹלָם
וָעֶד. וּכְתַב לְחַיִּים טוֹבִים כָּל בְּנֵי
בְרִיתְךָ. וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה,
וְיִהְיוּ לְךָ אֵת שִׁמְךָ בְּאַמֶּת, הָאֵל יִשׁוּעַתָּנוּ
וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי, הַטּוֹב
שִׁמְךָ וְלָךְ נְאֻה לְהוֹדוֹת.

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

ברכת שלום *Birkat Shalom* Blessing for Peace

אלהינו ואלהי אבותינו ואמותינו, Eloheinu v'Elohei avoteinu v'imoteinu,
ברכנו בברכה המשלשת bar'cheinu babrachah hamshuleshet
הכתובה בתורה, haktuvah batorah,

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

יברכך יי וישמרך. Y'varechcha Adonai v'yishm'recha.
May God bless you and keep you.

יאר יי פניו אליך ויחנך. Ya-eir Adonai panav eilecha vichuneka.
May the light of God's presence shine upon you
and be gracious to you.

ישא יי פניו אליך וישם לך שלום. Yisa Adonai panav eilecha v'yaseim l'cha shalom.
May God bestow favor upon you and give you peace.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד Sim shalom tovah uvrachah, chein vachesed
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. v'rachamim, aleinu v'al kol Yisrael amecha.
בְּרַכְנוּ, אֲבִינוּ, כָּלֵנוּ כְּאֶחָד בְּאוֹר פְּנֵיךָ, Bar'cheinu, Avinu, kulanu k'echad b'or panecha,
כִּי בְּאוֹר פְּנֵיךָ נָתַתְּ לָנוּ, יי אֱלֹהֵינוּ, ki v'or panecha natata lanu, Adonai Eloheinu,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה torat chayim v'ahavat chesed, utzedakah
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. uvrachah v'rachamim v'chayim v'shalom.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל, V'tov b'einecha l'vareich et amcha Yisrael,
בְּכֹל עֵת וּבְכֹל שְׁעָה בְּשִׁלּוּמֶךָ. b'chol eit uvchol sha-ah bishlomecha.
בְּסֵפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם, B'sefer chayim, b'rachah v'shalom,
וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, ufarnasah tovah, nizacheir v'nikateiv l'fanecha,
אֲנַחְנוּ וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל, anachnu v'chol amcha beit Yisrael,
לְחַיִּים טוֹבִים וּלְשְׁלוֹם. l'chayim tovim ulshalom.
בְּרוּךְ אַתָּה יי, עוֹשֵׂה הַשְּׁלוֹם. Baruch atah Adonai, oseih hashalom.

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

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

לך שלום . . . יברכך יי . . . l'cha shalom. Priestly Benediction, Numbers 6:24-26.

<p>אֱלֹהִי, נִצֹר לְשׁוֹנֵי מִרְעֵי וּשְׁפָתַי מִדְּבַר מִרְמָה. וְלִמְקַלְלֵי נַפְשֵׁי תֹדֵם, וְנַפְשֵׁי כַּעֲפָר לְכֹל תְּהִיָּה. פֶּתַח לִבִּי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי. וְכֹל הַחֹשְׁבִים עָלַי רָעָה, מִהֲרֵה הַפֵּר עֲצָתָם, וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ. עֲשֵׂה לְמַעַן יְמִינֶךָ. עֲשֵׂה לְמַעַן קִדְשָׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יַחֲלִצֻנִי יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי.</p>	<p>Elohai, n'tzor l'shoni meira usfatai midabeir mirmah. V'limkal'lai nafshi tidom, v'nafshi ke-afar lakol tiyeh. P'tach libi b'toratecha, uvmitzvotecha tirdof nafshi. V'chol hachoshvim alai ra-ah, m'heirah hafeir atzatam, v'kalkeil machashavtam. Aseih l'ma-an sh'mecha. Aseih l'ma-an y'minecha. Aseih l'ma-an k'dushatecha. Aseih l'ma-an toratecha. L'ma-an yeichaltzun y'didecha, hoshiah y'mincha va-aneini.</p>
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God, keep my tongue from evil and my lips from deceit.
Help me to be silent in the face of derision, humble in the
presence of all. Open my heart to Your Torah, and I will hasten
to do Your mitzvot. Save me with Your power; in time of
trouble be my answer, that those who love You may rejoice.

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

<p>עֲשֵׂה שְׁלוֹם בְּמִרְוַמָּי, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל, וְאָמְרוּ אָמֵן.</p>	<p>Oseh shalom bimromav, hu ya-aseh shalom aleinu, v'al kol Yisrael v'al kol yoshvei teiveil, v'imru amen.</p>
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May the One who causes peace to reign in the high heavens let peace
descend on us, on all Israel, and all the world. And we say: *Amen*.

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

דַּע לְפָנַי מִי אַתָּה עוֹמֵר





סֵדֵר קְרִיַאת הַתּוֹרָה

Seder K'riat Hatorah

Service for Reading the Torah

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

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

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

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

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

אָבִינוּ מִלְכָּנוּ *Avinu Malkeinu*

אָבִינוּ מִלְכָּנוּ, שְׁמַע קוֹלָנוּ. Avinu Malkeinu, sh'ma koleinu.
Avinu Malkeinu, hear our voice.

אָבִינוּ מִלְכָּנוּ, חַטָּאנוּ לְפָנֶיךָ. Avinu Malkeinu, chatanu l'fanecha.
Avinu Malkeinu, we have sinned against You.

אָבִינוּ מִלְכָּנוּ, חַמַּל עָלֵינוּ
וְעַל עוֹלָלָנוּ וְטַפָּנוּ. Avinu Malkeinu, chamol aleinu
v'al olaleinu v'tapeinu.
Avinu Malkeinu, have compassion on us and on our children.

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

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

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

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

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

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

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.
Asei'hanu tzedakah v'chesed v'hoshi-einu.
*Avinu Malkeinu, be gracious and answer us, for we have little merit.
Treat us generously and with kindness, and be our help.*

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

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

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

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

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

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

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

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

גִּדְלוּ לִי אֶתִי, וְנִרְמַמְהָ שְׁמוֹ יַחְדָּו. Gadlu l'Adonai iti, unrom'mah sh'mo yachdav.

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

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

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

Blessing Before the Reading of the Torah

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

Bless the Eternal, the Blessed One.

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

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

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

Deuteronomy 29:9–14, 30:11–20

29:9 אַתֶּם נֹצְעִים הַיּוֹם בְּלִבְכֶם לִפְנֵי יְהוָה
אֱלֹהֵיכֶם רֵאשֵׁיבֵיכֶם שְׂבִיטֵיכֶם וְקִנְיֵיכֶם
וְשֹׁטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל! 10 טַפְּכֶם
נְשֵׁיכֶם וְגֵרְךָ אֲשֶׁר בְּקִרְבְּךָ מִחֹנֶיךָ מִחֹטֵב
עֵצִיךָ עַד שֹׁאֵב מִמִּיךָ; 11 לְעִבְרְךָ בְּבְרִית
יְהוָה אֱלֹהֶיךָ וּבְאֵלֹתָיו אֲשֶׁר יְהוָה אֱלֹהֶיךָ
כָּרַת עִמָּךְ הַיּוֹם:

12 לְמַעַן הִקִּים אֶתְּךָ הַיּוֹם | לֹא לְעַם וְהוּא
יְהִי-לְךָ לְאֱלֹהִים כַּאֲשֶׁר דִּבַּר-לְךָ
וּכַאֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב; 13 וְלֹא אֶתְּכֶם לְבַדְכֶם
אֲנֹכִי כָרַת אֶת-הַבְּרִית הַזֹּאת וְאֶת-
הָאֱלֹהִים הַזֹּאת; 14 כִּי אֶתְּ-אֲשֶׁר יִשְׁנֹו פֹה
עִמָּנוּ עִמָּד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֶת
אֲשֶׁר אֵינָנו פֹּה עִמָּנוּ הַיּוֹם:

30:11 כִּי הַמְצַוָּה הַזֹּאת אֲשֶׁר אֲנֹכִי מְצַוֶּה
הַיּוֹם לֹא-נִפְלְאָת הוּא מִמֶּךָ וְלֹא רְחֹקָה

29:9 You stand this day, all of you, before your
Eternal God—the heads of your tribes, your
elders and officers, every one in Israel, men,
10 women, and children, and the strangers
in your camp, from the one who chops your
wood to the one who draws your water—
11 to enter into the sworn covenant which your
Eternal God makes with you this day,

12 in order to establish you henceforth as the
people whose only God is the Eternal, as you
had been promised, and as God had sworn to
your fathers, to Abraham, Isaac, and Jacob.
13 And it is not with you alone that I make this
sworn covenant: 14 I make it with those who
are standing here with us today before our
God, and equally with all who are not here
with us today.

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

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

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

12 It is not in heaven, that you should say:
“Who will go up for us to heaven and bring
it down to us, that we may do it?” 13 Nor is it
beyond the sea, that you should say: “Who
will cross the sea for us and bring it over to us,
that we may do it?” 14 No, it is very near to you,
in your mouth and in your heart, and you can
do it.

15 See, I have set before you this day life and
good, or death and evil. 16 For I command
you this day to love the Eternal, to walk in the
ways and to keep the commandments, laws,
and teachings of your God, that you may live
and increase, and that your God may bless
you in the land that you are about to occupy.
17 But if your heart turns away and you do not
listen, but let yourself be lured away to wor-
ship other gods, and serve them, 18 I warn
you now that you will perish: you will not live
long in the land which you are crossing the
Jordan to enter and inherit. 19 I call heaven
and earth to witness against you this day that
I have set before you life or death, blessing
or curse; choose life, therefore, that you and
your descendants may live— 20 by loving your
God, listening to God’s voice, and holding
fast to the One who is your life and the length
of your days. Then you shall endure in the
land which the Eternal One promised to your
fathers, to Abraham, Isaac, and Jacob.

Blessing After the Reading of the Torah

ברוך אתה יי, אלהינו מלך העולם, Baruch atah Adonai, Eloheinu melech ha-olam,
אשר נתן לנו תורת אמת, וחיי עולם, asher natan lanu torat emet, v'chayei olam nata
נטע בתוכנו. ברוך אתה יי, נותן התורה. b'tocheinu. Baruch atah Adonai, notein hatorah.

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

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

בְּרַכַּת הַגּוֹמֵל *Birkat HaGomeil* For Surviving Danger

Individual prays:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת, שֶׁגַּמְלָנִי כָּל טוֹב.
Baruch atah Adonai, Eloheinu melech ha-olam,
hagomeil l'chayavim tovot, shegmalani kol tov.

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

Congregation responds:

אָמֵן. מִי שֶׁגַּמְלָכֶם כָּל טוֹב, הוּא
יִגְמְלָכֶם כָּל טוֹב סְלָה.
Amen. Mi shegmalchem kol tov, hu
yigmolchem kol tov selah.

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

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

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

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

Prayers for Healing

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
אַבְרָהָם, יִצְחָק, וְיַעֲקֹב,
שָׂרָה, רִיבְקָה, רָחֵל, וְלֵאָה,
הוּא יְבָרֵךְ וְיִרְפָּא אֶת הַחֹלִים.
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 לָהּ. El na r'fa na lah.

God, please heal her!

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

Those who sow. Psalm 126:5.

El na. Numbers 12:13.

Blessing Before the Reading of the Haftarah

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Baruch atah Adonai, Eloheinu melech ha-olam,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,	asher bachar binvi-im tovim,
וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת.	v'ratzah v'divrei-hem hane-emarim be-emet.
בְּרוּךְ אַתָּה יְיָ הַבוֹחֵר בַּתּוֹרָה,	Baruch atah Adonai, habocheir batorah,
וּבְמֹשֶׁה עַבְדּוֹ, וּבְיִשְׂרָאֵל עַמּוֹ,	uvMosheh avdo, uvYisrael amo,
וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק.	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.

יִשְׁעֵיהוּ נח:א-יד · Isaiah 58:1-14

<p> ¹קְרֵא בְּגֵרוֹן אֶל־תִּחְשֶׁךְ בְּשׁוֹפָר הַרֵם קוֹלְךָ וְהִגַּד לְעַמִּי פְשָׁעֵם וּלְבַיִת יַעֲקֹב חַטָּאתָם; ²וְאוֹתֵי יוֹם יוֹם יִדְרָשׁוּן וְדַעַת דְּרָכַי יִחְפְּצוּן כִּגְוִי אֲשֶׁר־צִדְקָה עָשָׂה וּמִשְׁפָּט אֱלֹהֵיוּ לֹא עָזַב יִשְׁאַלֹנִי מִשְׁפָּטִי־ צֶדֶק קִרְבַּת אֱלֹהִים יִחְפְּצוּן; ³לְמָה צָמְנוּ וְלֹא רָאִיתָ עֲנִינוּ נַפְשָׁנוּ וְלֹא תִדְעַה הֵן בְּיוֹם צַמְכֶם תִּמְצְאוּ־חֶפֶץ וְכָל־עַצְבֵיכֶם תִּנְגְּשׁוּ; ⁴הֵן לְרִיב וּמִצְרָה תִצְמוּ וּלְהִבּוֹרַת בְּאֲגָרְף רָשַׁע לֹא־תִצְמוּ כִּיֹּם לְהִשְׁמִיעַ בְּמָרוֹם קוֹלְכֶם; ⁵הֲכִזָּה יִהְיֶה צוֹם אֲבָחֲרֶהוּ יוֹם עֲנוֹת אָדָם נַפְשׁוֹ הֲלִכְף כְּאֲגָמָן רֹאשׁוֹ וְשָׂק וְאָפֶר יִצְיַע הַלִּזָּה תִקְרָא־צוֹם וְיוֹם רְצוֹן לִיהוָה; ⁶הֲלוֹא זֶה צוֹם אֲבָחֲרֶהוּ פְתַח חֲרֻצְבוֹת רָשַׁע הַתֵּר אֲגַדּוֹת מוֹטֵה וְשִׁלַּח רְצוּצִים חֲפְשִׁים וְכָל־ מוֹטֵה תִנְתַּקּוּ; ⁷הֲלוֹא פָרַס לְרַעֲב </p>	<p> 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 <i>this</i> 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 </p>
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לְהִמָּךְ וְעַנְיִים מְרוּדִים תְּבִיא בֵּית
כִּי־תִרְאֶה עֶרֶם וּכְסִיתוֹ וּמִבְּשָׂרְךָ
לֹא תִתְעַלֵּם:

8 אִזּוֹ יִבְקַע כִּשְׁחַר אֹרֶךְ וְאַרְכָּתְךָ
מְהֵרָה תִצְמַח וְהִלֵּךְ לְפָנֶיךָ צְדָקָךָ
כְּבוֹד יְהוָה יֵאֲסֹפֶךָ; 9 אִזּוֹ תִקְרָא
וַיְהוֶה יַעֲנֶה תִשׁוּעַ וַיֹּאמֶר הַגְּנִי
אִם־תִּסִּיר מִתּוֹכְךָ מוֹטֵה שְׁלַח
אֲצַבֵּעַ וּדְבַר־אָוֶן; 10 וְתִפְקַ לְרַעֲב
נַפְשְׁךָ וְנִפְשׁ נַעֲנֶה תִשְׁבִּיעַ וּזְרַח
בְּחֹשֶׁךְ אֹרֶךְ וְאַפְלָתְךָ כְּצַהֲרִים;
11 וְנָתַךְ יְהוָה הַתְּמִיד וְהוֹשִׁיעַ
בְּצַחְצְחוֹת נַפְשְׁךָ וְעִצְמוֹתֶיךָ
יִחַלִּיץ וְהָיִיתָ כְּגַן רוּחַ וּכְמוֹצֵא
מַיִם אֲשֶׁר לֹא־יִכָּזְבוּ מִיָּמָיו; 12 וּבְנֵי
מִמֶּךָ חֲרוֹבוֹת עוֹלָם מוֹסְדֵי דוֹר־
וְדוֹר תִּקְוָם וּקְרָא לֵךְ גֹּדֵר פְּרִיץ
מִשְׁבַּב נְתִיבוֹת לְשֹׁכְרֵי: 13 אִם־
תִּשְׁיֵב מִשְׁבַּת רְגְלֶךָ עֲשׂוֹת הַפְּצִיץ
בַּיּוֹם קֹדֶשׁי וּקְרָאתָ לְשַׁבַּת עֲנָג
לְקַדּוֹשׁ יְהוָה מְכַבֵּד וּכְפֹדֶתוֹ
מִעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא הַפְּצִיץ
וְדַבַּר דְּבַר: 14 אִזּוֹ תִתְעַנֵּג עַל־
יְהוָה וְהִרְפַּבְתִּיךָ עַל־בְּמַתֵּי אֶרֶץ
וְהִאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי
פִי יְהוָה דִּבֶּר:

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

8 Then shall your light break forth like the dawn, and your healing shall quickly blossom; your Righteous One will walk before you, the glory of the Eternal One will be your rearguard. 9 Then, when you call, the Eternal One will answer; when you cry, God will say: *Here I am*. If you remove lawlessness from your midst, the pointing finger, the malicious word; 10 if you give yourself to the hungry, and satisfy the needs of the afflicted; then your light shall shine in the darkness, and your night become bright as noon; 11 the Eternal One will guide you always, filling your throat in parched lands, and renewing your body's strength; you shall be like a garden overflowing with water, like a spring that never fails. 12 Some of you shall rebuild the ancient ruins, rebuilding the foundations of ages past. You shall be called "Repairer of the breach, Restorer of streets to dwell in." 13 If you keep from trampling the Sabbath, from pursuing your own affairs on My holy day; if you call the Sabbath *a delight*, the Eternal One's holy day *honored*; if you honor it, abstaining from journeys, from carrying on your own affairs or speaking of them—14 then you shall delight in the Eternal One. I will make you to ride upon the heights of the earth, and I will feed you with the portion of Jacob your father. —The Eternal One has spoken.

Blessing After the Reading of the Haftarah

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שְׂכָל דְּבָרָיו אֱמֶת וְצֶדֶק.	Baruch atah Adonai, Eloheinu melech ha-olam, tzur kol ha-olamim, tzadik b'chol hadorot, ha-El hane-eman ha-omeir v'oseh, hamdabeir umkayeim, shekol d'varav emet vatzedek.
עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים, [וְעַל יוֹם הַשַּׁבָּת הַזֶּה,] וְעַל יוֹם הַכִּפּוּרִים הַזֶּה, שֶׁנָּתַתָּ לָנוּ, יי אֱלֹהֵינוּ, [לְקַדְּשָׁה וְלִמְנוּחָה,] לְמַחִילָה לְסַלִּיחָה וּלְכַפָּרָה, לְכַבוֹד וּלְתַפְאֳרָת.	Al hatorah, v'al ha-avodah, v'al hanvi-im, [v'al yom haShabbat hazeh,] v'al yom hakippurim hazeh, shenatata lanu, Adonai Eloheinu, [likdushah v'limnuchah,] limchilah, lislichah, ulchaparah, l'chavod ultifaret.
עַל הַכֹּל, יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֵד, וּדְבָרְךָ אֱמֶת וּמְקַיֵּם לְעַד. בָּרוּךְ אַתָּה יי, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.	Al hakol, Adonai Eloheinu, anachnu modim lach, umvarchim otach. Yitbarach shimcha b'fi kol chai tamid l'olam va-ed, udvarcha emet v'kayam la-ad. Baruch atah Adonai, melech mocheil v'solei-ach la-avonoteinu v'la-avonot amo beit Yisrael, uma-avir ashmoteinu b'chol shanah v'shanah, melech al kol ha-aretz m'kadeish [haShabbat v'] Yisrael v'yom hakippurim.

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

For the Torah, for the privilege of worship, for the prophets, and for this [Shabbat and this] Day of Atonement that You, O Eternal our God, have given us [for holiness and rest,] for pardon, forgiveness, and atonement, for honor and for glory, we thank and bless You.

May Your name be blessed forever by every living being, for Your word is true forever. Blessed is our Sovereign God, whose forgiving love annuls our trespasses year after year. Ruler of all the world, You hallow [Shabbat,] the House of Israel and the Day of Atonement.



הַכְּנַסַת הַתּוֹרָה *Hachnasat Hatorah* Returning the Torah

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

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

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

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!

עֵץ חַיִּים הִיא *Eitz Chayim Hi* Tree of Life

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתִמְכֶיהָ Eitz chayim hi lamachazikim bah, v'tomcheha
מֵאִשָּׁר. דְּרָכֶיהָ דָּרְכֵי־נֶעֱם, וְכָל־ m'ushar. D'racheha darchei-no-am, v'chol
נְתִיבוֹתֶיהָ שָׁלוֹם. הַשִּׁבְנוּ יי אֵלֶיךָ n'tivoteha shalom. Hashiveinu Adonai eilecha
וְנִשְׁוֹבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם. v'nashuvah, chadeish yameinu k'kedem.

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

יְהַלְלוּ Y'hal'lu. Psalm 148:13-14.

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

הַשִּׁבְנוּ Hashiveinu. Lamentations 5:21.



וּנְתַנֶּה תְּקֵף

Un'taneh Tokef Our Accounting

וּנְתַנֶּה תְּקֵף קְדוּשַׁת הַיּוֹם,	Un'taneh tokef k'dushat hayom,
כִּי הוּא נוֹרָא וְאִיּוֹם.	ki hu nora v'ayom.
וּבוֹ תִנְשֵׂא מַלְכוּתְךָ	Uvo tinasei malchutecha
וַיִּכּוֹן בְּחֶסֶד כִּסְעֶךָ	v'yikon b'chesed kis-echa
וַתִּשֶׁבַע עָלָיו בְּאֵמֶת.	v'teiseiv alav be-emet.
אֵמֶת כִּי אַתָּה הוּא דַיָּן	Emet ki atah hu dayan
וּמוֹכִיחַ וַיּוֹדֵעַ וְעֵד,	umochiach v'yodei-a va-eid,
וְכוֹתֵב וְחוֹתֵם,	v'choteiv v'choteim,
וְסוֹפֵר וּמוֹנֵה,	v'sofeir umoneh,
וַתִּזְכֹּר כָּל הַנְּשֻׁכָּחוֹת,	v'tizkor kol hanishkachot,
וַתִּפְתַּח אֶת סֵפֶר הַזְּכוֹרוֹנוֹת,	v'tiftach et sefer hazichronot,
וַיִּמְאֵלוּ יִקְרְאוּ,	umei-eilav yikarei,
וְחוֹתֵם יָד כָּל אָדָם בּוֹ.	v'chotam yad kol adam bo.

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

On this day Your dominion is honored,

Your throne established:

There in truth You reign.

You are Judge and all power is with You.

You write and You seal, You record and recount.

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

We are in awe and filled with dread.

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

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

This is the Day of Judgment!

All who dwell on earth stand arrayed before You!

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

בְּרֹאשׁ הַשָּׁנָה יִפְתְּחוּן,	B'Rosh Hashanah yikateivun,
וּבְיוֹם צוֹם כְּפוּר יַחְתְּמוּן.	uvYom Tzom Kippur yeichateimun.
כָּמָה יַעֲבְרוּן,	kamah ya-avorun,
וְכָמָה יִבְרְאוּן,	v'chamah yibarei-un,
מִי יַחְיֶה, וּמִי יָמוּת,	mi yichyeh, umi yamut,
מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ,	mi v'kitzo, umi lo v'kitzo,
מִי בְאֵשׁ, וּמִי בַמַּיִם,	mi va-eish, umi vamayim,
מִי בַחֲרֵב, וּמִי בַחַיָּה,	mi vacherev, umi vachayah,
מִי בְרַעַב, וּמִי בְצָמָא,	mi vara-av, umi vatzama,
מִי בְרַעַשׁ, וּמִי בַמַּגְפָּה,	mi vara-ash, umi vamageifah,
מִי בַחֲנִיקָה, וּמִי בַסְקִילָה,	mi vachanikah, umi vaskilah,
מִי יָנוּחַ, וּמִי יָנוּעַ,	mi yanuach, umi yanua,
מִי יִשְׁקִיט, וּמִי יִטְרַף,	mi yashkit, umi y'toraf,

מִי יִשְׁלֶוּ, וּמִי יִתְיַסֵּר,	mi yishaleiv, umi yityaseir,
מִי יַעֲנִי, וּמִי יַעֲשִׂיר,	mi ya-ani, umi ya-ashir,
מִי יִשְׁפַּל, וּמִי יָרוּם.	mi yushpal, umi yarum.

On Rosh Hashanah it is written, on Yom Kippur it is sealed:

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

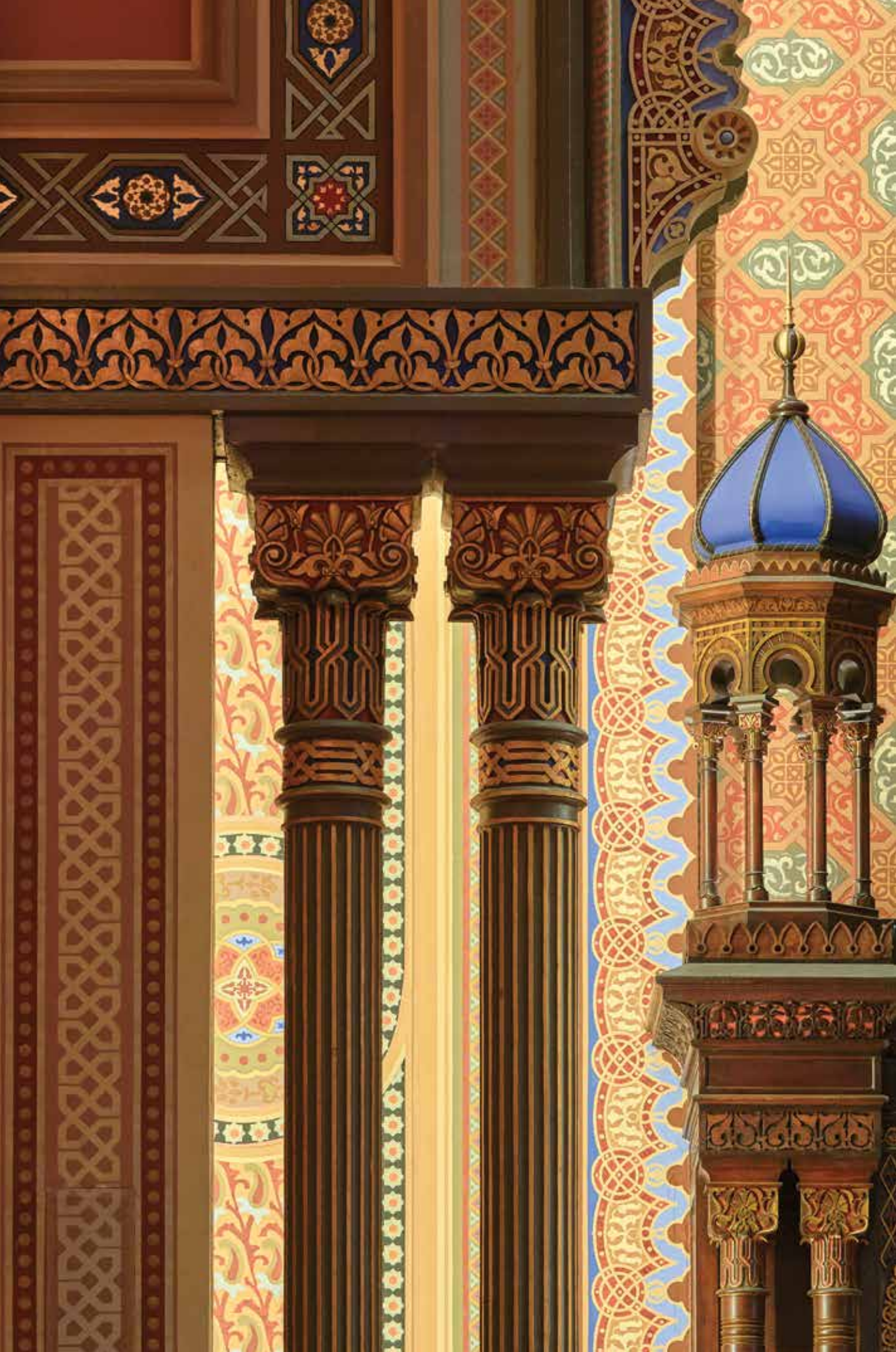
*But we trust that repentance, prayer, and tzedakah
 will temper the severity of the decree.*

וּתְשׁוּבָה, וּתְפִלָּה, וּצְדָקָה	Utshuvah, utfilah, utzedakah
מַעֲבִירִין אֶת רֵעֵ הַגְּזֵרָה.	ma-avirin et ro-a hagzeirah.

אָדָם יְסוּדוֹ מֵעֶפֶר וְסוּפוֹ לְעֶפֶר,	Adam y'sodo mei-afar v'sofo le-afar,
בְּנַפְשׁוֹ יָבִיא לְחֵמוֹ.	b'nafsho yavi lachmo.
מִשׁוּל כַּחֲרֵם הַנִּשְׁבֵּר,	Mashul kacheres hanishbar,
כְּחַצִּיר יָבֵשׁ, וּכְצִיץ נֹבֵל,	k'chatzir yaveish, uch-tzitz noveil,
כְּצֵל עֹבֵר, וּכְעָנָן כָּלֵה,	k'tzeil oveir, uch-anan kaleh,
וּכְרוּחַ נוֹשָׁבֵת,	uch-ruach noshavet,
וּכְאַבְק פּוֹרֵחַ,	uch-avak porei-ach,
וּכְחֵלוֹם יְעוּף.	v'chachalom ya-uf.
וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיָּם.	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!





וְהוֹדוּ

Vidui · Confession of Sin

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

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

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

שְׁמַע קוֹלֵנוּ *Sh'ma Koleinu* Hear Our Voice

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס	Sh'ma koleinu, Adonai Eloheinu, chus
וְרַחֵם עָלֵינוּ, וְקַבֵּל פְּרַחְמִים וּבְרָצוֹן	v'racheim aleinu, v'kabeil b'rachamim uvratzon
אֶת־תְּפִלָּתֵנוּ. הַשִּׁיבֵנוּ יְיָ אֱלֹהֵיךָ	et-t'filateinu. Hashiveinu Adonai eilecha
וְנִשְׁוָבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.	v'nashuvah, chadeish yameinu k'kedem.
אֲמַרְיֵנוּ הַאֲזִינָה, יְיָ; בִּינָה הַגִּיגֵנוּ.	Amareinu ha-azinah, Adonai; binah hagigeinu.
אֵל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, וְרוּחַ קֹדֶשְׁךָ	Al tashlicheinu milfanecha, v'ruach kodsh'cha
אֵל תִּקַּח מִמֵּנוּ. אֵל תִּשְׁלִיכֵנוּ לְעֵת	al tikach mimenu. Al tashlicheinu l'eit
זִקְנָה, כִּיכְלוֹת כּוֹחֵנוּ אֵל תַּעֲזֹבֵנוּ.	zikhah, kichlot kocheinu al ta-zveinu.

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

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

Make our days seem fresh, as they once were.

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

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

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

Give us hope; be our help and comfort.

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

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

אֲשָׁמְנוּ Ashamnu We Have Transgressed

Our God, God of our 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.

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

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דָּבַרְנוּ דָּפִי.
הֵעֵוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חָמְסְנוּ,
טָפַלְנוּ שֶׁקֶר. יַעֲצֵנוּ רָע, בּוֹבְנוּ, לָצְנוּ,
מָרְדְנוּ, נִאֲצְנוּ. סָרְרְנוּ, עֵוִינוּ, פָּשַׁעְנוּ,
צָרְרְנוּ, קִשִּׁינוּ עֶרְף. רִשָּׁעְנוּ, שִׁחַתְנוּ,
תַּעֲבָנוּ, תַּעֲוִינוּ, תִּטַּנּוּ.
Ashamnu, bagadnu, gazalnu, dibarnu dofi.
He-evinu, v'hirshanu, zadnu, chamasnu,
tafalnu sheker. Ya-atznu ra, kizavnu, latznu,
maradnu, niatznu. Sararnu, avinu, pashanu,
tzararnu, kishinu oref. Rashanu, shichatnu,
tiavnu, ta-inu, titanu.

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

עַל הַטָּא *Al Cheit* For Our Sins

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

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

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

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

*for being obsessed with our own concerns,
for choosing rudeness over common courtesy,
for loving our egos.*

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ
בְּהוֹנָאת רֵעַ.
Al cheit shechatanu l'fanecha
b'hona-at rei-a.

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

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

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ
בְּכַחֲשׁ וּבְחָזָב.
Al cheit shechatanu l'fanecha
b'chachash uvchazav.

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

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

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ
בְּמֵאֵחַל וּבְמִשְׁתָּה.
Al cheit shechatanu l'fanecha
b'ma-achal uvmishteh.

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

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

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

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

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.*

עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ Al cheit shechatanu l'fanecha
בְּחִנוּפָה. bachanufah.

For the sins we have committed against You through hypocrisy:

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

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

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

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

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

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.*

עַל הַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ Al cheit shechatanu l'fanecha
בְּוִדּוּי פֶּה. b'vidui peh.

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

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

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.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה,
חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

Hashiveinu Adonai eilecha v'nashuvah,

chadeish yameinu k'kedem.

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

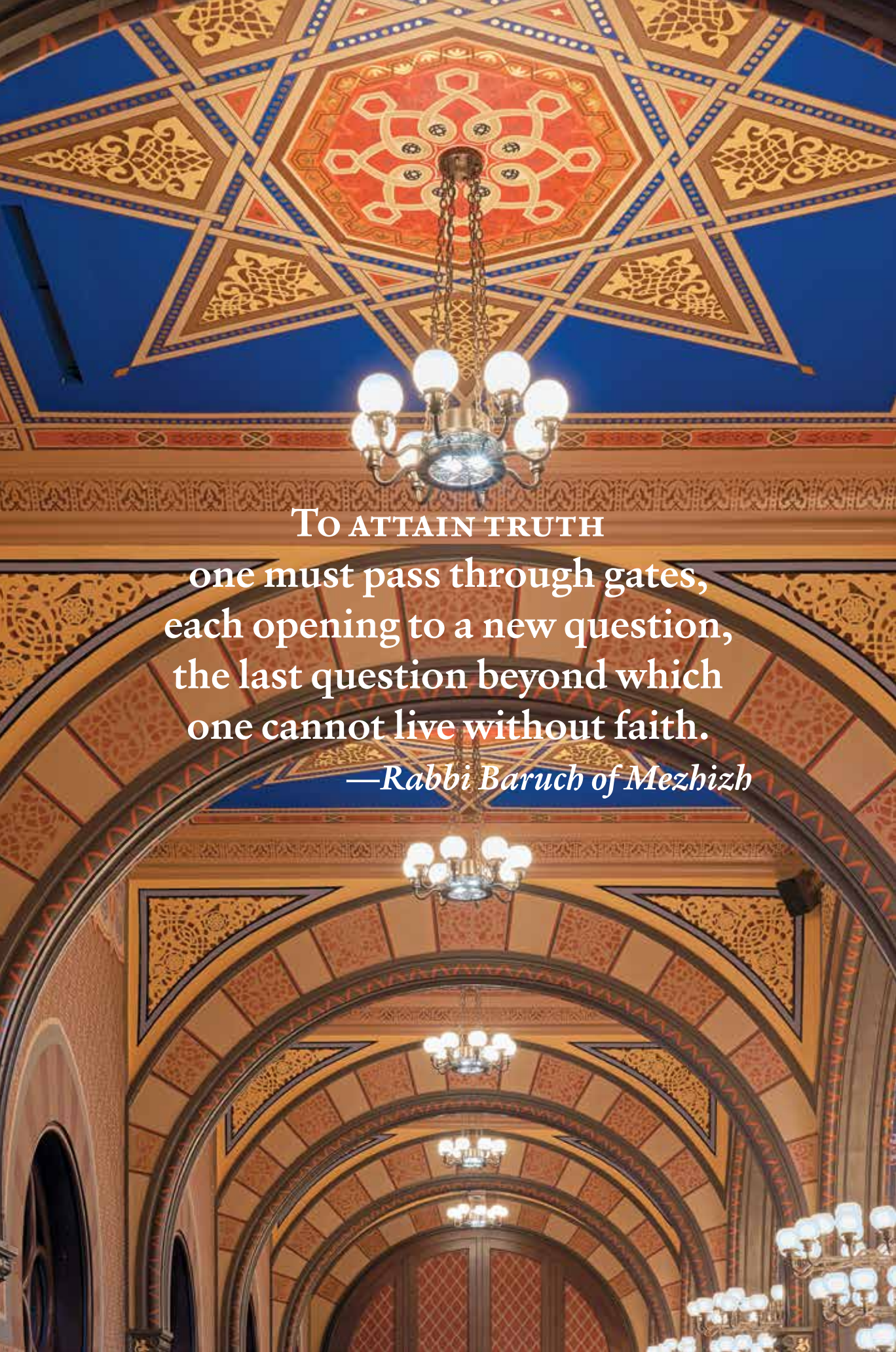
Renew our days as in the past.





מנחה
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*

אֱלֹהִי,	Elohai,
נִצֹר לְשׁוֹנֵי מִרְעַ,	n'tzor l'shoni meira,
וּשְׂפָתַי מִדְבַר מִרְמָה.	usfatai midabeir mirmah.
וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם,	V'limkal'lai nafshi tidom,
וְנַפְשִׁי כְּעַפָּר לִכְלֵ,	v'nafshi ke-afar lakol
תִּיְהֶיּה, אֱלֹהִי.	tiyeh, Elohai.
פְּתַח לִבִּי	P'tach libi.
פְּתַח לִבִּי בְּתוֹרַתְךָ.	P'tach libi b'toratecha.
יְהִי לְרָצוֹן	Yiyu l'ratzon
אִמְרֵי־פִי וְהִגְיוֹן לִבִּי	imrei-fi v'hegyon libi
לְפָנֶיךָ יְיָ, צוּרִי וְגֹאֲלִי.	l'fanecha Adonai, tzuri v'go-ali.
כֵּן יְהִי רָצוֹן.	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.

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.

נִצֹר לְשׁוֹנֵי מִרְעַ, אֱלֹהִי, Elohai, n'tzor. Psalm 34:14.

THE GATES OF LEGACY

שַׁעְרֵי מוֹרָשָׁה *Sha-arei Morashah* Gates of Legacy

פִּתְחוּ־לָנוּ שַׁעְרֵי מוֹרָשָׁה, נְבוֹא בָּם, נוֹדֶה יְהוָה.
Pit-chu-lanu sha-arei morashah, navo vam, nodeh Yah.

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

תּוֹרַת חַיִּים *Torat Chayim* Our Living Narrative

וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי־אֹר;
Vayomer Elohim y'hi or, vay'hi or.

God said, "Let there be light," and there was light.
Light to drive away the darkness
and bring cosmos out of chaos.
Then God blessed humankind saying:

פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ
P'ru urvu umilu et-ha-aretz

"Be fruitful and multiply; inhabit the world."

And God set Adam and Eve in the Garden of Eden to tend it and watch over it.

*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.*

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ; וְהָאָרֶץ הִיְתָה תְהוֹ וְכָהוּ
וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים
מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם; וַיֹּאמֶר אֱלֹהִים
יְהִי אֹר וַיְהִי־אֹר; וַיֵּרָא אֱלֹהִים אֶת־
הָאֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר
וּבֵין הַחֹשֶׁךְ; וַיִּקְרָא אֱלֹהִים | לְאֹר יוֹם
וְלַחֹשֶׁךְ קֶרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־
בֹקֶר יוֹם אֶחָד.

B'reishit bara Elohim et hashamayim
v'et ha-aretz. V'ha-aretz hay'tah tohu vavohu
v'choshech al-p'nei t'hom v'ru-ach Elohim
m'rachefet al-p'nei hamayim. V'yomer Elohim
y'hi or, vay'hi or. Vayar Elohim et-
ha-or ki-tov, vayavdeil Elohim bein ha-or
uvein hachoshech. Vayikra Elohim la-or yom
v'lachoshech kara lailah, vay'hi-erev vay'hi-
voker yom echad.

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,

הַשְׁמֵר אָחִי אֲנֹכִי? Hashomeir achi anochi?

“Am I my brother’s keeper?”

Then God called to Abraham:

לֵךְ-לְךָ מֵאֶרֶץ צָרָה וּמִמּוֹלַדְתְּךָ Lech-l’cha mei-artz’cha umimoladt’cha

וּמִבֵּית אָבִיךָ אֵל-הָאָרֶץ אֲשֶׁר אֲרָאֶךָ: 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.

לְכִי לַחַ, לְכִי לַחַ, לְכִי לַחַ L'chi lach, lech-l'cha
לְשִׂמְחַת חַיִּים, לְכִי לַחַ. I'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,
and 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,
I'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:

נַעֲשֶׂה וְנִשְׁמָע! 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.”

לְכִי לַחַ, *L'chi lach*. Words and music by Debbie Friedman.
נַעֲשֶׂה וְנִשְׁמָע, *We shall do and understand*. Exodus 24:7.
Carve a second set. Exodus 34:1. Behold I enter into a covenant. Exodus 34:10.

*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.*

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

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.*

הַשִּׁיבֵנוּ יְהוָה | אֵלֵיךְ וְנִשְׁוּבָה Hashiveinu Adonai eilecha v'nashuvah,
חֲדָשׁ יָמֵינוּ כְּקֶדֶם. chadeish yameinu k'kedem.

יְהוָה, יְהוָה Adonai, Adonai. Eternal One, Eternal One. Exodus 34:6-7.
הַשִּׁיבֵנוּ Hashiveinu. Lamentations 5:21.

עַל קִידּוּשׁ הַשֵּׁם *Al Kiddush Hashem*
Martyrology

אֵלֶּה אֶזְכְּרָה, Eileh ezk'rah,
וְנַפְשִׁי עָלַי אֶשְׁפָּחַ. v'nafshi alai eshp'chah.
כִּי בָלְעוּנוּ זֵדִים, Ki v'la-unu zeidim,
בְּעֵגָה בְּלִי הַפּוֹכָה. K'ugah b'li hafuchah.

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.

ראשית צמיחת גאולתנו *Reishit Tz'michat G'ulateinu*
The Path to Redemption

הִגִּיד לְךָ אָדָם מַה טוֹב Higid l'cha adam mah tov
וּמַה יְהוָה דוֹרֵשׁ מִמְּךָ umah Adonai doresh mimcha,
כִּי אִם אֲשׁוֹת מִשְׁפָּט ki im asot mishpat
וְאַהֲבַת חֶסֶד v'ahavat chesed
וְהִצְנַע לֶכֶת v'hatznei-a lechet
עִם אֱלֹהֶיךָ. im Elohecha.

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.*

הִגִּיד לְךָ *Higid l'cha*. 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;

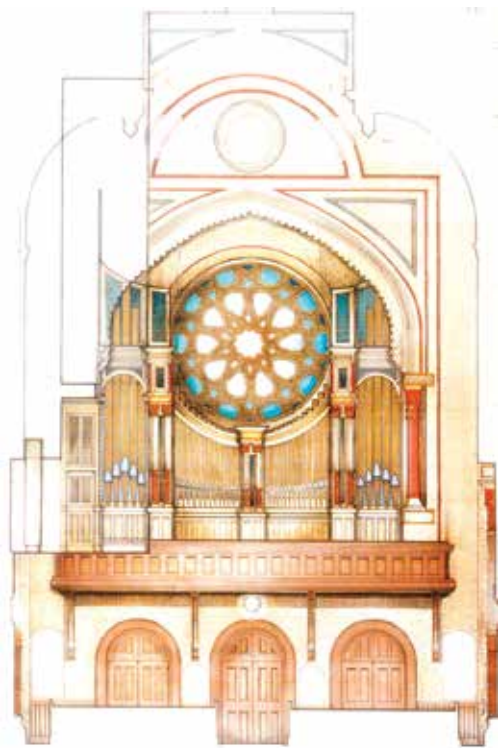
*stand fast in uncertainty;
be capable of unlimited love and hope.*

אֲנִי מְאֲמִין בְּאֵמוּנַת שְׁלֵמָה, בְּבִיאַת
הַמָּשִׁיחַ, וְאֵף עַל פִּי שְׂיִתְמַהְמֶה,
עִם כָּל זֶה, אֲנִי מְאֲמִין. Ani ma-amin be-emunah sh'leimah, b'viat
hamashiach, v'af al pi sheyitmahmei-ah,
im kol zeh, ani ma-amin.

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

עִם יִשְׂרָאֵל חַי. Am Yisrael chai.

The people of Israel lives.



אֲנִי מְאֲמִין. Ani ma-amin. Maimonides, 13 Principles of Faith.

ירושלים של זהב Y'rushalayim Shel Zahav
Jerusalem of Gold

אֲוִיר הָרִים צָלוּל כֵּיּוֹן, וְרֵיחַ אֲרָנִים,
נִשָּׂא בְרוּחַ הָעֲרָבִים, עִם קוֹל פְּעֻמוֹנִים.
וּבְתַרְדֵּימַת אֵילָן וְאַבְן,
שְׁבוּיָהּ בַּחֲלוּמָהּ,
הָעִיר אֲשֶׁר בְּדַד יוֹשֶׁבֶת, וּבְלִבָּהּ חוֹמָה.
יְרוּשָׁלַיִם שֶׁל זָהָב,
וְשֶׁל נְחֹשֶׁת וְשֶׁל אוֹר;
הֲלֹא לְכֹל שִׁירַיִךְ אֲנִי כִנּוֹר.
אֶךְ בְּבוֹאֵי הַיּוֹם לְשִׁיר לָךְ, וְלָךְ לְקִשּׁוֹר
בְּתָרִים, קִטְנֹנְתִי מְצַעִיר בְּנֵיךְ,
וּמֵאֲחֶרֶן הַמְשׁוֹרְרִים.
כִּי שְׁמֵיךְ צוֹרֵב אֶת הַשִּׁפְתַּיִם,
כִּנְשִׁיקַת־שָׂרָף. אִם אֲשַׁכַּחְךָ יְרוּשָׁלַיִם,
אֲשֶׁר כָּלָה זָהָב.

Avir harim tzalul kayayin, v'rei-ach oranim,
nisa b'ruach ha-arbayim, im kol pa-amonim.
Uv'tardeimat ilan va-even,
sh'vuyah bachalomah,
ha-ir asher badad yoshevet, uv'libah chomah.
Y'rushalayim shel zahav,
v'shel n'choshet, v'shel or;
halo l'chol shirayich ani kinor.
Ach b'vo-i hayom lashir lach, v'lach likshor
k'tarim, katonti mitz'ir banayich,
umei-acharon hamshor'rim.
Ki sh'meich tzoreiv et hasfatayim,
kinshikat saraf. Im eshkeich Y'rushalayim,
asher kulah zahav.

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?

ירושלים של זהב Y'rushalayim shel zahav. Song by Naomi Shemer (1930–2004).

THE GATES OF AWARENESS

שַׁעֲרֵי מוֹדְעוֹת *Sha·arei Muda·ut* Gates of Awareness

פְּתַחוּ־לָנוּ שַׁעֲרֵי מוֹדְעוֹת,
נְבוֹא בָּכֶם, נוֹדֶה יְהוָה. *Pit-chu-lanu sha-arei muda-ut,
navo vam, nodeh Yah.*

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

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.



סֵדֵר קְרִיאת הַתּוֹרָה

Seder K'riat Hatorah

Service for Reading the Torah

שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וְהִנְשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד!
 מי הוא זה מֶלֶךְ הַכְּבוֹד? יי עֲבֹאוֹת—
 הוא מֶלֶךְ הַכְּבוֹד! סְלַח.

S'u sh'arim rasheichem, v'hinasu pit-chei
 olam, v'yavo melech hakavod!
 Mi hu zeh melech hakavod? Adonai Tz'va-ot—
 hu melech hakavod! Selah.

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

בֵּית יַעֲקֹב לְכוּ וְנִלְכָה בְּאוֹר יי.
 O House of Jacob: Come let us walk by the light of our God.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, וּדְבַר יי
 מִירוּשָׁלַיִם. בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ
 יִשְׂרָאֵל בְּקִדּוּשָׁתוֹ.

Ki mitziyon teitzei torah, udvar Adonai
 mirushalayim. Baruch shenatan torah l'amo
 Yisrael bikdushato.

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

שְׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד.
 Hear, O Israel: Adonai is our God, Adonai is One!

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ,
 קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

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

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

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

גַּדְלוּ לַיהוָה יְחַדְדוּ. Gadlu l'Adonai iti, unrom'mah sh'mo yachdav.

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

לְךָ יְיָ הַגְדֻלָּה וְהַגְבוּרָה L'cha Adonai hagdulah v'hagvurah
וְהַתְפָּאֲרֶת וְהַנִּצְחָה וְהַהוֹדָה, v'hatiferet v'haneitzach v'hahod,
כִּי-כֹל בַּשָּׁמַיִם וּבָאָרֶץ. לְךָ יְיָ ki-chol bashamayim uva-aretz. L'cha Adonai
הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא, לְכֹל לְרֹאשׁ. hamamlachah v'hamitnasei, l'chol l'rosh.
רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ Rom'mu Adonai Eloheinu v'hishtachavu
לְהָדוֹם רַגְלָיו קְדוֹשׁ הוּא. lahadom raglav kadosh hu.

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

Blessing Before the Reading of the Torah

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

Bless the Eternal, the Blessed One.

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

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

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

גַּדְלוּ Gadlu. Psalm 34:4.

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

1 וידבר יהוה אל משה לאמר: 2 אל כל עדת בני ישראל ואמרת אלם קדשים תהיו כי קדוש אני יהוה אלהיכם: 3 איש אמו ואביו תיראו ואת שבתתי תשמרו אני יהוה אלהיכם: 4 אל תפנו אל האילים ואלהי מסכה לא תעשו לכם אני יהוה אלהיכם:

9 ובקצרכם את קציר ארצכם לא תכלה פאת שדה לקצר ולקט קצירך לא תלקט: 10 וכרמך לא תעולל ופרט כרמך לא תלקט לעני ולגר תעזב אתם אני יהוה אלהיכם: 11 לא תגנבו ולא תכחשו ולא תשקרו איש בעמיתו: 12 ולא תשבועו בשמי לשקר וחללת את שם אלהיך אני יהוה:

13 לא תעשק את רעהו ולא תגור לא תלין פעלת שכיר אתה עדר בקר: 14 לא תקלל חרש ולפני עור לא תתן מבשל ויראת מאלהיך אני יהוה: 15 לא תעשו עול במשפט לא תשא פנידל ולא תהדר פני גדול בצדק תשפט עמיתך: 16 לא תלך רכיל בעמיק לא תעמד על דם רעהו אני יהוה: 17 לא תשנא את אחיך בלבבך הוכח תוכיח את עמיתך ולא תשא עליו חטא: 18 לא תקם ולא תטור את בני עמך

ואהבת לרעהו כמוך אני יהוה:

32 מפני שיבה תקום והדרת פני זקן ויראת מאלהיך אני יהוה: 33 וכי יגור אתך גר בארצכם לא

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

9 When you reap the harvest of your land, do not reap the corners of your field, and do not glean the fallen ears of your crop. 10 Nor may you strip your vineyard bare, nor gather the overlooked grapes; you must leave them for the poor and the stranger; I, the Eternal, am your God. 11 You must not steal; you must not act deceitfully nor lie to one another. 12 And you must not swear falsely by My name, profaning the name of your God; I am the Eternal One.

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

14 Do not curse the deaf, nor put a stumbling-block before the blind: show reverence for your God; I am the Eternal One. 15 Do not pervert justice, neither by favoring the poor nor by deferring to the powerful: you must judge your neighbor justly. 16 You must not go about slandering your kin, nor may you stand by idly when your neighbor's blood is being shed; I am the Eternal One. 17 You shall not hate your brother or sister in your heart. Rather, you must reason with your kin, so that you do not incur guilt on their account. 18 But you must not seek vengeance, nor bear a grudge against your kin; you shall love your neighbor as yourself; I am the Eternal One.

32 You shall rise in the presence of the aged and show respect for the old: you shall revere your God; I am the Eternal One. 33 When strangers live with you in your land, you must not oppress

תִּזְנֶה אִתּוֹ: 34 כְּאֻזְרָה מִכֶּם יִהְיֶה
לָכֶם הַגֵּר | הַגֵּר אֶתְכֶם וְאֶהְבֶּתָּ לּוֹ
כְּמוֹד כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם
אֲנִי יְהוָה אֱלֹהֵיכֶם: 35 לֹא־תַעֲשׂוּ עֹול
בְּמִשְׁפֵּט בְּמִדָּה בְּמִשְׁקָל וּבְמִשׁוּרָה:
36 מֵאֲזַי צֶדֶק אֲבִי־צֶדֶק אֵיפֶת צֶדֶק
וְהִזַּן צֶדֶק יִהְיֶה לָכֶם אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם
מִמִּצְרַיִם: 37 וְשִׁמְרֶתֶם אֶת־כָּל־
חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם
אֹתָם אֲנִי יְהוָה:

them. 34 The strangers who live with you shall be to you like citizens, and you shall love them as yourself, for you were strangers in the land of Egypt; I, the Eternal One, am your God. 35 Do not pervert justice when you measure length, weight, or quantity. 36 You must have honest scales, honest weights, honest dry and liquid measures; I, the Eternal, am your God who led you out of the land of Egypt. 37 You shall observe all My statutes and precepts, and do them; I am the Eternal One.

Blessing After the Reading of the Torah

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.	Baruch atah Adonai, Eloheinu melech ha-olam, asher natan lanu torat emet, v'chayei olam nata b'tocheinu. Baruch atah Adonai, notein hatorah.
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We praise You, Eternal God, Sovereign of the universe: You have given us a Torah of truth, implanting within us eternal life.
We praise You, O God, Giver of the Torah.

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

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

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

הַכְּנַסַת הַתּוֹרָה *Hachnasat Hatorah* Returning the Torah

יְהַלְלוּ אֶת־שֵׁם יְיָ, Y'hal'lu et-shem Adonai,
כִּי־נִשְׁגַב שְׁמוֹ לְבָדוֹ. ki-nisgav sh'mo l'vado.

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

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

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!

עֵץ חַיִּים הִיא *Eitz Chayim Hi* Tree of Life

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, Eitz chayim hi lamachazikim bah,
וְתִמְכֶהָ מְאֹשָׁר. v'tomcheha m'ushar.
דְּרָכֶיהָ דְרָכֵי־נֹעַם, D'racheha darchei-no'am,
וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם. v'chol n'tivoteha shalom.
הֲשִׁיבֵנו יְיָ אֱלֹהֶיךָ וְנָשׁוּבָה, Hashiveinu Adonai eilecha v'nashuvah,
חֲדָשׁ יָמֵינוּ בְּקֶדֶם. chadeish yameinu k'kedem.

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

יְהַלְלוּ Y'hal'lu. Psalm 148:13-14.

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

הֲשִׁיבֵנו Hashiveinu. Lamentations 5:21.

THE GATES OF REPENTANCE

Pit-chu Lanu פְּתַחוּ-לָנוּ Open the Gates

פְּתַחוּ-לָנוּ שְׁעֵרֵי-תְשׁוּבָה, Pit-chu-lanu sha-arei-t'shuvah,
נְבוֹא בָּם, נוֹדֶה יְהוָה. 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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Baruch atah Adonai, Eloheinu melech ha-olam,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים, asher bachar binvi-im tovim,
וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת. v'ratzah v'divreiheim hane-emarim be-emet.
בָּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בַּתּוֹרָה, Baruch atah Adonai, habocheir batorah,
וּבְמֹשֶׁה עַבְדּוֹ, וּבְיִשְׂרָאֵל עַמּוֹ, uvMosheh avdo, uvYisrael amo,
וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק. 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.

ספר יונה The Book of Jonah

1:1 ויהי דבר יהוה אלי יונה בן אמיתי
 לאמר: 2 קום לך אל נִיְנוּוֹה העיר
 הגדולה וקרא עליה כי עלתה רעתם
 לפני: 3 ויִקָּם יונה לברח תרשישה
 מלפני יהוה וירד יפו וימצא אניה |
 באה תרשיש ויתן שכרה וירד בה
 לבוא עמהם תרשישה מלפני יהוה:
 4 ויהוה הטיל רוח גדולה אלהים
 ויהי סער גדול בים והאניה חשבה
 להשבר: 5 ויראו המלחים ויעקו איש
 אל-אלהיו ויטלו את הכלים אשר
 באניה אלהים להקל מעליהם ויזנה
 ירד אל-ירכתי הספינה וישכב וירדם:
 6 ויקרב אליו רב החבל ויאמר לו מה-
 לך נרדם קום קרא אל-אלהיך אולי
 יתעשת האלהים לנו ולא נאבד:
 7 ויאמרו איש אל-רעהו לכו ונפילה
 גורלות ונדעה בשלמי הרעה הזאת
 לנו ויפלו גורלות ויפל הגורל על-
 יונה: 8 ויאמרו אליו הגידה-נא לנו
 באשר למי-הרעה הזאת לנו מה-
 מלאכתך ומאינ תבוא מה ארצך ואי-
 מזה עם אתה: 9 ויאמר אליהם עבדי
 אנכי ואת-יהוה אלהי השמים אני ירא
 אשר-עשה אתהים ואתהיבשה:
 10 ויראו האנשים יראה גדולה ויאמרו
 אליו מה-זאת עשית כיידעו האנשים
 כי מלפני יהוה הוא ברח כי הגיד
 להם: 11 ויאמרו אליו מה-נעשה לך
 וישתק הים מעלינו כי הים הולך
 וסער: 12 ויאמר אליהם שאוני והטילני
 אלהים וישתק הים מעליכם כי יודע
 אני כי בשלי הסער הגדול הזה עליכם:
 13 ויהתרו האנשים להשיב אל-היבשה
 ולא יכלו כי הים הולך וסער עליהם:
 14 ויקראו אל-יהוה ויאמרו אנה יהוה

1:1 The word of the Eternal came to Jonah
 son of Amittai: 2 Go at once to Nineveh,
 that great city, and proclaim judgment upon
 it: for their wickedness has come before
 Me. 3 Jonah started out, however, to flee to
 Tarshish from the service of the Eternal.
 He went down to Joppa and found a ship
 going to Tarshish. He paid the fare and
 went aboard to sail with the others to Tar-
 shish, away from the service of the Eternal.
 4 But the Eternal cast a mighty wind upon
 the sea, and such a tempest came upon the
 sea that the ship seemed likely to break up.
 5 In their fright, the sailors cried out, each
 to his own god; and they flung the cargo
 overboard to make the ship lighter. Mean-
 while, Jonah had gone into the hold of the
 vessel, where he lay down and fell asleep.
 6 The captain went over to him and cried
 out: "How can you be sleeping so soundly!
 Up! Call upon your god! Perhaps the god
 will be kind to us and we will not perish."
 7 The men said to one another: "Let us
 cast lots and find out on whose account
 this disaster has come upon us." So
 they cast lots and the lot fell on Jonah.
 8 They said to him: "Tell us, you who have
 brought this disaster upon us, what is your
 business? Where do you come from? What is
 your country, and of what people are you?"
 9 "I am a Hebrew," he replied. "I worship the
 Eternal, the God of Heaven, who made both
 sea and dry land." 10 The men were greatly
 terrified, and they asked him: "What have
 you done?" And when the men learned that
 he was fleeing from the service of the Eter-
 nal—for so he had told them— 11 they said to
 him: "What must we do to you to make the
 sea calm around us?" For the sea was grow-
 ing more and more stormy. 12 He answered:
 "Heave me overboard and the surrounding
 sea will calm, for I know that this terrible
 storm came upon you on on my account."
 13 Nevertheless, the men rowed hard to
 regain the shore, but they could not, for the

אל־נָא נֹאכְדָה בְּנֶפֶשׁ הָאִישׁ הַזֶּה וְאֶל־
תִּתֵּן עָלֵינוּ דָם נִקְיָא כִּי־אַתָּה יְהוָה
בְּאִשֶּׁר חִפְצַת עֲשִׂיתָ: ¹⁵ וַיִּשְׂאוּ אֶת־יוֹנָה
וַיִּטְלֶהוּ אֶל־הַיָּם וַיַּעֲמֵד הַיָּם מִזֶּעַף:
¹⁶ וַיִּירָאוּ הָאֲנָשִׁים יְרָאָה גְדוֹלָה אֶת־
יְהוָה וַיִּזְבְּחוּ־זֶבַח לַיהוָה וַיִּדְרוּ נְדָרִים:

^{2:1} וַיִּמַן יְהוָה דָּג גָּדוֹל לְבַלְעַתְיוֹנָה וַיְהִי
יוֹנָה בְּמַעֵי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה
לַיְלוֹת: ² וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו
מִמַּעַי הַדָּגָה: ³ וַיֹּאמֶר קְרָאתִי מִצָּרָה לִי
אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שְׂאוֹל שְׁוַעֲתִי
שָׁמַעַתְ קוֹלִי: ⁴ וַתִּשְׁלִיכֵנִי מִצּוֹלָה בְּלִבְבִי
יָמִים וְנָהָר יִסְבְּבֵנִי כָּל־מִשְׁבְּרֵיךָ וְגַלְיָד
עָלַי עֲבָרוּ: ⁵ וְאֲנִי אִמְרָתִי נִגְרַשְׁתִּי מִמִּנְדָּךְ
עֵינַיִךָ אֵךְ אֹסִיף לְהַבִּיט אֶל־הַיִּבֵּל
קָדְשֶׁךָ: ⁶ אֶפְפוֹנֵי מַיִם עַד־נֶפֶשׁ תַּהוֹם
יִסְבְּבֵנִי סוּף חֲבוּשׁ לְרֵאשֵׁי: ⁷ לְקַצְבֵי
הַרִים יְרֹדְתִי הָאָרֶץ בְּרַחֲמֶיךָ בְּעַדִי
לְעוֹלָם וַתַּעַל מִשְׁחַת חַיִּי יְהוָה אֱלֹהֵי:
⁸ בְּהִתְעַטֵּף עָלַי נֶפְשִׁי אֶת־יְהוָה זָכַרְתִּי
וַתָּבוֹא אֵלַיךָ תְּפִלָּתִי אֶל־הַיִּבֵּל קָדְשֶׁךָ:
⁹ מִשְׁמָרִים הַבְּלִי־שׁוֹא חֲסֹדָם יַעֲזֹבוּ:
¹⁰ וְאֲנִי בְּקוֹל תּוֹדָה אֶזְבְּחֶה־לָּךְ אֲשֶׁר
נִדְרָתִי אֲשַׁלְּמָה יִשְׁוַעֲתָה לַיהוָה:
¹¹ וַיֹּאמֶר יְהוָה לַדָּג וַיִּקָּא אֶת־יוֹנָה אֶל־
הַיַּבְשָׁה:

^{3:1} וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שְׁנִית לְאִמְרֵ:
² קוּם לָךְ אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה
וּקְרָא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אָנֹכִי
דֹּבֵר אֵלַיךָ: ³ וַיִּקָּם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה
כְּדַבַּר יְהוָה וַנִּינְוָה הִיְתָה עִיר־גְּדוֹלָה
לְאֱלֹהִים מְהֵלֶךְ שְׁלֹשֶׁת יָמִים: ⁴ וַיַּחֵל
יוֹנָה לְבוֹא בְּעִיר מְהֵלֶךְ יוֹם אֶחָד
וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבַּעַיִם יוֹם וַנִּינְוָה
נִהְפְּכַת: ⁵ וַיֹּאמְרֵנוּ אַנְשֵׁי נִינְוָה בְּאֱלֹהִים
וַיִּקְרָאוּ־צוּם וַיִּלְבְּשׁוּ שָׂקִים מְגֹדוֹלָם

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.

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

^{3:1} The word of the Eternal came to Jonah a second time: ² “Go at once to Nineveh, that great city, and proclaim to it what I tell you.” ³ Jonah went at once to Nineveh in accordance with the word of the Eternal. Nineveh was an enormously large city, even on a divine scale, a three days’ walk across. ⁴ Jonah started out and made his way into

ועד־קִטְנָם: ⁶ וַיַּגַּע הַדְּבָר אֶל־מֶלֶךְ
 נִיְנֻוֹה וַיְקַם וַיִּקְסֹא וַיַּעֲבֵר אֶדְרֹתוֹ
 מֵעָלָיו וַיְכַסּוּ שָׁק וַיֵּשֶׁב עַל־הָאָפֶר:
⁷ וַיִּזְעַק וַיֹּאמֶר בְּנִיְנֻוֹה מִטַּעַם הַמֶּלֶךְ
 וַיִּגְדְּלוּ לֵאמֹר הָאָדָם וְהַבְּהֵמָה הַבְּקָר
 וְהַצֹּאן אֵל־יִטְעֲמוּ מֵאוֹמֶה אֵל־יִרְעוּ
 וּמִיָּם אֵל־יִשְׁתּוּ: ⁸ וַיִּתְכַּסּוּ שָׁקִים הָאָדָם
 וְהַבְּהֵמָה וַיִּקְרָאוּ אֶל־אֱלֹהִים בְּחֹזֶקָה
 וַיֵּשְׁבוּ אִישׁ מִדְּרָכּוֹ הַרְעָה וּמִזֶּה־חֶמֶס
 אֲשֶׁר בְּכַפֵּיהֶם: ⁹ מִי־יֹדַע יָשׁוּב וַנְּחָם
 הָאֱלֹהִים וַיֵּשֶׁב מִחֶרוֹן אָפוֹ וְלֹא נֹאכַד:
¹⁰ וַיִּרְא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־
 שָׁבוּ מִדְּרָכָם הַרְעָה וַיִּנְחָם הָאֱלֹהִים
 עַל־הַרְעָה אֲשֶׁר־דִּבֶּר לַעֲשׂוֹת־לָהֶם
 וְלֹא עָשָׂה:

^{4:1} וַיִּרַע אֶל־יוֹנָה רַעְיָה גְדוֹלָה וַיִּחַר לוֹ:
² וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר אָנֹכִי יְהוָה
 הַלֹּא־אֵזָה דְּבָרֵי עַד־הַיּוֹתֵי עַל־אֲדָמָתִי
 עַל־בֶּן קַדְמָתִי לְבָרַח תְּרַשֵּׁישָׁה כִּי
 יָדַעְתִּי כִּי אַתָּה אֱלֹהֵי־חַנּוּן וְרַחוּם אָרָךְ
 אֲפִים וְרַב־חֶסֶד וַנְּחָם עַל־הַרְעָה:
³ וַעֲתָה יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי
 כִּי טוֹב מוֹתִי מִחַיִּי: ⁴ וַיֹּאמֶר יְהוָה
 הַהִיטֵב חָרָה לָךְ: ⁵ וַיֵּצֵא יוֹנָה מִן־הָעִיר
 וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שֵׁם סֹכָה
 וַיֵּשֶׁב תַּחְתֶּיהָ בְּצֹל עַד אֲשֶׁר יֵרְאֶה
 מִה־יְהִיָּה בָּעִיר: ⁶ וַיִּמֵּן יְהוָה־אֱלֹהִים
 קִיקְיֹון וַיַּעַל | מַעַל לַיּוֹנָה לְהַיּוֹת צֹל
 עַל־רֹאשׁוֹ לְהַצִּיל לוֹ מִרְעָתוֹ וַיִּשְׂמַח
 יוֹנָה עַל־הַקִּיקְיֹון שֶׁמָּחָה גְדוֹלָה:
⁷ וַיִּמֵּן הָאֱלֹהִים תּוֹלַעַת בְּעֵלּוֹת הַשָּׁחַר
 לְמַחְרַרַת וַתֵּךְ אֶת־הַקִּיקְיֹון וַיִּבֹּשׂ:
⁸ וַיְהִי | בְּזֶרַח הַשָּׁמֶשׁ וַיִּמֵּן אֱלֹהִים רוּחַ
 קָדִים חַר־יִשִּׁירַת וַתֵּךְ הַשָּׁמֶשׁ עַל־רֹאשׁ
 יוֹנָה וַיִּתְעַלֵּף וַיִּשְׂאֵל אֶת־נַפְשׁוֹ לְמוֹת
 וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי: ⁹ וַיֹּאמֶר אֱלֹהִים
 אֶל־יוֹנָה הַהִיטֵב חָרָה־לָךְ עַל־הַקִּיקְיֹון

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

וַיֹּאמֶר הֵיטֵב חָרָה לִי עַד־מוֹת׃
 10 וַיֹּאמֶר יְהוָה אֲתָה חֹסֵת עַל־
 הַקִּיקָיוֹן אֲשֶׁר לֹא־עִמַּלְתָּ בּוֹ וְלֹא
 גִדַּלְתָּו שְׁבֹן־לַיְלָה הִיָּה וּבֹן־לַיְלָה
 אָבַד׃ 11 וַאֲנִי לֹא אֲחוֹס עַל־נִינְוֵה
 הָעִיר הַגְּדוֹלָה אֲשֶׁר יִשְׁבֶּה הָרַבָּה
 מִשְׁתִּים־עֶשְׂרֵה רַבּוֹ אָדָם אֲשֶׁר לֹא־
 יָדַע בֵּין־יְמִינִי לְשִׁמְאֹלוֹ וּבִהֶמָּה רַבָּה׃

said to Jonah: "Is it right that you are angry about the plant?" "I am so angry that I want to die," he replied. 10 Then the Eternal said: "You care about the plant, yet you did not work on it nor cultivate it; it appeared overnight and perished overnight. 11 And should I not care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not (yet) know their right hand from their left, and also much cattle!"

Blessing After the Reading of the Haftarah

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת,
 הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר
 וּמְקַיֵּם, שֶׁכָּל דְּבָרָיו אֱמֶת וְצֶדֶק.

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

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים,
 [וְעַל יוֹם הַשַּׁבָּת הַזֶּה], וְעַל יוֹם

Al hatorah, v'al ha-avodah, v'al hanvi-im,
 [v'al yom haShabbat hazeh,] v'al yom

הַכִּפּוּרִים הַזֶּה, שְׁנַתַּת לָנוּ, יי
 אֱלֹהֵינוּ, [לְקַדְּשָׁה וְלִמְנוּחָהּ], לְמַחִילָה
 לְסַלִּיחָה וּלְכַפָּרָה, לְכַבוֹד וּלְתַפְאֶרֶת.

hakippurim hazeh, shenatata lanu, Adonai
 Eloheinu, [likdushah v'limnuchah,] limchilah,
 lislichah, ulchaparah, l'chavod ultifaret.

עַל הַכֹּל, יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ,
 וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שִׁמְחָה בְּפִי כָּל
 חַי תָּמִיד לְעוֹלָם וָעֵד, וּדְבָרְךָ אֱמֶת וּקְיָם
 לְעַד. בְּרוּךְ אַתָּה יי, מֶלֶךְ מוֹחֵל
 וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית
 יִשְׂרָאֵל, וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל שָׁנָה
 וְשָׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ מְקַדֵּשׁ
 [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים.

Al hakol, Adonai Eloheinu, anachnu modim lach,
 umvarchim otach. Yitbarach shimcha b'fi kol
 chai tamid l'olam va-ed, udvarcha emet v'kayam
 la-ad. Baruch atah Adonai, melech mocheil
 v'solei-ach la-avonoteinu v'la-avonot amo beit
 Yisrael, uma-avir ashmoteinu b'chol shanah
 v'shanah, melech al kol ha-arets m'kadeish
 [haShabbat v'] Yisrael v'yom hakippurim.

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

For the Torah, for the privilege of worship, for the prophets, and for this [Shabbat and this] Day of Atonement that You, O Eternal our God, have given us [for holiness and rest,] for pardon, forgiveness, and atonement, for honor and for glory, we thank and bless You. May Your name be blessed forever by every living being, for Your word is true forever. Blessed is our Sovereign God, whose forgiving love annuls our trespasses year after year. Ruler of all the world, You hallow [Shabbat,] the House of Israel and the Day of Atonement.

עַל הַטָּא *Al Cheit* For Our Sins

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

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

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן, Al cheit shechatanu l'fanecha bintiyat garon,
For the sins we have committed against You through arrogance and selfishness.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּהוֹנָאת רֵעִי. Al cheit shechatanu l'fanecha b'hona-at rei-a.
For the sins we have committed against You by defrauding others.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ Al cheit shechatanu l'fanecha
בְּכַחַשׁ וּבְכֹזֵב, b'chachash uvchazav,
For the sins we have committed against You through denial and deceit.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ Al cheit shechatanu l'fanecha
בְּמֵאֱכָל וּבְמִשְׁתֵּה. b'ma-achal uvmishteh.
For the sins we have committed against You through greed and overindulgence.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב, Al cheit shechatanu l'fanecha b'imutz haleiv,
For the sins we have committed against You by hardening our hearts.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בַּחֲנוּפָה. Al cheit shechatanu l'fanecha bachanufah.
For the sins we have committed against You through hypocrisy.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי, Al cheit shechatanu l'fanecha b'tzarut ayin,
For the sins we have committed against You by narrow-mindedness.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּגִלּוֹי עֲרִיּוֹת, Al cheit shechatanu l'fanecha b'gilui arayot,
For the sins we have committed against You by sexual immorality.

עַל הַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּוִדּוֹי פֶּה. Al cheit shechatanu l'fanecha b'vidui peh.
For the sins we have committed against You through empty confession.

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

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

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.



יזכור
ליום כיפור

Yom Kippur
Yizkor Service

THE GATES OF REMEMBRANCE

זְכוֹרוֹן שְׁעֵרֵי זִכָּרוֹן *Sha-arei Zikaron* Gates of Remembrance

פְּתַחוּ-לָנוּ שְׁעֵרֵי זְכוֹרוֹן,
נְבוֹא בָּם, נוֹדֶה יְהוָה.
Pit-chu-lanu sha-arei zikaron,
navo vam, nodeh Yah.

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.

אֲנוֹשׁ כֶּחַצִיר יָמָיו; בְּצִיץ הַשָּׂדֶה בֵּן
יִצְיִץ. כִּי רוּחַ עֲבָרָה-בּוֹ וְאֵינָנוּ,
וְלֹא-יִכְיֶרֶנוּ עוֹד מְקוֹמוֹ.
וְחֶסֶד יְיָ מֵעוֹלָם וְעַד-עוֹלָם
עַל-יְרֵאָיו, וְצִדְקָתוֹ לְבָנֵי בְנֵי-
Enosh kechatzir yamav; k'tzitz hasadeh kein
yatzitz. Ki ruach avrah-bo v'einenu,
v'lo-yakirenu od m'komo.
V'chesed Adonai mei-olam v'ad-olam
al-y'rei-av, v'tzidkato livnei vanim.

Our days are like grass. We shoot up like flowers that fade and die as the chill wind passes over them, yet Your love for those who revere You is everlasting, Your righteousness extends to all generations.

שְׁוִיתִי, יְיָ, לְנֶגְדִי תָמִיד, כִּי מִיְמִינִי בַל-
אֲמוּט. לָכֵן שָׂמַח לִבִּי וַיִּגַּל כְּבוֹדִי,
אֶף-בְּשָׂרִי יִשְׁכֵּן לְבֶטְחָה. כִּי לֹא-תֵעוֹב
נַפְשִׁי לִשְׂאוֹל, לֹא-תִתֵּן חֲסִידְךָ לְרֵאוֹת
שַׁחַת. תוֹדִיעֵנִי אֲרַח חַיִּים, שֶׁבַע שְׂמֵחוֹת
אֶת-פָּנֶיךָ, נְעֻמּוֹת בִּימִינְךָ נָצַח.
Shiviti Adonai l'negdi tamid, ki mimini bal-
emot. Lachein samach libi vayagel k'vodi,
af-b'sari yishkon lavetach. Ki lo-ta-azov
nafshi lish-ol, lo-titein chasidcha lirot
shachat. Todi-eini orach chayim, sova s'machot
et panecha, n'imot bimincha netzach.

I have set the Eternal always before me; God is at my side, I shall not be moved. Therefore does my heart exult and my soul rejoice; my being is secure. For You will not abandon me to death nor let Your faithful ones see destruction. You show me the path of life; Your presence brings fullness of joy; enduring happiness is Your gift.

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.

FACING PAGE:

יְיָ, מַה־אֲנִים וְהַתְּדַעְהוּ *O God, what are we.* Psalm 144:3-4.

אֲנוֹשׁ כְּחֶצִיר יָבִיז *Our days are like grass.* Psalm 103:15-17.

יְיָ, לִפְנֵי תָמִיד שְׁוִיתִי, יְיָ, לִפְנֵי תָמִיד *I have set the Eternal always before me.* Psalm 16:8-11.

THIS PAGE:

Birth is a beginning. Rabbi Alvin Fine.

Psalm 23 *Adonai Ro-i* יי רעי

מִזְמוֹר לְדָוִד.
יי רעי, לא אֶחְסָר.
בְּנֵאוֹת דְּשֵׁא יִרְבִּיצַנִי, עַל־מֵי מְנַחֹת
יִנְהַלֵּנִי. נַפְשִׁי יִשׁוּבֵב. יִנְחֵנִי
בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ. גַּם כִּי־אֶלֶךְ
בְּגֵיא צַלְמָוֶת לֹא־אִירָא רָע, כִּי אַתָּה
עֹמָדִי; שִׁבְטֶךָ וּמִשְׁעַנְתֶּךָ הֵמָּה
יִנְחַמְנִי. תַּעֲרֹךְ לְפָנַי שְׁלַחַן נֶגֶד
צַרְרֵי. דִּשְׁנַת בִּשְׁמֵן רֹאשִׁי, כּוֹסֵי רוּיָה.
אֶךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי,
וְשִׁבְתִּי בְּבַיִת יי לְאַרְךָ יָמִים.

Mizmor l'David.
Adonai ro-i, lo echsar.
Binot desheh yarbitzeini, al-mei m'nuchot
y'nahaleini. Nafshi y'shoveiv. Yancheini
b'maglei-tzedek l'ma-an sh'mo. Gam ki-eileich
b'gei tzalmavet lo-ira ra, ki atah
imadi; shivt'cha umishantecha heimah
y'nachamuni. Ta-aroch l'fanai shulchan neged
tzor'rai. Dishanta vashemen roshi, kosi r'vayah.
Ach tov vachessed yirdfuni kol-y'mei chayai,
v'shavti b'veit-Adonai l'orech yamim.

A Psalm of David.

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

You make me lie down in green pastures.

You lead me beside still waters.

You restore my soul.

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

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

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

with rod and staff You comfort me.

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

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

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

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



If some messenger were to come to us with the offer that death should be overthrown, but with the one inseparable condition that birth should also cease; if the existing generation were given the chance to live forever, but on the clear understanding that never again would there be a child, never again new persons with new hopes, new ideas, new achievements, could our answer be in doubt?

We shall not fear death; we shall remember those whose lives have ended, imagine those who will come after us.

Alas for those who cannot sing, but die with all their music in them. Let us treasure the time we have, and resolve to use it well, counting each moment precious—a chance to apprehend some truth, to experience some beauty, to conquer some evil, to relieve some suffering, to love and be loved, to achieve something of lasting worth.

Help us, O God, to fulfill the promise that is in each of us and to conduct ourselves so that, generations from now, it will be true to say of us: The world is better, because, for a brief time, they lived.

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



אִשָּׁא עֵינַי *Esa Einai* Psalm 121

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

A song of ascents.

I lift up my eyes to the mountains:

what is the source of my help?

My help will come from the Eternal,

Maker of heaven and earth.

God will not allow your foot to slip;

our Guardian does not slumber.

Behold, the Guardian of Israel neither slumbers nor sleeps.

The Eternal is your Keeper,

the Eternal is your shade at your right hand.

The sun shall not harm you by day, nor the moon by night.

The Eternal will guard you from all evil,

God will protect your being.

The Eternal will guard you, coming and going,

from this time forth, and forever.

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

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

We pray to You, O Source of Mercy, that Your Torah may come to glow with a renewed light in the human soul; that, remembering them, we may sanctify Your name in all the world. Thus will their memory become an enduring blessing of compassion to all Your children.

We remember those who have died in years past, and name with sorrow our loved ones whom death has taken from our midst this year . . . Taking these dear ones into our hearts with all our beloved, we recall each with reverence. In the rising of the sun and in its going down, we remember them.

*In the blowing of the wind and in the chill of winter,
we remember them.*

In the opening buds and in the rebirth of spring,
we remember them.

*In the blueness of the sky and in the warmth of summer,
we remember them.*

In the rustling of leaves and in the beauty of autumn,
we remember them.

*In the beginning of the year and when it ends,
we remember them.*

When we are weary and in need of strength,
we remember them.

*When we are lost and sick at heart,
we remember them.*

When we have joys we yearn to share, we remember them.

*So long as we live, they too shall live, for they are now a part of us,
as we remember them.*

יִזְכוֹר *Yizkor* Remember

יִזְכוֹר אֱלֹהִים נְשָׁמוֹת יַקִּירֵי שְׁהַלְכוּ
לְעוֹלָמָם. אָנָּה תְהַיְיָנָה נַפְשוֹתֵיהֶם
צְרוּרוֹת בְּצִרוֹר הַחַיִּים וְתִהְיֶינָה מְנוּחָתָם
כְּבוֹד. שִׁבְעַת שְׂמַחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת
בִּמְיַנְךָ נִצַּח. אָמֵן.

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

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

יִזְכוֹר אֱלֹהִים נְשָׁמוֹת כָּל־אֶחָיוֹנוּ בְּנֵי
יִשְׂרָאֵל שֶׁמָּסְרוּ אֶת־נַפְשוֹתֵיהֶם עַל
קִדּוּשׁ הַשֵּׁם. אָנָּה תְהַיְיָנָה נַפְשוֹתֵיהֶם
צְרוּרוֹת בְּצִרוֹר הַחַיִּים וְתִהְיֶינָה מְנוּחָתָם
כְּבוֹד. שִׁבְעַת שְׂמַחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת
בִּמְיַנְךָ נִצַּח. אָמֵן.

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

May God remember forever our 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.

אל מלא רחמים *El Malei Rachamim*
Memorial Prayer

אל מלא רחמים, שוכן במרומים, המציא מנוחה נכונה תחת כנפיו השכינה עם קדושים וטהורים כזהר הרקיע מזהירים לנשמות יקירינו שהלכו לעולמם. בעל הרחמים יסתירם בסתר כנפיו לעולמים, ויצור בצרור החיים את נשמתם. ״ הוא נחלתם. וינוחו בשלום על משכבם, ונאמר: אמן.	El malei rachamim, shochein bamromim, hamtzei m'nuchah n'chonah tachat kanfei hash-chinah im k'doshim ut-horim k'zohar harakia mazhirim l'nishmot yakireinu shehalchu l'olamam. Ba-al harachamim yastireim b'seiter k'nafav l'olamim, v'yitzror bitzror hachayim et-nishmatam. Adonai hu nachalatam. V'yanuchu b'shalom al mishkavam, v'nomar: amen.
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O God full of compassion, Eternal Spirit of the universe,
grant perfect rest under the wings of Your presence to our
loved ones who have entered eternity. Source of Mercy,
let them find refuge forever in the shadow of Your wings,
and let their souls be bound up in the bond of eternal life.
The Eternal God is their inheritance. May they rest in peace,
and let us say: *Amen*.



Kaddish Yatom Mourner's Kaddish

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

Let the glory of God be extolled, 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*.

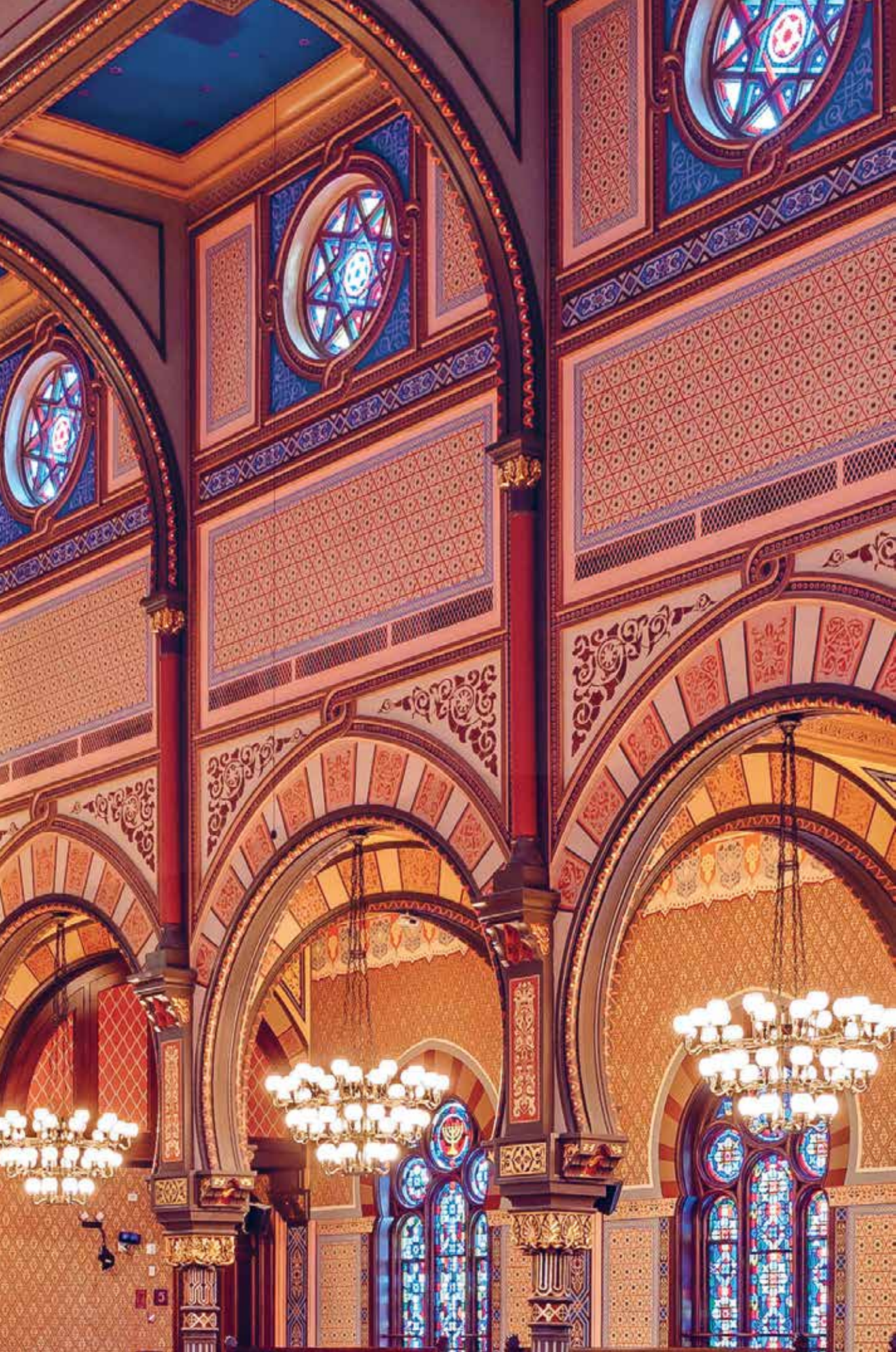
May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and all humanity, and let us say: *Amen*.

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



נעילה
ליום כיפור

Yom Kippur
Concluding Service



THE CLOSING OF THE GATES

נְעִילָה *N'ilah*

פְּתַחוּ־לָנוּ שַׁעֲרֵי נְעִילָה, Pit-chu-lanu sha-arei n'ilah,
נְבוֹא כָּס, נוֹדֵה יָהּ. 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.

חֲצִי קַדִּישׁ *Chatzi Kaddish* The Reader's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵי־הַרְבָּא, בְּעֵלְמָא
די בְּרָא כִרְעוּתֵיהּ. וְיַמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב.
וְאִמְרוּ אָמֵן.
יְהִי שְׁמֵי־הַרְבָּא מְבָרַךְ לְעַלְמֵי
עֲלְמֵיָא. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵי־הַדְּקֻדְשָׁא. בְּרִיךְ הוּא.
לְעֵילָא וּלְעֵילָא מִכּוֹל בִּרְחַתָּא וְשִׁירָתָא,
תִּשְׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרָן בְּעֵלְמָא.
וְאִמְרוּ אָמֵן.

Yitgadal v'yitkadash sh'meih raba, b'alma
di v'ra chiruteih. V'yamlich malchuteih
b'chayeichon uvyomeichon, uvchayei d'chol
beit Yisrael, ba-agala uvizman kariv.
V'imru amen.
Y'hei sh'meih raba m'varach l'alam ul-almei
almaya. Yitbarach v'yishtabach v'yitpa-ar
v'yitromam v'yitnasei, v'yit-hadar v'yit-aleh
v'yit-halal sh'meih d'kudsha. B'rich hu.
L'eila ul-eila mikol birchata v'shirata,
tushb'chata v'nechemata da-amiran b'alma.
V'imru amen.

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*.



תפילה

T'filah Prayer

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

אבות ואמהות Avot v'Imahot God of All Generations

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן,
גּוֹמֵל חַסָּדִים טוֹבִים, וְקוֹנֵה הַכּוֹל,
וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת,
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,
לְמַעַן שְׂמוֹ בְּאַהֲבָה. Baruch atah Adonai, Eloheinu v'Elohei
avoteinu v'imoteinu, Elohei Avraham,
Elohei Yitzchak, v'Elohei Ya-akov,
Elohei Sarah, Elohei Rivkah,
Elohei Rachel, v'Elohei Leah,
ha-El hagadol hagibor v'hanora, El elyon,
gomeil chasadim tovim, v'koneih hakol,
v'zocheir chasdei avot v'imahot,
umeivi g'ulah livnei v'neihem,
l'ma-an sh'mo b'ahavah.

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.

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

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

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

גְּבוּרוֹת *G'vurot* God's Power

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



קְדוּשָׁה K'dushah God's Holiness

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

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

אֲדִיר אֲדִירֵנוּ, יְיָ אֲדִינֵנוּ,
 מַה־אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ!

בָּרוּךְ כְּבוֹד־יְיָ מִמְקוֹמוֹ.

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

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

We proclaim Your holiness on earth as it is proclaimed in heaven above. In the words of Your prophet we say:

Holy, holy, holy, is the God of all being, the fullness of the whole earth is God's glory.

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

Blessed is the glory of God in heaven and earth.

You alone are our God and our Creator. You are our Ruler and our Helper; and in Your mercy, You reveal Yourself in the sight of all the living: "I am Your Eternal God."

The Eternal One shall reign forever, your God, O Zion, from generation to generation, halleluyah!

You are holy; awesome is Your name; there is no God but You. The God of all being is exalted by justice; the holy God is sanctified by righteousness. Blessed is the Eternal, who rules in holiness.

יום קדֹשׁ K'dushat Hayom Holiness of This Day

אַתָּה בְּחַרְתָּנוּ מִכֹּל הָעַמִּים, אַהַבְתָּ
אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכֹּל
הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מַלְכֵינוּ לְעַבֹדְתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ.
וַתִּתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת
[יוֹם הַשַּׁבָּת הַזֶּה וְאֶת] יוֹם הַכִּפּוּרִים
הַזֶּה, לְמַחֲלָה וְלִסְלִיחָה וְלִכְפָּרָה
וְלִמְחֹל-בּוֹ אֶת-כָּל-עוֹנוֹתֵינוּ, מִקְרָא
קֹדֶשׁ, זֵכֶר לִיצִיַּאת מִצְרַיִם.

Our God and God of all generations, pardon our sins on this [Shabbat and this] Day of Atonement; sweep away our transgressions and misdeeds, that they may vanish from Your sight.

Blessed is the Eternal God, whose forgiving love annuls our trespasses year after year. Ruler of all the world, You hallow [Shabbat,] the House of Israel and the Day of Atonement.

עֲבוּדָה Avodah Worship

רִצְיָה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל,
וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל, וְתֵהִי לְרִצּוֹן
תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. אֵל
קָרוֹב לְכָל-קִרְאָיו, פָּנֶיהָ אֵל עֹבְדֶיךָ
וְחֲנִינוּ; שִׁפְךָ רוּחְךָ עָלֵינוּ,
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ, שְׂאוֹתָךְ
לְבָדְךָ בִּירְאָה נַעֲבֹד.

Eternal God, may we, Your people Israel, be worthy in our deeds and our prayer. Wherever we live, wherever we seek You—in this land, in Zion restored, in all lands—You are our God, whom alone we serve in reverence.

FACING PAGE:

קדוש, קדוש, קדוש Kadosh, kadosh, kadosh. Isaiah 6:3.
ברוך כבוד יי ממוקומו Baruch k'vod-Adonai mimkomo. Ezekiel 3:12.
ימלך יי לעולם Yimloch Adonai l'olam. Psalm 146:10.

NEXT PAGE:

יי ימלך לעולם ועד Adonai yimloch l'olam va-ed. Exodus 15:18.

הודאה *Hoda·ah* Thanksgiving

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,
אֱלֹהֵי כָל בָּשָׂר, יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית.
בְּרַחֲוֹת וְהוֹדָאוֹת לְשִׂמְחַת הַגְּדוֹל
וְהַקְּדוֹשׁ, עַל־שֶׁחֵיִיתָנוּ וְקִיַּמְתָּנוּ.
כֵּן תְּחַיֵּנוּ וְתִקְּמֵנוּ, יי אֱלֹהֵינוּ,
וְתִאֲמַצְנוּ לְשִׂמְרַת חֻקֶּיךָ, לְעֲשׂוֹת
רְצוֹנֶיךָ, וְלַעֲבֹדְךָ בְּלִבְבֵּי שָׁלוֹם.
בָּרוּךְ אַתָּה הוֹדָאוֹת.

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

בִּרְכַת שָׁלוֹם *Birkat Shalom* Blessing for Peace

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה, חַן וְחֶסֶד
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ, אֲבִינוּ, בְּלָנוּ בְּאֶחָד בְּאוֹר פְּנִיָּךְ,
כִּי בְּאוֹר פְּנִיָּךְ נִתְּתָ לָנוּ, יי אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל,
בְּכָל עֵת וּבְכָל שְׁעָה בְּשָׁלוֹמְךָ.
בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם,
וּפְרִינָסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וְלִשְׁלוֹם.
בָּרוּךְ אַתָּה יי, עוֹשֵׂה הַשָּׁלוֹם.

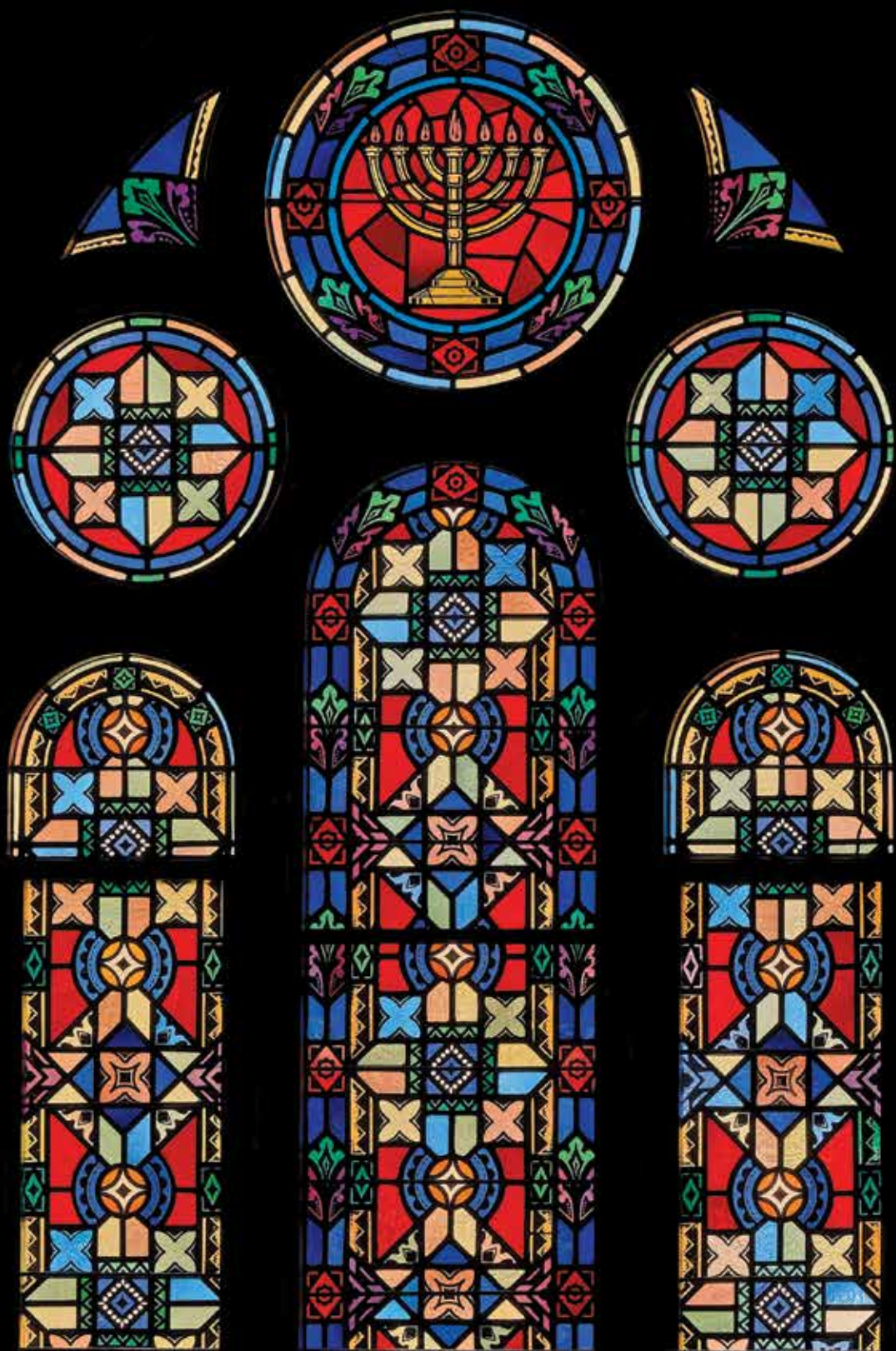
Grant peace and happiness, blessing and mercy, to all Israel and to all the world. Bless us, our God, with the light of Your presence, for in the light of Your presence we have found a teaching of life, the love of mercy, the law of justice, and the way of peace: for it is ever Your will that Your people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

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

יי מֶלֶךְ, יי מֶלֶךְ, Adonai melech, Adonai malach,

יי יְמִלֹךְ לְעוֹלָם וָעֶד! Adonai yimloch l'olam va-ed!

The Eternal, the everlasting God will reign forever!



אָבִינוּ מַלְכֵנוּ *Avinu Malkeinu*

אָבִינוּ מַלְכֵנוּ, פִּתַּח שַׁעֲרֵי שָׁמַיִם
לְתַפְּלָתֵנוּ. Avinu Malkeinu, p'tach sha-arei shamayim
litfilateinu.

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

אָבִינוּ מַלְכֵנוּ, נָא אַל תְּשִׁיבֵנוּ רֵיקָם
מִלְּפָנֶיךָ. Avinu Malkeinu, na al t'shiveinu reikam
milfanecha.

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

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

Avinu Malkeinu, forgive and pardon all our misdeeds.

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

Avinu Malkeinu, remember that we are dust.

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

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

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

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

אָבִינוּ מַלְכֵנוּ, חַתְּמֵנוּ בְּסֵפֶר חַיִּים
טוֹבִים. Avinu Malkeinu, chotmeinu b'sefer chayim
tovim.

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

אָבִינוּ מַלְכֵנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.
Avinu Malkeinu, hareim keren Yisrael amecha.

Avinu Malkeinu, give strength to Your people Israel.

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

Avinu Malkeinu, make an end to all oppression.

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

Avinu Malkeinu, hasten the time of our redemption.

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

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.
Aseih imanu tzedakah vachessed v'hoshi-einu.

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

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

All sing.

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

Avinu Malkeinu, hear our voice.

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

Avinu Malkeinu, we have sinned against You.

אָבִינוּ מַלְכֵנוּ, חָמַל עָלֵינוּ Avinu Malkeinu, chamol aleinu

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

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

אָבִינוּ מַלְכֵנוּ, כְּלֵה דֶבֶר וְחָרֵב Avinu Malkeinu, kaleih dever v'cherev

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

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

אָבִינוּ מַלְכֵנוּ, כְּלֵה כָּל צָר Avinu Malkeinu, kaleih kol tzar

וּמִשְׁטֵיץ מֵעַלֵינוּ. umastin mei-aleinu.

Avinu Malkeinu, make an end to all oppression.

אָבִינוּ מַלְכֵנוּ, כְּתֹבֵנוּ בְּסֵפֶר Avinu Malkeinu, kotveinu b'sefer

חַיִּים טוֹבִים. chayim tovim.

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

אָבִינוּ מַלְכֵנוּ, חֲדֵישׁ עָלֵינוּ Avinu Malkeinu, chadeish aleinu

שָׁנָה טוֹבָה. shanah tovah.

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



אל נורא עלילה *El Nora Alilah* God of Awesome Deeds

God of awesome deeds, God of awesome deeds,
grant us pardon, as the gates begin to close.

God, we stand in awe before Your deeds.

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

We, who are few in number, look up to You;
with trembling we praise You, as the gates begin to close.

God, we stand in awe before Your deeds.

To You we pour out our souls; blot out our sins,
our dishonest ways; grant us pardon, as the gates begin to close.

God, we stand in awe before Your deeds.

Be our refuge and shield us from danger;
assure us joy and honor, as the gates begin to close.

God, we stand in awe before Your deeds.

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

God, we stand in awe before Your deeds.

Open for us the gates of righteousness
and we shall enter to praise our God.
Open the gates; open them wide.

We knock at Your gates, do not turn us away empty-handed.

Open the gates, O God;
open the gates for us and for all Israel.

Open the gates of blessing for all the world.

Open the gates of our hearts. *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:

רַחֻם וְחַנּוּן:	Rachum v'chanun:
חָטְאָנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ.	chatanu l'fanecha racheim aleinu.
אֲדוֹן הַסְּלִיחוֹת, בּוֹחֵן לְכַבּוֹת; גּוֹלֵה עֲמוּקוֹת, דּוֹבֵר צְדָקוֹת.	Adon haslichot, bochein l'vavot; goleh amukot, doveir tz'dakot.
חָטְאָנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ.	Chatanu l'fanecha racheim aleinu.
הַדּוֹר בְּנִפְלְאוֹת, וְתִיק בְּנִחְמוֹת; זוֹכֵר בְּרִית אָבוֹת, חוֹקֵר כְּלָיוֹת.	Hadur b'nifla-ot, vatic b'nechamot; zocheir b'rit avot, chokeir k'layot.
חָטְאָנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ.	Chatanu l'fanecha racheim aleinu.
טוֹב וּמְטִיב לְבְרִיּוֹת, יוֹדֵעַ כֹּל נִסְתָּרוֹת; כּוֹבֵשׁ עֲוֹנוֹת, לּוֹבֵשׁ צְדָקוֹת.	Tov umeitiv labriyot, yodei-a kol nistarot; koveish avonot, loveish tz'dakot.
חָטְאָנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ.	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!”

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



קדיש שלם *Kaddish Shaleim*

Full Kaddish

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

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלְמֵי וְלְעֵלְמֵי עֲלַמְיָא.

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

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

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

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

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

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

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

עֲשֵׂה שְׁלוֹם בְּמִרְמִין, הוּא יַעֲשֵׂה
שְׁלוֹם עֲלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל
וְעַל כּוֹל יוֹשְׁבֵי תֵיבֵל.
וְאָמְרוּ אָמֵן.

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

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

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

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

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

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

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



Sh'ma Yisrael, Adonai Eloheinu, Adonai echad.

Hear, O Israel: Adonai our God is One.

שְׁמַע יִשְׂרָאֵל

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד!

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד!

בְּרוּךְ שֵׁם כְּבוֹד

יְיָ הוּא הָאֱלֹהִים!

יְיָ הוּא הָאֱלֹהִים!

יְיָ הוּא הָאֱלֹהִים!

יְיָ הוּא הָאֱלֹהִים!

יְיָ הוּא הָאֱלֹהִים!

יְיָ הוּא הָאֱלֹהִים!

Adonai hu haElohim!

The Eternal One

is God!

יְיָ הוּא הָאֱלֹהִים



יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

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

Blessed is God's glorious majesty forever and ever.

מִלְכוּתוֹ לְעוֹלָם וָעֶד.

תְּקִיָּה גְדוּלָּה!

T'kiah G'dolah!



הַבְּדֵלָה

Havdalah Separation

We raise the cup.

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

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

We raise the spices.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא מִיְנֵי בְשָׂמִים. 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.

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

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

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

Blessed is the Eternal God, Ruler of the universe, who separates sacred from mundane, light from darkness, the House of Israel from other peoples, and the seventh day of rest from the six days of labor. Blessed is the Eternal One, who separates the sacred from the mundane.

אֱלִיָּהוּ הַנָּבִיא *Eliyahu Hanavi* Elijah the Prophet

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתְּשֻׁבִי, Eliyahu hanavi, Eliyahu haTishbi,
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי. Eliyahu, Eliyahu, Eliyahu HaGiladi.

בְּמַהֲרָה בְּיָמֵינוּ יָבֹא אֱלֵינוּ Bimheirah v'yameinu yavo eileinu

עִם מָשִׁיחַ בֶּן־דָּוִד, im mashiach ben-David,

עִם מָשִׁיחַ בֶּן־דָּוִד. im mashiach ben-David.

Elijah the Prophet,

Elijah of Tishbi,

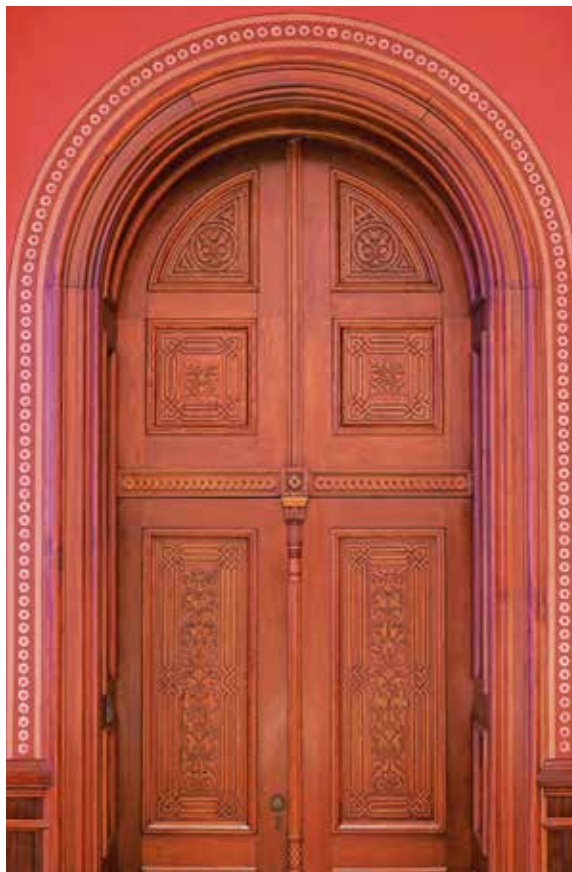
Elijah of Gilead:

may he come in our own time,

and reach us without delay.

May he yet fulfill—with love—our hope:

a world perfected and redeemed.





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