

בספר חיים

B'SEIFER CHAYIM

A MACHZOR FOR THE DAYS OF AWE

CONGREGATION BETH ELOHIM

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The prayers in this machzor are the work of a hundred generations. Sources of recent prayers are credited when known. Much inspiration comes from the wonderful machzor of the Aquarian Minyan, Berkeley; and from their services, as well as from services lead by R. Zalman Schachter-Shalomi and by R. Avram Davis. The original material in this machzor is shared under a CC BY-SA 4.0 International license: <<https://creativecommons.org/licenses/by-sa/4.0/>>.

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San Francisco 2016

L'ma'an a'khai v'rei'ai	לְמַעַן אֶחָי וְרֵעִי.
l'ma'an a'khai v'rei'ai:	לְמַעַן אֶחָי וְרֵעִי.
a'dabra na,	אֲדַבְּרָה־נָּא.
a'dabra na,	אֲדַבְּרָה־נָּא.
shalom bakh.	שָׁלוֹם בָּךְ:
L'ma'an beit Adonai Elohainu	לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ.
avak'sha tov lakh.	אֲבַקֶּשֶׁה טוֹב לָךְ:

Because of my sisters and friends,
because of my brothers and friends:
please let me ask, please let me sing,
peace to you.
This is the house, the house of Hashem;
I wish the best for you!
This is the heart, the heart of the road.
I wish the best to you!

Ps. 122; R. SHLOMO

רְבוֹנוֹ שֶׁל עוֹלָם. הֲרִינִי מוֹחֵל לְכָל מִי שֶׁהִכְעִיס וְהִקְנִיט אוֹתִי אוֹ
שָׁחַטָא כְּנֻגֵּי בֵּין בְּגוֹפִי בֵּין בְּמִמוֹנִי בֵּין בְּכְבוֹדִי בֵּין בְּכָל אֲשֶׁר לִי. בֵּין
בְּאַנְס. בֵּין בְּרָצוֹן. בֵּין בְּשׁוּגִג. בֵּין בְּמִזִּיד. בֵּין בְּדַבּוּר בֵּין בְּמַעֲשֵׂה. בֵּין
בְּמַחֲשָׁבָה בֵּין בְּהִרְהוּר. בֵּין בְּגִלְגּוּל זֶה בֵּין בְּגִלְגּוּל אַחֵר. וְלֹא יַעֲנֵשׁ שׁוֹם
אָדָם בְּסִבָּתִי. יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתִי. שְׁלֹא אֶחָטָא עוֹד.
וּמָה שֶׁחָטָאתִי לְפָנֶיךָ מִחוּק בְּרַחֲמֶיךָ הַרְבִּים. אֲבָל לֹא עַל יְדֵי יְסוּדִים
וְחֻלִּים רָעִים. יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ. יְיָ צוּרִי וְגֹאֲלִי:

RIBONO SHEL OLAM! Holiness of the entire world! I now forgive and pardon anyone who has angered or troubled me, or who has injured me, physically or financially, in my self-esteem or in any other way; whether the injury was accidental or intentional, by speech or by deed, in this incarnation or in any other.

May no one be punished on my account.

May it be that I move past my mistakes, and not repeat them; and may all the misdeeds I have committed be transformed through endless compassion, without further harm or suffering. May the words I speak and my deepest thoughts befit your love for me, my rock, my liberation.

TWILIGHT PRAYERS

Return again, return again, return to the land of your soul.
Return again, return again, return to the source of it all.
Return to who you are, return to what you are,
Return to where you are born and reborn again.
Return again, return again, return to the land of your soul.

V'hasheiv kohanim la'avodatam

ul'vi'im l'shiram ul'zimram

v'hasheiv yisrael lin'veihem

וְהָשִׁיב כֹּהֲנִים לַעֲבֹדָתָם

וְלִוִּים לְשִׁירָם וּלְזִמְרָם

וְהָשִׁיב יִשְׂרָאֵל לְנֹיָהֶם

Priests, return to your service; Levites, to your songs and melodies; Israel, return to your splendor.

R. SHLOMO

I call out from the depths; please listen to me,
Don't ignore my cry.
How can I go on, remembering my shortcomings?
But in holiness there is release; I can regain perspective.
I yearn for you, beloved; my whole being hopes as I wait for guidance.
My soul seeks you more eagerly
Than any watcher for the dawn ever awaited the dawn.
Depend upon the strength of kindness, the abundance of help
For we will surely be redeemed from all shortcomings.

PSALM 130

Min hamei'tzar karati Ya,

a'nani b'mer'khav Ya.

A'nani a'nani

A'nani b'mer'khav Ya.

מִן הַמִּצָּר קָרָאתִי יְהוָה

עֲנֵנִי בַּמֶּרְחָב יְהוָה

עֲנֵנִי עֲנֵנִי:

עֲנֵנִי בַּמֶּרְחָב יְהוָה

Tightly trapped, I called out for God
and the broad freedom of holiness surrounded me.

PSALM 118

It is Tishrei, the seventh month
The Shabbat of months, the ripening of the year.
Nature turns inward, and we follow.
In the silence of inside, we hear
Holiness calling to each of us, "A'yekhah.
Where are you? Are you hiding?
Hiding from Me? Hiding from yourself?"
"Hinayni," each of us has the chance to respond.
"Hinayni. Here I am! No I'm not hiding any longer.
Here I am.
I may not know what to do, but
I am ready enough to say 'Hinayni!'"

After R' David Wolfe-Blank

Miz'mor shir l'yom ha'Shabbat.
Tov l'ho'dot l'Adonai ul'zamer l'shim'kha
elyon

מזמור שיר ליום השבת:
טוב להדות לך. ולזמר לשמך עליון:

The song of the Shabbat day:
It is good to thank You and to sing Your name most high

You who loves my soul, compassion's gentle source
Draw your servant, and shape me to your will.
Like a darting deer, I will flee to you.
Before your glorious presence, humbly do I bow
Let your sweet love, delight me with its thrill.
Because no other dainty, will my hunger still.

How splendid is your light, which worlds do reflect
My soul is worn from craving, for your love's delight.
Please good God do heal her, and show to her your face
So my soul can see you, and bathe in your grace
There she will find strength, and healing in this sight.
Her joy will be complete then, eternal her delight.

What pity stirs in you, since days of old, my God!
Be kind to me your own child, begotten by your love.
For long and longing hours, I yearned for your embrace
To see my light in your light, basking in your grace.
My heart's desire is, to harmonize with yours.
Do not conceal your pity, hide not that light of yours.

Help, my lover spread, your canopy of peace,
Enfold all human beings, give all pain surcease.
Your presence on this earth plane, do make known to us
And we will respond then, with song and with dance.
Rush my love be quick, the time for love is now
Let your gentle favor, grace us as of old.

RABBI ZALMAN

ROSH HASHANA

The moon is dark tonight, a new
moon for a New Year. It is
hollow and hungers to be full.
It is the black zero of beginning.
Now you must void yourself
of injuries, insults, incursions.
Go with empty hands to those
you have hurt and make
amends.

It is not too late. It is early
and about to grow. Now
is the time to do what you
know you must and have
feared
to begin. Your face is dark
too as you turn inward to face
yourself, the hidden twin
of all you must grow to be.

Forgive the dead year. Forgive
yourself. What will be wants
to push through your fingers.
The light you seek hides
in your belly. The light you
crave longs to stream from
your eyes. You are the moon
that will wax in new goodness.

—Marge Piercy

KOL NIDREI

Or zaruah la'tzadik u'li'yish'rei lev sim'kha אור זרע לצדיק וליישרי לב שמחה:
Light is sewn for the kind, and joy for the steadfast heart.

Biy'shiy'va shel ma'la uviy'shiy'va shel matah, בישיבה של מעלה ובישיבה של מטה
al da'as hamakom v'al da'as hakahal, על דעת המקום ועל דעת הקהל
anu matiy'rin l'hit'paleil im ha'avaryanim. אנו מתירין להתפלל עם העברנים:

In the heavenly yeshiva and in the earthly yeshiva; before the Omnipresent, and before this congregation: we grant permission to pray with everyone who has transgressed.

Kol Nidrei ve'esarei

vakha'ramei v'kona'mei v'khinu'yei
v'kinusei u'sh'vuot, din'darna
u'd'ish't'va'na, u'd'a'kha'reimna,
v'di'asarna al naf'sha'tana mi'yom kipurim
zeh ad yom kipurim ha'ba aleinu
l'tovah. Kul'hon ikha'ratna v'hon,
kul'hon y'hon sharan. Sh'vikin, sh'vitin,
b'teilin u'm'vutalin, la sh'ririn v'la
ka'yamin. Nidrana la nidrei, ve'esa'arana
la esarei, u'sh'vua'tana la sh'vuot.

כל נדרי ואסרי. וחרמי. וקונמי וכנויי.
וקנוסי ושבועות. דנדרנא ודאשתכענא.
ודאחרמנא ודאסרנא על נפשטנא. מיום
כפרים זה עד יום כפרים הבא עלינו
לטובה. כלהון אחרטנא בהון. כלהון יהון
שרן: שביקין. שביתין. בטלין ומבטלין.
לא שרירין ולא קימין. נדרנא לא נדרי.
ואסרנא לא אסרי. ושבועתנא לא שבועות:

All the weight

of everything
that we've vowed
excluded
failed
promised ourselves
swore we would
swore we wouldn't

cut ourselves off from
from last Yom Kippur
to the one that will come next year
(may it be for good)
all of them
we free ourselves from them
from this moment, they are
nothing.

Our enmities
our limitations
our blame
they have no reality
they no longer exist.
These vows were never vows
these oaths are not valid oaths
these bindings are released.

V'nis'lakh l'khol a'dat b'nei Yisrael v'la'geir
ha'gar b'to'kham, ki l'khol ha'am bish'ga'ga.

ונסלח לכל עדת בני ישראל ולגר
הגר בתוכם. כי לכל העם בשגגה:

Grant forgiveness to all the people of Israel, and to those who
live among them, for all the people have made mistakes.

Vayomer Adonai salakh'ti kid'vare'kha

ויאמר יהוה סלחתי כדברך:

And God said, I have forgiven as you have spoken.

Barukh ata Adonai eloheinu melek ha'olam
She'he'khe'yanu v'kiy'manu
v'higi'yanu laz'man hazeh

ברוך אתה יי אלהינו מלך העולם
שהחיינו וקימנו והגיענו לזמן הזה:

We bless the Ever-Present, unfolding the universe,
enlivening us, sustaining us, and bringing us to this moment.

These are my heart's true
desires. Have compassion,
do not hide from me.

Eileh kham'dah libi;
khusah nah v'al nah tit'aleim.

אלה חמדה לבי
חוסה נא ואל נא תתעלם:

Barukh ata Adonai eloheinu melek ha'olam
Asher kid'sha'nu b'mitz'vo'tav v'tzivanu
l'had'lik neir shel Yom Tov.

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצותיו וצונו
להדליק נר של יום טוב:

We bless the Holiness of the universe, for sharing sanctity with us through mitzvot,
teaching us to light the candles of this holy day.

Barukh ata Adonai eloheinu melek ha'olam
She'he'khe'yanu v'kiy'manu
v'higi'yanu laz'man hazeh

ברוך אתה יי אלהינו מלך העולם
שהחיינו וקיימנו והגיענו לזמן הזה:

We bless the holiness of the universe,
For giving us life, sustaining us, and bringing us to this season.

Am I awake? Am I prepared?
Are you listening to my prayer?
Can you hear my voice? Can you understand?
Am I awake? Am I prepared?

NOAH AHRONSON

Reader: Bor'khu et Adonai ham'vorakh!

ברכו את יי המברך:

All: Barukh Adonai ham'vorakh l'olam va'ed!

ברוך יי המברך לעולם ועד:

Let us bless the source of all blessings.
Blessed is the source of all blessings throughout space and time.

Barukh ata Adonai eloheinu melek
ha'olam asher bid'varo ma'ariv ara'vim.
B'khakh'ma po'tei'akh sh'arim uvit'vuna
m'sh'ne itim umakha'life et haz'manim
um'sader et ha'kokha'vim b'mish'm'ro'
tei'hem bara'kia k'r'tsono. Borei yom
v'lai'la, golel or mipnei kho'shekh v'kho'
shekh mipneh or; uh'ma'avir yom u'mei'
vi laila, u'mavdil ben yom uven laila,
Adonai tzvaot sh'mo. El khai v'kayam
tamid yimlokh aleinu l'olam va'ed.
Barukh atah Adonai ha'ma'ariv ara'vim.

ברוך אתה יי אלהינו מלך העולם אשר
בדברו מעריב ערבים. בחכמה פותח
שערים ובתבונה משנה עתים ומחליף את
הזמנים ומסדר את הכוכבים במשמרותיהם
ברקיע כרצונו. בורא יום ולילה גולל אור
מפני חשך וחשך מפני אור ומעביר יום
ומביא לילה ומבדיל בין יום ובין לילה יי
צבאות שמו. אל חי וקים תמיד ימלוך עלינו
לעולם ועד. ברוך אתה יי המעריב ערבים:

Blessed is the causer of causes, majestic pattern of the universe, whose design brings on the evening. Through insight always unlocking the gates of time, and through understanding repeating and varying the cycles of seasons, setting the pathways of the stars and planets in space according to design. Conceiving day and night, rolling away light from the face of darkness, and darkness from the face of light, closing the day and bringing on the night. Marshalling the cosmic forces is your nature. May your living presence be our amazement forever. Blessed are you who brings on the night.

Ahavat olam beit Yisrael am'kha ahavta;
Torah umitz' vot, khu'kim umish'patim
otanu l'mad'ta. Al kein ado'nai eloheinu
b'shakhveinu uv'kumeinu na'siakh
b'khuke' kha v'nismakh b'divrei
tora'tekha uv'mitvo' tekha l'olam vaed.
Ki heim kha'yeinu v'orekh yameinu uvahem
negeh yomam valaila, v'ahavatkha al
tasir mimenu l'olamim; Barukh ata
Adonai, oheiv amo yisrael.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אָהֲבַת תּוֹרָה
וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדָּת עַל כֵּן
יְיָ אֱלֹהֵינוּ בְּשִׁכְבָּנוּ וּבְקוּמָנוּ נִשְׁיחַ בְּחֻקֶּיךָ
וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם
וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ וּבָהֶם נִהְיָה
יוֹמָם וְלַיְלָה וְאַהֲבָתְךָ אֶל תּוֹסִיר מִמֶּנּוּ
לְעוֹלָמִים. בָּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

From ever you have loved us into life, nourished our forebears with teachings of kindness. In the same way you will help us find our path, and we will always rejoice as we come to understand your Torah and mitzvot. For they are our lives, the thread through all our days, guiding us day and night. Your love will never depart from us. Blessed are you who relates to us in love.

Mighty, Faithful Source!

Eil melekh ne'eman:

אל מֶלֶךְ נֶאֱמָן:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Sh'ma Yisrael Adonai Eloheinu Adonai ekhad!

Listen Israel: the source of all our being, that source Is One!

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Barukh sheim k'vod malkhuto l'olam vaed.

Bless the majestic splendor that shines through space and time.

V'ahavta et Adonai elohe'kha b'khol
l'vav'kha, uv'khol naf'sh'kha, u'v'khol
m'odekha. V'hayu had'va'rim ha'eileh
asher anokhi m'tzav'kha hayom al l'va'
vekha. V'shi'nan'tam l'vanekha v'dibar
ta bam b'shiv't'kha b'vei'tekha, uv'lekha
t'kha vade'rekh, uv'shokh'b'kha u'v'ku'
mekha. Uk'shartam l'ot al yade'kha, v'hayu
l'to'tafot bein eineykha. U'kh'tav'tam
al m'zu'zot bei'tekha uvi' sh'a 'rekha.

וְאַהֲבָתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ
וּבְכָל-נַפְשְׁךָ וּבְכָל-מַאֲדֶךָ: וְהָיוּ הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-לִבְבְּךָ:
וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין
עֵינֶיךָ: וְכָתַבְתָּם עַל-מִזְוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

And you will love Hashem your God with all your heart
With all your soul, and with all your might
And these words which I command you on this day
Will be on your heart, will be on your heart.
And you shall teach them diligently (gently) unto your children
And you shall speak of them, when you're sitting in your house
When you are walking by the way, and when you are lying down,
And when you rise up, and when you rise up
And you shall bind them for a sign upon your hand
And they will be for frontlets between your eyes.
And you shall write them on the doorposts of your house
And upon your gates, and upon your gates.
That you may remember and do all my commandments
And be holy unto your God, unto your God!

How good it will be
When you listen, really listen,
To the mitzvot I give you
today,
*To love your God,
And to act godly
in everything you say
in every thing you do.*
Your earthly needs will be
met,
Each in their proper season,
You will reap what you plant.
*Your animals too will have
ample feed.
All of you will eat and be
content.*
Be careful—watch out!

Don't let your cravings delude
you and become your gods;
*Don't debase yourself to them
and lose sight of the God-sense
within you*
For then heaven will be shut
to you,
Grace will not descend,
Earth will not yield her
produce.
*Your rushing will destroy
you!
And Earth will not be able
To recover her good balance
In which God's gifts manifest.*
Let these values of Mine
Resound in your feelings and
hopes:

Marking what you produce,
Guiding what you perceive.
*Teach them to your children
So that they learn
How to make their homes sacred;
And how to deal with traffic*
Even when you are depressed,
And when you are elated.
Mark your entrances and exits
with them
So that you stay more aware.
*Then, you and your children,
And their children,
Will live out on earth
That divine promise
Given to your ancestors
To live heavenly days
Right here on this earth.* RZalman

יְיָ רַחֲמָנָא RAKHMANA ELOHEICHEM EMET

יְיָ YAH ELOHEICHEM EMET

יְיָ אֱלֹהֵיכֶם אֱמֶת ADONAI ELOHEICHEM EMET

It is true that that there is a unity to reality; there is nothing which is not holy. It is true that we can reflect that unity, and act as a just and a holy people. It is true that remembering that unity frees us from the strength of terror, and redeems us from the grasp of violence. When our vision widens to include the entire flow of life, we can never lose our footing.

There is help to face the pharaohs in our lives and to confront the source of their violence.

There is help to transcend our afflictions, and to rise above our fears.

There is help to transform our angers and hatreds, and to emerge into total freedom.

We name as God the power who gives us passage through dangerous waters, but drowns our fears and hatreds in the depths.

Hama'avir banav bein gizrei yam
suf, et rod'fei'hem v'et
son'ei'hem bit'homot tiba. V'ra'u
vanav g'vurato, shib'khu v'hodu
lish'mo. Umal'khuto v'ratzon kib'lu
aleihem, Moshe uv'nei yisrael
l'kha anu shirah b'sim'khah rabah,
v'amru khulam:

הַמַּעֲבִיר בְּנֵיו בֵּין גִּזְרֵי יָם סוּף. אֶת רוֹדְפֵיהֶם
וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טָבַע. וְרָאוּ בְנָיו
גְּבוּרָתוֹ שֶׁבָּחוּ וְהוֹדוּ לְשִׁמּוֹ; וּמִלְכוּתוֹ בְּרָצוֹן
קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ
שִׁירָה. בְּשִׂמְחָה רַבָּה. וְאָמְרוּ כָלָם:

When the people saw the miracle of their liberation, they burst out in song and praise.
Lovingly they committed themselves to the power that liberated them. Moses
laughed, Miriam danced, and all the people together responded with great joy:

Mi kha'mo'kha ba'eilim Adonai, mi
ka' mo'kha ne'dar ba'kodesh, nora
t'hi'lot o'seh feleh. Mal'khut'kha
ra'u va'ne'kha, bo'kei'a yam lif'nei
Moshe. Zeh eili, anu v'amru, Adonai
yim'lokh l'olam va'ed. V'ne'emar ki
fadah Adonai et ya'akov ug'alo
mi'yad kha'zak mimenu l'olamim.
Ba'rukh atah Adonai, ga'al yisrael.

מִי כַמְכָה בָּאֵלִים יְיָ מִי כַמְכָה נֶאֱדָר
בְּקֹדֶשׁ נוֹרָא תִהְיֶה עֹשֶׂה פֶלֶא: מִלְכוּתְךָ
רָאוּ בְנֵיךָ. בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה. זֶה אֱלֹהֵי
עָנוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד. וְנֶאֱמַר:
כִּי פָדָה יְיָ אֶת יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ
לְעוֹלָמִים: בָּרוּךְ אַתָּה יְיָ גֹּאֵל יִשְׂרָאֵל:

What other power is like this one? What can transcend like holiness, awesomely powerful, working wonders? We experienced that power as the sea split before Moses. 'This is my God!' we exclaimed, 'Majesty transcends all time and space!' This is why it is said: Jacob was rescued from battling his brother, a peril he could not overcome himself. Praised are you, source of miracles, redeemer of Israel.

Hashkiveinu Adonai Eloheinu l'shalom
v'ha'amidei'nu malkeinu l'khayim
ul'sha'lom uf'ros aleinu sukat
sh'lome'kha v'tak'neinu b'eitzah tovah
milfane'kha v'hoshi'einu l'ma'an
sh'mekha v'hagein ba'adeinu v'haseir
mei'aleinu oyeve v'dever v'kherev v'ra'av
v'yagon v'haseir satan mil'fanei'nu
u'mei'akha' reinu uv'tzeil k'nafe'kha
tas'tireinu. Ki Eil shomreinu umatzileinu
atah ki Eil melekh khanun v'rakhum atah.
Ush'mor tzeitenu uvo'einu l'khayim
ul'shalom mei'atah v'ad olam.
U'fros aleinu sukat sh'lomekha.
Barukh atah Adonai haporeis sukat
shalom aleinu v'al kol amo Yisra'el, v'al
kol yoshvei teiveil, v'al y'rusha'la'yim.

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ
מִלְכֵנוּ לְחַיִּים טוֹבִים וְלְשָׁלוֹם וּפְרוֹשׁ עָלֵינוּ
סִכַּת שְׁלוֹמְךָ וְתַקֵּנֵנוּ בְּעֵצָה טוֹבָה מִלִּפְנֶיךָ
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ וְהַגֵּן בְּעַדֵּנוּ וְהַסֵּר
מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרֵב וְרָעָב וְיָגוֹן וְהַסֵּר
שָׁטָן מִלִּפְנֵינוּ וּמֵאַחֲרֵינוּ וּבְצֵל כְּנָפֶיךָ
תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה. כִּי
אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה. וּשְׁמוֹר צִאתֵנוּ
וּבואֵנוּ לְחַיִּים וְלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ
יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְעַל יְרוּשָׁלַיִם:

Lay us down tonight in peace, and awaken us to full life. Spread the shelter of Your peace over us, and enlighten us from the burdens of hatred, war, sickness, famine, and sadness. Carry us in the shadow of Your wings and watch over us. Guard our going out and our returning, in life and in peace, tonight and always; spread the shelter of Shalom over us. Spread the shelter of your peace over us, over all Israel, over all who dwell on earth, and over Jerusalem.

ON ROSH HASHANA:

Tiku ba'khodesh shofar, ba'ke'se
l'yom kha'geinu; ki khok l'yis'rael hu,
mishpat lei'lohei ya'akov.

תִּקְעוּ בַּחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ כִּי
חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:

Blow the shofar when the moon is hidden, at the beginning of the month; for that is the time of our holiday. It is the law for Yisrael, that this be a day of sacred judgment.

ON YOM KIPPUR:

Ki vayom hazeh y'khapeir aleikhem
l'taheir et'khem mikol khato'tei'khem
lif'nei Adonai tit'haru.

כִּי בַּיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטָהָר
אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְיָ תִּטְהָרוּ:

On this day, atonement will be made for you, to transform all your shortcomings. Before the Infinite you shall be clean.

THE HEBREW AMIDA IS ON PAGE 11 ON SHABBAT 11A
AN ENGLISH TRANSLATION BEGINS ON PAGE 14 ON SHABBAT 11D
A POETIC REFLECTION OF THE AMIDA IS ON PAGE 16

A CONTEMPLATIVE AMIDA IS ON PAGE 17

PRAYERS OF THE MIND AND HEART NOT IN THE BOOK ARE AN IMPORTANT PART OF ANY RECITATION OF THE AMIDA. THE PRINTED VERSIONS ARE OPTIONAL.

PLEASE BE SEATED WHEN YOU HAVE FINISHED YOUR PRAYER.

Yitgadal v'yitkadash sh'mei raba,
b'al'ma di v'rah khirutei.
v'yamlikh mal'khutei
b'khayeikhon uv'yo'meikhon
uv'khai'yei d'khol beit Yisrael,
ba'a' gala uviz'man kariv v'imru amen.
Y'hei sh'mei raba m'vorakh
l'olam ul'almei alma'ya.
Yitbarakh v'yishtabakh v'yitpa'ar
v'yit'romam v'yitnasei
v'yit'hadar v'yit'a'leh v'yit'halal
sh'mei d'kud'shah B'rikh hu.
L'eila u'l'eila mikol birkha' ta v'shirata,
tush'b'khata v'nekhe'ma'ta
da'amiran b'alma v'imru amen.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שֵׁמֶה רַבָּא.
בְּעֵלְמָא דִּי בְּרָא כְּרֵעוּתֵיהּ
וְיִמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שֵׁמֶה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שֵׁמֶה דְקָדְשָׁא בְּרִיךְ הוּא:
לְעֵלָא וּלְעֵלְא מְכָל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנִחְמַתָּא
דְאָמִירָן בְּעֵלְמָא וְאָמְרוּ אָמֵן:

Make the God name big.
Big and Holy.
Do it in this world.
This creation sprung from consciousness.
And bring some order to this...
Do it fast, soon, in our lives, in the days ahead, in the life of the people we call home.
Everybody join with me: May the name be blessed forever and ever!
Yes, blessed.
Blessed, whispered, sung out, shouted, honored, this Holy Name.
The Name far beyond any song, poem, or comforting words we could ever speak.
Everybody say: That's the truth!

R. DANIEL BRENNER

Adonai s'fatai tiftakh ufi yagid t'hilatekha.

Barukh atah Adonai eloheinu v'elohei
avoteinu v'imoteinu. Elohei Avraham v'Sara,
elohei Yitzak v'Rivka v'elohei Ya'akov Leah
v'Rakhel. Ha' eil, hagadol hagibor v'hanora,
Eil elyon gomeil khasadim tovim v'ko' nei
hakol v'zokheir khasdei avot v'imahot umeivi
g'ula livnei v'nei' hem l'ma'an sh'mo b'ahava.
Zokh'reinu l'khayim melek khafeitz
bakhayim v'khotveinu b'seifer hakhayim
l'ma'ankha elohim khayim. Melek ozeir
umoshia umagein. Barukh ata Adonai, ezrat
Sara umagein Avraham.

Atah gibor l'olam Adonai, m'khayei meitim
atah, rav l'hoshi'a. M'khalkeil khayim
b'khesed, m'khayei meitim b'rakhamim rabim
someikh noflim v'rofei kholim umatir asurim
umka' yeim emunato lisheinei afar, mi kha'
mokha ba'al g'vurot umi domeh lakh melek
meimit um'khayeh umatz'mi' akh y'shuah. Mi
khamokha av hara' kha' mim zokheir
y'tzurav l'kha'yim b'rakhamim. V'ne'e'man
atah l'ha'kha yot meitim. Barukh atah Adonai
m'khayei hameitim

אֲדֹנֵי שִׁפְתֵי תִפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵנוּ. אֱלֹהֵי שָׂרָה וְאַבְרָהָם. אֱלֹהֵי יִצְחָק
וְרִבְקָה. וְאֱלֹהֵי יַעֲקֹב לָאָה וְרַחֵל. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים
טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת
וְאִמּוֹת וּמַבִּיא גְּאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה: זִכְרֵנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים
וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים. מֶלֶךְ
עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יי עֶזְרַת

שָׂרָה וּמַגֵּן אֲבְרָהָם:

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנֵי מַחִיָּה מֵתִים אַתָּה רַב
לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחִיָּה מֵתִים
בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים וּמַקְיֵם אֲמוֹנָתוֹ לִישְׁנֵי עֶפְרַיִם
כְּמוֹךְ בָּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ מֶלֶךְ מַמִּית
וּמַחִיָּה וּמַצְמִיחַ יְשׁוּעָה: מִי כְּמוֹךְ אֵב הַרְחֲמִים
זוֹכֵר יִצְרָאֵל לְחַיִּים בְּרַחֲמִים: וְנֶאֱמַן אַתָּה
לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יי מַחִיָּה הַמֵּתִים:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה:

וּבְכֵן תֵּן פַּחַדְךָ יי אֱלֹהֵינוּ עַל כָּל מַעֲשִׂיךָ וְאִימָתְךָ עַל כָּל מָה שִׁבְרָאתָ וַיִּירָאוּךָ כָּל
הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לִפְנֶיךָ כָּל הַבְּרוּאִים וַיַּעֲשׂוּ כָל־אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ
בְּלִבָּב שָׁלֵם כְּמוֹ שִׁדְדֵנוּ יי אֱלֹהֵינוּ שֶׁהַשְׁלֵטֵן לִפְנֶיךָ עוֹ בִּידְךָ וּגְבוּרָה בִּימִינְךָ
וְשִׁמְךָ נוֹרָא עַל כָּל מָה שִׁבְרָאתָ.

וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ וּפִתְחוֹן פֶּה
לְמִיחָלִים לָךְ שְׂמִיחָה לְאַרְצְךָ וְשִׁשׁוֹן לְעִירְךָ וְצִמְיַחַת קֶרֶן לְדוֹד עֲבָדְךָ וְעִרְיַכַת נֵר
לְבֶן-יִשְׂרָאֵל מְשִׁיחְךָ בְּמַהֲרָה בִּימֵינוּ.

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׁרִים יַעֲלִזוּ וַחֲסִידִים בְּרָנָה יִגִּילוּ וְעוֹלָתְךָ
תִּקְפֹּץ-פִּיהָ וְכָל הָרָשָׁעָה כָּלָה כַּעֲשֵׁן תִּכָּלֶה כִּי תַעֲבִיר מִמְּשַׁלַּת וְדוֹן מִן הָאָרֶץ.
וְתִמְלֹךְ אַתָּה יי לְבִדְךָ עַל כָּל מַעֲשִׂיךָ בְּהָר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר
קְדֻשָּׁךְ כְּפֶתוּב בְּדַבְּרֵי קְדֻשָּׁתְךָ: יְמֶלֶךְ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר: הִלְלוּיָהּ.

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמְךָ וְאֵין אֱלֹהִים מִבְּלַעַדֶיךָ כְּתוּב: וַיִּגְבֶּה יי צָבָאוֹת בְּמִשְׁפָּט וְהָאֵל
הַקָּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה. בְּרוּךְ אַתָּה יי הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת
וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלְכָּנוּ לַעֲבוֹדָתְךָ וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאָתָהּ.
וְתִתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם הַשַּׁבָּת הַזֶּה

YOM KIPPUR

ROSH HASHANA

וְאֶת יוֹם הַזִּכְרוֹן הַזֶּה
יּוֹם תְּרוּעָה.
וְלִמְחֹל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ בְּאַהֲבָה.

מִקְרָא קָדֵשׁ. זָכַר לִיציאת מצרים: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וַיִּגְיַע וַיִּרְאֶה
וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זִכְרוֹנָנוּ וּפְקֻדוֹנָנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְזִכְרוֹן מְשִׁיחַ בֶּן-דָּוִד
עֲבֹדְךָ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָלִיטָה וּלְטוֹבָה. לְחַן
וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם.

בְּיוֹם הַזִּכְרוֹן הַזֶּה. | בְּיוֹם הַכַּפּוּרִים הַזֶּה.

זָכַרְנוּ יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּנוּ בּוֹ לְכָרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים וּבְדָבָר יְשׁוּעָה
וּרְחֻמִּים חוֹס וְחַנּוּן. וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה:

YOM KIPPUR

ROSH HASHANA

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְחַל
לְעֲוֹנוֹתֵינוּ בְּיוֹם הַשַּׁבָּת הַזֶּה וּבְיוֹם הַכַּפּוּרִים
הַזֶּה: מַחֲה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטָּאוֹתֵינוּ מִנֶּגֶד
עֵינֶיךָ כְּאָמור: אָנֹכִי וְהוּא מַחֲה פְּשָׁעֶיךָ
לְמַעַנִי וְחַטָּאוֹתֶיךָ לֹא אֶזְכֹּר: וְנֹאמַר מַחֲמִיתִי
כְּעַב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאוֹתֶיךָ שׁוֹבָה אֵלַי כִּי
גֹאֲלֶיךָ וְנֹאמַר: כִּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם
לְטַהֵר אֶתְכֶם מִכָּל חַטָּאוֹתֵיכֶם לִפְנֵי יי תְּטַהֲרוּ:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחַתָּנוּ
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקָנוּ בְּתוֹרָתְךָ.
שִׁבְעֵנוּ מִטּוֹבְךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ וְהִנְחִילָנוּ
יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קְדֻשָּׁךְ וְטַהֵר
לְבָנוּ לַעֲבֹדְךָ בְּאַמֶּת. כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל
וּמַחֲלָן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר.
וּמִבְּלַעַדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֶלָּא
אַתָּה: בְּרוּךְ אַתָּה יי מֶלֶךְ מוֹחֵל וְסוֹלֵחַ
לְעֲוֹנוֹתֵינוּ וּלְעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל וּמַעֲבִיר
אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה. מֶלֶךְ עַל כָּל
הָאָרֶץ מִקְדָּשׁ הַשַּׁבָּת יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן:

אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ מְלוֹךְ עַל כָּל הָעוֹלָם כָּלוּ
בְּכַבּוֹדְךָ וְהִנָּשָׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ
וְהוֹפֵעַ בְּהִדָּר גָּאוֹן עֶזְךָ עַל כָּל יוֹשְׁבֵי
תֵּבֵל אֶרֶץ וְיָדַע כָּל פֶּעוּל כִּי אַתָּה
פִּעַלְתָּ וַיִּבִּין כָּל יִצּוֹר כִּי אַתָּה יִצְרָתוֹ
וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ יי אֱלֹהֵי
יִשְׂרָאֵל מֶלֶךְ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה
בְּמִנוּחַתָּנוּ קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן
חֶלְקָנוּ בְּתוֹרָתְךָ שִׁבְעֵנוּ מִטּוֹבְךָ
וְשִׁמְחָנוּ בִּישׁוּעָתְךָ וְהִנְחִילָנוּ יי
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קְדֻשָּׁךְ
וְטַהֵר לְבָנוּ לַעֲבֹדְךָ בְּאַמֶּת כִּי אַתָּה
אֱלֹהִים אֱמֶת וּדְבָרְךָ אֱמֶת וְקִים לְעֵד.
בְּרוּךְ אַתָּה יי מֶלֶךְ עַל כָּל הָאָרֶץ
מִקְדָּשׁ הַשַּׁבָּת יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

רצה יי אלהינו בעמך ישראל ובתפלתם ותפלתם באהבה תקבל בְּרָצוֹן
ותהי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. ותַּחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
בְּרַחֲמִים. בְּרוּךְ אַתָּה יי הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד צוֹר
חַיֵּינוּ מִגֵּן יִשְׁעָנוּ אַתָּה הוּא לְדוֹר וָדוֹר נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נַסִּיךְ שְׂבָכָל יוֹם עִמָּנוּ
וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת עָרֵב וּבֹקֶר וְצַהֲרַיִם הַטּוֹב כִּי לֹא כָלוּ
רַחֲמֶיךָ וְהִמְרָחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל כָּלָם יתְּבַרְךָ וְיִתְרוֹמֵם שְׁמֶךָ מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד. וּכְתוּב לְחַיִּים
טוֹבִים כָּל בְּנֵי בְרִיתְךָ. וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיִּהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל
יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סֶלָה. בְּרוּךְ אַתָּה יי הַטּוֹב שְׁמֶךָ וְלָךְ נָא הַהוֹדוֹת:

MORNING

EVENING

שִׁים שְׁדוּם טוֹבָה וּבִרְכָּה חֵן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ: בְּרַכְּנוּ אֲבִינוּ
כָּלֵנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ כִּי בְּאוֹר פָּנֶיךָ נִתַּת
לָנוּ יי אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד
וְצַדִּיקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם.

שָׁלוֹם רַב עַל יִשְׂרָאֵל
עִמָּךְ תְּשִׁים לְעוֹלָם כִּי
אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל הַשָּׁלוֹם.

וטוב בעיניך לְבָרֶךְ אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

בְּסֶפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה גִּזְכָּר וְנִפְתָּב
לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשָּׁלוֹם:

אֱלֹהֵי נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׂפָתֵי מַדְבַּר מְרָמָה: וּלְמַקְלָלֵי נַפְשֵׁי תֵדָם וְנַפְשֵׁי
כַּעֲפָר לְכָל תִּהְיֶה. פֶּתַח לְבִי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל
הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ
עֲשֵׂה לְמַעַן יִמִּינְךָ עֲשֵׂה לְמַעַן קֹדְשְׁתְּךָ. עֲשֵׂה לְמַעַן תוֹרָתְךָ. לְמַעַן יִחְלְצוּן
יְדֵיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנָנִי.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יי צוּרֵי וְגוֹאֲלֵי.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ: אָמֵן:

Bless the compassion and the truth that has sustained generations. Guide of Abraham and Sarah; guide of Isaac and Rachel; guide of Rachel, Leah, and Jacob—profound, abundant, awesome, filling all dimensions and worlds; the highest power, source of all loving deeds; honoring the courage of ancestors, and enabling that courage to inspire generations toward redemption, in love, for that is its nature. *May we be renewed, and written into life, for that is the desire of the source of all life.* Blessed is the compassion that shielded Abraham and strengthened Sarah.

Compassion's might has no limit: sustaining the living with kindness, lovingly bringing life to the lifeless; stirring us to lift the fallen, heal the sick, free the bound, and keeping faith even with those who sleep in the dust. *Who is like this source of mercy, binding its children into life, in mercy.* Always it is the faithful source of life. Blessed is the compassion that fills matter with living spirit.

Holiness surrounds us, and all creatures, filled with this holiness, day after day proclaim the One. Blessed is holiness, the deepest power.

And so, let creation be amazed, and all its works stand in awe, and every creature be overcome by the unity that connects us all; so that all join in whole-hearted fellowship to heal and complete the design. We know, we have always known, that there is nothing, in all space and time, truly disconnected from the divine, nothing that cannot become a joyful part of holy creation.

And so, may those who serve be honored, and those who stand in awe be joyful. Give hope to those who seek integrity, and let those who yearn for good find their voice. Help all lands find joy, and fill every city with gladness, so that the light of redemption be kindled soon, in our days.

And so the innocent will see and be glad, those yearning for justice will rejoice, those who have been searching will celebrate in song; as deceit finally shuts its mouth, and evil dissolves like smoke, and the dominion of arrogance is swept from the earth.

Then a single purpose will fill everyone in creation: every heart a temple; every hill Zion; every city Jerusalem. That is the holy teaching: *The Divine will hold sway everywhere; the power of truth flows steadily from age to age, Halleluyah!*

Holiness! It is awesome, and transcends any other power. As is written, *the source of this teeming universe is exalted through justice; compassion magnifies the holiness of the divine.* Call out blessing to the sovereignty of the sacred.

We are chosen, we are loved, and we are entrusted: to lift up, to sanctify, and to bring close. Our deeds are to reflect the holy and awesome name of God.

May we share our delight in this day of rest, and in

ROSH HASHANA

this day of reminding, of hearing the
shofar blast; for gathering in holiness,

YOM KIPPUR

this day of atonement, for forgiving, for
resetting, for transforming, for gathering in
holiness,

to remember the going forth from Egypt. May grace ascend within us, open our ears, open our hearts and minds: to the devotion of our ancestors, to the flame of the Messiah, to our people Israel, to all humankind. May the joy of this day thread its way into our day-to-day lives, bringing us, and all those we meet, goodness and blessing, life and peace.

Adonai s'fatai tiftakh ufi yagid t'hilatekha.

Barukh atah Adonai eloheinu v'elohei avoteinu v'imoteinu. Elohei Avraham v'Sara, elohei Yitzak v'Rivka v'elohei Ya'akov Leah v'Rakhel. Ha' eil, hagadol hagibor v'hanora, Eil elyon gomeil khasadim tovim v'ko' nei hakol v'zokheir khasdei avot v'imahot umeivi g'ula livnei v'nei' hem l'ma'an sh'mo b'ahava. Zokh'reinu l'khayim melek khafetz bakhayim v'khotveinu b'seifer hakhayim l'ma'ankha elohim khayim. Melek ozeir umoshia umagein. Barukh ata Adonai, ezrat Sara umagein Avraham.

Atah gibor l'olam Adonai, m'khayei meitim atah, rav l'hoshi'a. M'khalkeil khayim b'khesed, m'khayei meitim b'rakhamim rabim someikh no'lim v'rofei kholim umatir asurim umka' yeim emunato lisheinei afar, mi kha' mokha ba'al g'vurot umi domeh lakh melek meimit um'khayeh umatz'mi' akh y'shuah. Mi khamokha av hara' kha' mim zokheir y'tzurav l'kha'yim b'rakhamim. V'ne'e'man atah l'ha'kha yot meitim. Barukh atah Adonai m'khayei hameitim

אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ. אֱלֹהֵי שָׂרָה וְאַבְרָהָם. אֱלֹהֵי יִצְחָק וְרִבְקָה. וְאֱלֹהֵי יַעֲקֹב לֵאָה וְרָחֵל. הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא. אֵל עֲלִיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסָדֵי אָבוֹת וְאִמָּהוֹת וּמַבִּיא גְּאֻלָּה לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה: זָכְרָנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים וּכְתִבָּנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יי עֲזֹרֵת שָׂרָה וּמַגֵּן אַבְרָהָם:

אַתָּה גָּבוֹר לְעוֹלָם אֲדֹנֵי מַחִיָּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחִיָּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם כְּמוֹךְ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ מֶלֶךְ מַמִּית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה: מִי כְמוֹךְ אֲב הַרְחַמִּים זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים: וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יי מַחֲיָה הַמֵּתִים:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה:

וּבִכֵּן תֵּן פַּחַדְךָ יי אֱלֹהֵינוּ עַל כָּל מַעֲשֶׂיךָ וְאִימָתְךָ עַל כָּל מַה שֶּׁבְּרָאתָ וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים וַיַּעֲשׂוּ כָּל־אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם כְּמוֹ שֶׁיִּדְעֶנּוּ יי אֱלֹהֵינוּ שֶׁהַשְׁלֵטָן לְפָנֶיךָ עַז בִּידְךָ וּגְבוּרָה בְּיַמֶּיךָ וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבְּרָאתָ.

וּבִכֵּן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהִלָּה לִירְאִיָּךְ וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ וּפְתִחוֹן פֶּה לְמִיחָלִים לָךְ שִׁמְחָה לְאַרְצְךָ וְשִׁשׁוֹן לְעִירְךָ וְצִמְיַחַת קֶרֶן לְדוֹר עֲבָדְךָ וְעִרְיַכַת נֹר לְבֵן-יִשְׂרָאֵל מְשִׁיחְךָ בְּמַהֲרָה בְּיַמֵּינוּ.

וּבִכֵּן צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ וַיִּשְׁרִים יַעֲלִזוּ וְחַסִּידִים בְּרָנָה יִגִּילוּ וְעוֹלָתְךָ תִּקְפֹּץ-פִּיהָ וְכָל הָרָשָׁעָה כָּלָה כְּעָשָׁן תִּכָּלֶה כִּי תַעֲבִיר מִמְּשַׁלַּת זָדוֹן מִן הָאָרֶץ. וְתִמְלֹךְ אַתָּה יי לְבִדְךָ עַל כָּל מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קֹדֶשׁ כְּפֶתוּב בְּדַבְּרֵי קֹדֶשׁ: יִמְלֹךְ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר: הִלְלוּיָהּ.

קדוש אתה ונורא שמך ואין אלוה מבלעדך ככתוב: ויגבה יי צבאות במשפט והאל הקדוש נקדש בצדקה. ברוך אתה יי המלך הקדוש.

אתה בחרתנו מכל העמים אהבת אותנו ורצית בנו ורוממתנו מכל הלשונות וקדשתנו במצותיך וקרבתנו מלפניו לעבודתך ושמך הגדול והקדוש עלינו קראת.

YOM KIPPUR

ותתן לנו יי אלהינו באהבה את יום
הכפורים הזה. למחילה ולסליחה
ולכפרה. ולמחל-בו את כל עונותינו

ROSH HASHANA

ותתן לנו יי אלהינו באהבה את
יום הזכרון הזה יום תרועה.

מקרא קדש. זכר ליציאת מצרים: אלהינו ואלהי אבותינו. יעלה ויבא ויגיע ויראה וירצה וישמע ויפקד ויזכר זכרוננו ופקדוננו וזכרון אבותינו וזכרון משיח בן-דוד עבדך וזכרון ירושלים עיר קדשך וזכרון כל עמך בית ישראל לפליטה ולטובה. לחן ולחסד ולרחמים לחיים ולשלום.

ביום הכפורים הזה.

ביום הזכרון הזה.

זכרנו יי אלהינו בו לטובה ופקדנו בו לברכה והושיענו בו לחיים ובדבר ישועה ורחמים חוס וחנן. ורחם עלינו והושיענו כי אליך עינינו כי אל מלך חנון ורחום אתה:

אלהינו ואלהי אבותינו מחל לעונותינו ביום
הכפרים הזה: מחה והעבר פשענו
וחטאתינו מנגד עיניך כאמור: אנכי אנכי
הוא מחה פשעיך למעני וחטאתיך לא אזכר:
ונאמר מחיתי כעב פשעיך וכענן חטאתיך
שוכה אלי כי גאלתיך ונאמר: כי ביום הזה
יכפר עליכם לטהר אתכם מכל חטאתיכם
לפני יי תטהרו:

אלהינו ואלהי אבותינו קדשנו במצותיך ותן
חלקנו בתורתך. שבענו מטובך ושמחנו
בישועתך וטהר לבנו לעבדך באמת. כי
אתה סלחן לישראל ומחלן לשכטי ישראל
בכל דור ודור. ומבלעדך אין לנו מלך מוחל
וסולח אלא אתה: ברוך אתה יי מלך מוחל
וסולח לעונותינו ולעונות עמו בית ישראל
ומעביר אשמותינו בכל שנה ושנה. מלך על
כל הארץ מקדש ישראל ויום הזכרון:

אלהינו ואלהי אבותינו מלוך על
כל העולם כלו בכבודך והנשא על
כל הארץ ביקרך והופע בהדר גאון
עזך על כל יושבי תבל ארצך וידע
כל פעול כי אתה פעלתו ויבין כל
יצור כי אתה יצרתו ויאמר כל
אשר נשמה באפו יי אלהי ישראל
מלך ומלכותו בכל משלה.

אלהינו ואלהי אבותינו קדשנו
במצותיך ותן חלקנו בתורתך
שבענו מטובך ושמחנו בישועתך
וטהר לבנו לעבדך באמת כי אתה
אלהים אמת ודברך אמת וקיים
לעד. ברוך אתה יי מלך על כל
הארץ מקדש ישראל ויום הזכרון.

רצה יי אלהינו בעמך ישראל ובתפלתם ותפלתם באהבה תקבל ברכון ותהי לרצון תמיד עבודת ישראל עמך. ותחזינה עינינו בשובך לציון ברחמים. ברוך אתה יי המחזיר שכינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד צור חיינו מגן ישענו אתה הוא לדור ודור נודה לך ונספר תהלתך. על חיינו המסורים בידך ועל נשמותינו הפקודות לך ועל נסיה שפכל יום עמנו ועל נפלאותיך וטובותיך שפכל עת ערב ובקר וצהרים הטוב כי לא כלו רחמיה והמרחם כי לא תמו חסדיך מעולם קוינו לך:

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד. וכתוב 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:

MORNING

EVENING

שים שלום טובה וברכה חן וחסד ורחמים עלינו ועל כל ישראל עמך: ברכנו אבינו כלנו כאחד באור פניה כי באור פניה נתת לנו יי אלהינו תורת חיים ואהבת חסד וצדקה וברכה ורחמים וחיים ושלום.

שלום רב על ישראל עמך תשים לעולם כי אתה הוא מלך ארון לכל השלום.

וטוב בעיניך לברך את עמך ישראל בכל עת ובכל שעה בשלומך.

בספר חיים ברכה ושלום ופרנסה טובה נזכר ונכתב לפניך אנחנו וכל עמך בית ישראל לחיים טובים ולשלום.

ברוך אתה יי עושה השלום:

אלהי נצור לשוני מרע ושפתי מדבר מרמה: ולמקללי נפשי תדם ונפשי כעפר לכל תהיה. פתח לבי בתורתך ובמצותיך תרדוף נפשי. וכל החושבים עלי רעה מהרה הפך עצתם וקלקל מחשבתם. עשה למען שמך עשה למען ימינה עשה למען קדשתך. עשה למען תורתך. למען יחלצון ידידיה הושיעה ימינה וענני.

יהיו לרצון אמרי פי והגיון לבי לפניך יי צורי וגואלי.

עשה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל ואמרו: אמן:

Bless the compassion and the truth that has sustained generations. Guide of Abraham and Sarah; guide of Isaac and Rachel; guide of Rachel, Leah, and Jacob—profound, abundant, awesome, filling all dimensions and worlds; the highest power, source of all loving deeds; honoring the courage of ancestors, and enabling that courage to inspire generations toward redemption, in love, for that is its nature. *May we be renewed, and written into life, for that is the desire of the source of all life.* Blessed is the compassion that shielded Abraham and strengthened Sarah.

Compassion's might has no limit: sustaining the living with kindness, lovingly bringing life to the lifeless; stirring us to lift the fallen, heal the sick, free the bound, and keeping faith even with those who sleep in the dust. *Who is like this source of mercy, binding its children into life, in mercy.* Always it is the faithful source of life. Blessed is the compassion that fills matter with living spirit.

Holiness surrounds us, and all creatures, filled with this holiness, day after day proclaim the One. Blessed is holiness, the deepest power.

And so, let creation be amazed, and all its works stand in awe, and every creature be overcome by the unity that connects us all; so that all join in whole-hearted fellowship to heal and complete the design. We know, we have always known, that there is nothing, in all space and time, truly disconnected from the divine, nothing that cannot become a joyful part of holy creation.

And so, may those who serve be honored, and those who stand in awe be joyful. Give hope to those who seek integrity, and let those who yearn for good find their voice. Help all lands find joy, and fill every city with gladness, so that the light of redemption be kindled soon, in our days.

And so the innocent will see and be glad, those yearning for justice will rejoice, those who have been searching will celebrate in song; as deceit finally shuts its mouth, and evil dissolves like smoke, and the dominion of arrogance is swept from the earth.

Then a single purpose will fill everyone in creation: every heart a temple; every hill Zion; every city Jerusalem. That is the holy teaching: *The Divine will hold sway everywhere; the power of truth flows steadily from age to age, Halleluyah!*

Holiness! It is awesome, and transcends any other power. As is written, *the source of this teeming universe is exalted through justice; compassion magnifies the holiness of the divine.* Call out blessing to the sovereignty of the sacred.

We are chosen, we are loved, and we are entrusted: to lift up, to sanctify, and to bring close. Our deeds are to reflect the holy and awesome name of God.

May we share our delight in

ROSH HASHANA

this day of reminding, of hearing the shofar blast; for gathering in holiness,

YOM KIPPUR

this day of atonement, for forgiving, for resetting, for transforming, for gathering in holiness,

to remember the going forth from Egypt. May grace ascend within us, open our ears, open our hearts and minds: to the devotion of our ancestors, to the flame of the Messiah, to our people Israel, to all humankind. May the joy of this day thread its way into our day-to-day lives, bringing us, and all those we meet, goodness and blessing, life and peace.

ROSH HASHANA

Let justice and compassion rule all the earth with honor, raised high and cherished above all things, flooding the world with beauty and strength. Let every creature know its creator, and everything that breathes proclaim: YHVH, the center of Israel, this is the center that embraces the whole.

May the power that flows through the generations help us be sanctified by what we do, and find our own share in the Torah. Let us enjoy God's good world and rejoice in help; may we purify our hearts to serve truly, for the power is truth, and its teaching true and eternal. Blessed is compassion, core of all being, sanctifying Israel and this day of reminding.

YOM KIPPUR

May the power of renewal present in every age release the guilt of our mistakes, on this day of atonement. Clear out our mistakes and their wreckage, so we can see each other truly. As we have learned: *I, self of your self, am the one who releases your guilt, for my own sake; why should I remember your sins?* And we have learned: *I have swept your wrongs away like clouds, your mistakes like mist. Only turn to me, for I have already freed you!* And we have learned: *On this day a mending will be made for you, to cleanse you from all your mistakes. Before the Infinite you will be clean.*

May the power that flows through the generations help us be sanctified by what we do, and to find our own share in the Torah. Let us enjoy God's good world and rejoice in help; may we purify our hearts to serve truly. For the world is surrounded by forgiveness in each generation, and without it there could be no correction, and no moving forward. Blessed is the compassion that releases suffering, forgives wrongdoing, removes guilt, year in, year out. Core of all being, sanctify Israel and this day of atonement.

May our prayers be heard and received in love, and may what we say and what we do be loving and be worthy of love. Reveal to us the path that leads us all to the holy of holies; we give thanks for the miracle of revelation.

We give praise for our lives, our souls, and for all the miracles that are with us every day, the miraculous good that surrounds us every hour, evening, morning, and afternoon. We trust completely in the good, for compassion never ends; in the compassionate, for generosity never fails. For all these we give blessing and exaltation. *May all your children be bound up into life and good fortune.* All life gives praise. May our prayers become a conduit that swiftly carry us to the time when all Israel, all peoples, serve the divine plan; when every hour and every minute is filled with peace. *May we and all your children be inscribed in the book of life, blessing, peace, and good livelihood.* Blessed is peace.

Please keep cruel words and gossip from my lips, and protect me against them. Help me be humble before all. Let my heart open to Torah and my soul find pleasure there. Erase the traps that ensnare me, and may it be soon. For the sake of your Name, for the sake of your power, for the sake of your Torah, please answer me.

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

Source of the harmony of the cosmos, help us bring us make peace
among ourselves, all Israel, and all peoples.

AMIDA

AMIDA: ON OUR FEET WE SPEAK TO YOU

We rise to speak
a web of bodies aligned like notes of music.

Bless what brought us through
the sea and the fire; we are caught
in history like whales in polar ice.
Yet you have taught us to push against the
walls,
to reach out and pull each other along,
to strive to find the way through
if there is no way around, to go on.
To utter ourselves with every breath
against the constriction of fear,
to know ourselves as the body born from
Abraham
and Sarah, born out of rock and desert.
We reach back through two hundred arches
of hips
long dust, carrying their memories inside us
to live again in our life, Isaac and Rebecca,
Rachel, Jacob, Leah. We say words shaped
by ancient use like steps worn into rock.

Bless the quiet of sleep
easing over the ravaged body, who quiets
the troubled waters of the mind to a pool
in which shines the placid broad face of the
moon.

Bless the teaching of how to open in love
so all the doors and windows of the body
swing wide on their rusty hinges
and we give ourselves with both hands.
Bless what stirs in us compassion
for the hunger of the chickadee in the storm
starving for seeds we can carry out,
the wounded cat wailing in the alley,
what shows us our face in a stranger,
who teaches us what we clutch shrivels
but what we give goes off in the world
carrying bread to people not yet born.
Bless the gift of memory
that breaks unbidden, released
from a flower or a cup of tea
so the dead move like rain through the room.

Bless what forces us to invent
goodness every morning and what never frees
us from the cost of knowledge, which is
to act on what we know again and again.

All living are one and holy, let us remember
as we eat, as we work, as we walk and drive.
All living are one and holy, we must make
ourselves worthy.

We must act out justice and mercy and healing
as the sun rises and as the sun sets,
as the moon rises and the stars wheel above us,
we must repair goodness.

We must praise the power of the one that joins
us,

Whether we plunge in and thrust ourselves far
out
finally we reach the face of glory to bring
for our eyes and yet we burn and we too give
light.

We will try to be holy,
we will try to repair the world given us to hand
on.

Precious is this treasure of words and knowledge
and deeds that move inside us.

Holy is the hand that works for peace and for
justice,

holy is the mouth that speaks for goodness
holy is the foot that walks toward mercy.

Let us lift each other on our shoulders and carry
each other along.

Let holiness move in us.

Let us pay attention to its still small voice.

Let us see the light in others and honor that light.

Remember the dead who paid our way here
dearly, dearly

and remember the unborn for whom we build
our houses.

Praise the light that shines before us, through us,
after us. Amen.

— Marge Piercy

עמדה להתבוננות

A CONTEMPLATIVE AMIDA

AVOT Draw your ancestors to mind—genetic or spiritual. Thank them for that portion of your heritage which you love, and forgive them for any pain. Now see yourself as the ancestor (genetic or spiritual) of generations to come. Accept their gratitude and forgiveness.

GEVUROT Focus on your breath. Breathe in life, breathe out life. Now contemplate yourself as the breath of HaShem (God). Your life in this world is HaShem breathing in; your life beyond this world is HaShem breathing out. There is no living or dying, there is only breath. Breathe in, breathe out.

KEDUSHA Focus on the question: What is holiness? And then: In what way am I holy? And then: What is holy about my name? And then: What is holy about my actions? Contemplate how God would respond to these same questions.

KEDUSHAS HAYOM Bring to mind something which sustains you spiritually or physically. Consider what sustains it, and offer that your praises.

AVODAH Release all tension in your body. Start with your feet, then legs, thighs, hips, back, torso, chest, hands, arms, shoulders, neck, face, scalp. When you are thoroughly relaxed, try smiling.

HODEH Conjure up a moment in your life for which you are grateful. Hold it in your mind. As other thoughts arise, simply accept and release them, and return to your moment of gratitude.

SHALOM Tense your left hand and arm, the side of judgment and force. Make it as tight as you can. Now touch your left arm with your right hand, the side of compassion and loving kindness. Let your left arm relax as your right arm cradles it. Contemplate loving kindness blanketing all your hard judgements. Stay mindful that in this process, as in all else, you are a reflection of the divine.

JHOS SINGER

B'seifer cha'yim b'rakha v'shalom u'far
nasa tova, niza'kheir v'nei'kateiv l'fa'
necha, anakh'nu v'khol am'kha beit
yisrael, l'kha'yim tovim u'l's halom.
Baruch ata Adonai oseh ha'shalom.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ
בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלִשְׁלוֹם:
בָּרוּךְ אַתָּה יי עוֹשֵׂה הַשָּׁלוֹם:

In the book of life, blessing and peace, and for good livelihood, may we and all your people be remembered and written—for good life and for peace. Blessed are you, Hashem, who creates peace.

MA'ARIV

Source of forgiveness	Adon ha'slikhot	אֲדוֹן הַסְּלִיחוֹת
Searcher of hearts	bokhein l'avot	בּוֹחֵן לְבָבוֹת
Revealer of deep things	goleh amukot	גּוֹלֶה עֲמוּקוֹת
Speaker of righteousness.	doveir tz'dakot.	דּוֹבֵר צְדָקוֹת.

חָטֵאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ: Khatanu l'fanekha; rakheim aleinu.

We have missed the mark; have compassion upon us.

Beautiful in wonders	Hadur banif'laot	הָדוּר בַּנִּפְלְאוֹת
Ancient in comfort	vatik vanekhamot	וְתִיק בְּנֶחֱמוֹת
Remembering connections with other generations	zokheir b'rit avot	זֹכֵר בְּרִית אֲבוֹת
Searcher of our innermost parts.	khokeir k'layot.	חֹקֵר כְּלִיּוֹת.

חָטֵאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ: Khatanu l'fanekha; rakheim aleinu.

We have missed the mark; have compassion upon us.

Good and doing good to all	Tov umeitiv lab'riyot	טוֹב וּמַטִּיב לַבְּרִיּוֹת
Knower of all secrets	yodei-a kol nistarot	יֹדֵעַ כָּל נִסְתָּרוֹת
Overtuner of errors	koveish avonot	כוֹבֵשׁ עֲוֹנוֹת
Robed in righteousness.	loveish tzidakot.	לוֹבֵשׁ צְדָקוֹת.

חָטֵאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ: Khatanu l'fanekha; rakheim aleinu.

We have missed the mark; have compassion upon us.

Filled with merit	Malei z'khuyot	מָלֵא זְכוּיּוֹת
Awesome in praise	nora t'hilot	נֹרָא תְהִילוֹת
Forgiver of errors	soleiakh avonot	סוֹלֵחַ עֲוֹנוֹת
Answerer in difficult times.	oneh b'eit tzarot.	עוֹנֶה בַּעֵת צָרוֹת.

חָטֵאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ: Khatanu l'fanekha; rakheim aleinu.

We have missed the mark; have compassion upon us.

Maker of salvations	Po-eil yishuot	פּוֹעֵל יִשׁוּעוֹת
Watcher of the future	tzofei asidot	צוֹפֵה עֲתִידוֹת
Reader of generations	korei hadorot	קוֹרֵא הַדּוֹרוֹת
Rider of the deserts.	rokheiv aravot.	רוֹכֵב עַרְבוֹת.

חָטֵאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ: Khatanu l'fanekha; rakheim aleinu.

We have missed the mark; have compassion upon us.

Hearer of prayers	Shomeia t'filot	שׁוֹמֵעַ תְּפִילוֹת
Completer of understanding.	t'mim dei-ot.	תָּמִים דְּעוֹתֶיךָ

חָטֵאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ: Khatanu l'fanekha; rakheim aleinu.

We have missed the mark; have compassion upon us.

Look.

You see me and you know me.
You know what I do and what I think
You have all my habits down.
You help me manage.
Your gentle touch keeps me present.

Where could I get away from you
if I wanted to?

If I go up to heaven you're there.
If I head down to hell, there you are too.
If I flew on magic wings
Or took a road to nowhere
It's still your hand that would carry me,
Your right hand gripping mine, safe.

Eil melekh yosheiv al kisei rakhamim,
mit'naheig ba'kha'sidut, mokheil avonot
amo. Ma'avir rishon rishon. marbeh m'khila
la'kha'ta'im u's'likha laposh'im. Osei
tz'dakot im kol basar va'ru'akh, lo
kh'ra'a'tam tigmol.

Enthroned mercy
Power of forgiveness
You engage us one by one
We grow to understand and overcome our weaknesses
As each one of them is forgiven.
You deal with all living things in righteousness,
Not judging by their worst parts.

Eil horeita lanu lomar sh'losh esrei, z'khor
lanu hayom b'rit sh'losh esrei. K'mo sheho'
da'ta le'anav mikedem k'mo she'katuv:
vayei'reh Adonai be'anan va'yit'ya'tzeiv
imo sham, vayikra b'sheim Adonai.

Power that revealed thirteen mercies to us
Remember the covenant that binds you and us through them
As it is written, Your spirit encompassed Moses and stood with him there
And called out as your Name:

Va'ya'vor Adonai al panav vayikra

If I got lost in darkness, trapped in the night—
Well, darkness isn't dark for you.
To you, light and dark makes no difference.

Thank you. I know my life is a miracle.
Anyone can see that that creation is wonderful.
And however it is planned out is a mystery
That I don't expect to understand.
But please keep me honest
I don't want to hide or pretend.
Let me know if I'm lying or being a coward
And get me back on track for someone as
awesome as myself.

PSALM 139

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים. מִתְנַהֵג
בְּחִסְדֵּיךָ. מוֹחֵל עֲוֹנוֹת עַמּוֹ: מַעֲבִיר
רָאשׁוֹן רָאשׁוֹן. מַרְבֵּה מִכִּילָה לַחֲטָאִים
וּסְלִיחָה לְפֹשְׁעִים. עוֹשֶׂה צְדָקוֹת עִם
כָּל בֶּשָׂר וָרוּחַ. לֹא כָרַעְתָּם תִּגְמֹל:

אֵל הוֹרֵת לָנוּ לומר שְׁלֹש עֶשְׂרֵה. זְכוֹר לָנוּ
הַיּוֹם בְּרִית שְׁלֹש עֶשְׂרֵה. כְּמוֹ שֶׁהוֹדַעְתָּ
לָעָנּוּ מִקֵּדֶם כְּמוֹ שֶׁכָּתוּב: וַיֵּרָא יי בַּעֲנָן
וַיִּתְּצֵב עִמּוֹ שֵׁם וַיִּקְרָא בְּשֵׁם יי:

וַיַּעֲבֹר יי עַל פָּנָיו וַיִּקְרָא

SELIKHOT

Adonai, adonai, eil rakhum ve'khanun
erekh apa'yim v'rav kheseid v'emet
Notzeir kheseid l'alafim
nosei avon va'fasha v'khata'a v'nakeh

יהוה. יהוה. אל. רחום. וחנון.
אֶרֶךְ אַפִּים. וְרַב חֶסֶד. וְאֵמֶת.
נֹצֵר חֶסֶד לְאַלְפִים.
נֹשֵׂא עוֹן. וְפֹשֵׁעַ. וְחַטָּאָה. וְנִקָּה:

*Yud hei, vov hei, compassion and tenderness; patience, forbearance, kindness, awareness;
bearing love from age to age; lifting guilt and mistakes and making us free.*

V'sa-lakh-ta la'a-vo-nei-nu ul'kha-to-tei-nu un'khal-ta-nu. וְסָלַחְתָּ לַעֲוֹנֵנוּ וְלַחַטָּאתֵנוּ וְנִחַלְתָּנוּ:

S'lakh lanu Avinu, ki kha-ta-nu.
M'khal lanu Mal-kei-nu ki fa-sha-nu.
Ki atah Adonai, tov v'sa-lakh
V'rav khe-sed l'khol kor-ekha.

סָלַחְלָנוּ אָבִינוּ כִּי חָטָאנוּ. מַחְלִילָנוּ מִלַּכְנוּ כִּי פָשַׁעְנוּ:
כִּי אַתָּה אֱלֹהֵינוּ טוֹב וְסָלַח וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ:

READER

Shma koleinu Adonai Eloheinu,
khus v'rakheim aleinu,
v'kabeil b'rakhamim u'v'ratzon et t'filateinu

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ.
חֲוֹס וְרַחֵם עָלֵינוּ.
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

CONGREGATION

Hear our voices, awake all mercies; Accept our prayer from where we are now.

READER

Al tashlicheinu mil'fanekha,
v'ruakh kadsh'kha al tikakh mi'me'nu

אַל תִּשְׁלִיכֵנוּ מִלִּפְנֵיךָ.
וְרוּחַ קְדֻשָּׁתְךָ אַל תִּקַּח מִמֶּנּוּ:

CONGREGATION

Keep us from wandering away from your presence, from losing sight of your spirit.

READER

Al tashlikheinu l'eit zikna,
kikh'lot ko'keinu al ta'az'veinu

אַל תִּשְׁלִיכֵנוּ לְעֵת זָקְנָה.
כְּכֹלוֹת כַּחֲנוּ אַל תַּעֲזֹבֵנוּ:

CONGREGATION

As we grow older, don't abandon us; stay close when we are weak.

Hashi'veinu Adonai ei'lekha v'nashuva
khadeish yamei'nu k'kedem

הַשִּׁיבֵנוּ יְיָ אֵלֶיךָ וְנָשׁוּבָה.
חַדֵּשׁ יָמֵינוּ כְּקֵדֶם:

Turn us towards you so we may return. Make all our days new again.

Dear God, I approach you
from the desire to serve you
and yet there is no Tzaddik, no saint,
who can do only good
and not fail in it
Please help me with my moral life
so that in every way
my attitude will be balanced and right.

*Our God and God of our ancestors
may our prayer come before you
we don't want to be impudent
we don't want to be stubborn
and claim that we are righteous
and have not done wrong
We, like our ancestors, have done wrong
please help us return*

R. ZALMAN

Ashamnu, bagadnu, gazalnu, dibarnu dofi.

אָשָׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ לְפִי:

We have become desolate. We betrayed.

We took what was not ours. We were hypocrites.

**He'evinu, v'hirsha'nu, zarnu,
kha'masnu, tafal'nu sheker.**

הֶעֵוִינוּ. וְהִרְשָׁעְנוּ. זָרְנוּ. חָמַסְנוּ. טַפְּלָנוּ שֶׁקֶר:

We rationalized. We caused others to do wrong. We deliberately did wrong.

We let ends justify means. We became accustomed to dishonesty.

**Ya'atz'nu ra, kizav'nu, latz'nu,
marad'nu, ni'atz'nu, sararnu, avinu,
pasha'nu, tza'rarnu, kishinu oref.**

**יַעֲצֵנוּ רָע. כִּזְבָּנוּ. לָצַנוּ. מָרַדְנוּ. נָאֲצָנוּ.
סָרַרְנוּ. עִוִּינוּ. פָּשַׁעְנוּ. צָרַרְנוּ. קִשִּׁינוּ עֹרֶף:**

We gave ignorant advice. We did not keep promises. We were contemptuous.

We preferred transgression. We fostered anger. We looked the other way.

We let impulses rule us. We had flexible ethics. We caused pain. We chose denial.

**Rasha'nu, shi'khatnu, tia'v'nu,
ta'i'nu, ti'ta'nu.**

רָשָׁעְנוּ. שִׁחַתְנוּ. תֵּעִבְנוּ. תַּעֲתִיעֵנוּ:

We were violent. We were immoral. We were complicit in terrible acts.

We did not learn from mistakes. We led others to mistakes.

Who are we? We're light and truth
and infinite wisdom, eternal goodness

But we get angry
We get confused
We get discouraged
We forget we're holy.

At our core we're light and truth,
infinite wisdom, eternal goodness.

Yet we've attacked, we've belittled
we've been cruel, yes, we've denied.

Our real being is light and truth,
infinite wisdom, eternal goodness.

Yet we have gossiped, we have hated
we've ignored, yes, we have jeered.

SWEEP IT OUT! THROW IT OUT!

WIPE IT OUT! YES, CLEAN IT ALL OUT!

Who are we? we're light and truth,
infinite wisdom, eternal goodness.

Yet we have lied, we have mocked,
we've neglected, yes, we've pretended.

At our core we're light and truth and
infinite wisdom, eternal goodness.

Yet we have quarreled, we've sat by,
we've been uncaring, yes we've been violent

Our real being is light and truth
and infinite wisdom, eternal goodness

But we get angry,
We get lazy
We get hopeless,
We forget we're holy.

SWEEP IT OUT! THROW IT OUT!

WIPE IT OUT! YES, CLEAN IT ALL OUT!

וְעַל כָּלֵם. אֱלוֹהַּ סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֶּר-לָנוּ:
V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

עַל חֵטָא שֶׁחֲטָאנוּ לְפָנֶיךָ Al cheit she'cha'tanu l'fa'nekha

For our fault in accustoming ourselves to negative patterns

And for or our fault in being judgmental

For our fault in confusing love and lust

And for our fault in not taking care of our bodies

For our fault in remembering prices but forgetting values

And for our fault in failing to maintain appropriate limits

For our fault in desacralizing the sacred

And for our fault in keeping relationships superficial

For our fault of arrogance and vanity

And for our fault in being unforgiving

For our fault in letting our hearts and minds split off

And for our fault in hiding from life behind mistrust

וְעַל כָּלֵם. אֱלוֹהַּ סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֶּר-לָנוּ:
V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

עַל חֵטָא שֶׁחֲטָאנוּ לְפָנֶיךָ Al cheit she'cha'tanu l'fa'nekha

For our fault in delaying critical decisions

And for our fault in ignoring our power

For our fault in denying our flaws

And for our fault in being overly defensive

For our fault in despairing

And for our fault by frivolity at dreadful times

For our fault in complaining and kvetching

And for our fault in being unappreciative

For our fault through lack of courage

And for our fault through loss of faith.

For our fault in doubting our ability to give and receive love

And for our fault in insisting that everything we do have a payoff

וְעַל כָּלֵם. אֱלוֹהַּ סְלִיחוֹת. סְלַח לָנוּ. מְחַל לָנוּ. כַּפֶּר-לָנוּ:
V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

MORNING SERVICE: HEALING OUR RELATIONSHIP WITH OTHERS

וְעַל כָּל־אֲלוּהַּ סְלִיחוֹת. סֵלַח לָנוּ. מְחַל לָנוּ. כַּפֹּר-לָנוּ:

V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

Al cheit she'cha'tanu l'fa'nekha עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ

For our fault in belittling and slandering

And for our fault in using violence

For our fault in lack of empathy and compassion

And for our fault in over-reacting with anger

For our fault in dishonesty in business

And for our fault in controlling and coercing

For our fault in repeating gossip

And for our fault in listening to gossip

For our fault in false oaths

And for our fault in breaking promises

For our fault in pretending emotions we do not feel

And for our fault in using the sins of others to excuse our own

וְעַל כָּל־אֲלוּהַּ סְלִיחוֹת. סֵלַח לָנוּ. מְחַל לָנוּ. כַּפֹּר-לָנוּ:

V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

Al cheit she'cha'tanu l'fa'nekha עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ

For our fault in passing judgment

And for our fault in loving our egos better than truth

For our fault in condemning in our children the faults we tolerate in ourselves

And for our fault in condemning in our parents the faults we tolerate in ourselves

For our fault in using people

And for our fault in condescending

For our fault in begrudging others' happiness

And for our fault in withholding love and support

For our fault in not seeing the spark of divinity within each person we meet

And for our fault in not seeing the spark of divinity within ourselves

וְעַל כָּל־אֲלוּהַּ סְלִיחוֹת. סֵלַח לָנוּ. מְחַל לָנוּ. כַּפֹּר-לָנוּ:

V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

AFTERNOON SERVICE: HEALING OUR RELATIONSHIP WITH THE WORLD

וְעַל כָּלֵם. אֱלוֹהַּ סְלִיחוֹת. סֵלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר-לָנוּ:

V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

Al cheit she'cha'tanu l'fa'nekha

עַל חֵטָא שֶׁחָטָאנוּ לְפָנֶיךָ

For talking when we should be doing

And for intending but not carrying out

For using cynicism as an excuse for inaction

And for losing hope

For devaluing our power to help and to make change

And for our fault in filling the air with harmful chemicals

For our fault of making waters unhealthy for life

And for our fault of poisoning trees and soil

For our fault of thoughtlessly damaging the life of our planet

And for the sin of war

For the sin of aggressive war

And for our fault in accepting and appeasing aggressors

For the sin of building ever more horrifying weapons

And for the sin of silence and indifference

For our failures to publicly criticize Israel or the Jewish people when they desecrate the name of God

And for our failures to publicly support the Jewish people and Israel when they are unfairly criticized

וְעַל כָּלֵם. אֱלוֹהַּ סְלִיחוֹת. סֵלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר-לָנוּ:

V'al kulam Elo'ah selikhot: s'lakh lanu. mekhal lanu. kaper lanu.

For each of these mis-deeds, we seek this day release.

Forgiving and forgetting, coming back now to our core.

Ki hinei ka'khomer b'yad hayotzeir.

Bir'tzoto markhiv uvir'tzoto m'katzeir.

Kein anakhnu v'yad'kha kesed no'tzeir.

La'brit habeit v'al teifen la'yei'tzer.

We are as clay in potter's hand.

She does contract, she does expand.

So we are yours: help shape our will,

We yield to you—our passions still.

As boat is steered by pilot's oar,

Who turns to sea, who turns to shore

Your hand guide ours to turn from strife

We yield to you—turn us towards life!

Like mason shaping rough hewn stone,

We are your stuff in flesh and bone.

כִּי הִנֵּה כַחֲמֵר בְּיַד הַיּוֹצֵר. בְּרָצוֹתוֹ

מֵרְחִיב וּבְרָצוֹתוֹ מְקַצֵּר. כֵּן אֲנַחְנוּ בְּיָדְךָ

חֶסֶד נּוֹצֵר. לְבְרִית הַבֵּט וְאֵל תִּפְּן לַיֹּצֵר:

Have mercy on these beings you built,
we yield to you—erase our guilt.

As glass is shaped by blower's pipe
And vessels made of every type.

So shape our deeds that we may contain,
We yield to you—in us remain.

As weaver's hands join thread to thread,
each strand to all the others wed
in tapestry of glowing delight
we yield to you—let us shine your light!

Ki anu amekha v'atah eloheinu
 anu vanekha v'atah avinu
 Anu avadekha v'atah adoneinu
 anu k'halekha v'atah khelkenu
 Anu na'khaltekha v'atah goralenu
 anu tsonekha vatah roeinu
 Anu kharmekha v'atah not'reinu
 anu f'u'latekha v'atah yotzreinu
 Anu rayatekha v'atah dodeinu
 anu s'gulatekha v'atah k'rovenu
 Anu amekha v'atah malkeinu
 anu ma'amirekhkha v'atah mamireinu

כִּי אֲנִי עַמְּךָ וְאַתָּה אֱלֹהֵינוּ.
 אֲנִי בְנִיךָ וְאַתָּה אָבִינוּ:
 אֲנִי עַבְדְּךָ וְאַתָּה אֲדֹנָינוּ.
 אֲנִי קֶהְלְךָ וְאַתָּה חֶלְקֵנוּ:
 אֲנִי נֶחֱלֶתְךָ וְאַתָּה גֹרְלֵנוּ.
 אֲנִי צֹנֶאֱנֶךָ וְאַתָּה רוֹעֵנוּ:
 אֲנִי כֶרֶמְךָ וְאַתָּה נוֹטְרָנוּ.
 אֲנִי פֶעֱלֶתְךָ וְאַתָּה יוֹצְרֵנוּ:
 אֲנִי רַעֲיֶתְךָ וְאַתָּה דוֹדֵנוּ.
 אֲנִי סִגְלֶתְךָ וְאַתָּה קְרוֹבָנוּ:
 אֲנִי עַמְּךָ וְאַתָּה מַלְכֵנוּ.
 אֲנִי מֵאֲמִירֶיךָ וְאַתָּה מֵאֲמִירָנוּ

For we are your people, and you are our guide; we, your children, and you, our parent.
 We are your helpers, and you, our inspiration; we, your family, and you, our portion.
 We are your legacy, and you, our destiny; we, your flock, and you, our shepherd.
 We are your vineyard, and you, our tender; we, your accomplishment, and you, our creator.
 We are your spouse, and you, our beloved; we, your treasure, and you, our closest friend.
 We are your people, and you, our protector; we, your achievement, and you, our emir.

My religion is so strong, I'm not afraid of anything. God is on
 my side; who could scare me? Thugs attack me? They'll fall.
 Bullies—I'm not afraid of them. No violence can harm me.

But

please, just one thing:

Let my heart stay with yours

See your beauty, wake to your strength.

that's how I'll be safe when trouble comes

I will sing love songs to you then.

Oh, please don't turn from me in anger

You're my helper

Even if my father and mother forsake me, you will take me in.

Show me what I need to do

because there is danger all around me.

If I had ever stopped believing that I would see the good in life—

Await God.

Be strong

Take heart

Await God.

Akhat sha'alti me'eit Adonai, Otah avakesh.	אַחַת שְׁאַלְתִּי מֵאֵת־יְי.
Akhat sha'alti me'eit Adonai, Otah avakesh.	אוֹתָהּ אֶבְקֶשׁ:
Shivti b'veit Adonai	שִׁבְתִּי בְּבֵית־יְי.
kol y'mei khayai ;	כָּל־יְמֵי חַיִּי:
La'kha'zot b'no'am Adonai,	לְחַזוֹת בְּנֹעַם־יְי.
Ul'va'keir b'hei'khalo.	וּלְבַקֵּר בְּהֵיכָלוֹ:

One thing I ask, I ask of Hashem
I ask of God above
One thing I ask, one sweet little thing
I ask the One I love
To dwell in Your sacred place
all the days of my life
To share in Your kindness, to lean on Your strength
To vision Your holy world.

Our source and our guide, we have made mistakes.	אָבִינוּ מִלְכֵנוּ חָטְאוּנוּ לְפָנֶיךָ.
Our Mother our ruler, we have no ruler but you.	אָבִינוּ מִלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
Our Father our nurturer, bless a good year for us	אָבִינוּ מִלְכֵנוּ בְּרַךְ עָלֵינוּ שָׁנָה טוֹבָה.
Our Mother, our ruler, write us in the book of life	אָבִינוּ מִלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים
Our Father, our nurturer, write us in the book of help and salvation	אָבִינוּ מִלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר גְּאוּלָּה וִישׁוּעָה
Our Mother, our ruler, write us in the book of livelihood and sustenance	אָבִינוּ מִלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר פִּרְנָסָה וְכִלְכָּלָה
Our Father, our nurturer, write us in the book of decency and compassion	אָבִינוּ מִלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר זְכוּיוֹת
Our Mother, our ruler, write us in the book of forgiveness and new hopes.	אָבִינוּ מִלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה
Our Father, our nurturer, raise the horn of anointing for your messiah	אָבִינוּ מִלְכֵנוּ הָרִם קֶרֶן מְשִׁיחֶךָ
Our Mother, our ruler, hear our voice and have compassion on us	אָבִינוּ מִלְכֵנוּ שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ
Our Father, our nurturer, open the gates of heaven to our prayers.	אָבִינוּ מִלְכֵנוּ פָּתַח שַׁעֲרֵי שָׁמַיִם לְתַפִּלָּתֵנוּ

Avinu malkeinu, khaneinu va'anei'nu
 Avinu malkeinu, khaneinu va'anei'nu
 ki ein banu ma'asim.
 Asei imanu tsedaka vakhesed
 Asei imanu tsedaka vakhesed v'hoshieinu.

אָבִינוּ מַלְכֵנוּ חֲנֵנוּ וְעֲנֵנוּ
 כִּי אֵין בָּנוּ מַעֲשִׂים
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu
 now open our ears to the voice:
 That small voice within us, the still voice that tells us
 to help heal this world with our deeds;
 to strive as hard as we can
 through lives of compassion and love;
 to make a path for justice and peace
 that glory shine forth in this world.

אֵל. נָא. רַפָּה נָה לָהּ: Eil. Na. R'fa na la.

Heal our bodies, open our hearts, awaken our minds, Shechina

Mi shebeirach avoteinu
 M'kor hab'racha l'imoteinu

מִי שְׁבִירַךְ אֲבוֹתֵינוּ
 מְקוֹר הַבְּרָכָה לְאִמָּהוּתֵנוּ

May the source of strength,
 Who blessed the ones before us,
 Help us find the courage to make our lives a blessing,
 and let us say, Amen.

Mi shebeirach imoteinu
 M'kor habrachah l'avoteinu

מִי שְׁבִירַךְ אִמָּהוּתֵנוּ
 מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

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

DEBBIE FRIEDMAN

Aleinu l'shabei'akh la'adon hakol, lateit
g'dula l'yo'tzair v'reishit; shelo asanu
k'goyei ha'ara' tzot; v'lo samanu
k'mishp'khot ha'adama; shelo sam khel'
keinu kahem v'goraleinu k'khol hamonam.

עֲלֵינוּ לְשִׁבְחָ לַאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית שְׁלֹא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה
שְׁלֹא שָׂם חֶלְקֵנוּ כִּהֶם וְגִרְלָנוּ כְּכֹל הַמוֹנִם:

It is our duty to acknowledge the single true source, to shout out praise for the works of creation. Our heritage is unique from other peoples', different from those of other families of the Earth. We were not placed in the same situations as others, and our destiny is not the same as anyone else's.

Va'anakhnu korim umishtakhavim u'modim
lif'nei melek malkhei ham'lakhim
hakadosh barukh hu.

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקָּדוֹשׁ בָּרוּךְ הוּא:

We honor, thank, and pledge ourselves to the blessed Holiness
that spreads out the heavens, whose generosity upholds everything on earth.

So we hope—how we hope!—that the many gods of divisiveness and distortion, of pride and destruction— all the sad broken pieces of the whole—find their way back into the single vessel of life, that the world may be repaired. We hold on to this vision, despite history, in the face of despair, because one day the whole world will acknowledge the divine.

On that day, all will understand the unity.

V'ne'emar: v'haya Adonai l'melekh al
kol ha'aretz. Bayom hahu yi'h'yeh
Ado'nai ekhad u'sh'mo ekhad.

וְנֵאמַר וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וּשְׁמוֹ אֶחָד:

It is written: God will be the focus of all the earth.
In that day, God's name, like God, shall be one.

Hayom t'am'tzeinu. Amein!
Hayom t'var'cheinu. Amein!
Hayom t'gad'leinu. Amein!
Hayom tid'r'sheinu l'tova. Amein!

הַיּוֹם תֵּאֱמָצֵנוּ: אָמֵן:
הַיּוֹם תִּבְרָכֵנוּ: אָמֵן:
הַיּוֹם תִּגְדְּלֵנוּ: אָמֵן:
הַיּוֹם תִּדְרְשֵׁנוּ לְטוֹבָה: אָמֵן:

Strengthen us today! Bless us today! Make us awesome today! Will us to thrive today!

MOURNER'S KADDISH

Yitgadal v'yitkadash sh'mei raba
b'alma di v'rah khiru'tei, v'yamlikh
mal'khutei b'khayei'khon uv'yomei'
khon uv'khayei d'khol beit Yisrael,
ba'agala uviz'man kariv v'imru amein.

Y'hei sh'mei raba m'vorakh
l'olam ul'almei almaiya.

Yitbarakh v'yishtabakh, v'yitpa'ar
v'yit'romam v'yitnasei v'yit'hadar
v'yit'aleh v'yit'halal sh'mei
d'kud'shah, Brikh hu. L'eila u'l'eila
mikol birkhata v'shirata, tush'b'khata
v'nekhe'mata da'amiran b'alma,
v'imru amein.

Y'hei sh'lama raba min sh'maiya
v'khayim aleinu v'al kol Yisra'el
v'imru amein.

Oseh shalom bim'romav hu ya'aseh
shalom aleinu v'al kol Yisra'el
v'al kol yosh'vei teiveil v'imru amein.

Everything becomes fuller and increases in holiness,
here in this intentionally created world.

May we and everyone around us be able to see this,
every day of our lives,
and may we see it soon.

Amein.

May this holiness, whatever we name it,
be blessed in this world and in any other world that might be.

Holiness is growing,

it is transcendent, it is wonderful,

it is always reaching higher,

it goes far beyond any prayer or praise or comfort
that can be offered in any world. Amein.

May a heavenly peace come into our lives and those of all people. Amein.

May the harmony that prevails in the heavens guide us and all people to peace. Amein.

ON ROSH HASHANA

Hashi'veinu Adonai ei'lekha v'nashuva
khadeish yamei'nu k'kedem

Turn us towards you so we may return. Make all our days new again.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי בְּרָא
כְּרַעוּתֵהּ וְיִמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֻלְמָא וּבְזִמָּן קָרִיב
וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי עֲלִמְיָא:
יְתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא
בְּרִיךְ הוּא: לְעֻלָּא וּלְעֻלָּא מְכָל בְּרַכְתָּא
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאִמְרֵינוּ בְּעֻלְמָא
וְאָמְרוּ אָמֵן:

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

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ. וְעַל כָּל יִשְׂרָאֵל. וְעַל כָּל יוֹשְׁבֵי תֵיבֵל.
וְאָמְרוּ אָמֵן:

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה.
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

יְעֹלָה תְּחִנוּנֵינוּ מֵעֶרֶב. וְיָבֹא שׁוֹעֲתֵנוּ מִבֹּקֶר. וְיֵרָאֶה רְנוּנֵינוּ עַד עָרֶב:
יְעֹלָה קוֹלֵנוּ מֵעֶרֶב. וְיָבֹא צְדָקָתֵנוּ מִבֹּקֶר. וְיֵרָאֶה פְדִיּוֹנֵינוּ עַד עָרֶב:
יְעֹלָה עֲנוּיֵנוּ מֵעֶרֶב. וְיָבֹא סְלִיחָתֵנוּ מִבֹּקֶר. וְיֵרָאֶה נִאֲקָתֵנוּ עַד עָרֶב:
יְעֹלָה מְנוּסֵנוּ מֵעֶרֶב. וְיָבֹא לְמַעַנּוּ מִבֹּקֶר. וְיֵרָאֶה כְּפוּרֵנוּ עַד עָרֶב:

Ya'aleh tachanuneinu mei'erev. V'yavo shav'ateinu miboker. V'yira'eh rinuneinu ad arev.
Ya'aleh koleinu mei'erev. V'yavo tzid'kateinu miboker. V'yira'eh pidyoneinu ad arev.
Ya'aleh inuy'neinu mei'erev. V'yavo s'likhateinu miboker. V'yira'eh na'akateinu ad arev.
Ya'aleh m'nuseinu mei'erev. V'yavo l'ma'anu miboker. V'yira'eh kipureinu ad arev.

May our hearts reach up at evening, our cries come at morning,
and our joyful shouts appear at evening
May our voices cry up at evening, our merits come at morning,
and our redemption appear at evening
May our ache rise up at evening, our pleas come at morning,
and our cries be accepted at evening
May our search go up at evening, our response come at morning,
and our atonement appear at evening

May the angel who redeemed me,
from all that was corrupt,
bring blessings upon these children.
May they reflect the beauty
of the holy name.
Be blessed in the city.
Be blessed in the country.
Blessed as you arrive,
Blessed as you are leaving.
Blessed by the works you've accomplished,
Blessed through your hands' work now.
May God open for you,
treasures of heavenly goodness,
of earthly timeliness.
May you have good credit,
and not need it.

May you not ever
have to feel shame or blame.
Go in joy, arrive in peace.
Mountains and hills sing you on your way.
Trees in the meadows applaud your trip.
Draw waters of joy
from the fountain of help.
May you live to the day
that God be so present,
— the way we hoped —
to be present to us and in us all along,
a real help in our lives!
How we will celebrate then!
So you say to each other,
L'chayim!
To you, Shalom, to your home, Shalom.
All of yours, Shalom!

R. ZALMAN

B'sheim Hashem Elohai Yisrael:
Mi'mi'ni Mikha'eil umis'moli Gavri'eil.
umil'fa' nai Uri'eil umei'akhorai R'fa'eil.
V'al roshi, v'al roshi, Sh'khi'nat Eil.

בְּשֵׁם יי אֱלֹהֵי יִשְׂרָאֵל. מִיְמִינִי מִיכָאֵל.
וּמִשְׁמָאֵלִי גַבְרִיאֵל. וּמִלְפָּנַי אֲוֵרָאֵל.
וּמֵאַחֲרַי רְפָאֵל. וְעַל רִאשֵׁי שְׁכִינַת אֵל:

In the name of Hashem, the God of Israel
On my right hand is Mi'ka'el
On my left hand Gab'ri'el

In front of me goes U'ri'el, behind me Ra'fa'el
Above my head, above my head
Rests the Sh'khina of God

BLESSING BEFORE PUTTING ON THE TALLIT

Borchi nafshi et Adonai. Adonai
Elohai gadalti m'od, hod v'hadar
lavashta. Oteh or k'salma, noteh
shamayim ka'y'ri'ah.

Baruch ata Adonai, Eloheinu melech
ha'olam, asher kidshanu b'mitvotav,
v'tzi'vanu l'hista'teif ba'tzitzit.

My soul, give blessings! Overwhelming majesty surround us, clothed in splendor and beauty; wrapped in light as in a garment, spreading out the heavens like a tapestry.

We bless the source of all, who shows us paths to holiness, and teaches us to wrap ourselves in the strands of life.

How beautiful are your
dwellings Oh Jacob, Your
sanctuaries Oh Israel

Ma to'vu o'halecha Ya'akov,
Mish'k'no'techa
Yisrael

מה טבו אהליך
יעקב משכנותיך ישראל:

Great kindness greets me; I surrender myself now to all blessings.

Gratitude to the faithful
living spirit within all
worlds, for returning my
consciousness to me.

Modeh ani l'fanekha ruakh
khai v'kayam she'he'khe'
zar'ta bi nishmati b'khemla
raba emunatekha

מודה אני לפניך רוח חי וקיים
שהחזרת בי נשמתך בחמלה
רבה אמונתך.

Baruch atah Adonai, eloheinu melekh
ha'olam, asher yatzar et ha'adam
b'chokhmah, uvarah vo n'kavim n'ka'
vim, chalulim chalulim; galuy v'yadua
lifnei khisei kh'vodekha she'im yipatei'
ach echad meihem, o yisateim echad
meihem, ee efshar l'hitkayeim v'la'
amod l'fanekha. Baruch ata Adonai
rofei khol bassar umafla la'assot.

ברוך אתה יי אלהינו מלך העולם. אשר יצר
את האדם בחכמה. וברא בו נקבים נקבים.
חלולים חלולים: גלוי וידוע לפני כסא כבודך
שאם יפתח אחד מהם. או יסתם אחד מהם.
אי אפשר להתקיים ולעמוד לפניך: ברוך
אתה יי. רופא כל בשר. ומפליא לעשות:

Blessings and thanks for the infinite wisdom that shaped us, architect of the many passages and vessels that keep us alive. Everyone knows that the clogging of just one passage, or the leakage of just one vessel, could make our consciousness disappear in a moment. Blessings and thanks for the miracles of life and healing.

MORNING BLESSINGS

When the night slides under with the last
dimming star
and the red sky lightens between the trees,
and the heron glides tipping heavy wings in
the river,
then we rise into the day still clean as snow.
The cat washes its paw and greets the day with
gratitude.
Leviathan salutes breaching with a column of
steam.
The hawk turning in the sky cries out a prayer
like a knife.
Every day we find a new sky and a new earth
With which we are trusted like a perfect toy.
We are given the salty river of our blood
Winding through us, to remember the sea and
our
kindred under the waves, the hot pulsing that
knocks
in our throats to consider our cousins in the
grass and the trees,
all bright scattered rivulets of life.
We are given the wind within us, the breath
To shape into words that steal time, that touch
Like hands and pierce like bullets, that waken
truth and deceit, sorrow and pity, and joy
that waste precious air in complaints, in lies
Yet holy breath still stretches our lungs to sing.
We are given the body, that momentary kibbutz
of elements that have belonged to frog and polar
bear, corn and oak tree, volcano and glacier.

We are lent for a time these minerals in water
and a morning every day, a morning to wake up,
rejoice and praise life in our spines, our throats,
our knees, our genitals, our brains, our tongues.
We are given fire to see against the dark,
to think, to read, to study how we are to live,
to bank in ourselves against defeat and despair
that cool and muddy our resolves, that make us
forget
what we saw we must do. We are given passion
that rise like the sun in our minds with the new
day
and burn the debris of habit and greed and fear.
We stand in the midst of the burning world
primed to burn with compassionate love and
justice,
to turn inward and see the world that is all
of one flesh with us, see under the trash, through
the smog, the furry bee in the apple blossom,
the trout leaping, the candles our ancestors lit
for us.
Fill us as the tide rustles the reeds in the marsh
Fill us as the rushing water overflows the pitcher.
Fill us as the light fills a room with its dancing.
Let the little quarrels of the bones and the
snarling
of the lesser appetites, and the whining of ego
cease.
Let silence still us, so you may show us your
shining,
and we can out of that stillness rise and praise.

ARND BRONKHORST

For the sake of unifying the
Holy One and the Shechina.

L'sheim yikhud kud'sha
b'rikh hu ush'khin'tei:

לְשֵׁם יְחִוּד קוּדְשָׁא
בְּרִיךְ הוּא וּשְׁכִינְתָּיהּ:



Yud Hey Vav Hey

The morning will unfold for us
 Life will rise from dust
 We're rising in remembering
 Of your love
 Haleluya, Haleluya, Haleluya, Halelu-yah
 You open up our eyes to see
 You have made us free
 We're rising in remembering
 Of your love
 Haleluya, Haleluya, Haleluya, Halelu-yah
 You lift us up when we are down
 You share with us your royal crown.
 We're rising in remembering
 Of your love
 Haleluya, Haleluya, Haleluya, Halelu—yah

You guide our steps at every turn
 you teach us what we need to learn.
 We're rising in remembering
 Of your love
 Haleluya, Haleluya, Haleluya, Halelu-yah
 You make us strong when we are weak
 You open up our mouths to speak
 We're rising in remembering
 Of your love
 Haleluya, Haleluya, Haleluya, Halelu-yah
 Beyond imagination
 Your presence fills creation
 We're rising in remembering
 Of your love
 Haleluya, Haleluya, Haleluya, Halelu—yah

Thanks and blessings for my life; for my soul and my body; for my name, my character, my sexuality; for my ways of thinking and talking; for my strengths, and even for my mistakes. I am unique in the world. No one exactly like me has ever lived, for if they had, my life would not have been needed. May I strengthen, refine, and dedicate my own ways of loving and doing, that my holy source be honored, and the time of redemption brought near.

The soul breathed
 into me is pure.

Elohai, n'shama she'na'tata bi
 t'horah hi!

אֱלֹהֵי נְשָׁמָה שֶׁנָּתַתָּ
 בִּי טְהוֹרָה הִיא:

Look.

You see me and you know me.
 You know what I do and what I think
 You have all my habits down.
 You help me manage.
 Your gentle touch keeps me present.

Where could I get away from you if I
 wanted to?
 If I go up to heaven you're there.
 If I head down to hell, there you are too.
 If I flew on magic wings
 Or took a road to nowhere
 It's still your hand that would carry me,
 Your right hand gripping mine, safe.

If I got lost in darkness, trapped in the night—
 Well, darkness isn't dark for you.
 To you, light and dark makes no difference.

Thank you. I know my life is a miracle.
 Anyone can see that that creation is wonderful.
 And however it is planned out is a mystery
 That I don't expect to understand.
 But please keep me honest
 I don't want to hide or pretend.
 Let me know if I'm lying or being a coward
 And get me back on track for someone as
 awesome as myself.

PSALM 139

MORNING BLESSINGS

Source of mercy, of mercy
with loving strength, with
loving strength
untie our tangles.
Your chanting folk raise high,
make pure, accept our song.

Ana b'koakh, b'koakh
G'dulat y'min'kha, y'minkha
Tatir tz'rura.
Kabeil rinat amkha
Sagveinu, tahareinu nora.

אָנָא בְּכֹאחַ, בְּכֹאחַ
גְּדֻלַּת יְמִינְךָ, יְמִינְךָ
תַּתִּיר צְרוּרָה.
קַבֵּל רִנַּת עַמְךָ
שַׁגְבֵּנוּ טַהַרְנוּ נוֹרָא.

שִׁוְעַתְּנוּ קַבֵּל וּשְׁמַע צַעֲקַתְנוּ יוֹדֵעַ תַּעֲלָמוֹת.

Receive our chant, O hear our cries; You know our secrets.

R. ZALMAN

Barukh she'amar v'hayah ha'olam,
barukh hu, barukh oseh v'reishit,
barukh omeir v'oseh, barukh gozeir
um'kayeim, barukh m'rakheim al
ha'arets, barukh m'rakheim al
hab'riyot, Barukh atah Adonai
eloheinu melek ha'olam, ha'eil
ha'av harakhaman, hamhulal b'fi
amo, yakhid, khei ha'olamim,
melek m'shubakh um'foar adei ad
sh'mo hagadol. Barukh atah Adonai,
melek m'hulal batishbakhot.

בָּרוּךְ שֶׁאָמַר וַהֲיָה הָעוֹלָם. בָּרוּךְ הוּא:
בָּרוּךְ עֹשֶׂה בְּרֵאשִׁית. בָּרוּךְ אוֹמֵר
וְעוֹשֶׂה. בָּרוּךְ גּוֹזֵר וּמְקַיֵּם. בָּרוּךְ מְרַחֵם
עַל הָאָרֶץ. בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת.
בָּרוּךְ שְׁמוֹ: בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם. הָאֵל הָאֵב הָרַחֲמָן. הַמְהַלֵּל בְּפִי
עַמּוֹ. יְחִיד. חֵי הָעוֹלָמִים. מֶלֶךְ מְשַׁבַּח
וּמִפְאָר עַדִּי עַד שְׁמוֹ הַגָּדוֹל: בָּרוּךְ אַתָּה
יְיָ. מֶלֶךְ מְהַלֵּל בַּתְּשַׁבְּחוֹת:

Blessed is the Speaking that gave life to the world; blessing! Blessed is creation; blessed is the Voice that creates; blessed is the guide and the preserver! Blessed is the compassion that encompasses the earth, Blessed is the compassion the encompasses the cosmos. Blessed is the Name! Blessed is the creator, God, loving parent of all things, sung to by all creation, Unity, life of all worlds, ruler whose great name is praised forever. Bless the Creator that all songs praise.

Greatness! Robed in splendor and majesty
spreading light as a tapestry
stretching out the heavens like a tallit.
Sending springs forth into the valleys;
to flow between the mountains,
They give drink to every beast of the field.
The wild deer quench their thirst there.
Grass grows for cattle
and herbs for humankind,
and wine that makes our hearts glad,
and bread that gives us strength.

The stork has its home in the fir trees.
The high mountains are for the wild goats;
the cliffs are a refuge for the rock badgers.
The moon has appointed seasons;
the sun knows its time for setting.
At night the forest animals creep about.
The young lions roar for their prey;
When the sun rises, they gather together
and lie down in their dens.
Then people go to their work
and to their labor until evening.

Ps 104

Hamei'ir la'aretz v'la'darim aleha
b'rakha'mim, u'v'tuvo m'kha'
deish b'khol yom tamid ma'asei
b'reishit. Ma rabu ma'asekha
adonai, kulam b'khach'ma asita
mal'a ha'aretz kin'ya'nekha.

הַמַּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים.
וּבְטוּבוֹ מְחִדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה
בִּרְאשִׁית: מָה רַבּוּ מַעֲשֵׂיךָ יְיָ כָּל־
בְּחֻכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ קִינָהּ:

Light for the world and for its dwellers! In generosity making creation new again every day, forever. The infinite multiplicity of existence, all patterned in wisdom: everything is filled with creation.

A song of David, for the musicians

The sky speaks of glory
The vault of heaven tells the work of hidden
hands.
One day tells the mystery to another
Each night shares the story with the next.
There is no sound, no words at all.
Yet their music goes out to the end of the world.
Darkness is but a tent for the sun
who rises like a groom from the bride of night
Like a runner trembling to start the race.
It rises from one edge of the heavens
and its circuit touches their farthest ends.
There is nothing it cannot warm.

Divine teaching is true, and gladdens the heart
The mitzvot shine clear, and give light to the
eyes
Yet who can know all that holds them back?
Cleanse me of my secret failings
Then I will be open, and free of heavy
burdens.
May what comes out of my mouth
And what goes on in my heart
Reflect my love for my rock and my redeemer.

PSALM 19

יְהִי לְרָצוֹן אֲמִרֵי-פִי וְהִגִּיוֹן לִבִּי לִפְנֵיךָ יְהוָה צוּרִי וְגֹאֲלִי:

Yi'yu l'ra'tzon im'rei fi v'heg'yon libi l'fa'ne'kha Adonai tzuri v'go'ali

Hallelujah! It is good to sing, and it feels right to praise.
There is power to rebuild what was destroyed, to find what was lost,
to heal the broken-hearted and bind up their wounds.
Each star is counted, one by one, and each is called by name,
Humility rises toward the divine, while violence falls into the dirt.
So answer with thanksgiving, and sing out to the power
That veils heaven with clouds, preparing rain,
Making grass spring from the mountainsides,
That feeds the herds, and the young ravens that cry.
What matters the speed of a runner, the strength of a machine?
Those who stay aware, who yearn to take part in loving kindness, will find grace.
Jerusalem and Zion give praise.
You will be safe in your borders, your children a blessing!
Guidance is near, and it can transform us in a moment.
Snow can cover the ground like wool, frost scattered like ashes, ice in every crevice;
What can survive such cold?
Holy teaching melts it all away
The breath of the holy makes the waters flow again.
Hallelujah!

PSALM 147

PSUKEI D'ZIMRA

Hal'luyah!

hal'lu eil b'kadsho, hal'luhu bir'kia uzo
hal'luhu b'g'vurotav, hal'luhu k'rov gadlo.
hal'luhu b'teika shofar, hal'luhu b'neivel
v'khinor.

Hal'luhu b'tof umakhol, hal'luhu b'minim
v'ugav.

Hal'luhu b'tzil'tz'lei shama, hal'luhu b'tziltzilei
t'ru'ah.

Kol han'shama t'halel yah, hal'luya. Kol
han'shama t'halel yah, hal'luya.

הַלְלוּיָהּ. הַלְלוּ אֵל בְּקֹדֶשׁוֹ הַלְלוּהוּ בְּרִקְיָע
עֲזֹ: הַלְלוּהוּ בְּגִבּוֹרָתוֹ הַלְלוּהוּ כְּרֹב גָּדְלוֹ:
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר הַלְלוּהוּ בְּנִבֵּל וְכִנּוֹר:
הַלְלוּהוּ בְּתוֹף וּמַחּוֹל הַלְלוּהוּ בְּמִנִּים
וְעִגָּב: הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ הַלְלוּהוּ
בְּצִלְצְלֵי תְרוּעָה: כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ
הַלְלוּיָהּ כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ הַלְלוּיָהּ:

Halleuyah!

Halelu in holiness, Halelu from the mighty skies!

Halelu in firm strength, Halelu in great kindness.

Halelu with blast of shofar, Halelu with strings and harp.

Halelu with drum, Halelu with every dance,

Halelu with every instrument and organ.

Halelu with ringing cymbals, Halelu with crashing cymbals.

Let every soul give praise. Halleлуйah!

PSALM 150

Nishmat kol khai t'vareikh et shimkha

נִשְׁמַת כָּל חַי תְּבָרֵךְ אֶת שִׁמְךָ

In every living creature

Divine splendor shines.

Each breath of every living thing is glory.

There is a constant source of space and time,

A single power that truly rules us.

If oceans of song filled our mouths

And sea-waves of joy flowed from our tongues;

If our lips spoke praise as the widespread heavens

And the light of sun and moon shone from our eyes

If our hands stretched out like eagles in the sky

And our feet ran joyfully as deer

We still could not express our gratitude

For the kindness that sustains everything, in all generations.

Therefore, with what we do have

With the limbs we are graced with,

The spirit and soul breathed into us

The tongue set in our mouths

With all of these we thank and praise:

Power behind all strength
Glory within all reverence

Might of eternal endurance
Awesomeness of irresistible change:

המלך

הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא:

Hamelech

hayosheiv al kisei ram v'nisah!

The infinite power resides at the highest level of unity.

We praise the high and holy,
filling infinity,
in whom the righteous rejoice.

Exalted by the wonder of the innocent

Blessed by the words of the wise

Sanctified by the songs of the loving

Reflected in the depths of the holy.

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ: וְכָתוּב
רָנְנוּ צַדִּיקִים בֵּי לַיְשָׁרִים נְאוּה תְהִלָּה:

בְּפִי יִשְׂרָאֵל תִּתְרַומֶּה

וּבְדִבְרֵי צַדִּיקִים תִּתְבָּרַךְ

וּבְלִשׁוֹן זֹאֲסִידִים תִּתְקַדֵּשׁ

וּבִקְרֹב קְדוּשִׁים תִּתְהַלָּל:

Am I awake? Am I prepared? Are you listening to my prayer? Can you hear my voice?
Can you understand? Am I awake? Am I prepared?

NOAH AHARONSON

Reader: Bor'khu et Adonai ham'vorakh!

All: Barukh Adonai ham'vorakh 'l'olam va'ed.

בָּרְכוּ אֶת יי הַמְּבָרָךְ:

בְּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Let us bless the source of all blessings.

Blessed is the source of all blessings forever and ever.

Barukh ata Adonai Eloheinu melek
ha'olam, yotzeir or u'vorei kho'shekh
oseh shalom u'vorei et hakol.

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

Bless the source of all things: forming light and creating darkness;
making shalom and creating all that is.

Titbarakh tzureinu borei k'doshim.
kulam ahuvim, kulam b'rurim, kulam
giborim, v'kulam osim b'eimah uv'yira
r'tzon konam. V'khulam m'kablim
aleihem ol malkhut shamayim zeh
mizeh, v'notnim b'ahava r'shut zeh
lazez, l'hakdish l'yotzram.

תִּתְבָּרַךְ צוּרֵנוּ בּוֹרֵא קְדוּשִׁים: כָּלֶם אֱהוּבִים.
כָּלֶם בְּרוּרִים. כָּלֶם גִּבּוֹרִים. וְכָלֶם עֹשִׂים
בְּאֵימָה וּבִכְרָא רָצוֹן קוֹנֵם. וְכָלֶם מְקַבְּלִים
עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מְזֶה. וְנוֹתְנִים
בְּאַהֲבָה רְשׁוּת זֶה לָזֶה. לְהַקְדִּישׁ לְיוֹצְרָם:

All the holy beings that inhabit the high heavens, all are strong and loving instrument of the Will.
But each must accept upon themselves the heavenly community, and each must receive loving
permission, one from the other, so that all together, as one, they may sanctify their Creator:

Kadosh, kadosh, kadosh, Adonai
t'ziva'ot, m'lo khal ha'aretz k'vodo!

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי צְבָאוֹת
מָלֵא כָל הָאָרֶץ כְּבוֹדוֹ:

Holy! Holy! Holy! is the Mother of this rich diversity; the fullness of Earth is Her glory!

V'haofanim v'khayot hakodesh b'ra'
ash gadol mitnasim l'umat sofafim.

וְהַאֲפָנִים וְחַיּוֹת הַקֹּדֶשׁ בְּרָעַשׁ
גָּדוֹל מִתְנַשְּׂאִים לְעַמַּת שֶׁרָפִים.

Then the beings of the chariot rise and answer the seraphim, with an equally mighty sound:

Barukh k'vod Adonai mim'komo!

בָּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ:

Blessed is the endless glory that reaches right here to this place:

Or khadash al tziyon ta'ir
v'nizkeh khulanu m'heirah l'oro.
Barukh atah Adonai yotzeir ham'orot.

אוֹר חָדָשׁ עַל צִיּוֹן תֹּאִיר וְנִזְכֶּה כָּלֵנוּ מִהֶרָה
לְאוֹרוֹ: בָּרוּךְ אַתָּה יי יוֹצֵר הַמְּאוֹרוֹת:

Shine renewed light on Zion, and may all soon be worthy of that light.

Blessed is the One who is the origin of light.

Come, let's climb the mountain together. The still small voice calls within us, engraving its covenant into our hearts. It guides us towards compassion, towards the spark of faith that can never be extinguished. When it leads us into the wilderness, it is only so we can embrace the divine.

Ahavah rabah ahavtanu, khemlah
g'dolah viteirah khamalta aleinu. Avinu
malkeinu, ba'avur avoteinu shebatkhu
vkha vat'lam'deim khukei khayim,
kein t'khoneinu utlamdeinu. Avinu,
ha'av ha'ra'khaman, hamra' kheim,
rakheim aleinu; v'tein b'libeinu bina
l'havin u'l'haskil lish'moa lil'mod
ul'la'meid, lish'mor v'la'asot u'l'ka'
yeim et kol divrei talmud tora'tekha
b'aha' vah. V'ha'eir ein'einu b'tora'
tekha v'dabeik libeinu b'mitzvo'
tekha, v'yakheid l'va'veinu l'ahava
ul'yirah et sh'mekha; v'lo neivosh
l'olam vaed. Barukh atah Adonai
habo'kheir b'amo Yisrael b'ahava.

אַהֲבָה רַבָּה אֶהְבְּתָנוּ. חֶמְלָה גְּדוֹלָה וַיִּתֶּרָה
חֶמְלַת עָלֵינוּ. אָבִינוּ מִלִּבְנוּ בַּעֲבוּר אֲבוֹתֵינוּ
שֶׁבִטְחוּ בָּהּ. וַתִּלְמְדֵם חֻקֵּי חַיִּים כֵּן תִּחַנְּנוּ
וַתִּלְמְדָנוּ. אָבִינוּ. הָאֵב הֶרְחֵמָן. הֶמְרַחֵם.
רַחֵם עָלֵינוּ. וְתֵן בְּלִבֵּנוּ בִּינָה לְהִבִּין
וְלַהֲשִׁכִּיל. לְשִׁמְעַ. לְלַמֵּד וּלְלַמֵּד. לְשִׁמֹּר
וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ
בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ וּדְבֵק לִבֵּנוּ
בְּמִצְוֹתֶיךָ. וַיַּחַד לִבְבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת
שְׁמֶךָ. וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד: בָּרוּךְ אַתָּה יי
הַבּוֹחֵר בַּעֲמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

We are surrounded by a great love; we are cared for by a deep compassion. We yearn for the truths that our forebears accepted through trust and faith—and mercy reaches out to us; we receive understanding, that we can learn and teach, listen, guard and fulfill the truth, all in love. Our eyes shine with the teachings, and our hearts cling to the path; hearts so filled with love and awe that we can never be ashamed. Thanks and blessings to the love that reaches out to us.

Mighty, Faithful Source!

Eil melekh ne'eman:

אל מֶלֶךְ נֶאֱמָן:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Sh'ma Yisrael Adonai Eloheinu Adonai ekhad!

Hear, Israel, you are of God and God is one.

ברוך שם כבוד מלכותו לעולם ועד: Barukh sheim k'vod malkhuto l'olam vaed.

Bless the majestic splendor that shines through space and time.

V'a'havta et Adonai elohe'kha b'khol
l'av'kha, uv'khol naf'sh'kha, u'v'khol
m'odekha. V'hayu ha'd'va' rim ha'eileh
asher ano'khi m'tzav' kha hayom al
l'va'vekha. V'shi'nan' tam l'va'nekha,
v'di'barta bam, b'shiv't'kha b'vei'tekha,
u'v'lekh' t'kha vade'rekh, uv'shokh' b'kha
u'v'kume'kha. U'k'shar'tam l'ot al
yade'kha, v'hayu l'to'tafot bein
ei'nekha. U'kh' tav'tam al m'zu'zot
bei'te'kha u'vi'sh'a're'kha.

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ
וּבְכָל-נַפְשְׁךָ וּבְכָל-מַאֲדֶךָ: וְהָיוּ
הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מֵצִוְּךָ
הַיּוֹם עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ
וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכֶכְךָ וּבְקוּמְךָ:
וְקָשַׁרְתָּם לְאֹזֶן עַל-יָדְךָ וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכִתְבָתָם
עַל-מַזְזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

So you shall love what is holy with all your courage, with all your passion
with all your strength.

Let the words that have come down
shine in our words and our actions.

We must teach our children to know and understand them.

*We must speak about what is good
and holy within our homes*

*when we are working, when we are at play,
when we lie down and when we get up.*

Let the work of our hands speak of goodness.

*Let it run in our blood
and glow from our doors and windows.*

SHACHARIT

Ani Adonai eloheikhem, asher hotzeiti
et'khem mei'eret mitzrayim lih'yot
lakhem leilohim: ani

אֲנִי יי אֱלֹהֵיכֶם. אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים. אֲנִי

I am Adonai. I led you up out of bondage so that I would be your guiding power:

אֵל שַׁדַּי EIL SHADDAI ELOHEICHEM EMET

יְהוָה YAH ELOHEICHEM EMET

רַחֲמָנָא RAKHMANA ELOHEICHEM EMET

אֲדֹנָי יי אֱלֹהֵיכֶם אֱמֶת ADONAI ELOHEICHEM EMET

This is the truth that sustains us,
that sweetens and rebuilds our lives:
We have been freed forever from bondage;
and the power that saved us watches over us now.

Fierce apparitions pursue us through desert nights of memory
to the brink of the ocean, where we halt, halfway
between what's behind and what's ahead.

Something lets us say Yes, and we plunge in the waters.
We are guided through the torrents
Fears and ghosts are washed away
not one remains.

And on the far shore of the sea, Miriam led the women out dancing, with drums in their hands,
while Moses and the sons of Israel sang

Mi khamokha ba'eilim Adonai, mi kamo kha
ne'dar bakodesh, nora t'hilot oseh fehleh. מי כַּמֹּכָה בְּאֵלִים יי מִי כַּמֹּכָה נֶאֱדָר
בְּקֹדֶשׁ. נוֹרָא תְהִלַּת עֹשֶׂה פִלָּא:

What power can compare with this wonderful holiness?
Its splendor is awesome; it performs miracles.

Tzur yisrael kuma b'ezrat yisrael u'f'dei
kinume'kha yehuda v'yisrael. Go'aleinu
Adonai tz'va'ot sh'mo k'dosh yisrael.
B'arukh ata Adonai ga'al yisra'el.

צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה
כְּנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל: גּוֹאֲלֵנוּ יי צְבָאוֹת שְׁמוֹ
קְדוֹשׁ יִשְׂרָאֵל: בָּרוּךְ אַתָּה יי גֹּאֲלֵי יִשְׂרָאֵל:

Israel's bedrock arises as Israel's strength, and faithfully redeems Judah and Israel. Our
helper is the mother of multiplicity, the true sanctity of Israel. Bless the source of liberation!

THE HEBREW AMIDA IS ON PAGE 11

AN ENGLISH TRANSLATION BEGINS ON PAGE 14

A POETIC REFLECTION OF THE AMIDA IS ON PAGE 16

A CONTEMPLATIVE AMIDA IS ON PAGE 17

PRAYERS OF THE MIND AND HEART NOT IN THE BOOK ARE AN IMPORTANT PART
OF ANY RECITATION OF THE AMIDA. THE PRINTED VERSIONS ARE OPTIONAL.

PLEASE BE SEATED WHEN YOU HAVE FINISHED YOUR PRAYER.

Yitgadal v'yitkadash sh'mei raba
b'alma di v'rah khirutei, v'yamlikh
mal'khutei b'khayeikhon uv'yo'mei'
khon uv'khayeiy d'khol beit Yisrael,
ba'agala uviz'man kariv v'imru
amein.

Y'hei sh'mei raba m'vorakh
l'olam ul'almei almaia.

Yitbarakh v'yishtabakh v'yitpa'ar
v'yitromam v'yitnasei v'yithadar
v'yit'aleh v'yit'halal sh'mei d'kud'
shah B'rikh hu. L'eila u'l'eila mikol
birkha' ta v'shirata, tush'b'khata
v'nekhe'mata da'amiran b'alma
v'imru amein.

Make the God name big.

Big and Holy.

Do it in this world.

This creation sprung from consciousness.

And bring some order to this...

Do it fast, soon, in our lives, in the days
ahead, in the life of the people we call
home.

B'seifer cha'yim b'rakha v'shalom u'far
nasa tova, niza'kheir v'nei'kateiv l'fa'
necha, anakh'nu v'khol am'kha beit
yisrael, l'kha'yim tovim u'l's halom.
Baruch ata Adonai oseh ha'shalom.

In the book of life, blessing and peace, and for good livelihood, may we and all your people be
remembered and written—for good life and for peace. Bless you, Hashem, who creates peace.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שֵׁמֶה רַבָּא. בְּעֶלְמָא דִּי
בְּרָא כְרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ. בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֶגְלָא
וּבְזִמָּן קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שֵׁמֶה רַבָּא מְבָרַךְ לְעָלְמֵי עֲלְמֵיָא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרֻמֵּם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שֵׁמֶה
דְּקֻדְשָׁא בְּרִיךְ הוּא: לְעֵלָא וּלְעֵלָא מְכַל
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא
דְּאִמְרֵן בְּעֶלְמָא וְאָמְרוּ אָמֵן:

Everybody join with me: May the name be
blessed forever and ever!!!!

Yes, blessed.

Blessed, whispered, sung out, shouted,
honored, this Holy Name.

The Name far beyond any song, poem, or
comforting words we could ever speak.

Everybody say: That's the truth!!

R. DANIEL BRENNER

בְּסֵפֶר חַיִּים בְּרַכָּה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ
בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְשָׁלוֹם:
בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשָּׁלוֹם:

Here I stand, deficient in good deeds,
Overcome by awe, and trembling
In the presence of the One who abides
Amid the praises of Israel.

I have come to plead with You
On behalf of Your people Israel who have
sent me,
Though I am unworthy for this sacred
task.

God of Abraham, God of Isaac, and God
of Jacob,
Gracious and merciful God, God of Israel,
Awesome and majestic God,
I beseech You to help me
As I seek mercy for myself
And for those who sent me

Do not charge them with my sins;
May they not be blamed for my transgressions;
For I have sinned and I have transgressed.
May they not be shamed by my actions,
And may their actions bring me no shame.

Accept my prayer as though I were
Supremely qualified for this task,
Imposing in appearance, pleasant of voice,
And acceptable to all.

Help me to overcome every obstacle,
Cover all our faults with Your veil of love.

Turn our afflictions to joy, life and peace;
May truth and peace be precious to us;
And may I offer my prayer without faltering.

Sovereign, God of Abraham, of Isaac and of Jacob
Great, mighty, revered, and exalted God,
"I will be what I will be"
May my prayer reach Your throne
For the sake of all the upright and the pious,
The innocent and the saintly,
And for the sake of Your glorious and revered
name
For You mercifully hear the prayers of
Your people Israel;
Praised are You who hears prayer.

הִנְנִי הָעֹנִי מִמַּעַשׁ, נִרְעָשׁ וְנִפְחָד
מִפְּחָד יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. בָּאתִי
לְעֹמֵד וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עַמֶּךָ
יִשְׂרָאֵל אֲשֶׁר שְׁלַחְתָּנִי. אֵף עַל פִּי
שְׂאִינִי כִּדְאִי וְהִגִּיוֹן לְכָךְ. לָכֵן
אֲבַקֵּשׁ מִמֶּךָ אֱלֹהֵי אֲבֹתֵינוּ אֱלֹהֵי
יִצְחָק וְאֱלֹהֵי יַעֲקֹב. יְהוָה יְהוָה אֵל
רַחוּם וְחַנּוּן אֱלֹהֵי יִשְׂרָאֵל. שְׂדֵי
אִיּוֹם וְנוֹרָא, הֵיְהִי נָא מַצְלִיחַ דְּרַכִּי
אֲשֶׁר אָנִי הוֹלֵךְ לְעֹמֵד וּלְבִקֵּשׁ
רַחֲמִים עָלַי וְעַל שׁוֹלְחִי.

נָא אַל תִּפְשִׁיעַם בְּחַטָּאתִי וְאַל תַּחֲיִיבֵם בְּעֲוֹנוֹתִי.
כִּי חוֹטָא וּפּוֹשַׁע אָנִי. וְאַל יִכְלְמוּ בִּפְשָׁעִי וְאַל
יְבוֹשׁוּ הֵם בִּי וְאַל אֲבוֹשׁ אָנִי בָהֶם. וְקַבֵּל תְּפִלָּתִי
כְּתִפְלַת זֶמֶן וְרִגִיל וּפְרָקוּ נָא וּזְכְּנוּ מִגְּדֹל וְקוֹלוֹ
נְעִים וּמַעֲרֵב בְּדַעַת עַם הַבְּרִיּוֹת. וְתִגְעֵר בְּשִׁטְן
לְבַל יִשְׁטִינֵנִי. וִיְהִי נָא דְלוֹגְנִי עָלֶיךָ אֲהֶבֶה. וְעַל
כָּל פְּשָׁעִים תִּכְסֶּה בְּאַהֲבָה. וְכָל צְרוּת וְרַעוּת
הַפֶּךְ נָא לָנוּ וּלְכָל יִשְׂרָאֵל לְשִׁשׁוֹן וּלְשִׁמְחָה
לְחַיִּים וּלְשָׁלוֹם. הֵאֱמַת מַכְשׁוֹל בְּתִפְלָתִי. וִיְהִי
רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי אֲבֹתֵינוּ יִצְחָק וְיַעֲקֹב.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיוֹן. אֲהִיָּה
אֲשֶׁר אֲהִיָּה. שְׁכַל הַמַּלְאָכִים שֶׁהֵם מַעְלֵי תְּפִלּוֹת.
יְבִיאוּ תְּפִלָּתִי לְפָנֶיךָ כְּסֹא כְבוֹדְךָ. וְיִצְיִגּוּ אוֹתָהּ
לְפָנֶיךָ. בְּעֶבֶר כָּל הַצְּדִיקִים וְהַחֲסִידִים
וְהַיִּשְׂרָאֵלִים וּבְעֶבֶר כְּבוֹד שְׁמֶךָ הַגָּדוֹל וְהַנּוֹרָא.

כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמֶּךָ יִשְׂרָאֵל
בְּרַחֲמִים. בְּרוּךְ אַתָּה שׁוֹמֵעַ
תְּפִלָּה :

Barukh atah Adonai eloheinu v'elohei
horeinu. Elohei Avraham v'Sara, elohei
Yitzchak v'Rivka v'elohei Yaakov Leah
v'Rakhel. Ha' eil, hagadol hagibor
v'hanora, Eil elyon gomeil khasadim
tovim v'ko' nei hakol v'zokheir khasdei
horot, umeivi g'ula livnei v'nei' hem
l'ma'an sh'mo b'ahava.

Misod kha'khamim u'n'vonim, umilemed
da'at m'vinim, ef't'kha fi bit'fila
uv'takha'nu'nim, l'khalot ul'khanein
p'nei melekh malkhei hamlakhim
v'adonei ha'adonim.

Zokh'reinu l'khayim melekh khafeitz
bakhayim v'khot'veinu b'seifer
hakhayim l'ma'an'kha elohim khayim.
Melekh ozeir umoshia umagein. Barukh
ata Adonai, ezrat Sara umagein Avraham.

Atah gibor l'olam Adonai, m'khayei meitim
atah, rav l'hoshi'a. M'khalkeil khayim
b'khesed, m'khayei meitim b'rakhamim
rabim, someikh nof'tim, v'rofei kholim,
umatir asurim, umka' yeim emunato
lisheinei afar, mi kha' mokha ba'al g'vurot
umi domeh lakh melekh meimit
um'kha'yeh umatz' mi'akh y'shuah. Mi
khamo' kha av harakhamim, zokheir
y'tzurav l'khayim b'rakhamim. V'ne'eman
atah l'ha'kha'yot
meitim. Barukh atah Adonai m'khayei
hameitim.

ברוך אתה יי אלהינו ואלהי הורינו.
אלהי אברהם ושרה. אלהי יצחק
ורבקה. ואלהי יעקב לאה ורחל. האל
הגדול הגבור והנורא. אל עליון.
גומל חסדים טובים וקונה הכל וזוכר
חסדי הורות. ומביא גאלה לבני
בניהם למען שמו באהבה: מסוד
חכמים ונבונים. ומלמד דעת מבינים.
אפתחה פי בתפלה ובתחנונים.
לחלות ולחנן פני מלך מלכי המלכים
ואדוני האדונים

זכרנו לתים מלך חפץ בתיים וכתבנו
בספר התיים למענה אלהים תיים.
מלך עוזר ומושיע ומגן: ברוך אתה
יי עזרת שרה ומגן אברהם:

אתה גבור לעולם אדני מחיה מתים
אתה רב להושיע: מכלכל חיים
בחסד מחיה מתים ברחמים רבים
סומך נופלים ורופא חולים ומתיר
אסורים ומקים אמונתו לישני עפר מי
כמוך בעל גבורות ומי דומה לך מלך
ממית ומחיה ומצמיח ישועה: מי
כמוך אב רחמים זוכר יצוריו לתים
ברחמים: ונאמן אתה להחיות מתים.
ברוך אתה יי מחיה המתים:

Blessed is the compassion and the truth, upholding the chain of generations. Generosity of Abraham and Sarah, strength of Isaac and Rebecca, splendor of Jacob, Rachel, and Leah—profound, abundant, awesome, filling all dimensions and worlds—the highest power, source of all loving deeds; honoring the courage of ancestors, and enabling that courage to inspire generations toward redemption, in love, for that is its nature. Inspired by the wise and understanding, I will open my mouth to reach out to that highest power. *May we be renewed, and written into life, for that is the desire of the source of all life.* Blessed is the compassion that shielded Abraham and strengthened Sarah.

Compassion's might has no limit: sustaining the living with kindness, lovingly filling dead matter with life; stirring us to lift the fallen, heal the sick, free the bound, and keeping faith even with those who sleep in the dust. *Who is like this source of mercy, binding its children into life, in mercy.* Always it is the faithful source of life. Blessed is the compassion that fills matter with living spirit.

U'v'khei u'lkha ta'a'leh k'dusha
ki ata eloheinu melekh.

וּבִכֵּן וּלְךָ תַעֲלֶה קְדֻשָּׁה כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ.

May our prayers rise up and be heard in the place of truth and compassion::

U'netaneh tokef kedushat ha'yom, ki hu nora v'ayom. U'vo tinasei malkhu' tekha, v'yikon b'khesed kisekha, v'tei' sheiv alav b'emet. Emet ki atah hu dayan u'mokhiakh v'yadei'a va'eid; v'khoteiv v'khoteim v'sofeir u'moneh, v'tizkor kol nishkakhot, v'tiftakh et seifer ha'zikhronot, u'mei'alav yikarei: V'khotam yad kol adam bo.

וְנִתְּנָה תְּקֵף קְדֻשַׁת הַיּוֹם כִּי הוּא נוֹרָא וְאִיּוֹם:
וְבוֹ תִּנָּסֶי מַלְכוּתְךָ וְיִכּוֹן בְּחֶסֶד כִּסְאֲךָ וְתִשָּׁב
עָלָיו בְּאֵמֶת. אֵמֶת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ
וְיִזְדַּע וְעַד וְכוּתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה וְתִזְכּוֹר
כָּל הַנִּשְׁכָּחוֹת: וְתִפְתָּח אֶת סֵפֶר הַזִּכְרוֹנוֹת
וּמֵאֱלֹו יִקְרָא וְחוֹתֵם יָד כָּל אָדָם בּוֹ.

We proclaim the awesome power of this day. We acknowledge today that compassion is enthroned upon truth. The story of deeds is true; in truth there is no forgetting or rationalizing. Today the book of our lives lies open before us; we look and we tremble, to see what our own hands have written there.

U'v'shofar gadol yitakah, v'kol dema mah dakah yishamah. U'mala' khim yeikhafeizun, v'khil u'rekhadah yokheizun. V'yomru: hinei yom ha'din! Lif'kod khal tzeva marom ba'din, ki lo yizku v'eineikha ba'din. V'khol ba'ei holam ya'avrun lefa nekha kivnei maron. K'vakarat ro'eh edro, ma'avir tzono takhat shivto; kein ta'avir v'tispor v'timneh v'tifkod nefesh kol khai. V'takhtokh kitzvah l'khol briya, v'tikhtov et gezar dinam.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע. וְקוֹל דִּמְמָה דָּקָה יִשָּׁמַע:
וּמִלְאָכִים יִחְפְּזוּן. וְחִיל וְרַעְדָּה יֵאֱחָזוּן. וְיֵאמְרוּ
הִנֵּה יוֹם הַדִּין. לִפְקוֹד עַל צָבָא מְרוֹם בְּדִין. כִּי
לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין. וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן
לִפְנֶיךָ כְּבָנֵי מְרוֹן. כְּבִקְרַת רוּעָה עֲדְרוּ. מַעֲבִיר
צִאֲנוּ תַּחַת שְׂבָטוֹ. כֵּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה.
וְתִפְקֹד נֶפֶשׁ כָּל חַי. וְתַחֲתוֹךְ קִצְבָה לְכָל
בְּרִיָּה. וְתַכְתּוֹב אֶת גְּזַר דִּינָם.

A great shofar sounds, and a small, quiet voice is heard. Holiness itself trembles in fear, and cries out: Behold! The day of judging! For the destiny of lives and of nations is witnessed, and the outcome of every choice in the universe is traced. When a flock passes before a shepherd, she counts and examines each one; so too, the soul of every living thing is examined. Each is considered, and the results of their actions seen; and for each the outcome appears.

On Rosh Hashana it is
foreseen, and on Yom
Kippur, it is confirmed.

B'rosh hashana yika'teivun,
u'v'yom tzom kippur
yeikha'teimun:

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּן
וּבְיוֹם צוֹם כִּפּוּר יִתְמַמּוּן:

How many will pass on	Kama ya'avrun	כַּמָּה יַעֲבֹרֶן
And how many will be born.	v'khama yibarei'un	וְכַמָּה יִבְרָאוּן:
Who will live and who will die.	Mi yikh'ye u'mi yamut	מִי יַחְיֶה וּמִי יָמוּת:
Who will be cut off, and who live a full life.	Mi v'kitzo u'mi lo v'kitzo	מִי בִקְצוֹ וּמִי לֹא בִקְצוֹ:
Who will burn, and who will be lost in the depths.	Mi va'mayim u'mi va'eish	מִי בְאֵשׁ וּמִי בַמַּיִם:
Who by hurt, and who by hurting.	Mi vakherev u'mi vakhaya	מִי בַחֲרֵב וּמִי בַחֲיָה:
Who starving, who thirsting.	Mi va'ra'av u'mi va'tzama	מִי בָרָעַב וּמִי בִצְמָא:
Who in turmoil, and who in deadly quiet.	Mi vara'ash u'mi vamageifa	מִי בָרַעַשׁ וּמִי בַמַּגֵּפָה:
Who strangled, who battered.	Mi vakhanika u'mi vaskila	מִי בַחֲנִיקָה וּמִי בַסְקִילָה:
Who will have rest, and who will wander.	Mi yanúakh u'mi yanúa	מִי יָנוּחַ וּמִי יָנוּעַ:
Who will have peace, and who will be tormented.	Mi yishakeit u'mi yitareif	מִי יִשְׁקֵט וּמִי יִטְרֹף:
Who will be satisfied, and who will thirst.	Mi yishaleiv u'mi yityasar	מִי יִשְׁלֹו וּמִי יִתִּיֶסֶר:
Who will be rich, and who poor.	Mi yei'ani u'mi yei'asheir	מִי יַעֲנִי וּמִי יַעֲשִׂיר:
Who will fall, and who will rise up.	Mi yishapeil u'mi yarúm	מִי יִשְׁפֹּל וּמִי יָרוּם:

וְתִשׁוּבָה וְתַפְלָה וְצַדִּיקָה

מַעֲבִירִין אֶת רֹעַ הַגְּזֵרָה:

U'tshu'va, u't'fila, u'tzidaka ma'avirin et roa hag'zeira.

But Turning, Yearning, and Caring
avert the harshness of the outcome.

Ki k'shimkha kein tehilatekha, kasheh likh'os v'noakh lirtzot; ki lo takh'potz b'mot ha'meit, ki im b'shuvo mi'darko v'khayah. V'khad yom moto tekha'keh lo, im yashuv miyad t'kablo. Emet ki atah hu yotzram, v'atah yodei'a yitzram: ki heim basar v'dam.

כִּי כְשִׁמְךָ כֵּן תְּהִלָּתְךָ. קָשֶׁה לְכַעֵס וְנוֹחַ לְרָצוֹת: כִּי לֹא תַחֲפוֹץ בְּמוֹת הַמֵּת. כִּי אִם בְּשׁוּבוֹ מִדַּרְכוֹ וְחַיָּה. וְעַד יוֹם מוֹתוֹ תִּתְחַכֶּה לוֹ. אִם יָשׁוּב מִיַּד תִּקְבְּלוֹ. אֱמֶת כִּי אַתָּה הוּא יוֹצֵרָם. וְאַתָּה יוֹדֵעַ יִצְרָם. כִּי הֵם בָּשָׂר וְדָם.

Holiness has no interest in anger or punishment, just a joyful return to being holy. That path remains open every day, until the day we die. You are the creator and you understand your creatures, who are only flesh and blood.

Adam yesodo mei'afar v'sofu l'afar.
B'nafsho yavi lakhmo. Mashul k'kheres
ha'nishbar, k'khatzir yaveish u'kh'
tzitz noveil, k'tzeil khoveir u'kh'kha
nan kalah, u'kh'rúakh noshevet, u'kh'
a'vak poreiakh; v'kha'khalom ya'uf.

Humans come from dust and end up as dust. Their daily survival is never certain. They are like fragments of broken pottery, like grass that withers, like flowers that fade, like a fleeting shadow, like a passing cloud, like a wind that blows, like floating dust, like a dream that flies away.

We're all going to die, all of us, what a circus! That alone should make us love each other but it doesn't. We are terrorized and flattened by trivialities, we are eaten up by nothing. *Charles Bukowski*

Ein kitzvah lishnotekha v'ein keitz
l'orekh yamekha; v'ein leshe'eir
mar'k'vot k'vodekha, v'ein lefareish
kilum sh'mekha. Shimkha naeh lekha
v'atah naeh lish'mekha; u'shmeinu
karata bishmekha.

Eternity is your Name, a mystery unreachable. Your name befits you, and your nature befits your name; and you have called us by your name. And so,

N'ka'deish et shim'kha ba'olam,
k'sheim she'mak'dishim oto bish'
mei marom, ka'ka'tuv al yad n'vi'
ye'kha: v'kara zeh el zeh v'amar.

We sanctify the divine name in this world, just as that name is sanctified in the highest heavens. As the prophets wrote, One angel calls to another, saying:

CONGREGATION

*Kadosh, kadosh, kadosh Adonai
tz'va'ot; m'lo khol ha'aretz k'vodo.*

Holy! Holy! Holy! is the mother of diversity; the fullness of Earth is her glory!

Az b'kol ra'ash gadol adir v'kha'zak
mashmi'yim kol; mitnasim l'umat
s'rafim. L'umatam barukh yomeiru.

With a mighty roaring sound they make themselves heard; they rise to answer the Seraphim, saying

CONGREGATION

Baruch k'vod Adonai mim'komo!

Blessed is the endless glory that reaches right here to this place:

אָדָם יְסוּדוֹ מֵעָפָר וְסוּפוֹ לְעָפָר: בְּנִפְשׁוֹ
יָבִיא לְחֵמוֹ: מָשׁוּל בְּחֵרֶס הַנִּשְׁבָּר. בְּחֻצִּיר
יִבֵּשׁ וּבְצִיץ נֹוֵיֵל. בְּצֵיל חֹוֵיֵר וּבְחֻכָּה
נָנָה כָלָה, וּבְחֻרְאָךְ נֹשֶׁבֶת, וּבְחֻלּוֹם יְעוּף.
וּבְרוּחַ נֹשֶׁבֶת וּבְאָבָק פּוֹרֵחַ. וּבְחֻלּוֹם יְעוּף.

וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם

V'atah hu melech eil chai v'kayam!

But You are the everlasting power of life!

אֵין קִצְבָה לְשְׁנוֹתֶךָ. וְאֵין קֵץ לְאָרֶץ יְמִיךָ:
וְאֵין לְשִׁעָר מִרְכָּבוֹת כְּבוֹדֶךָ. וְאֵין לְפָרֶשׁ
עָלוֹם שְׁמֶךָ: שְׁמֶךָ נָאָה לְךָ וְאַתָּה נָאָה
לְשְׁמֶךָ. וּשְׁמִינוּ קִרְאָתְךָ בְּשְׁמֶךָ.

נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם. כְּשֵׁם שְׁמִקְדִּישִׁים
אוֹתוֹ בְּשְׁמֵי מְרוֹם כְּכָתוּב עַל יַד נְבִיאֶךָ.
וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי צְבָאוֹת.
מִלֵּא כָל הָאָרֶץ כְּבוֹדוֹ.

אֲזַ בְּקוֹל רָעַשׁ גָּדוֹל אֲדִיר וְחֻזֶּק מְשִׁמִּיעִים קוֹל
מִתְנַשְּׂאִים לְעֶמֶת שְׂרָפִים לְעֶמֶתָם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ:

SHACHARIT

Mimkomkha malkeinu to'fia v'tim'lokh aleinu ki m'khakim anakhnu lakh. Ma'tai timlokh b'tziyon? B'karov b'yameinu l'olam va'ed tish'kon. Titgadal v'titkadeish b'tokh yirushala'yim ir'kha l'dor vador u'neitakh n'tza'khim. V'ei'neinu tirei'nah malkhutekha kadavar ha'amur b'shrei uzekha, al yidei david moshi'akh tzid'kekha:

We want that glory to be revealed here, and to guide us—how we yearn for it! When will it guide Zion? Bring it quickly, in our days, and and keep it with us forever! May Jerusalem magnify peace and bring blessing, a victory for everyone that will last through all generations! Then our own eyes will see the strength of the songs of David, for there will come: a messiah-time of justice.

CONGREGATION

Yimlokh Adonai l'olam. Elohayikh tzion l'dor vador. Halleluyah!

יְמֹלֵךְ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

Zion will be guided by God forever, throughout all generations. Halleluyah!

L'dor v'dor nagid god-lekha, ul'nei-tzakh n'tzakhim k'dushat-kha nakdish. V'shiv-kha-cha Eloheinu mi pi-nu lo yamush l'olam va-ed. Ki Eil Melekh gadol v'kadosh Atah. Baruch Atah Adonai haMelech haKadosh.

לְדֹר וָדֹר נָגִיד גֹּדְלֶךָ, וּלְנִצָּח נִצְחִים קִדְשָׁתְךָ נְקַדִּישׁ, וּשְׁבִיחַךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַקָּדוֹשׁ.

Uv'chein tein pakhd'kha Adonai elohei' nu al kol ma'asekha, v'eimat'kha al kol ma shebarata v'yira'ukha kol hamaasim v'yishtakhavu l'fanekha kol hab'ru'im, v'yei'asu khulam aguda akhat la'asot r'tzon'kha b'leivav shaleim. K'mo sheh'yada'nu Adonai eloheinu shehasholtan l'fa'nekha oz b'yad'kha ug'vura bimineh' kha v'shimkha nora al kol ma shebarata. Uv'khein tein khavod, Adonai l'amekha t'hila lirei'ekha v'tikva tova l'dorshekha, ufitkhon pe lamyakholim lakh, simkha l'artzekha v'sason l'irekha, utz'mi'khat keren l'david avdekha, va'ari' khat neir l'ven yishai m'shikhe' kha, bimhei'ra v'yameinu. Uv'khein tzadikim yiru v'yismakhu visharim yaalozu vakhasidim b'rina yagitu, v'olata tikpotz pi'ah, v'khol harisha kula k'ashan tikhleh, ki ta'avir memshelet zadon min ha'aretz.

וּבָבָן תֵּן פִּחְדְּךָ יי אֱלֹהֵינוּ עַל כָּל מַעֲשֶׂיךָ וְאִימָתְךָ עַל כָּל מַה שִּׁבְרָאתָ וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לִפְנֶיךָ כָּל הַבְּרוּאִים וַיַּעֲשׂוּ כָל־מַעֲשֶׂה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם כְּמוֹ שִׁדְּעֵנוּ יי אֱלֹהֵינוּ שֶׁהִשְׁלֵטָן לִפְנֶיךָ עַד בִּידְךָ וּגְבוּרָה בִּימִינְךָ וְשִׁמְךָ נֹרָא עַל כָּל מַה שִּׁבְרָאתָ. וּבָבָן תֵּן כְּבוֹד יי לַעֲמֶךָ תִּהְיֶה לִירֵאֶיךָ וְחִקּוּהָ טוֹבָה לְדוֹרְשֶׁיךָ וּפִתְחוֹן פֶּה לַמִּיחֲלִים לְךָ שִׁמְחָה לְאַרְצְךָ וְשִׁשׁוֹן לַעֲיֶרְךָ וְצִמְיַחַת קֶרֶן לְדוֹד עֲבָדְךָ וְעִרְכַּת נֹר לְבִרְיֵשִׁי מְשִׁיחְךָ בְּמַהֲרָה בְּיָמֵינוּ.

וּבָבָן צְדִיקִים יִרְאוּ וַיִּשְׁמְחוּ וַיֵּשְׂרִים יַעֲלוּ וְחַסִּידִים בְּרִנָּה יִגִּילוּ וְעוֹלָתָה תִּקְפֹּץ-פִּיהָ וְכָל הָרָשָׁעָה כָּלָה כַּעֲשָׂן תִּכְלֶה כִּי תַעֲבִיר מִמִּשְׁלַת יְדֵינוּ מִן הָאָרֶץ.

קדוש אתה ונורא שמך ואין אלוה מבלעדריך ככתוב: ויגבה יי צבאות במשפט והאל הקדוש נקדש בצדקה. ברוך אתה יי המלך הקדוש.

אתה בחרתנו מכל העמים אהבת אותנו ורצית בנו ורוממתנו מכל הלשונות וקדשתנו במצותיך וקרבתנו מלכנו לעבודתך ושמך הגדול והקדוש עלינו קראת.

YOM KIPPUR

ותתן לנו יי אלהינו באהבה את יום
הכפורים הזה. למחילה ולסליחה
ולכפרה. ולמחל-בו את כל עונותינו

ROSH HASHANA

ותתן לנו יי אלהינו באהבה את
יום הזכרון הזה יום תרועה.

מקרא קדש. זכר ליציאת מצרים: אלהינו ואלהי אבותינו. יעלה ויבא ויגיע ויראה וירצה וישמע ויפקד ויזכר זכרוננו ופקדוננו וזכרון אבותינו וזכרון משיח בן-דוד עבדך וזכרון ירושלים עיר קדשך וזכרון כל עמך בית ישראל לפליטה ולטובה. לחן ולחסד ולרחמים לחיים ולשלום.

ביום הכפורים הזה.

ביום הזכרון הזה.

זכרנו יי אלהינו בו לטובה ופקדנו בו לברכה והושיענו בו לחיים ובדבר ישועה ורחמים חוס וחנן. ורחם עלינו והושיענו כי אליך עינינו כי אל מלך חנון ורחום אתה:

אלהינו ואלהי אבותינו מחל לעונותינו ביום
הכפרים הזה: מחה והעבר פשעינו
וחטאתינו מנגד עיניך כאמור: אנכי אנכי
הוא מחה פשעיך למעני וחטאתיך לא אזכר:
ונאמר מחיתי כעב פשעיך וכענן חטאתיך
שובה אלי כי גאלתיך ונאמר: כי ביום הזה
יכפר עליכם לטהר אתכם מכל חטאתיכם
לפני יי תטהרו:

אלהינו ואלהי אבותינו קדשנו במצותיך ותן
חלקנו בתורתך. שבענו מטובך ושמחנו
בישועתך וטהר לבנו לעבדך באמת. כי
אתה סלחן לישראל ומחלן לשבטי ישראל
בכל דור ודור. ומבלעדריך אין לנו מלך מוחל
וסולח אלא אתה: ברוך אתה יי מלך מוחל
וסולח לעונותינו ולעונות עמו בית ישראל
ומעביר אשמותינו בכל שנה ושנה. מלך על
כל הארץ מקדש ישראל ויום הזכרון:

אלהינו ואלהי אבותינו מלוד על
כל העולם כלו בכבודך והנשא על
כל הארץ ביקרך והופע בהדר גאון
עזך על כל יושבי תבל ארצך וידע
כל פעול כי אתה פעלתו ויבין כל
יצור כי אתה יצרתו ויאמר כל
אשר נשמה באפו יי אלהי ישראל
מלך ומלכותו בכל משלה.

אלהינו ואלהי אבותינו קדשנו
במצותיך ותן חלקנו בתורתך
שבענו מטובך ושמחנו בישועתך
וטהר לבנו לעבדך באמת כי אתה
אלהים אמת ודברך אמת וקיים
לעד. ברוך אתה יי מלך על כל
הארץ מקדש ישראל ויום הזכרון.

רצה יי אלהינו בעמך ישראל ובתפלתם ותפלתם באהבה תקבל ברצון
ותהי לרצון תמיד עבודת ישראל עמך. ותחזינה עינינו בשובך לציון
ברחמים. ברוך אתה יי המחזיר שכינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו 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 קוינו לך:

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד. וכתוב 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:

MORNING

EVENING

שים שלום טובה וברכה חן וחסד ורחמים
עלינו ועל כל ישראל עמך: ברכנו אבינו
בלנו באחד באור פניך כי באור פניך נתת
לנו יי אלהינו תורת חיים ואהבת חסד
וצדקה וברכה ורחמים וחיים ושלום.

שלום רב על ישראל
עמך תשים לעולם כי
אתה הוא מלך אדון
לכל השלום.

וטוב בעיניך לברך את עמך ישראל בכל עת ובכל שעה בשלומך.

בספר חיים ברכה ושלום ופרנסה טובה נזכר ונכתב
לפניך אנחנו וכל עמך בית ישראל לחיים טובים ולשלום.

ברוך אתה יי עושה השלום:

אלהי נצור לשוני מרע ושפתי מדבר מרמה: ולמקללי נפשי תדם ונפשי
כעפר לכל תהיה. פתח לבי בתורתך ובמצותיך תרדוף נפשי. וכל
החושבים עלי רעה מהרה הפר עצתם וקלקל מחשבתם. עשה למען שמך
עשה למען ימינך עשה למען קדשתך. עשה למען תורתך. למען יחלצון
ידידיך הושיעה ימינך וענני.

יהיו לרצון אמרי פי והגיון לבי לפניך יי צורי וגואלי.

עשה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל ואמרו: אמן:

AMIDA

Bless the compassion and the truth that has sustained generations. Guide of Abraham and Sarah; guide of Isaac and Rachel; guide of Rachel, Leah, and Jacob—profound, abundant, awesome, filling all dimensions and worlds; the highest power, source of all loving deeds; honoring the courage of ancestors, and enabling that courage to inspire generations toward redemption, in love, for that is its nature. *May we be renewed, and written into life, for that is the desire of the source of all life.* Blessed is the compassion that shielded Abraham and strengthened Sarah.

Compassion's might has no limit: sustaining the living with kindness, lovingly bringing life to the lifeless; stirring us to lift the fallen, heal the sick, free the bound, and keeping faith even with those who sleep in the dust. *Who is like this source of mercy, binding its children into life, in mercy.* Always it is the faithful source of life. Blessed is the compassion that fills matter with living spirit.

Holiness surrounds us, and all creatures, filled with this holiness, day after day proclaim the One. Blessed is holiness, the deepest power.

And so, let creation be amazed, and all its works stand in awe, and every creature be overcome by the unity that connects us all; so that all join in whole-hearted fellowship to heal and complete the design. We know, we have always known, that there is nothing, in all space and time, truly disconnected from the divine, nothing that cannot become a joyful part of holy creation.

And so, may those who serve be honored, and those who stand in awe be joyful. Give hope to those who seek integrity, and let those who yearn for good find their voice. Help all lands find joy, and fill every city with gladness, so that the light of redemption be kindled soon, in our days.

And so the innocent will see and be glad, those yearning for justice will rejoice, those who have been searching will celebrate in song; as deceit finally shuts its mouth, and evil dissolves like smoke, and the dominion of arrogance is swept from the earth.

Then a single purpose will fill everyone in creation: every heart a temple; every hill Zion; every city Jerusalem. That is the holy teaching: *The Divine will hold sway everywhere; the power of truth flows steadily from age to age, Halleluyah!*

Holiness! It is awesome, and transcends any other power. As is written, *the source of this teeming universe is exalted through justice; compassion magnifies the holiness of the divine.* Call out blessing to the sovereignty of the sacred.

We are chosen, we are loved, and we are entrusted: to lift up, to sanctify, and to bring close. Our deeds are to reflect the holy and awesome name of God.

May we share our delight in

ROSH HASHANA

this day of reminding, of hearing the shofar blast; for gathering in holiness,

YOM KIPPUR

this day of atonement, for forgiving, for resetting, for transforming, for gathering in holiness,

to remember the going forth from Egypt. May grace ascend within us, open our ears, open our hearts and minds: to the devotion of our ancestors, to the flame of the Messiah, to our people Israel, to all humankind. May the joy of this day thread its way into our day-to-day lives, bringing us, and all those we meet, goodness and blessing, life and peace.

ROSH HASHANA

Let justice and compassion rule all the earth with honor, raised high and cherished above all things, flooding the world with beauty and strength. Let every creature know its creator, and everything that breathes proclaim: YHVH, the center of Israel, this is the center that embraces the whole.

May the power that flows through the generations help us be sanctified by what we do, and find our own share in the Torah. Let us enjoy God's good world and rejoice in help; may we purify our hearts to serve truly, for the power is truth, and its teaching true and eternal. Blessed is compassion, core of all being, sanctifying Israel and this day of reminding.

YOM KIPPUR

May the power of renewal present in every age release the guilt of our mistakes, on this day of atonement. Clear out our mistakes and their wreckage, so we can see each other truly. As we have learned: *I, self of your self, am the one who releases your guilt, for my own sake; why should I remember your sins?* And we have learned: *I have swept your wrongs away like clouds, your mistakes like mist. Only turn to me, for I have already freed you!* And we have learned: *On this day a mending will be made for you, to cleanse you from all your mistakes. Before the Infinite you will be clean.*

May the power that flows through the generations help us be sanctified by what we do, and to find our own share in the Torah. Let us enjoy God's good world and rejoice in help; may we purify our hearts to serve truly. For the world is surrounded by forgiveness in each generation, and without it there could be no correction, and no moving forward. Blessed is the compassion that releases suffering, forgives wrongdoing, removes guilt, year in, year out. Core of all being, sanctify Israel and this day of atonement.

May our prayers be heard and received in love, and may what we say and what we do be loving and be worthy of love. Reveal to us the path that leads us all to the holy of holies; we give thanks for the miracle of revelation.

We give praise for our lives, our souls, and for all the miracles that are with us every day, the miraculous good that surrounds us every hour, evening, morning, and afternoon. We trust completely in the good, for compassion never ends; in the compassionate, for generosity never fails. For all these we give blessing and exaltation. *May all your children be bound up into life and good fortune.* All life gives praise. May our prayers become a conduit that swiftly carry us to the time when all Israel, all peoples, serve the divine plan; when every hour and every minute is filled with peace. *May we and all your children be inscribed in the book of life, blessing, peace, and good livelihood.* Blessed is peace.

Please keep cruel words and gossip from my lips, and protect me against them. Help me be humble before all. Let my heart open to Torah and my soul find pleasure there. Erase the traps that ensnare me, and may it be soon. For the sake of your Name, for the sake of your power, for the sake of your Torah, please answer me.

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

Source of the harmony of the cosmos, help us bring us make peace
among ourselves, all Israel, and all peoples.

Ein kamokha va'elohim Adonai v'ein
k'ma'asekha Mal'khut'kha mal'khut kol
olamim umem'shalt'kha b'khol dor vador.
Adonai melek. Adonai malakh. Adonai
yimokh l'olam va'ed. Adonai oz l'amo yi'
tein. Adonai y'vareikh et amo vashalom.

There are many forces, but only one source; nothing compares with its creations. It spans all the worlds, guiding every generation. It rules, it always has ruled, and it always will rule time and space. Seek it and you will find strength, and will help bring about the blessing of peace.

Av ha'ra'kha'mim, hei'tiva vir'tzon'kha et
tzion; tivneh khomot yirushalayim. Ki
v'kha l'vad ba'takh'nu, melek eil ram
v'nisa, adon o'la'mim.

The source of mercy will heal Zion, transforming every fortification in Jerusalem. This is our only hope, in the strongest and most constant power that can guide all worlds.

Vay'hi binso'a ha'aron, vayomer Mosheh:
kuma Adonai v'yafu'tsu oy'vekha v'yanusu
m'san'ekha mi'panekha. Ki mi'tzion
teitzei tora, u'd'var Adonai miyirushalayim

אב הַרַחֲמִים הִיטִיבָה בְּרִצּוֹנָךְ אֶת צִיּוֹן.
תִּבְנֶה חֻמוֹת יְרוּשָׁלַיִם. כִּי בְךָ לְבַד
בְּטַחְנוּ מֶלֶךְ אֵל רָם וְנִשָּׂא אֲדוֹן עוֹלָמִים:

וַיְהִי בִּנְסוּעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה. קוּמָה יְיָ.
וַיִּפְצוּ אִיבֵיךָ. וַיִּנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ: כִּי
מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְיָ מִירוּשָׁלַיִם:

And it was, when they set out with the Ark, that Moses would say, May holy mercy arise and subdue strife, and chase away every barrier to peace; for teaching will pour forth in Zion, and Jerusalem will flow with the word of God.

Barukh shenatan torah
l'amo yisrael bik'du'shato

בָּרוּךְ שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Holiness has blessed us by sharing the Torah.

Adonai, adonai, eil rakhum ve'khanun
erekh apa'yim v'rav khesed v'emet
Notzeir khesed l'alafim
nosei avon va'fesha v'khata'a v'nakeh

יְהוָה. יְהוָה. אֵל. רַחוּם. וְחַנּוּן.
אֶרֶךְ אַפִּים. וְרַב חֶסֶד. וְאֵמֶת.
נֹצֵר חֶסֶד לְאַלְפִים.
נֹשֵׂא עוֹן. וּפֹשֵׁעַ. וְחַטָּאָה. וְנִקָּה:

Bei ana rakheitz, v'lish'mei
ka'di'sha yakira ana amar
tush'b'khan. Y'hei ra'ava
koda'makh d'tiftakh li'b'i b'oraita.
V'tashlim mish'alim d'li'b'i v'liba
d'khol a'makh Yisrael l'tav
ul'khayin v'lish'lam. Amein.

בֵּיה אָנָּה רַחֲמִין. וְלִשְׁמָה קִדִּישָׁא
יְקִירָא אָנָּה אָמַר תִּשְׁבְּחָן. יְהֵא
רַעְוָא קִדְמָךְ דְּתַפְתַּח לְבִי בְּאוֹרֵיתָא
וְתַשְׁלִם מִשְׁאָלִין דְּלִבִּי וְלִבָּא דְּכָל
עַמְךָ יִשְׂרָאֵל לְטָב וּלְחַיִּין וְלִשְׁלָם:

TORAH

READER

Sh'ma Yisrael Adonai Eloheinu Adonai Ekhad

שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד.

Israel, listen: The source of all being is one!

CONGREGATION

Sh'ma Yisrael Adonai Eloheinu Adonai Ekhad

שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד.

Israel, listen: The source of all being is one!

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Ekhad eloheinu, gadol adoneinu,
kadosh v'nora sh'mo

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵנוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Our great guide is the one, holy and awesome!

CONGREGATION

Ekhad eloheinu, gadol adoneinu,
kadosh v'nora sh'mo

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵנוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Our great guide is the one, holy and awesome!

READER

Gadlu la'adonai iti

גָּדְלוּ לַיי אֱתִי.

READER AND CONGREGATION

u'n'rom'ma sh'mo yakhdav

וְנִרְוַמָּה שְׁמוֹ יַחְדָּו.

May the source in each of us be opened wide, that together we may extend its glory!

L'kha Adonai לך יהוה

All these:



generosity, power, splendor, endurance, beauty, foundation of heaven and earth, majesty

וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

v'hamitnasei l'khol l'rosh.
are one, and so everything emanates from the deepest source.

Rosh Hashanah Day 1

Aliyah 1. Gen 21:5-8

Abraham was a hundred years old when his son Isaac was born. Sarah said, 'God has given me good reason to laugh, and everybody who hears will laugh with me. She said, 'Whoever would have told Abraham that Sarah would suckle children? Yet I have borne him a son for his old age.' The boy grew and was weaned, and on the day of his weaning Abraham gave a feast.

Aliyah 2. Gen 21:9-12

Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing, and she said to Abraham, 'Drive out this slave and her son, for this slave's son shall not share the inheritance with my son, Isaac.' This made Abraham unhappy because of his son Ishmael, but God said to him, 'Do not be unhappy on account of the boy and the slave. Do what Sarah says, because your descendants will be named through Isaac.

Aliyah 3 Gen. 21:13-17

But I will also make a great nation of the slave-girl's son, because he too is your descendant.' Abraham rose early in the morning, took food and a skin full of water and gave it to Hagar; he set the child on her shoulder and sent her away, and she went and wandered in the wilderness of Beersheba. When the water in the skin was finished, she thrust the child under a bush, and went and sat down some way off, about two bowshots away—she said, 'How can I watch the child die?' So she sat some way off, weeping bitterly. God heard the

וַאֲבָרָהָם בְּדָמָאֵת שָׁנָה בְּהוֹלִיד לוֹ אֵת
יִצְחָק בְּנוֹ: וַתֹּאמֶר שָׂרָה צִחֻק עָשָׂה
לִי אֱלֹהִים כֹּל־הַשְׁמֵעַ יִצְחָק־לִי:
וַתֹּאמֶר מִי מִלֵּל לֵאבָרָהָם הִינִיקָה
בָּנִים שָׂרָה כִּי־יִלְדָתִי בֶן לְזַקְנִי:
וַיִּגְדַּל הַיֶּלֶד וַיִּגְמַל וַיַּעַשׂ אֲבָרָהָם
מִשְׁתֶּה גָדוֹל בַּיּוֹם הַגָּמֹל אֶת־יִצְחָק:

וַתֵּרָא שָׂרָה אֶת־בֶּן הַגֵּר הַמִּצְרִית
אֲשֶׁר־יָלְדָה לֵאבָרָהָם מִצְחָק: וַתֹּאמֶר
לֵאבָרָהָם גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ
כִּי לֹא יִירֶשׁ בְּדֶהֱאִמָּה הַזֹּאת עִם־בְּנִי
עִם־יִצְחָק: וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי
אֲבָרָהָם עַל אוֹדֹת בְּנוֹ: וַיֹּאמֶר אֱלֹהִים
אֶל־אֲבָרָהָם אֲלֵי־רַע בְּעֵינֶיךָ עַל־הַנָּעַר
וְעַל־אִמָּתְךָ כֹּל אֲשֶׁר תֹּאמַר אֵלַיךְ
שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי בִי־צִחֻק יִקְרָא לָהּ
זֶרַע:

וְגַם אֶת־בְּדֶהֱאִמָּה לְגוֹי אֲשִׁימֶנּוּ כִּי
זֶרַעָהּ הוּא: וַיִּשְׁכֶּם אֲבָרָהָם בַּבֹּקֶר
וַיִּקְח־לָחֶם וְחֶמֶת מַיִם וַיִּתֵּן אֶל־הַגֵּר
שָׁם עַל־שִׁכְמָהּ וְאֶת־הַיֶּלֶד וַיְשַׁלְּחָהּ
וַתֵּלֶךְ וַתִּתַּע בְּמִדְבַּר בְּאֵר שָׁבַע:
וַיִּכְלוּ הַמַּיִם מִן־הַחֶמֶת וַתִּשְׁלַךְ אֶת־
הַיֶּלֶד תַּחַת אֶחָד הַשִּׁיחִם: וַתֵּלֶךְ
וַתֵּשֶׁב לָהּ מִנְּגַד הַרְחָק מִמִּטְחֹוֹי קֶשֶׁת
כִּי אָמְרָה אֶל־אֶרְאָה בְּמוֹת הַיֶּלֶד
וַתֵּשֶׁב מִנְּגַד וַתִּשָּׂא אֶת־קוֹלָהּ וַתִּבְכֶּה:

וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנָּעַר וַיִּקְרָא

child crying, and an angel of God called to Hagar from heaven, 'What is the matter, Hagar? Do not be afraid: God has heard the child crying from where he is.

מִלֶּאךָ אֱלֹהִים אֱלֹהֵי הַגֵּר מִן־הַשָּׁמַיִם
וַיֹּאמֶר לָהּ מַה־לָּךְ הֵגֵר אַל־תִּירְאִי כִּי־
שָׁמַע אֱלֹהִים אֶל־קוֹל הַנֶּעֱר בְּאֶשֶׁר
הוּא שָׁם:

Maftir Numbers 29:1-3

And in the seventh month, on the first day, there shall be a holy convocation for you; you shall not perform any mundane work. It shall be a day of shofar sounding for you.

You shall offer up a burnt offering for a spirit of satisfaction to יהוה: one young bull, one ram, and seven lambs in the first year, [all] unblemished. And their meal offering [shall be] fine flour mixed with oil, three tenths for the bull and two tenths for the ram.

וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ
מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־
מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ יוֹם
תְּרוּעָה יִהְיֶה לָכֶם:
וְעֲשִׂיתֶם עֹלָה לְרִיחַ נִיחֹחַ
לַיהוָה פֶּר בֶּן־בָּקָר אֶחָד אֵיל
אֶחָד כִּבְשִׂים בְּנֵי־שָׁנָה שִׁבְעָה
תְּמִימִם:
גֹּמְלֵנָתָם סֹלֶת בְּלוּלָה בַשֶּׁמֶן
שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר שְׁנֵי
עֶשְׂרֹנִים לְאֵיל:

Haftarah 1 Samuel 1:9-11

And Hannah arose after eating and after drinking, and Eli the priest was sitting on the chair beside the doorpost of the Temple of יהוה.

And she was bitter in spirit, and she prayed to יהוה, and wept.

And she vowed a vow, and said: to Lord of Hosts, if You will look upon the affliction of Your bondswoman, and You will remember me, and You will not forget Your bondswoman and You will give Your bondswoman a man-child, and I shall give him to יהוה all the days of his life, and no razor shall come upon his head.

וַתִּקַּם חַנָּה אַחֲרֵי אֲכִלָּה בְּשֻׁלְהָ
וְאַחֲרֵי שִׁתָּה וְעַלִּי הַכֹּהֵן יֹשֵׁב
עַל־הַכִּסֵּא עַל־מְזוֹזַת הַיֵּכָל
יְהוָה:
וְהָיָא מֵרַת נַפֶּשׁ וַתִּתְפַּלֵּל עַל־
יְהוָה וּבִכָּה תְּבָכָה:
וַתֹּדַר גִּידָר וַתֹּאמֶר יְהוָה צְבָאוֹת
אִם־רָאָה תִּרְאֶהָ בְּעֵינֵי אִמָּתֶךָ
וּזְכַרְתִּנִּי וְלֹא־תִשְׁכַּח אֶת־אִמָּתֶךָ
וְנָתַתָּה לְאִמָּתֶךָ זָרַע אֲנָשִׁים
וְנָתַתִּיו לַיהוָה כָּל־יְמֵי חַיָּיו
וּמִזְרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ:

Rosh Hashanah Day 2

Aliyah 1. Gen 22:1-3

And it came to pass after these things, that God tested Abraham, and He said to him, "Abraham," and he said, "Here I am."

And He said, "Please take your son, your only one, whom you love, yea, Isaac, and go away to the land of Moriah and bring him up there for a burnt offering on one of the mountains, of which I will tell you."

And Abraham arose early in the morning, and he saddled his donkey, and he took his two young men with him and Isaac his son; and he split wood for a burnt offering, and he arose and went to the place of which God had told him.

Aliyah 2. Gen 22:4-8

On the third day, Abraham lifted up his eyes and saw the place from afar.

And Abraham said to his young men, "Stay here with the donkey, and I and the lad will go yonder, and we will prostrate ourselves and return to you."

And Abraham took the wood for the burnt offering, and he placed [it] upon his son Isaac, and he took into his hand the fire and the knife, and the two walked off together.

And Isaac spoke to Abraham his father, and he said, "My father!" And he said, "Here I am, my son." And he said, "Here are the fire and the wood, but where is the lamb for the burnt offering?"

And Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." And they both went together.

Aliyah 3. Gen 22:9-13

And they came to the place of which God had spoken to him, and Abraham built the

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתְּאָלֶהֶם נִסָּה
אֶת־אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר
הִנְנִי:

וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִצְחָק אֲשֶׁר
אַהֲבָתָּ אֶת־יִצְחָק וּלְךָ־לֵךְ אֶל־אֶרֶץ הַמֹּרִיָּה
וְהַעֲלֵהוּ שָׁם לַעֲלֹה עַל אֶחָד הַהָרִים אֲשֶׁר
אָמַר אֵלֶיךָ:

וַיִּשְׁלַח אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֵשׁ אֶת־חֲמֹרֹו
וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אֹתָו וְאֶת יִצְחָק בְּנֹו
וַיִּבְקַע עֵצִי עֲלָה וַיִּקֶּם וַיִּלְךְ אֶל־הַמָּקוֹם
אֲשֶׁר־אָמַר־לֹו הָאֱלֹהִים:

בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשֶׁא אַבְרָהָם אֶת־עֵינָיו
וַיֵּרָא אֶת־הַמָּקוֹם מֵרֶחֶק:
וַיֹּאמֶר אַבְרָהָם אֶל־נַעֲרָיו שְׁבֹרְלֶכֶם פֹּה
עִם־הַחֲמֹור וְאֲנִי וְהַנֶּעֱר נִלְכָּה עֹדֶכָּה

וְנִשְׁתַּחֲוֶה וְנִשְׁוֹכָה אֵלֵיכֶם:
וַיִּקַּח אַבְרָהָם אֶת־עֵצִי הָעֲלָה וַיִּשֶׁם עַל־
יִצְחָק בְּנֹו וַיִּקַּח בְּיָדֹו אֶת־הָאֵשׁ וְאֶת־

הַמֶּאֱכָלֶת וַיִּלְכוּ שְׁנֵיהֶם יַחְדָּו:
וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי
וַיֹּאמֶר הִנְנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהַעֲצִים
וְאֵיךְ הַשֶּׁה לַעֲלֹה:

וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה־לֹו הַשֶּׁה
לַעֲלֹה בְנִי וַיִּלְכוּ שְׁנֵיהֶם יַחְדָּו:

וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לֹו הָאֱלֹהִים
וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־

altar there and arranged the wood, and he bound Isaac his son and placed him on the altar upon the wood.

And Abraham stretched forth his hand and took the knife, to slaughter his son.

And an angel of God called to him from heaven and said, "Abraham! Abraham!" And he said, "Here I am"

And he said, "Do not stretch forth your hand to the lad, nor do the slightest thing to him, for now I know that you are a God fearing man, and you did not withhold your son, your only one, from Me."

And Abraham lifted up his eyes, and he saw, and lo! there was a ram, [and] after [that] it was caught in a tree by its horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son.

Maftir Numbers 29:1-3

And in the seventh month, on the first day, there shall be a holy convocation for you; you shall not perform any mundane work. It shall be a day of shofar sounding for you.

You shall offer up a burnt offering for a spirit of satisfaction to יהוה: one young bull, one ram, and seven lambs in the first year, [all] unblemished.

And their meal offering [shall be] fine flour mixed with oil, three tenths for the bull and two tenths for the ram.

Haftarah Jeremiah 31:18-20

I have indeed heard Ephraim complaining, [saying,] "You have chastised me, and I was chastised as an ungoaded calf, O lead me back, and I will return, for You are יהוה, my God.

For after my return I have completely changed my mind, and after I had been brought to know myself, I smote upon my thigh; I was ashamed, yea I stood

העצים ויעקוד את־צחק בנו וישם אתו
על־המזבח ממעל לעצים:
וישלח אברהם את־ידו ויקח את־
המאכלת לשחט את־בנו:
ויקרא אליו מלאך יהוה מן־השמים
ויאמר אברהם אברהם ויאמר הנני:
ויאמר אל־תשלח ידך אל־הנער ואל־תעש
לו מאומה כי עתה ידעתי כי־ירא
אלהים אתה ולא חשכת את־בנוך את־
יחידך ממני:

וישא אברהם את־עיניו וירא והנה־איל
אחר נאחז בפסבך בקרניו וילך אברהם
ויקח את־האיל ויעלהו לעלה תחת בנו:

ובחדש השביעי באחד לחדש מקרא־
קדש יהיה לכם כל־מלאכת עבודה לא
תעשו יום תרועה יהיה לכם:
ועשיתם עלה לריח ניחח ליהוה פר בך
בקר אחד איל אחד כבשים בני־שנה
שבעה תמימים:
ומנחתם סלת כלולה בשמן שלשה
עשרונים לפר שני עשרונים לאיל:

שמוע שמעתי אפרים מתנודד יסרתני
ואוסר כעגל לא למד השבני ואשובה כי
אתה יהוה אלהי:

כִּי־אַחֲרֵי שׁוּבִי נִחַמְתִּי וְאַחֲרֵי הַנִּדְעִי
סִפְקָתִי עַל־יָרֵךְ בִּשְׁתִּי וְגַם־נִכְלַמְתִּי כִּי
נִשְׁאַתִּי חֲרַפְתִּי נְעוּרֵי:

confounded, for I bore the reproach of my youth."

"Is Ephraim a son who is dear to Me? Is he a child who is dandled? For whenever I speak of him, I still remember him: therefore, My very innards are agitated for him; I will surely have compassion on him," says יהוה.

הִבֵּן יִקְרֶה לִּי אֶפְרַיִם אִם יֶלֶד שְׁעָשׂוּעִים
כִּי־מִדֵּי דְבָרִי בּוֹ זָכָר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן
הִמּוֹ מֵעַל לֹו רַחֵם אֶרְחַמֶּנּוּ נְאֻם־יְהוָה:

Yom Kippur

Aliyah 1 Lev. 16:4-6

He shall wear a holy linen shirt and linen pants shall be upon his flesh, and he shall gird himself with a linen sash and wear a linen cap these are holy garments, [and therefore,] he shall immerse himself in water and don them.

And from the community of the children of Israel, he shall take two he goats as a sin offering, and one ram as a burnt offering. And Aaron shall bring his sin offering bull, and initiate atonement for himself and for his household.

Aliyah 2. Lev. 16:7-11

And he shall take the two he goats, and place them before יהוה at the entrance to the Tent of Meeting.

And Aaron shall place lots upon the two he goats: one lot "For יהוה," and the other lot, "For Azazel."

And Aaron shall bring the he goat upon which the lot, "For יהוה," came up, and designate it as a sin offering.

And the he goat upon which the lot "For Azazel" came up, shall be placed while still alive, before יהוה, to [initiate] atonement upon it, and to send it away to Azazel, into the desert.

And Aaron shall bring his sin offering bull, and shall [initiate] atonement for himself and for his household, and he shall [then] slaughter his sin offering bull.

כַּתְנֵת־כֹּדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי־כֹדֶשׁ יִהְיוּ עָלָיו
בָּשָׂרוֹ וּבְאַבְנֵט בֶּדֶן יִחְגֹּר וּבְמִצְנַפֶּת בֶּדֶן
יִצְנֹף בְּגִד־קֹדֶשׁ הֵם וְרַחֵץ בַּמַּיִם אֶת־
בָּשָׂרוֹ וְלִבְשָׁם:

וּמֵאֵת עֹדֶת־בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׁעִירִי
עֲזִים לַחֲטָאת וְאַיִל אֶחָד לַעֹלָה:

וְהִקְרִיב אֶהָרֹן אֶת־פֶּרֶ הַחֲטָאת אֲשֶׁר־לוֹ
וּכְפָר בְּעֹדוֹ וּבְעֹד בֵּיתוֹ

וְלָקַח אֶת־שְׁנֵי הַשְּׁעִירִים וְהַעֲמִיד אֹתָם
לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד:

וְנָתַן אֶהָרֹן עַל־שְׁנֵי הַשְּׁעִירִים גִּרְלוֹת גּוֹרָל
אֶחָד לַיהוָה וְגּוֹרָל אֶחָד לְעִזָּאזֵל:

וְהִקְרִיב אֶהָרֹן אֶת־הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו
הַגּוֹרָל לַיהוָה וַעֲשֵׂהוּ חֲטָאת:
וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לְעִזָּאזֵל
יַעֲמִדְתִּי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח
אֹתוֹ לְעִזָּאזֵל הַמִּדְבָּרָה:

וְהִקְרִיב אֶהָרֹן אֶת־פֶּרֶ הַחֲטָאת אֲשֶׁר־לוֹ
וּכְפָר בְּעֹדוֹ וּבְעֹד בֵּיתוֹ וְשַׁחַט אֶת־פֶּרֶ
הַחֲטָאת אֲשֶׁר־לוֹ:

Aliyah 3. Lev 16: 28-30

And the person who burns them shall immerse his garments and immerse his flesh in water. And after this, he may come into the camp.

And [all this] shall be as an eternal statute for you; in the seventh month, on the tenth of the month, you shall afflict yourselves, and you shall not do any work neither the native nor the stranger who dwells among you.

For on this day He shall effect atonement for you to cleanse you. Before יהוה, you shall be cleansed from all your sins.

Maftir Num. 29:7-11

And on the tenth day of this seventh month, there shall be a holy convocation for you, and you shall afflict your souls. You shall not perform any work.

You shall offer up a burnt offering to יהוה, [for] a spirit of satisfaction: one young bull, one ram, and seven lambs in the first year; they shall [all] be unblemished.

And their meal offering [shall be] fine flour mixed with oil, three tenths for the bull and two tenths for the ram.

One tenth for each lamb, for the seven lambs.

A young male goat for a sin offering, besides the atonement sin offering and the continual burnt offering, its meal offering and their libations

Haftarah Isaiah 57:14-21

And he shall say, "Pave, pave, clear the way; remove the obstacles from the way of My people."

For so said the High and Exalted One, Who dwells to eternity, and His name is Holy, "With the lofty and the holy ones I dwell, and with the crushed and humble in spirit, to revive the spirit of the humble and to

והשרף אתם יכבס בגדיו ורחץ את-בשרו
במים ואחר-כן יבוא אל-המחנה:

והייתה לכם לחקת עולם בחדש השביעי
בעשור לחדש תענו את-נפשותיכם וכל-
מלאכה לא תעשו האזרח והגר הגר
בתוכם:

כרביום הזה יכפר עליכם לטהר אתכם
מכל חטאתיכם לפני יהוה תטהרו:

ובעשור לחדש השביעי הזה מקרא-קדש
יהיה לכם ועניתם את-נפשותיכם כל-
מלאכה לא תעשו:

והקרבנם עלה ליהוה ריח ניחח פר בך
בקר אחד איל אחד כבשים בני-שנה
שבעה תמימים יהיו לכם:

ומנחתם סלת בלולה בשמן שלשה
עשרונים לפר שני עשרונים לאיל האחד:
עשרון עשורין לכבש האחד לשבעת
הכבשים:

שעיר-עזים אחד חטאת מלכד חטאת
הכפרים ועלת התמיד ומנחתה
ונספיהם:

ואמר סלורסלו פנודרך הרימו מכשול
מדרך עמי:

כי לא אמר רם ונשא שכן עד וקדוש
שמו מרום וקדוש אשכון ואת-דכא
ושפל-רוח להחיות רוח שפלים ולהחיות
לב נדכאים:

revive the heart of the crushed

For I will not contend forever, neither will I
be wroth to eternity, when a spirit from
before Me humbles itself, and souls [which]
I have made.

For the iniquity of his thievery I became
wroth, and I smote him, I hid Myself and
became wroth, for he went rebelliously in
the way of his heart.

I saw his ways and I will heal him, and I
will lead him and requite with consolations
him and his mourners.

I create the speech of the lips; peace, peace
to the far and to the near," says יהוה, "and I
will heal him."

But the wicked are like the turbulent sea,
for it cannot rest, and its waters cast up
mud and dirt.

"There is no peace," says my God, "for the
wicked."

כִּי לֹא לְעוֹלָם אֶרְיֵב וְלֹא לְנֶצַח אֶקְצוֹף כִּי
רוּחַ מִלְּפָנַי יִעָטוֹף וּנְשָׁמוֹת אֲנִי עָשִׂיתִי:

בַּעֲלֹן בַּצָּעוֹ קִצַּפְתִּי וְאַכְהוּ הַסֶּתֶר וְאַקְצֹף
וַיִּלֶךְ שׁוֹכֵב בְּדֶרֶךְ לְבוֹ:

דִּרְכֵּי רְאִיתִי וְאַרְפָּאֵהוּ וְאַנְחֵהוּ וְאַשְׁלֵם
נַחֲמִים לוֹ וְלֹאֲבָלָיו:

בּוֹרָא נִיב שְׁפָתַי שְׁלוֹם | שְׁלוֹם לְרַחֲוֹק
וְלִקְרוֹב אָמַר יְהוָה וּרְפָאתָיו:

וְהִרְשָׁעִים בַּיָּם נִגְרַשׁ כִּי הַשְׁקֵט לֹא יוֹכֵל
וַיִּגְרֹשׁוּ מִיָּמָיו רֶפֶשׁ וְטִיט:

אֵין שְׁלוֹם אָמַר אֱלֹהֵי לְרֹשָׁעִים:

Torah Blessings

The honorees recite before the Torah is read

Bar'khu et Adonai Ha-m'vorakh

בָּרְכוּ אֶת יי הַמְּבֹרָךְ

The congregation responds

Barukh Adonai ha-m'vorakh l'olam va'ed.

בָּרוּךְ יי הַמְּבֹרָךְ לְעוֹלָם וָעֶד

The honorees repeat the above response then continue

Barukh ata Adonai, elohei' nu melekh ha'olam,
asher bakhar banu mi'kol ha'amim, v'natan
lanu et Torato, Barukh ata Adonai no'tein
haTorah.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת
תּוֹרָתוֹ: בָּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה:

The honorees recite the following after the Torah is read

Barukh ata Adonai elo'heinu melekh
ha'olam, asher natan lanu torat emet,
v'kha'yei olam nata b'to'kheinu; Barukh ata
Adonai no'tein haTorah.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע
בְּתוֹכֵנוּ. בָּרוּךְ אַתָּה יי נוֹתֵן הַתּוֹרָה.

Lam'na'tzi'akh liv'nei korakh mizmor

לְמַנְצֵחַ לְבְנֵי־קֶרַח מִזְמוֹר

Song for the conductor of the children of Korach.

Clap your hands with cries of joy
all you nations, shout to God!

Kol ha'amim tiku kaf
Hariu l'ei'lohim b'kol rina!

כָּל־הָעַמִּים תִּקְעוּ־כַף
הָרִיעוּ לֵאלֹהִים בְּקוֹל רִנָּה:

Holiness ascends with teruah
Hashem in the sound of shofar.

A'la elohim bit'rua
Adonai b'kol shofar

עֲלֶה אֱלֹהִים בְּתִרְוָעָה
יִי בְּקוֹל שׁוֹפָר:

PSALM 47

Min hameitzar karati Yah; anani ba'merchav Yah

מִן הַמֵּצָר קָרָאתִי יְהוָה עֲנֵנִי בַמֶּרְחָב יְהוָה:

Tightly trapped, I called out for God, and the broad freedom of holiness surrounded me.

Baruch atah Adonai Elohaynu melech
ha'olam asher kid'shanu b'mitz'votav
v'tzivanu lishmo'a kol shofar.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו. וְצִוָּנוּ לִשְׁמוֹעַ קוֹל שׁוֹפָר.

We bless the Ever-Present, unfolding the universe, who teaches us to hear the voice of the shofar.

Baruch atah Adonai Elohaynu melech
ha'olam sheheche'yanu v'kiyemanu,
v'higyanu lazman hazeh.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיָּנוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

We bless the Ever-Present, unfolding the universe,
enlivening us, sustaining us, and bringing us to this moment.

תְּקִיעַה שְׁבָרִים תְּרוּעָה תְּקִיעַה

תְּקִיעַה שְׁבָרִים תְּרוּעָה תְּקִיעַה

תְּקִיעַה שְׁבָרִים תְּרוּעָה תְּקִיעַה

תְּקִיעַה שְׁבָרִים תְּקִיעַה

תְּקִיעַה שְׁבָרִים תְּקִיעַה

תְּקִיעַה שְׁבָרִים תְּקִיעַה

תְּקִיעַה תְּרוּעָה תְּקִיעַה

תְּקִיעַה תְּרוּעָה תְּקִיעַה

תְּקִיעַה תְּרוּעָה תְּקִיעַה גְּדוּלָה

Yhal'lu et sheim adonai ki nisgav sh'mo l'vado! יְהַלְלוּ אֶת שֵׁם יי כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ:

Hoda al eretz v'shamayim
v'yarem keren l'amo. T'hila
l'khol khasidav liv'nei yisrael
am k'rovo. Hal'lu'yah!

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיָּרֶם קֶרֶן
לְעַמּוֹ. תְּהִלָּה לְכָל חֲסִידָיו לְבְנֵי
יִשְׂרָאֵל עִם קְרוֹבוֹ הַלְלוּיָהּ.

Praise the name of the divine, and know that the divine transcends all names.

Splendor fills heaven and earth, and enlightens humanity; honor to those who reflect this glory!

U'vnu'kho yomar: Shuva Adonai riv'vot
alfei yisrael. Eitz khayim hi lamakhazi'kim
ba v'tom'khe'ha m'ushar. D'rakhe'
ha darkhei no' am v'khol n'tivoteyha
shalom. Hashiveinu Adonai eilekha v'na'shuva
khadeish yameinu k'kedem

וּבִנְחָה יֹאמַר שׁוֹבָה יי רַבּוֹת אֵלַי יִשְׂרָאֵל:
עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ וְתַמְכִּיָּהּ מֵאֲשֶׁר
דְּרָכֶיהָ דְּרָכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם
הַשִּׁבְיָנוּ יי אֵלֶיךָ וְנָשׁוּבָה חֲדָשׁ יִמְיָנוּ כְּקֶדֶם.

When the ark rested, it was said that God returned to every person in Israel. Torah is a tree of life to those who hold it tight; happy are its supporters! Its ways are ways of loveliness, and all its paths are peace. Call to us and we will return. Renew our revelation, as in days of old.

Yitgadal v'yitkadash sh'mei raba
b'al' ma di v'rah khirutei,
v'yamlikh mal' khutei b'khayei'
khon uv'yo' meikhon uv'khayei'
d'khol beit Yisrael, ba'a' gala
uviz'man kariv v'imru amein.
Y'hei sh'mei raba m'vorakh
l'olam ul'almei almaiya.
Yitbarakh v'yishtabakh v'yitpa'ar
v'yitromam v'yitnasei v'yithadar
v'yit'aleh v'yit'halal sh'mei
d'kud'shah B'rikh hu. L'eila
u'l'eila mikol birkha' ta v'shirata,
tush'b'khata v'nekhe' mata
da'amiran b'alma v'imru amein.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא
כְּרַעוּתֵיהּ וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמָּן קָרִיב
וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ
הוּא: לְעֵלָא וּלְעֵלָא מְכָל בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמִּירָן בְּעֵלְמָא וְאִמְרוּ אָמֵן:

Make the God name big.

Big and Holy.

Do it in this world.

This creation sprung from consciousness.

And bring some order to this...

Do it fast, soon, in our lives, in the days ahead, in the life of the people we call home.

Everybody join with me: May the name be blessed forever and ever!!!!

Yes, blessed.

Blessed, whispered, sung out, shouted, honored, this Holy Name.

The name far beyond any song, poem, or comforting words we could ever speak.

Everybody say: That's the truth!!

R. DANIEL BRENNER

Blessed is the compassion and the truth that gives us life; upholding the chain of generations: the power that shielded Abraham, the power that inspired Sarah — profound, abundant, awesome, sublime, surrounding and filling all dimensions and worlds.

May the source of all life remember within us for life, writing us in the book of life. May we be written to live, and to protect and enrich other lives. May we be written to love, and to increase the love between all children of creation. May we be written to have peace, and to foster peace in family, community, and the entire world. Blessed is the Shield of Abraham, the Strength of Sarah.

Mighty forever! Transcending even life and death, generously offering rescue from the narrow places of fear, of emptiness. Steady source that sustains us, keep our eyes open, and our hearts outstretched. No power is greater than this wombing father, compassionately willing life to all creation. Bless You Adonai, who brings hope when all seems dead.

It is our own hands that write and seal the book of life. Things are written there that we wish we could erase, and things not written that we yearn with all our hearts to add. But we have no power over the past; it is only your glory that shines through time and space. Therefore,

ROSH HASHANA

Thank you for this day of remembering, a celebration of how awesome is the universe we live in. Thank you for this Rosh Hashana, a day of committing to the sovereignty of morality and hope. Thank you for the day of shofar blowing, awakening us to the blessings surrounding us and the blessings we are. And thank you for the blessings of a happy new year.

YOM KIPPUR

Thank you for this day of atonement, when the weight of the past is lifted from us. Thank you for this Yom Kippur, when destructive vows and patterns can be annulled, and distortions and obstructions can be lifted from our vision. Thank you for this holy assembly, in which we can see the true, bright shining of ourselves and others.

We acknowledge you as our center, our creator, and our hope. Keep us mindful of the miracles that surround us every moment, that we may live in gratitude and hope.

Inscribe us and all Israel in the book of life, blessing, and peace, honorable livelihood, for good lives and for peace. Bless you, source of peace.

בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ:

Bar'cheinu avinu kulanu k'ekhad b'ohr panekha.

Beloved, bless all of us as one in the light of your presence.

Barukh atah Adonai eloheinu v'elohai horeinu. Elohai Avraham, elohai Yitzkhak, v'elohai Yaakov. Ha' eil, hagadol ha' gibor v'hanora, Eil elyon gomeil khasadim tovim v'ko' nei hakol v'zokheir khasdei horot umeivi g'ula livnei v'nei' hem l'ma'an sh'mo b'ahava. Zakh' reinu l'khayim melekh kho' feitz bakhayim v'khatveinu b'seifer hakhayim l'mankha elohim khayim. Melekh ozeir umoshia umagein. Barukh ata Adonai, magein Avraham.

Blessed is the compassion and the truth, upholding the chain of generations — profound, abundant, awesome, filling all dimensions and worlds—the highest power, source of all loving deeds; enabling the courage of ancestors to inspire generations toward redemption, in love. *May we be renewed, and written into life, for that is the desire of the source of all life.* Blessed is the compassion that shielded Abraham and strengthened Sarah.

Uv'chein tein pakhd'kha Adonai elohei' nu al kol ma'asekha, v'eimat'kha al kol ma shebarata v'yira'ukha kol hamaasim v'yishtakhavu l'fanekha kol hab'ru'im, v'yei'asu khulam aguda akhat la'asot r'tzon'kha b'leivav shaleim. K'mo sheh' yada'nu Adonai eloheinu shehasholtan l'fa'nekha oz b'yad'kha ug'vura bimineh' kha v'shimkha nora al kol ma shebarata. Uv'khein tein khavod, Adonai l'amekha t'hila lirei'ekha v'tikva tova l'dorshekha, ufitkhon pe lamyakholim lakh, simkha l'artzekha v'sason l'irekha, utz'mi'khat keren l'david avdekha, va'ari' khat neir l'ven yishai m'shikhe' kha, bimhei'ra v'yameinu.

Uv'khein tzadikim yiru v'yismakhu visharim yaalozu vakhasidim b'rina yagilu, v'olata tikpotz pi'ah, v'khol harisha kula k'ashan tikhleh, ki ta'avir memshelet zadon min ha'aretz.

And so, let creation be amazed, and all its works stand in awe, and every creature be overcome by the unity that connects us all; so that all join in whole-hearted fellowship to heal and complete the design. We know, we have always known, that there is nothing, in all space and time, truly disconnected from the divine, nothing that cannot become a joyful part of holy creation.

And so, may those who help be honored, and those who stand in awe be joyful. Give hope to those who seek integrity, and let those who yearn for good find their voice. Help all lands find joy, and fill every city with gladness, so that the light of redemption be kindled soon, in our days.

And so the innocent will see and be glad, those yearning for justice will rejoice, those who have been searching will celebrate in song; as deceit finally shuts its mouth, and evil dissolves like smoke, and the dominion of arrogance is swept from the earth.

ברוך אתה יי אלהינו ואלהי הורנו. אלהי אברהם אלהי יצחק. ואלהי יעקב. האל הגדול הגבור והנורא. אל עליון. גומל חסדים טובים וקונה הכל וזוכר חסדי הורות. ומביא גאלה לבני בניהם למען שמו באהבה: זכרנו לחיים מלך חפץ בחיים וכתבנו בספר החיים למענה אלהים חיים. מלך עוזר ומושיע ומגן: ברוך אתה יי מגן אברהם:

ובכן תן פחדך יי אלהינו על כל מעשיך ואימתך על כל מה שבראת ויראותך כל המעשים וישתחוו לפניך כל הברואים ויעשו כלם אגדה אחת לעשות רצונך בלבב שלם כמו שידענו יי אלהינו שהשלטן לפניך עז בידיך וגבורה בימינך ושמך נורא על כל מה שבראת. ובכן תן כבוד יי לעמך תהלה ליראך ותקווה טובה לדורשיך ופתחון פה למיחלים לך שמחה לארצך וששון לעירך וצמיחת קרן לדוד עבדך ועריכת נר לבן-ישי משיחך במהרה בימינו. ובכן צדיקים יראו וישמחו וישרים יעלו וחסידים ברנה יגילו ועולתה תקפץ-פיה וכל הרשעה כלה כעשן תכלה כי תעביר ממשלת ידון מן הארץ.

SOVEREIGNTY

Aleinu l'shabei'akh la'adon hakol la'
teit g'dula l'yo'tzair v'reishit; shelo
asanu k'goyei ha'ara'tzot; v'lo samanu
k'mish' p'khot ha'adama; shelo sam
khel' keinu kahem v'goraleinu k'khol
hamonam. Va'anakhnu korim umish
takhavim u'modim lif'nei melekh mal
khei ham'lakhim hakadosh barukh hu.

It is our duty to acknowledge the single true source, to shout out praise for the works of creation. Our heritage is unique from other peoples', different from those of other families of the Earth. We were not placed in the same situations as others, and our destiny is not the same as anyone else's.

V'ne'emar: v'haya Adonai l'melekh al
kol ha'aretz. Bayom hahu yi'h'yeh
Ado'nai ekhad u'sh'mo ekhad.

וְנֵאמָר וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ
בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד וּשְׁמוֹ אֶחָד:

In the prophets, we read: *It will be, that holiness will rule over all the world; on that day, God's name, like God, will be one.*

And in holy books, we read: *Who is this who looks forth like the dawn, fair as the moon, clear as the sun, awesome as the bannered legions?"*

And in Torah we read, *Hear, Israel; Adonai your God is One!*

Elo'heinu vei'lohei avoteinu: m'lokh
al kal ha'olam kulo bikh'vo'de'kha,
v'hi'na'sei al kal ha'aretz
bi'ka'rekha. Baruch atah Adonai
Melekh al kol ha'aretz m'ka'deish
yisrael v'yom hazikaron.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מֶלֶךְ עַל כָּל
הָעוֹלָם כָּלוֹ בְּכְבוֹדָךְ וְהַנֶּשֶׁא עַל כָּל
הָאָרֶץ בִּיקְרָךְ. בָּרוּךְ אַתָּה יי מֶלֶךְ עַל
כָּל הָאָרֶץ מְקַדֵּשׁ יִשְׂרָאֵל וַיּוֹם הַזִּכְרוֹן:

We yearn for the glory in everything in the universe to be revealed; to see the world lifted up through tenderness. Blessed is the power that shapes all the earth, offering sanctity to Israel through this day of remembering.

TEKIYA SHEVARIM-TERU'A TEKIIYA

TEKIYA SHEVARIM TEKIIYA

TEKIYA TERU'A TEKIIYA

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה

Areshet s'fa'teinu ye'erav l'fanekha eil
ram v'nisa. Meyvin uma'azin mabit
u'mak'shiv l'kol t'ki'ya'teinu, ut'kabeil
b'ra'kha'mim u'vra'tzon seider
mal'khu'yo'teinu.

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ אֵל רָם וְנִשָּׂא
מִבֵּין וּמֵאֲזִין מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעָתָנוּ
וּתְקִיבֵל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר מְלִכְיוֹתָנוּ.

May the whispers of our lips mix sweetly before the maker of kindness, and our shofar cries be heard and accepted; and may our prayer of sovereignty be received in compassion and love.

REMEMBERING

זכרונות

אַתָּה זֹכֵר מַעֲשֵׂה עוֹלָם. לְפָנֶיךָ נִגְלוּ כָּל תַּעֲלוּמוֹת וְהַמוֹן
נִסְתָּרוֹת שֶׁמִּבְּרָאשִׁית. אֵין שְׂכָחָה לְפָנֶיךָ כִּסֵּא כְבוֹדְךָ:

You remember the making of the worlds, the conception of things before they were shaped. You can see everything that's hidden. There is no forgetting within the labyrinth of your memory: every cause, every choice, every path is there. Happy are those who wake themselves from distraction, who see and remember with compassion, and who align with the purpose—that their souls still remember.

In Torah we read, *And God remembered Noah, and every living thing, and all the cattle that were with him in the ark; and God made a wind pass over the earth, and the waters subsided.*

And in the prophets we read, *I remember you and how devoted you were to me in your youth. I remember how you loved me like a newlywed, following me through the wilderness, through a land that had never been planted.*

And in holy books we read: *All the wonderful cosmos is a memorial of compassion and kindness.*

God of all generations, remember us with compassion and kindness. Remember Abraham, who overcame his compassion to show how fully he trusted in you; so may any force for retribution be overcome by compassion. Remember the covenant made with our ancestors, that you would stay with us and bring us back, even if we wander to the ends of the earth. Blessed is the One who remembers the covenant.

Barukh ata Adonai, zokheir ha'brit.

בָּרוּךְ אַתָּה יי זֹכֵר הַבְּרִית.

TEKIYA SHEVARIM-TERU'A TEKIYA

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

TEKIYA SHEVARIM TEKIYA

תְּקִיעָה שְׁבָרִים תְּקִיעָה

TEKIYA TERU'A TEKIYA

תְּקִיעָה תְּרוּעָה תְּקִיעָה

Areshet s'fa'teinu ye'erav l'fanekha eil
ram v'nisa. Meyvin uma'azin mabit
u'mak'shiv l'kol t'ki'ya'teinu, ut'kabeil
b'ra'kha'mim u'vra'tzon seider
zikh'ro'no'teinu.

אַרְשֵׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ אֵל רֵם וְנִשָּׂא
מִבֵּין וּמֵאֲזִין מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ
וּתְקִיבֵל בְּרַחֲמִים וּבְרָצוֹן סֶדֶר זְכוּרוֹתֵנוּ.

May the whispers of our lips mix sweetly before the maker of kindness, and our shofar cries be heard and accepted; and may our prayers of remembering be received in compassion and love.

אַתָּה נִגְלִיתָ בְּעֶנְן כְּבוֹדְךָ עַל עַם קִדְשְׁךָ לְדַבֵּר עִמָּם.
בְּקִלְתָּ וּבִרְקִים עָלֵיהֶם נִגְלִיתָ וּבִקּוֹל שֹׁפָר עָלֵיהֶם הוֹפַעְתָּ.

You cast off all concealments to reveal your glory, so that you could speak directly to us. We heard the lightnings and saw the thunders. The voice of the shofar grew louder and louder, as the heavens opened for a glimpse at deepest truth. How we yearn to return to that instant when we all saw and understood, a moment we each still somehow remember, that the sound of the shofar recalls.

In Torah we read, *The sound of the shofar grew very great; Moses spoke and was answered with a voice.*

And in holy books we read: *Holiness goes up in a t'ruah, and rises with the shofar blast.*

And prophets of truth have said, *All inhabitant of creation, all who dwell on earth: when a banner is lifted on the mountain tops, see it! and when a shofar blows, hear it!*

Eloheinu vei'lohei avo'teinu t'ka
b'sho'far gadol l'khei'ruteinu, v'sham
neis l'ka'beitz ga'luyo'teinu.
V'kareiv p'zu'reinu mi'bein
hagoyim u'n'fu'tzo'teinu kaneis
mi'yark'tei aretz.
Ki ata shomeia kol shofar u'ma'a'zin
t'ru'ah, v'ein domeh lakh. Barukh
ata Adonai, sho'mei'a kol tru'at
amo yisrael b'ra'khamim.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ תִּקַּע בְּשׁוֹפָר גָּדוֹל
לְחֵרוּתֵנוּ וְשָׂא נֶס לְקִבֵּץ גְּלִיּוֹתֵינוּ. וְקָרַב
פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפּוּצוֹתֵינוּ כְּנֶס מִיִּרְכְּתִי
אֶרֶץ: כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר. וּמֵאֲזִין
תְּרוּעָה. וְאֵין דּוֹמֶה לָּךְ. בָּרוּךְ אַתָּה. יי.
שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים.

Guide of all generations, sound the great shofar of freedom! Unfurl the banner of redemption! Lead back all who wander from their exiles, return all who are lost from the ends of the earth. Then on festivals and new moons, we will sound the shofar as a reminder for you and for us; for you listen to the voice of the shofar, and understand its cries; none is like you. Blessed is the mercy that hears the cry of the shofar.

TEKIYA SHEVARIM-TERU'A TEKIIYA

TEKIYA SHEVARIM TEKIIYA

TEKIYA TERU'A TEKIIYA GEDOLA

תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

תְּקִיעָה שְׁבָרִים תְּקִיעָה

תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוֹלָה

Areshet s'fa'teinu ye'erav l'fanekha eil ram
v'nisa. Meyvin uma'azin mabit u'mak'shiv
l'kol t'ki'ya'teinu, ut'kabeil b'ra'kha'mim
u'vra'tzon seider shof'ro'teinu.

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ אֵל רָם וְנִשָּׂא
מִבֵּין וּמֵאֲזִין מִבֵּית וּמִמְקָשִׁיב לְקוֹל תְּקִיעַתֵּנוּ
וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר שׁוֹפְרוֹתֵנוּ:

May the whispers of our lips mix sweetly before the maker of kindness, and our shofar cries be heard and understood; and may our prayers of shofar be received in compassion and love.

While the Temple stood, seven days before the Day of Atonement, they brought the high priest from his house to a stone chamber within the Temple. They watched with him throughout the night of the seventh day; the priest wept, and those with him wept as well. As soon as the watchmen proclaimed the rising of the morning star, he immersed himself, put on a golden robe, and offered the daily sacrifices. Then he immersed again and put on robes of plain white.

He stood between the altar and the sanctuary. There he confessed his sins and his people's sins:

V'khaf haya omeir: Ana Hasheim, kha'
tati, aviti, pashati l'fanekha ani v'am
k'do'shekha. Ana vaSheim, kaper na al
khata'im v'la'avonot v'lif'sha'im
she'kha' tati v'she'aviti v'she'pashati
l'fanekha ani v'am k'do'shekha;
kakativ b'torat mosheh av'd'kha mipi
kh'vo'dekha: ki bayom hazeh y'khapeir
alei'khem l'taheir etkhem mi'kol
hato'tei'khem lif'nei Adonai. . .

And this is what he said: Please, HaSheim: I and your holy people have made mistakes, and sinned, and deliberately done wrong. Please, by your Name: wipe out my mistakes, my sins, and my deliberate wrongdoings, my own and those of your holy nation, according to your generous words recorded in the Torah of Moses: *For on this day, I will wipe all away for them, to purify them from all their mistakes; before YHWH ...*

V'hakohanim v'ha'am ha'omdim
ba'azara, k'she'hayu shom'im et
ha'Sheim hanikh'bad v'hanora
m'fo'rash yotzei mipi kohein gadol
bik'dusha u'v'tahara; hayu ko'
rim u'mish'ta'khavim u'mo'dim
v'noflim al p'nei'hem, v'om'rim:

CONGREGATION

Barukh sheim kavod malkhuto l'lolam va'ed.

וְכַךְ הָיָה אוֹמֵר: אָנָּה הֵשֵׁם. חָטָאתִי. עֲוִיתִי.
פָּשַׁעְתִּי לִפְנֵיךָ אֲנִי וְעַם קְדוֹשְׁךָ. אָנָּה בָּשָׂם.
כִּפָּר נָא לַחֲטָאִים. וְלַעֲוֹנוֹת וְלַפְּשָׁעִים.
שְׁחַטָּאתִי וְשַׁעֲוֹתִי. וְשִׁפְשַׁעְתִּי לִפְנֵיךָ אֲנִי
וְעַם קְדוֹשְׁךָ. כִּכְתוּב בְּתוֹרַת מֹשֶׁה עֲבָדְךָ
מִפִּי כְבוֹדְךָ: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם
לְטַהֵר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה—

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בַּעֲזָרָה כְּשֶׁהָיוּ שׁוֹמְעִים
אֶת הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא מִפָּרֶשׁ יוֹצֵא מִפִּי כֹהֵן
גָּדוֹל בְּקִדְשָׁה וּבְטָהָרָה. הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים וְנוֹפְלִים עַל פְּנֵיהֶם וְאוֹמְרִים:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

When the priests and the people standing in the courtyard heard the full, glorious and awesome Name come forth from the mouth of the high priest, in holiness and purity: they bowed, kneeled, and prostrated themselves, saying:

Blessed is the endless glory that reaches right here to this place:.

Then the priest would finish the verse: . . . *tit'haru—you will be clean!*

The priest walked to the east side of the temple court, where two identical goats were waiting. He shook two golden lots together, and drew one to choose which goat would be sacrificed. He took a scarlet thread and tied it to the horn of the other goat. Then he approached the altar, took glowing coals with a shovel, and walked towards the Heichal, the sanctuary. With fear and resolve, he entered the holy place.

Once he was inside, no other being—no human, no angel—could enter with him. Bearing the shovel of coals and a vessel of incense, he passed through the veil that hung before the Ark of the Covenant, and entered the holiest place in the Sanctuary. He placed the incense on the coals, and he stood there, as the smoke filled the Holy of Holies.

When he came out of the Sanctuary, he made a confession over the living goat. It was sent into the stony wilderness, bearing all the people's sins to a desolate place where they would never be found. When all the ceremony was completed, the priest, his face glowing like the sun, joyfully rushed to change into his own clothing and rejoin his people.

The look on the face of the priest! peacefully coming forth from the place of holiness: Like the jeweled canopy of heaven; like the rainbow breaking through dark clouds; like a bright star shining in the boundary of the dawn . . . Like lightning flashing from the radiance of the Chariot; like a flawless blue thread among the four tassels; like the majesty of lofty mountains; like a rose in a tended garden; like a diadem shining on the forehead of a monarch; like the tenderness in a lover's look; like a cypress towering in the clouds;

Then in joy, the priest gave the blessing of his heart: May it be your will, source of life for all generations, that this coming year be

a year when we see the blessings that surround us
a year of good news
a year of corn, wine, and oil,
a year of growth, prosperity, and equality
a year of closeness to the holy
a year when rain, dew and sun come in their
proper times and amount
a year of fully-ripening crops
a year of peace and justice

a year we do not repeat our mistakes
a year of fair trade and just commerce;
a year of entering into holiness
a year of safe travel
a year free of pandemic
a year of blessing on food and drink
a year when the house of Israel needs no
support from one another, nor from
anyone else, but instead supports
others
a year when all our works are blessed.

Only a crumbling wall remains of the Temple in Jerusalem, but the Shechina has never left us.

We have no High Priest, yet holy service continues.

The Temple ceremonies are only a memory, but the gates of compassion remain open.

Aaron was a peacemaker. He and his descendants were charged with blessing the children of Israel, ministering as priests to a nation of priests. We rise to accept that three-fold blessing written in the Torah—that we be safeguarded, that we be seen, and that we find peace.

And we rise also to accept our role as givers of blessing: that we ourselves safeguard; that we ourselves see others; and that we ourselves nurture peace in every way.

Y'varekh'kha Adonai v'yish'm'rekha	כן יהי רצון	יְבָרֶכְךָ יי וְיִשְׁמְרֶךָ.
Ya'er Adonai panav elekha vichuneka	כן יהי רצון	יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַנְךָ.
Yisa Adonai panav eilekha v'yaseim l'kha shalom.	כן יהי רצון	יֵשָׂא יי פָּנָיו אֵלֶיךָ וַיֵּשֶׁם לְךָ שָׁלוֹם.

May you be blessed and guarded.

[So may it be]

May the presence of the holy enlighten you and help you find grace.

[So may it be]

May divine presence arise in you, and bring peace.

[So may it be]

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִיָּה וְרֵבָה
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית
יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלִשְׁלוֹם: בְּרוּךְ
אַתָּה יי עוֹשֶׂה הַשָּׁלוֹם:

B'seifer cha'yim b'rakha v'shalom u'far nasa
tova, niza'kheir v'nei'kateiv l'fa' necha,
anakh'nu v'khol am'kha beit yisrael,
l'kha'yim tovim u'l's halom. Baruch ata
Adonai oseh ha'shalom.

In the book of life, blessing and peace, and for good livelihood, may we and all your people be remembered and written—for good life and for peace. Blessed are you, Hashem, who creates peace

הזכרות נשמות

Yizkor

What do you recognize in humans?
 Why give thought to Eve's children?
 Humans are almost nothing
 our days like a passing shadow.
 blossoming and growing in the morning,
 fading and withering at dusk.
 To count each day we have—O teach us this
 that our hearts may look ahead in wisdom.

יִי מַה-אָדָם וַתִּדְעֶהוּ
 בֶן-אֵנוֹשׁ וַתַּחֲשִׁבֵהוּ:
 אָדָם לְהֵבֵל דָּמָה.
 יָמָיו כְּצֵל עוֹבֵר:
 בְּבוֹקֶר יִצְיָץ וְחֶלֶף.
 לְעֶרֶב יִמּוּלֵל וַיֵּבֶשׁ:
 לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע.
 וְנִבֵּא לִבֵּב חֲכָמָה:



YIZKOR

Mizmor l'David. Adonai ro'i, lo ekhsar.
Bin'ot desheh yarbitzeini al may
m'nukhot y'na haleini. Nafshi y'shoviev
yankheini v'maglei tzedek l'ma'an sh'mo.
Gam ki aylaikh b'gei tzalmavet lo ira ra ki
atah imadi, shivt'kha umishantekha
heimah y'nakhamuni. Ta'a' rokh l'fanai
shulkhan neged tzor'rai dishan' tah
vashemen roshi, kosi r'vayah. Akh tov
vakhesed yird'funi kol y'mei khayai,
v'shav' ti b'vayt Adonai l'orekh yamim.

A Psalm of David.

Hashem is my shepherd, I lack nothing.
Laying me down in green meadows,
Leading me beside quiet waters,
Restoring my soul.
Guiding me in paths of righteousness
as befits the holy Name.
Even if I walk through a valley as dark as death,
I won't be afraid, because you're with me;

There are stars
whose light reaches the earth only after they themselves are lost and are no more.

There are people
the brightness of their memory gives light even though they themselves are no longer among us.

These lights—
Shining in the darkest night—it is these that light the way for mankind.

O God, my God, I pray that
these things never end:
The sand and the sea,
The rush of the waters,
The crash of the heavens,
The prayer of the heart.

Eli, eli,
shelo yigamer l'olam:
hachol v'hayam;
rishrush shel hamayim
berak hashamayim
tefilat haadam.

Yizkor elohim nishmot ahuvateinu she'halkhu
l'olomam. Tih'yena naf'shotei'hem tz'rurot
bitz'ror ha'khayim, im nishmot Avraham,
Yitzkhak v'Ya'akov, Sarah, Rivka, Rakheil
v'Lei'a, v'im sh'ar tzadikim v'tzidkaniyot
she'b'gan eiden, v'nomar amein.

May God remember the souls of all our dear ones who have gone into their eternity. May
their souls be bound up in the bond of life, with the souls of Sarah, Rivka, Rachel and Leah,
Abraham, Isaac, and Jacob, and all the righteous souls in Gan Eiden; and let us say, Amen.

מִזְמוֹר לְדָוִד. יי רֵעִי לֹא אֶחְסָר: בְּנֵאוֹת
דָּשָׁא יִרְבִּיצַנִי עַל־מִי מְנַחוֹת יִנְהַלְנִי: נַפְשִׁי
יִשׁוּבָב יִנְחֵנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ: גַּם
כִּי־אֵלֶךְ בְּגִיא צְלָמוֹת לֹא־אִירָא רָע כִּי־אַתָּה
עֲמַדִּי שְׁבִטָךְ וּמַשְׁעֲנֶתְךָ הִמָּה יִנְחֵמֵנִי:
תַּעֲרוֹךְ לִפְנֵי שְׁלַחַן נֶגֶד צָרָרִי דְשִׁנָּה בְּשִׁמְךָ
רֹאשִׁי כּוֹסֵי רוּיָה: אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי
כָּל־יְמֵי חַיִּי וְשִׁבְתִּי בְּבֵית־יְי לְאָרֶךְ יָמִים:

Your protecting rod, your strengthening
staff give me comfort.

You prepare a table before me
in the presence of my enemies.

You anoint my head with oil;
my cup overflows.

Surely goodness and love will follow me
all the days of my life,
and I will dwell in the house of Hashem
forever.

PSALM 23

CHANAH SLENSH

אֱלֹהֵי אֱלִי.

שְׁלֹא יִגְמַר לְעוֹלָם.

הַחֹל וְהָיָם. רִישְׁרוֹשׁ שֶׁל הַמַּיִם.

בְּרַק הַשָּׁמַיִם. תְּפִילַת הָאָדָם:

יִזְכּוֹר אֱלֹהִים נַשְׁמוֹת אֲהוּבֵינוּ שֶׁהָלְכוּ
לְעוֹלָמָם. תְּהִינָה נַפְשוֹתֵיהֶם צְרוּרוֹת
בְּצָרוֹר הַחַיִּים עִם נַשְׁמוֹת אֲבֹרָהֶם יִצְחָק
וְיַעֲקֹב. שָׂרָה רַבְּקָה רָחֵל וְלֵאָה. וְעַם
שְׂאֵר צַדִּיקִים וְצַדִּיקָנוֹת שֶׁבְּגֵן עֵדֶן. אָמֵן.

FOR A WOMAN

Yizkor elohim nishmat

יִזְכֹּר אֱלֹהִים נִשְׁמַת

imi morati [name]

Mother

[name] אִמִּי מוֹרְתִי

ish'ti hayakara [name]

Wife

[name] אִשְׁתִּי הַיָּקָרָה

hayakara [name]

Dear one

[name] הַיָּקָרָה

she'halkha l'oloma. T'hei nafsha tz'rura
bitz'ror ha'khayim, im nishmot Avraham,
Yitzkhak v'Ya'akov, Sarah, Rivka, Rakheil
v'Lei'a, v'im sh'ar tzadikim v'tzidkaniyot
she'b'gan eiden, v'nomar amein.

שְׁהַלְכָה לְעוֹלָמָהּ. תְּהֵא נַפְשָׁה צְרוּרָה
בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק
וְיַעֲקֹב. שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה. וְעַם שְׂאָר
צְדִיקִים וְצִדְקָנִיּוֹת שֶׁבְּגֵן עֵדֶן וְנֹאמַר אָמֵן.

May God remember the soul of

my dear wife {name} | my dear [name] | my mother and teacher [name]

who has gone into her eternity. May her soul be bound up in the bond of life,
with the souls of Sara, Rivka, Rachel and Leah, Abraham, Isaac, and Jacob,
and all the righteous souls in Gan Eiden, the Garden of Eden. Amen.

FOR A MAN

Yizkor elohim nishmat

יִזְכֹּר אֱלֹהִים נִשְׁמַת

avi mori [name]

Father

[name] אָבִי מוֹרִי

ishi hayakar [name]

Husband

[name] אִשִּׁי הַיָּקָר

hayakar [name]

Dear one

[name] הַיָּקָר

she'halakh l'olomo. T'hei nafsho tz'rura
bitz'ror ha'khayim, im nishmot Avraham,
Yitzkhak v'Ya'akov, Sarah, Rivka, Rakheil
v'Lei'a, v'im sh'ar tzadikim v'tzidkaniyot
she'b'gan eiden, v'nomar amein.

שְׁהַלֵּךְ לְעוֹלָמוֹ. תְּהֵא נַפְשׁוֹ צְרוּרָה
בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת אַבְרָהָם יִצְחָק
וְיַעֲקֹב. שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה. וְעַם שְׂאָר
צְדִיקִים וְצִדְקָנִיּוֹת שֶׁבְּגֵן עֵדֶן וְנֹאמַר אָמֵן.

May God remember the soul of

my dear husband [name] | my father and teacher [name] | my dear {name}

who has gone into his eternity. May his soul be bound up in the bond of life,
with the souls of Sara, Rivka, Rachel and Leah, Abraham, Isaac, and Jacob,
and all the righteous souls in Gan Eiden, the Garden of Eden. Amen.

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים. הַמָּצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵּי
הַשְּׂכִינָה בְּמַעְלוֹת קְדוּשִׁים וּטְהוּרִים כְּזֹהֵר הַרְקִיעַ מְזֻהָרִים אֶת נִשְׁמוֹת
הַיִּשְׂרָאֵל וְהַיִּשְׁרֹת שְׁהִלְכוּ לְעוֹלָמָם. בְּגֵן עֵדֶן תְּהֵא מְנוּחָתָם. אָנָּה בַּעַל
הַרַחֲמִים יִסְתִּירָם בְּסֶתֶר כַּנְפָּיו לְעוֹלָמִים. וְיִצְרֹר בְּצִרּוֹר הַחַיִּים אֶת
נִשְׁמָתָהֶם. יְיָ הוּא נִחְלָתָם: וְיִנְוָחוּ בְּשָׁלוֹם עַל מְשַׁכְּבָם. וְנֹאמַר אָמֵן:

YIZKOR

Eil malei rakhamim, shokhien bam'romim, ham'tzei m'nukha n'khona takhat kanfei Hash'khina, b'ma'alot k'doshim ut'horim k'zo'har haraki'a mazhirim, et nishmat hiy'sharim v'hiy'sharot she'halkhu l'olamam. B'gan eiden t'hei m'nukhatam. Ana Ba'al Harakhamim yas'tiram b'seiter k'nafav l'olamim, v'yitz'ror bitz'ror hakhayim et nishmoteihem, Ado'nai Hu na'khalatam, v'yanu'cham b'shalom al mishkavam. V'nomar: Amein.

Wellspring of compassion, dwelling in the loftiest space, find a perfect resting place in the shelter of the wings of the Shechina, among the holy and pure ones who have risen and now shine out like the brightness of the heavens, for the souls of our dear ones who have gone into their eternity. May the Garden of Eden be their resting place. Please, source of compassion, nestle them in the shelter of your wings forever, and bind their souls within the bundle of life. God, you are now their inheritance. And may they rest in their graves in peace. Let us say, amen.



Yitgadal v'yitkadash sh'mei raba
b'alma di v'rah khirutei, v'yamlikh
mal'khutei b'khayeikhon uv'yo'
meikhon uv'khayei d'khol beit
Yisrael, ba'agala uviz'man kariv
v'imru **amein**. Y'hei sh'mei raba
m'vorakh l'olam ul'almei almaiya.
Yitbarakh v'yishtabakh v'yitpa'ar
v'yitromam v'yitnasei v'yithadar
v'yit'aleh v'yit'halal sh'mei d'kud'
shah B'rikh hu. L'eila u'l'eila
mikol birkhata v'shirata, tush'b'
khata v'nekhemata da'a'miran
b'alma, v'imru **amein**. Y'hay
sh'lamah rabah min sh'mai'yah v'khai'
yim aleinu v'al kol Yisrael v'imru
amein. Oseh shalom bim'romav, hu
ya'aseh shalom aleinu, v'al kol
Yisrael, v'al kol yosh'vay tayvel.
V'imru **amein**.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא
כְּרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמָּן קָרִיב
וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי עֲלֵמִיָּא:
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרֻמֵּם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ
הוּא: לְעֵלָא וְלְעֵלָא מְכַל בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמִּירָן בְּעֵלְמָא וְאִמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמִיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ.
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵּבֶל וְאִמְרוּ אָמֵן:

Everything becomes fuller and increases in holiness, here in this intentionally created world.

May we and everyone around us be able to see this, every day of our lives, and may we see it soon. Amein.

May this holiness, whatever we name it, be blessed in this world and in any other world that might be.

Holiness is growing, it is transcendent, it is wonderful, it is always reaching higher,

It goes far beyond any prayer or praise or comfort that can be offered in any world. Amein.

May a heavenly peace come into our lives and those of all people. Amein.

May the harmony that guides all worlds guide us and all people to peace. Amein.

Before the closing of the gates

🕯 As we sit here in meditation and prayer, the last lingering grains of sand filter through the hour glass of this holy day. The dusk draws ever closer; the relentless hand of time hangs poised, about to mark the end of Yom Kippur.

In the entire Jewish year, there is no moment more solemn than this one. All through the day the flood of prayer has ebbed and flowed. Now, as the sun sinks low, as the shadows of night draw near, we feel a new pitch of intensity.

"Open for us the gate—
At the hour of the closing of the gate."

The word "Neilah," the name of the service which is about to begin, means the "locking of a gate." In ancient days, as long as the sun shone, the gates of the Temple were kept open. All who wanted to could enter. But at nightfall, the gates were locked. From then on, no one could enter or leave. Later, the word "Neilah" was applied to the last service of Yom Kippur. For in this day the Jew saw a spiritual gate, an entranceway to a new relationship with God, an opportunity to change, to begin again.

In our lives, many gates open before us and close behind us. Each year has been such a gate; and, as the years have come and gone, gates have opened and shut. No power or prayer can reopen a gate which has swung shut. It is sealed forever.

But a new gate has just opened before us. It beckons to us with wondrous gifts. It offers us minutes, hours, days. How will we use these precious gifts?

In this Neilah hour, let us resolve to enter the gates to truth and justice, the gates to kindness and compassion, to love and forgiveness; let us seek those things which abide forever. Let us use well the opportunities which now beckon . . . before the gate swings shut.

Milton Steinberg (adapted)

Reader:

יְתָגַדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזֶמַּן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלָּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלָא
וּלְעָלָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאָמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

The Amidah begins on page 776.

In congregations where a silent Amidah is said, continue on page 768.

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra hirutey, v'yam-lih mal-hutey
B'ha-yey-hon uv-yomey-hon uv-ha-yey d'hol beyt yisrael
Ba-agala u-vizman kariv, v'imru amen.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha,
B'rih hu, l'eyla ul-eyla mi-kol bir-hata v'shi-rata
Tush-b'hata v'ne-hemata da-amiran b'alma, v'imru amen.

ḤATZI KADDISH

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

Congregation and Reader:

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

The Amidah begins on page 776.

In congregations where a silent Amidah is said, continue on page 768.



Even when the gates of heaven are shut to prayer,
they are open to tears.

The Talmud

כִּי שֵׁם יְיָ אֱקָרָא הָבוּ גִדּוּל לֵאלֹהֵינוּ:

אֲדֹנֵי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָהִם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקִנְיָה הַכֹּל. וְזוֹכֵר חַסְדֵי
אֲבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
וְזָכְרֵנוּ לְחַיִּים מְלֶךְ חַפֵּץ בַּחַיִּים. וְחַתֵּמְנוּ בְּסֵפֶר הַחַיִּים.
לְמַעַנְךָ אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בָּרוּךְ אַתָּה יְיָ מִגֵּן אֲבֹרָהִם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי מַחֲיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:
מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עָפָר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ מְלֶךְ מֵמִית
וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחָמִים. זוֹכֵר יִצְוֵיֵנוּ לְחַיִּים בְּרַחֲמִים:
וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ מַחֲיָה הַמֵּתִים:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשִׁים בְּכָל-יוֹם יְהִלְלוּךָ
סְלָה:

וּבְכֵן תֵּן פַּחַדְךָ יְיָ אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ וְאִמְתָּךְ עַל
כָּל-מַה-שֶּׁבָּרָאתָ. וְיִירָאוּךָ כָּל-הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ
כָּל-הַבְּרוּאִים. וְיַעֲשׂוּ כָּל־סֵדְרָה אֶחָת לַעֲשׂוֹת רְצוֹנְךָ

THE SILENT AMIDAH

"When I call upon the Lord, ascribe greatness to our God."
"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob, great,
mighty, awesome God, supreme over all.

You are abundantly kind, Creator of all. Remembering
the piety of our ancestors, You lovingly bring redemption to
their children's children.

Remember us to life, O King who delights in life. Seal
us in the book of life, for Your sake, O God of life.

You are the King who helps, delivers, and protects.
Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power You
grant immortal life.

You sustain the living with lovingkindness, and with
great mercy You bestow eternal life upon the dead. You
support the falling, heal the sick, free the captives. You keep
faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to
You, O Master over life and death, Source of redemption?

Who is like You, Father of mercy? Mercifully You re-
member Your creatures for life.

You are faithful in granting eternal life to the departed.
Praised are You, O Lord, who confers immortality upon the
departed.

MAY GOD, IN HIS HOLINESS, ESTABLISH HIS KINGDOM

Holy are You and hallowed is Your name, and holy ones
praise You daily.

Lord our God, imbue all Your creatures with reverence for
You, and fill all that You have created with awe of You.

בְּלִבְּךָ שָׁלֵם. כִּמוֹ שֶׁיִּדְעֵנוּ יְיָ אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עוֹ
 בִּידֶךָ וּגְבוּרָה בִּימִינֶךָ וְשִׁמְךָ נִזְרָא עַל כָּל־מַה־שֶּׁבָּרָאתָ:
 וּבִכֵּן תֵּן כְּבוֹד יְיָ לְעַמְּךָ תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה
 לְדוֹרֶשֶׁיךָ וּפְתִיחוֹן פֶּה לַמִּיחָלִים לָךְ. שְׂמַחָה לְאַרְצֶךָ
 וְשִׂשׂוֹן לְעִירֶךָ בְּמַהֲרָה בְּיָמֵינוּ:

וּבִכֵּן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׁרִים יַעֲלוּ וַחֲסִידִים
 בִּרְנָה יִגִּילוּ. וְעוֹלָתָה תִּקְפֹּץ־פִּיהָ וְכָל־הַרְשָׁעָה כָּלָה כְּעָשָׁן
 תִּכָּלֶה. כִּי תַעֲבִיר מִמַּשְׁלַת זָרוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה יְיָ לְבָרְךָ עַל כָּל־מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן
 כְּבוֹדֶךָ וּבִירוּשָׁלַיִם עִיר קֹדֶשְׁךָ בְּכָתוּב בְּדַבְּרֵי קֹדֶשְׁךָ.
 יִמְלֹךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּנָהּ:

קְדוֹשׁ אַתָּה וְנִזְרָא שִׁמְךָ וְאִין אֱלֹוֶה מִבְּלַעֲדֶיךָ בְּכָתוּב.
 וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדַּשׁ בְּצִדְקָה.
 בְּרוּךְ אַתָּה יְיָ הַמְּלֹךְ הַקְּדוֹשׁ:

אַתָּה בְּחִרְתָּנוּ מִכָּל־הָעַמִּים. אֶהְבֶּת אוֹתָנוּ וְרָצִיתָ בָּנוּ.
 וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת. וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ
 מִלִּכְנֹס לַעֲבוֹדָתְךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:

On Shabbat add the words in brackets.

וְתִתְּרַלְנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם נְהַשְׁבֶּת הַזֶּה לְקֹדֶשׁ
 וְלִמְנוּחָה וְאֶת־יוֹם הַכִּפּוּרִים הַזֶּה לְמַחִילָה וְלִסְלִיחָה
 וְלִכְפָּרָה וְלִמְחֹל־בּוֹ אֶת־כָּל־עֲוֹנוֹתֵינוּ [בְּאַהֲבָה] מִקְּרָא קֹדֶשׁ.
 וְזָכַר לִיצִיאַת מִצְרַיִם:

May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

Grant honor, O Lord, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city, speedily in our own days.

Then the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth.

Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: "The Lord shall reign forever; your God, Zion, through all generations; Hallelujah!"

You are holy, Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: "The Lord of hosts is exalted by justice, and the holy God is sanctified through righteousness." Praised are You, O Lord, the holy King.

YOU SANCTIFY ISRAEL AND THIS DAY OF ATONEMENT

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your Mitzvot. Thus You have linked us with Your great and holy name.

On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day for sanctity and rest, and] this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וְיָבֵא וְיָגִיעַ. וְיֵרָאֶה וְיִרְצֶה
וְיִשְׁמַע. וְיִפְקֹד וְיִזְכֹּר זְכוּרֹתֵינוּ וּפְקֻדּוֹתֵינוּ. וְזָכְרוֹן אֲבוֹתֵינוּ.
וְזָכְרוֹן מְשִׁיחַ בְּיָדוֹ עֲבָדָךְ. וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ.
וְזָכְרוֹן כָּל-עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִּיטָה לְטוֹבָה לְחַן
וּלְחַסֵּד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַכִּפּוּרִים הַזֶּה:
זָכְרָנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקַדְנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנו
בּוֹ לְחַיִּים. וּבְדַבָּר יִשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנו. כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

On Shabbat add the words in brackets.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְחַל לַעֲוֹנוֹתֵינוּ בְּיוֹם נִהְשַׁבַּת
הַזֶּה וּבְיוֹם הַכִּפּוּרִים הַזֶּה מְחַה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ
מִנֶּגֶד עֵינֶיךָ. כְּאָמֹר אָנֹכִי אָנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִי
וְחַטָּאתֶיךָ לֹא אֶזְכֹּר: וְנֹאמַר מְחִיתִי כְעַב פְּשָׁעֶיךָ וְכַעֲנֵן
חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי גֹאֲלֶתִיךָ: וְנֹאמַר כִּי-בְיוֹם הַזֶּה יִכְפֹּר
עָלֵיכֶם לְטָהָר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לְפָנַי יְיָ תִּטְהָרוּ:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְרָצָה בְּמִנוּחָתָנוּ קֹדֶשְׁנוּ בְּמִצּוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ שֶׁבָּעֲנוּ מִטוֹבָךְ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ.
וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבַת קֹדֶשְׁךָ וְיִגְדֹּחַ בָּהּ יִשְׂרָאֵל
מִקֹּדְשֵׁי שָׁמַיִם וְטָהָר לִבָּנוּ לְעֲבָדְךָ בְּאַמֶּת. כִּי אַתָּה סֶלְחָן
לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל-דּוֹר וְדוֹר וּמַבְלֵעֲדֶיךָ
אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בָּרוּךְ אַתָּה יְיָ
מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל.
וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל-שָׁנָה וְשָׁנָה. מֶלֶךְ עַל כָּל-הָאָרֶץ
מִקֹּדֶשׁ נִהְשַׁבַּת וְיִשְׂרָאֵל בְּיוֹם הַכִּפּוּרִים:

Our God and God of our ancestors, on this Day of Atonement, recall our ancestors with lovingkindness and mercy and be gracious to us. As we pray for the Messianic Era and for the welfare of Jerusalem, Your holy city, remember the household of Israel for life and for peace, for deliverance and for happiness. Bless us, O Lord, with all that is good.

On this day, recall Your assurance of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope, for You are a gracious and merciful God and King.

On Shabbat add the words in brackets.

Our God and God of our ancestors, forgive our sins [on this Sabbath day and] on this Day of Atonement.

Blot out and remove our sins and transgressions as Isaiah promised in Your name: "I blot out your transgressions, for My own sake; and your sins I shall not recall."

You promised further: "I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you."

And in the Torah it is written: "For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord."

Our God and God of our ancestors, [may our Sabbath rest be acceptable to You;] may Your Mitzvot lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power.

[Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.]

Purify our hearts to serve You in truth. For You forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as King who grants us pardon and forgiveness.

Praised are You, O Lord, who forgives and pardons our sins and the sins of the house of Israel. Year after year, You absolve us of our guilt, King over all the earth, who hallows [the Sabbath,] Israel, and this Day of Atonement.

רצה יי אלהינו בעמך ישראל. ותפלתם באהבה תקבל
בְּרָצוֹן. ותהי לרצון תמיד עבודת ישראל עמך:

ותחזיק עינינו בשובך לציון ברחמים. ברוך אתה יי
המחזיר שכינתו לציון:

מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו
לעולם ועד. צור חיינו מִגֵּן ישענו אתה הוא לדור ודור.
נודה לך וגספר תהלתך על חיינו המסורים בידך ועל
נשמותינו הפקודות לך ועל נסיך שבכל-יום עמנו ועל
נפלאותיך וטובותיך שבכל-עת ערב ובקר וצהריים.
הטוב כי לא-כלו רחמיך. והמרחם כי לא-תמו חסריך.
מעולם קנינו לך:

ועל-כלם יתברך ויתרומם שמך מלכנו תמיד לעולם
ועד:

ונתתם 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:

שים שלום טובה וברכה בעולם חן וחסד ורחמים
עלינו ועל כל-ישראל עמך. ברכנו אבינו כלנו כאחד
באור פניך. כי באור פניך נתת לנו יי אלהינו תורת חיים
ואהבת חסד וצדקה וברכה ורחמים וחיים ושלום. וטוב

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores His presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

For all Your blessings we shall praise and exalt You, O our King, forever.

Seal all the children of Your covenant for a good life.

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

SIM SHALOM: Prayer for peace

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Father, with the divine light of Your presence.

For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

בְּעִינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה
בְּשִׁלּוּמֶךָ:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה. נִזְכָּר וְנִחָתָם
לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים
וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ עוֹשֶׂה הַשָּׁלוֹם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל
תַּתְּעַלֵּם מִתַּחֲנֻנָּתֵנוּ. שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עָרֶף לֹאמַר
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ
אֲבָל אֲנַחְנוּ חַטָּאנוּ:

אֲשָׁמנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דָּבַרְנוּ רַפִּי.
הָעֵינֵינוּ. וְהִרְשָׁעְנוּ. זָדְנוּ. חָמַסְנוּ. טָפְלָנוּ שָׁקֵר.
יַעֲצָנוּ רָע. כָּזַבְנוּ. לָצָנוּ. מָרַדְנוּ. נֶאֱצָנוּ.
סָרְדְנוּ. עֵינֵינוּ. פִּשְׁעֵנוּ. צָרַרְנוּ. קָשִׁינוּ עָרֶף.
רָשָׁעְנוּ. שַׁחֲתָנוּ. תַּעֲבָנוּ. תַּעֲזִינוּ. תַּעֲתָעְנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ:
וְאַתָּה צְדִיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אִמָּת עָשִׂיתָ וְאֲנַחְנוּ
הִרְשָׁעְנוּ:

מִה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם וּמִה־נִּסְפַּר לְפָנֶיךָ שׁוֹכֵן
שְׁחָקִים. הֲלֹא כָל־הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה יוֹדֵעַ:

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be sealed for a good and peaceful life. Praised are You, O Lord, Source of peace.

THE CONFSSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously;
we have robbed; we have spoken slander;
we have acted perversely; we have done wrong;
we have acted presumptuously; we have done violence;
we have practiced deceit; we have counseled evil;
we have spoken falsehood; we have scoffed;
we have revolted; we have blasphemed;
we have rebelled; we have committed iniquity;
we have transgressed; we have oppressed;
we have been stiff-necked; we have acted wickedly;
we have dealt corruptly; we have committed abomination;
we have gone astray; we have led others astray.

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

What can we say to You, exalted God? What can we tell You, Lord of the universe? For You know everything, the hidden and the open.

אתה נותן יד לפושעים וימינה פשוטה לקבל שבים.
ותלמדנו יי אלהינו להתנדות לפניך על כל-עונותינו
למען נחדל מעשק ידנו ותקבלנו בתשובה שלמה לפניך:
אתה יודע שאחריתנו רמה ותולעה לפיכך הרבית
סליחתנו: מה-אנו. מה-חיינו. מה-חסדנו. מה-צדקנו. מה-
ישענו. מה-כחנו. מה-גבורתנו. מה-נאמר לפניך יי אלהינו
ואלהי אבותינו. הלא כל-הגבורים כאין לפניך ואנשי
השם כלא היו. וחכמים כבלי מדע ונבונים כבלי השכל.
כי רב מעשיהם תהו וימי חיהם הבל לפניך. ומותר
האדם מן הבהמה אין כי הכל הבל:

אתה הבדלת אנוש מראש ותפירהו לעמוד לפניך:
כי מי יאמר לך מה-תפעל ואם-יצדק מה-יתן-לך:
ותתן לנו יי אלהינו באהבה את יום הכפרים הזה קץ
ומחילה וסליחה על כל-עונותינו למען נחדל מעשק
ידנו ונשוב אליך לעשות חקי רצונך בלבב שלם:
ואתה ברחמיך הרבים רחם עלינו. כי לא תחפוץ
בהשחתת עולם. שנאמר. דרשו יי בהמצאו קראהו
בהיותו קרוב: ונאמר. יעזב רשע דרכו ואיש און
מחשבתיו וישב אל-יי וירחמהו ואל-אלהינו כי-ירבה
לסלוח: ואתה אלוה סליחות חנון ורחום ארך אפים
ורב-חסד ואמת ומרבה להיטיב. ורוצה אתה בתשובת
רשעים ואין אתה חפץ במיתתם שנאמר. אמר אליהם

YOU REACH OUT

You reach out Your hand to transgressors and Your right hand is extended to accept the penitent. You have taught us, O Lord our God, to confess all our sins to You and to refrain from doing evil, so that You might accept us into Your presence through sincere repentance.

You know how frail we are, and so You have provided us with Your abundant pardon. What are we? What is the value of our lives? What substance is there to our kindness, our righteousness, our helpfulness, our strength, our courage? What can we say before You, Lord our God and God of our ancestors? Before You, the mighty are as nothing, the famous as if they had never been; the wise are without wisdom, the clever without reason. For most of their deeds are worthless, and their days are like a breath. Measured against Your perfection, our preëminence over the beast is negligible, for we all are so trivial.

HUMANITY: Singled out and set apart

You distinguished humanity at Creation; and You bestowed upon humanity the privilege of standing in Your presence. Who can say to You: "What are You doing?" And even if we should be righteous, what can we give You? In love have You given us, O Lord our God, this Day of Atonement so that there be an end to our sins through pardon and forgiveness, that we refrain from doing evil, and return to You to observe Your laws wholeheartedly.

In Your abundant mercy, have compassion upon us. For You do not desire the destruction of the world, as Your prophet Isaiah declared: "Seek the Lord while He may be found; call upon Him while He is near. Let the wicked abandon his ways, and the evil his designs. Let him return to the Lord and He will have mercy upon him; let him return to our God, for He is ever ready to forgive."

חִי־אֲנִי נָא אֶדְנִי יְהוָה אִם־אֶחָפֵץ בְּמוֹת הַרָשָׁע כִּי אִם־
 בְּשׁוּב רָשָׁע מִדְרָכּוֹ וְחָיָה. שׁוּבוּ שׁוּבוּ מִדְרָכֵיכֶם הַרְעִים
 וּלְמָה תָמוּתוּ בֵּית יִשְׂרָאֵל: וְנֹאמַר. הֶחָפֵץ אֶחָפֵץ מוֹת
 רָשָׁע נָא אֶדְנִי יְהוָה הֲלוֹא בְּשׁוּבוֹ מִדְרָכָיו וְחָיָה: וְנֹאמַר.
 כִּי לֹא אֶחָפֵץ בְּמוֹת הַמֵּת נָא אֶדְנִי יְהוָה וְהַשִּׁיבוּ וְחַיּוּ:
 כִּי אַתָּה סֵלָחַן לְיִשְׂרָאֵל וּמַחֲלֵן לְשַׁבְּטֵי יִשְׂרָאֵל בְּכָל־
 דּוֹר וָדוֹר וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא
 אַתָּה:

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שְׁלֹא אֶחְטֹא
 עוֹד. וּמִה־שְׁחָטָאתִי לְפָנֶיךָ מָרַק בְּרַחֲמֶיךָ הַרְבִּים. אֲבָל
 לֹא עַל יְדֵי יְסוּרִים וְחִלּוּם רָעִים:

אֱלֹהֵי. נִצּוֹר לְשׁוֹנֵי מָרַע וּשְׁפָתַי מִדְּבַר מֶרֶם. וְלִמְקַלְלִי
 נִפְשֵׁי תִדּוּם וְנִפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה: פֶּתַח לְבִי בְּתוֹרָתְךָ
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה. מִהֲרָה
 הִפֵּר עֲצָתָם וּקְלָקַל מַחֲשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמֶךָ עֲשֵׂה
 לְמַעַן יִמְיָנְךָ עֲשֵׂה לְמַעַן קִדְשָׁתְךָ עֲשֵׂה לְמַעַן תּוֹרָתְךָ:
 לְמַעַן יִחַלְצוּן יִדְּיֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יִהְיוּ לְרָצוֹן
 אֲמִרֵּיפִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ. יי צוּרִי וְנֹאֲלִי: עֲשֵׂה שְׁלוֹם
 בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל. וְאָמְרוּ
 אָמֵן:

O God who forgives, You are gracious and full of compassion, slow to anger, abounding in mercy and goodness. You desire the repentance of the wicked, not their death, as the prophet Ezekiel declared:

"As I live, says the Lord God, I have no pleasure in the death of the wicked but that he abandon his ways and live. Turn, turn from your evil ways, for why should you die, O house of Israel?"

For You forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as King who grants us pardon and forgiveness.

May it be Your will, Lord my God and God of my ancestors, that I sin no more; and as for the sins which I have committed against You, mercifully cleanse me of them, but not through severe suffering.

GUARD MY TONGUE FROM EVIL

O Lord, guard my tongue from evil and my lips from speaking falsehood. Help me to ignore those who slander me, and to be humble and forgiving to all. Open my heart to Your Torah, that I may know Your teachings and eagerly do Your will. Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, and Your law. Save Your loved ones, O Lord; answer us with Your redeeming power. "May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer." O Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere. Amen.

Adapted from the Hebrew

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹרָה
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֶלְיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקִנְיָה הַכֹּל. וְזוֹכֵר חַסְדֵי
אֲבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מִסּוּר חֲכָמִים וְגִבּוֹנִים. וּמַלְמֵד דַּעַת מְבִינִים. אֶפְתָּחָה
פִּי בַתְּפִלָּה וּבַתְּחִנּוּנִים. לְחִלּוֹת וּלְחַנּוּן פָּנֵי מֶלֶךְ מְלֵא
רַחֲמִים מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹת:

וְזָכְרֵנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים. וְחַתֵּמְנוּ בְּסֵפֶר הַחַיִּים.
לְמַעַן אֱלֹהִים חַיִּים:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יי מֶגֶן אֲבֹרָה:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדָנִי מַחִיָּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:
מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחִיָּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי
עֶפֶר. מִי כְמוֹךָ בָּעַל גִּבּוֹרֹת וּמִי דוֹמֶה לָךְ מֶלֶךְ מֵמִית
וּמַחִיָּה וּמַצְמִיחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הֶרְחָמִים. זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים:
וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יי מַחִיָּה הַמֵּתִים:

שְׁמַעֲנָא סְלִיחָנָא הַיּוֹם. עֲבוֹר כִּי פָנָה יוֹם.
וְנִהְלָלְךָ נוֹרָא וְאִיּוֹם. קְדוֹשׁ:

Zohreynu l'ha-yim meleh hafeytz ba-ha-yim,
V'hot-meynu b'seyfer ha-ha-yim, l'ma-anha Elohim ha-yim.

The Amidah

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all.

You are abundantly kind, Creator of all. Remembering the piety of our ancestors, You lovingly bring redemption to their children's children.

With the inspired words of the wise and the discerning, I open my mouth in prayer and supplication, to implore mercy from the King who abounds in compassion, who forgives and pardons transgressions.

Remember us to life, O King who delights in life. Seal us in the book of life, for Your sake, O God of life.

You are the King who helps, delivers, and protects. Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power You grant immortal life.

You sustain the living with lovingkindness, and with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, free the captives. You keep faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to You, O Master over life and death, Source of redemption?

Who is like You, Father of mercy? Mercifully You remember Your creatures for life.

You are faithful in granting eternal life to the departed. Praised are You, O Lord, who confers immortality upon the departed.

Hear us, forgive us today.
As the day fades away,
To You awesome, holy God we pray.

נַעֲרִיצָה וְנִקְדִּישָׁה כְּסֹד שֵׁיחַ שְׂרָפִי קָדֵשׁ הַמִּקְדָּשִׁים
 שִׁמְךָ בְּקָדֶשׁ. בְּכָתוּב עַל־יַד נְבִיאָךְ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.
 קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:
 כְּבוֹדוֹ מְלֵא עוֹלָם. מְשַׁרְתּוֹ שׂוֹאֲלִים זֶה לָזֶה אֵיזֶה מְקוֹם
 כְּבוֹדוֹ. לְעֲמָתָם בְּרוּךְ יֵאמְרוּ.

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

מִמְּקוֹמוֹ הוּא יָפֵן בְּרַחֲמִים וַיַּחֲוֶן עִם הַמִּי־חָדִים שְׁמוֹ
 עָרַב וּבָקֵר בְּכָל־יּוֹם תָּמִיד פַּעַמִּים בְּאַהֲבָה שָׁמַע אֲמָרִים.

שָׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אֲבִינוּ הוּא מְלַכְנוּ הוּא מוֹשִׁיעֵנוּ. וְהוּא
 יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל־חַי. לְהִיּוֹת לָכֶם לֵאלֹהִים.

אֲנִי יְיָ אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יְיָ אֲדוֹנֵינוּ מֶה־אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ:
 וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד
 וְשְׁמוֹ אֶחָד: וּבְדַבְּרֵי קֹדֶשׁ כָּתוּב לֵאמֹר.

יְמִלֶךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:

לְדֹר וָדֹר נְגִיד גְּדֻלָּהּ. וּלְנֶצַח נְצָחִים קִדְשָׁתְךָ נִקְדִּישׁ.
 וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפְּנֵי לֹא־יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ
 גָּדוֹל וְקָדוֹשׁ אַתָּה:

*Kadosh, kadosh, kadosh, Adonai tz'vaot,
 M'lo hol ha-aretz k'vodo.*

Baruh k'vod Adonai mi-m'komo.

Shema Yisrael, Adonai Eloheynu, Adonai ehad.

Ani Adonai Elohey-hem.

Yimloh Adonai l'olam,

Eloha-yih tzion l'dor va-dor, Hallelujah.

KEDUSHAH: A vision of God's holiness

We adore and sanctify You in the words uttered by the holy Seraphim in the mystic vision of Your prophet:

"Holy, holy, holy is the Lprd of hosts;
The whole world is filled with His glory."

His glory pervades the universe. When one chorus of ministering angels asks: "Where is His glory?" another adoringly responds:

"Praised be the glory of the Lord
Which fills the universe."

May God deal mercifully and compassionately with His people, who speak of His oneness twice each day, morning and evening, lovingly proclaiming—

"HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE."

He is our God; He is our Father; He is our King; He is our Redeemer. In His mercy He will again proclaim to us, before all the world, "I am the Lord your God."

O Lord, our Almighty God, how glorious is Your name in all the earth. "The Lord shall be King over all the earth; that day the Lord shall be One and His name One." And thus the Psalmist sang:

"The Lord shall reign forever;
Your God, Zion, through all generations; Hallelujah!"

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and King.

חמול על מעשיך ותשמח במעשיך. ויאמרו לך חוסיך
בצדקה עמוסיך תקדש אדון על כל-מעשיך:

ובכן תן פחדך יי אלהינו על כל-מעשיך ואימתך על
כל-מה-שבראת. ויראוך כל-המעשים וישתחוו לפניך
כל-הברואים. ויעשו כלם אגדה אחת לעשות רצונך
בלבב שלם. כמו שידענו יי אלהינו שהשלטון לפניך עז
בידך וגבורה בימינך ושםך נורא על כל-מה-שבראת:
ובכן תן כבוד יי לעמך תהלה ליראיך ותקנה
לדורשיך ופתחון פה למיחלים לך. שמחה לארצך
וששון לעירך במהרה בימינו:

ובכן צדיקים יראו וישמחו וישרים יעלו וחסידים
ברנה גילו. ועולתה תקפיץ-פיה וכל-הרשעה כלה בעשן
תכלה. כי תעביר ממשלת ודון מן הארץ:

ותמלוך אתה יי לבדך על כל-מעשיך בהר ציון משכן
כבודך ובירושלים עיר קדשך בכתוב בדברי קדשך.
ימלך יי לעולם. אלהיך ציון לדר ודר. הללויה:
קדוש אתה ונורא שםך ואין אלוה מבלעדך בכתוב.
ויגבה יי צבאות במשפט והאל הקדוש נקדש בצדקה.
ברוך אתה יי המלך הקדוש:

MAY GOD, IN HIS HOLINESS, ESTABLISH HIS KINGDOM

Have compassion upon Your creatures and may Your creatures bring joy to You. When You vindicate Your people, those who trust in You shall proclaim: O Lord, be sanctified over all Your creation!

Lord our God, imbue all Your creatures with reverence for You, and fill all that You have created with awe of You. May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

Grant honor, O Lord, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city, speedily in our own days.

Then the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth.

Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms: "The Lord shall reign forever; your God, Zion, through all generations; Hallelujah!"

You are holy, Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: "The Lord of hosts is exalted by justice, and the holy God is sanctified through righteousness." Praised are You, O Lord, the holy King.

אתה בחרתנו מכל־העמים. אהבת אותנו ורצית בנו.
ורוממתנו מכל־הלשונות. וקדשתנו במצותיך. וקרבתנו
מלכנו לעבודתך. ושמך הגדול והקדוש עלינו קראת:

On Shabbat add the words in brackets.

ותתקלנו יי אלהינו באהבה את־יום [השבת] הזה לקדשה
ולמנוחה [ואת־יום] הכפרים הזה למחילה ולסליחה
ולכפרה ולמחל־בו את־כל־עונותינו [באהבה] מקרא קדש.
וזכר ליציאת מצרים:

אלהינו ואלהי אבותינו. יעלה ויבא ויגיע. ויראה וירצה
וישמע. ויפקד ויזכר זכרוננו ופקדוננו. וזכרון אבותינו.
וזכרון משית בךדוד עבדך. וזכרון ירושלים עיר קדשך.
וזכרון כל־עמך בית ישראל לפניך. לפליטה לטובה לחן
ולחסד ולרחמים לחיים ולשלום ביום הכפרים הזה:
זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה. והושיענו
בו לחיים. ובדבר ישועה ורחמים חוס ותננו ורחם עלינו
והושיענו. כי אליך עינינו. כי אל מלך חנון ורחום אתה:

YOU SANCTIFY ISRAEL AND THIS DAY OF ATONEMENT

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your Mitzvot. Thus You have linked us with Your great and holy name.

On Shabbat add the words in brackets.

In love have You given us, O Lord our God, [this Sabbath day for sanctity and rest, and] this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

Our God and God of our ancestors, on this Day of Atonement, recall our ancestors with lovingkindness and mercy and be gracious to us. As we pray for the Messianic Era and for the welfare of Jerusalem, Your holy city, remember the household of Israel for life and for peace, for deliverance and for happiness. Bless us, O Lord, with all that is good.

On this day, recall Your assurance of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope, for You are a gracious and merciful God and King.

KEEP OPEN YOUR GATE OF MERCY

פֶּתַח לָנוּ שַׁעַר.
בְּעֵת נִעְלֹת שַׁעַר.
כִּי פָנָה יוֹם:
הַיּוֹם יִפְנֶה.
הַשֶּׁמֶשׁ יָבֹא וַיִּפְנֶה.
נִבְּוָאָה שַׁעַר יִד:
אָנָּה אֵל נָא. שָׂא נָא. סִלַּח־נָא. מַחֲל־נָא.
חַמַּל־נָא. רַחֵם־נָא. כַּפֹּר־נָא. כְּבוֹשׁ חַטָּא וְעוֹן:

O keep open for us Your gate of mercy,
At the time of the closing of the gate,
Now that the day is waning.

The day is passing;
The sun is setting;
O let us enter Your gate at last.

O God, we beseech You,
Forgive, pardon, take pity;
Grant us atonement;
Subdue our sin and iniquity.

P'tah lanu sha-ar, b'eyt n'ilat sha-ar, ki fanah yom.

Ha-yom yifneh, ha-shemesh yavo v'yifneh, navo-ah sh'areha.

*Ana Eil na, sa na, s'lah na, m'hal na,
hamal na, rahem na, ka-per na, k'vosh heynt v'avon.*

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים.
 מִתְנַהֵּג בְּחִסְדֵּי מוֹחֵל עֲוֹנוֹת עַמּוֹ.
 מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן.
 מַרְבֵּה מְחִילָה לְחַטָּאִים וְסְלִיחָה לְפוֹשְׁעִים.
 עוֹשֶׂה צְדָקוֹת עִם כָּל־בָּשָׂר וָרוּחַ.
 לֹא כָרַעְתָּם תִּגְמֹל.
 אֵל הוֹרִיתָ לָנוּ לֹמֵר שְׁלֵשׁ עֲשָׂרָה.
 זְכַר־לָנוּ הַיּוֹם בְּרִית שְׁלֵשׁ עֲשָׂרָה.
 כִּמוֹ שְׁהוֹדַעְתָּ לָעָנּוּ מִקֶּדֶם כִּמוֹ שְׁכַתוּב.
 וַיֵּרֶד יי בָּעָנָן וַיִּתְּצֵב עַמּוֹ שֵׁם וַיִּקְרָא בְּשֵׁם יי:

וַיַּעֲבֹר יי עַל־פָּנָיו וַיִּקְרָא.

יי אֵל רַחוּם וְחַנוּן. אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:
 נֹצֵר חֶסֶד לְאַלְפִים. נִשְׂאָ עוֹן וְפָשַׁע וְחַטָּאָה וְנִקְהָ:

וְסִלְחָתָ לַעֲוֹנָנוּ וּלְחַטָּאתָנוּ וּנְחַלְתָּנוּ:

סִלְחֵלָנוּ אֲבִינוּ כִּי חָטֵאנוּ. מְחַל־לָנוּ מִלִּכְנוּ כִּי פָשַׁעְנוּ:
 כִּי אָמַר אֲדֹנֵי טוֹב וְסִלַּח וְרַב־חֶסֶד לְכָל־קִרְאִיךָ:

Adonai Adonai Eyl rahum v'hanun,
 ereh apa-yim v'rav hesed ve-emet.
 No-tzeyr hesed la-alafim,
 noseiy avon va-fe-sha v'hata-a v'nakey.

אֲנִיחָה מִסְלָדֶיךָ. תַּעַל לִפְנֵי כֶסֶף כְּבוֹדְךָ. מִלֹּא
 מִשְׁאָלוֹת עִם מִיחְדֶּיךָ. שׁוּמַע תְּפִלַּת בָּאֵי עֲדֶיךָ:
 יִשְׂרָאֵל נוֹשַׁע בְּיָי תְּשׁוּעַת עוֹלָמִים. גַּם הַיּוֹם יוֹשְׁעוּ
 מִפִּיד שׁוֹכֵן מְרוֹמִים. כִּי אַתָּה רַב סְלִיחוֹת וּבְעַל
 הַרְחָמִים:

יִחְבִּיאֵנוּ צֶל יָדוֹ תַּחַת כַּנְפֵי הַשְּׂכִינָה. חֹן יָחוּן כִּי יִבְחֹן
 לֵב עֶקֶב לְהַכִּינָה. קוֹמֵה־נָּא אֱלֹהֵינוּ עֲזָה עֲזִינָא. יי
 לְשׁוּעָתֵנוּ הַאֲזִינָה:

יִשְׁמִיעֵנוּ סִלְחָתִי יֵשֶׁב בְּסֶחֱר עֲלִיוֹן. בִּימִין יֵשַׁע לְהוֹשַׁע
 עִם עָנִי וְאֲבִיוֹן. בְּשׁוּעָנוּ אֱלִיד נִוְרָאוֹת בְּצַדִּיק תַּעֲנֵנוּ. יי
 הִיָּה עוֹזֵר לָנוּ:

יי יי אֵל רַחוּם וְחַנוּן. אֶרֶךְ אֲפִים וְרַב־חֶסֶד וְאַמֶּת:
 נִצַּר חֶסֶד לְאֵלִפִּים. נִשְׂא עוֹן וְפָשַׁע וְחַטָּאָה וְנִקָּה:
 וְסִלְחָתָ לְעוֹנֵנוּ וְלַחַטָּאתֵנוּ וְנַחֲלָתֵנוּ:

*Adonai Adonai Eyl rahum v'hanun,
 Ereḥ apa-yim v'rav hesed ve-emet.
 No-tzeyr hesed la-alafim, nosey avon va-fe-sha v'hata-a v'nakey.*

רַחֲסִינָא קָהֵל עֲדַת יִשְׂרָאֵל. סִלַּח וּמַחֲל עוֹנֵם.
 וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׂרָאֵל:

שַׁעֲרֵי שָׁמַיִם פָּתַח. וְאוֹצֵרְךָ הַטּוֹב לָנוּ תִּפְתָּח.
 תוֹשִׁיעַ וְרִיב אֵל תִּמְתָּח. וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׂרָאֵל:

WE AWAIT YOUR "I FORGIVE"

May the prayers of all Your faithful
Rise to Your glorious throne,
Answer those who proclaim You One,
Who trust in You alone.

Today as in all ages past,
We pray to You who save—
In Your mercy, grant, we pray,
The atonement which we crave.

Shelter us beneath Your wings,
Judge us leniently;
Make us strong, O Source of strength,
Hearken to our plea.

O God of might and mystery,
We await Your "I forgive."
In our need, we cry to You—
Give us strength to live!

RECALLING YOUR COVENANT OF MERCY:

The Thirteen Attributes

"The Lord is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up love for a thousand generations, forgiving iniquity, transgression, and sin, and pardoning the penitent."
"Pardon our iniquity and our sin; take us to be Your own."

UNLOCK THE STOREHOUSE OF YOUR BOUNTY

Have mercy upon the community of Israel;
Forgive and pardon their sin;
Save us, O God of our salvation.

Open for us the gates of heaven,
Unlock for us the storehouse of Your bounty.
Help us, and do not rebuke us;
Save us, O God of our salvation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סִלַּח-לָנוּ. מַחֲל-לָנוּ. כְּפַר-לָנוּ:

כִּי אָנוּ עֲמִידָה וְאַתָּה אֱלֹהֵינוּ. אָנוּ בְּנֵיךָ וְאַתָּה אָבִינוּ:
אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ. אָנוּ קָהָלְךָ וְאַתָּה חֲלָקֵנוּ:
אָנוּ נִחְלָתְךָ וְאַתָּה גּוֹרְלָנוּ. אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ:
אָנוּ כֶּרֶמְךָ וְאַתָּה נוֹטְרָנוּ. אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצְרָנוּ:
אָנוּ רַעֲיָתְךָ וְאַתָּה דוֹרְנוּ. אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבָנוּ:
אָנוּ עֲמִידָה וְאַתָּה מַלְכָּנוּ. אָנוּ מַאֲמִירְךָ וְאַתָּה מַאֲמִירָנוּ:

אָנוּ עֲזֵי פָנִים וְאַתָּה רַחוּם וְחַנוּן. אָנוּ קָשִׁי עֶרְךָ וְאַתָּה
אֶרֶךְ אַפִּים. אָנוּ מְלֵאֵי עוֹן וְאַתָּה מְלֵא רַחֲמִים. אָנוּ יְמִינוּ
כָּצֵל עוֹבֵר. וְאַתָּה הוּא וְשִׁנוֹתֶיךָ לֹא יִתָּמוּ:

*Ki anu ameha v'ata Eloheynu,
Anu vaneha v'ata avinu.*

*Anu avadeha v'ata adoneynu,
Anu k'haleha v'ata hel-keynu.*

*Anu nah-lateha v'ata gora-leynu,
Anu tzoneha v'ata ro-eynu.*

*Anu harmeha v'ata notreynu,
Anu f'u-lateha v'ata yotz-reynu.*

*Anu ra-yateha v'ata do-deynu,
Anu s'gulateha v'ata k'roveynu.*

*Anu ameha v'ata malkeynu,
Anu ma-amireha v'ata ma-amireynu.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תָּבֹא לִפְנֵיךָ תְּפִלָּתנוּ וְאֵל
 תַּחֲעֲלֵם מִתְחַנְּתֵנוּ. שְׂאִין אֲנַחְנוּ עֲוֵי פָנִים וְקָשִׁי עֲרָף לֹמֵר
 לִפְנֵיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטֵאנוּ
 אֲבָל אֲנַחְנוּ חָטֵאנוּ:

אֲשָׁמנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דָּפִי.
 הֶעֵוִינוּ. וְהִרְשָׁעְנוּ. וָדְנוּ. חָמַסְנוּ. טָפַלְנוּ שֶׁקֶר.
 יַעֲצֹנוּ רָע. כִּזְבְּנוּ. לָצְנוּ. מָרַדְנוּ. נִאֲצְנוּ.
 סָרַרְנוּ. עָוִינוּ. פָּשַׁעְנוּ. צָרַרְנוּ. קָשִׁינוּ עֲרָף.
 רָשָׁעְנוּ. שָׁחַתְנוּ. תַּעֲבָנוּ. תָּעִינוּ. תַּעֲתָעְנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ:
 וְאַתָּה צְדִיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אָמַת עֲשִׂיתָ וְאֲנַחְנוּ
 הִרְשָׁעְנוּ:

*Ashamnu, bagadnu, gazalnu, dibarnu dofi;
 he-evinu, v'hir-shanu, zadnu, h́amasnu, tafalnu sheker;
 ya-atznu ra, kizavnu, latznu, maradnu, niatznu,
 sararnu, avinu, pa-shanu, tza-rarnu, ki-shinu oref;
 ra-shanu, shi-hatnu, tiavnu, tainu, ti-tanu.*

THE CONFESSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously;
we have robbed; we have spoken slander;
we have acted perversely; we have done wrong;
we have acted presumptuously; we have done violence;
we have practiced deceit; we have counseled evil;
we have spoken falsehood; we have scoffed;
we have revolted; we have blasphemed;
we have rebelled; we have committed iniquity;
we have transgressed; we have oppressed;
we have been stiff-necked; we have acted wickedly;
we have dealt corruptly; we have committed abomination;
we have gone astray; we have led others astray.

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מְחַל לַעֲוֹנוֹתֵינוּ בַּיּוֹם וְהַשַּׁבָּת
הַזֶּה וּבַיּוֹם הַכַּפָּרִים הַזֶּה מְחַה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ
מִנֶּגֶד עֵינֶיךָ. כְּאָמֹר אֲנֹכִי אֲנֹכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִּי
וְחַטָּאתֶיךָ לֹא אֶזְכֹּר: וְנֹאמַר מְחִיתִי כְעֵב פְּשָׁעֶיךָ וְכַעֲנֵן
חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי גֹאֲלֶיךָ: וְנֹאמַר כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר
עֲלֵיכֶם לְטָהָר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְיָ תִטְהָרוּ:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ נִרְצָה בְּמִנוּחָתָנוּ קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ שֶׁבַענוּ מְטוֹבֶךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ.
וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ וְיִנְחוּ בָּהּ יִשְׂרָאֵל
מִקִּדְשֵׁי שְׁמֶךָ וְטָהָר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה סֹלֶחַן
לְיִשְׂרָאֵל וּמַחְלֵן לְשַׁבְּטֵי יִשְׂרָאֵל בְּכָל־דּוֹר וְדוֹר וּמַבְלֵעֶיךָ
אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֵלָּא אַתָּה. בְּרוּךְ אַתָּה יְיָ
מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל.
וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל־שָׁנָה וְשָׁנָה. מֶלֶךְ עַל כָּל־הָאָרֶץ
מִקִּדְשׁ וְהַשַּׁבָּת וְיִשְׂרָאֵל וַיּוֹם הַכַּפָּרִים:

רִצָּה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל. וְתַפְלָתָם בְּאַהֲבָה תִקְבֹּל
בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

On Shabbat add the words in brackets.

Our God and God of our ancestors, forgive our sins [on this Sabbath day and] on this Day of Atonement.

Blot out and remove our sins and transgressions as Isaiah promised in Your name: "I blot out your transgressions, for My own sake; and your sins I shall not recall."

You promised further: "I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you."

And in the Torah it is written: "For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before the Lord."

Our God and God of our ancestors, [may our Sabbath rest be acceptable to You;] may Your Mitzvot lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power.

[Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.]

Purify our hearts to serve You in truth. For You forgive the people Israel and pardon the tribes of Jeshurun in every generation; and we acknowledge only You as King who grants us pardon and forgiveness.

Praised are You, O Lord, who forgives and pardons our sins and the sins of the house of Israel. Year after year, You absolve us of our guilt, King over all the earth, who hallows [the Sabbath,] Israel, and this Day of Atonement.

ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores His presence to Zion.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֵתָהּ הוּא לְדוֹר וָדוֹר.
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נִסִּיךָ שֶׁבְּכָל־יּוֹם עֲמָנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עָרַב וּבֹקֶר וְצַהֲרָיִם.
הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם כִּי לֹא־תִמּוּ חַסְדֶּיךָ.
מֵעוֹלָם קִוִּינוּ לָךְ:

The following may be said in an undertone:

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי
כָּל־בָּשָׂר יוֹצֵרנוּ יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקְּדוֹשׁ עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲנוּנוּ וְתַקִּימָנוּ וְתַאֲסוּרָה
גְּלוּיֹתֵינוּ לְאָרֶץ קֹדֶשׁ לְשִׁמְרַת חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ וְלַעֲבֹדְךָ
בְּלִבָּב שְׁלֵם עַל שְׂאֵנָחְנוּ מוֹדִים לָךְ. בָּרוּךְ אַתָּה הַהוֹדָאוֹת:

וְעַל־כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךָ מְלַכְנוּ תָּמִיד לְעוֹלָם
וָעֶד:

אֲבִינוּ מְלַכְנוּ זְכוֹר רַחֲמֶיךָ וּכְבוֹשׁ כְּעֶסֶךָ וְכֹלָה דְּבָר
וְחֶרֶב וְרָעַב וְשָׂבִי וּמִשְׁחִית וְעוֹן וְשֹׁמֵר וּמִגָּפָה וּפְגַע רָע
וְכָל־מַחֲלָה וְכָל־תַּקְלָה וְכָל־קִטְטָה וְכָל־מִיָּנִי פְּרַעְנִיּוֹת
וְכָל־גְּזֵרָה רָעָה וְשִׁנְאָת חֲנָם. מַעֲלִינוּ וּמַעַל כָּל־בְּנֵי בְרִיתְךָ:
וְחַתּוֹם לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שִׁמְךָ בְּאַמַּת הָאֵל
יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה יי הַטּוֹב שִׁמְךָ וְלָךְ
נִאֲמָה לְהוֹדוֹת:

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

The following may be said in an undertone:

We thankfully acknowledge You, Lord our God and God of our ancestors, God of all flesh, our Creator, Lord of all creation.

We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us.

May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly.

Praised be God to whom all thanks are due.

For all Your blessings we shall praise and exalt You, O our King, forever.

Our Father, our King, remember Your compassion and suppress Your anger. Remove from us and from all the people of Your covenant, pestilence and sword, famine and plundering, destruction and iniquity, persecution, plague, and affliction, every disease and disaster, all strife and calamity, every evil decree and causeless hatred.

Seal all the children of Your covenant for a good life.

May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

אלהינו ואלהי אבותינו. בָּרַכְנוּ בְּבִרְכָּהּ הַמְשִׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה
עַל יְדֵי מֹשֶׁה עֲבָדְךָ. הָאֲמִוְרָה מִפִּי אֶהְרֹן וּבִנָּיו כֹּהֲנִים. עִם קְרוֹשֶׁךָ
בְּאִמּוֹר:

Congregation: **Keyn y'hi ratzon.**

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ: בֵּן יְהִי רָצוֹן:

יֵאָר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ: בֵּן יְהִי רָצוֹן:

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם: בֵּן יְהִי רָצוֹן:

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ. בָּרַכְנוּ אֲבִינוּ כָּלֵנוּ כְּאַחֵד בְּאוֹר
פְּנִיָּה. כִּי בְּאוֹר פְּנִיָּה נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ:

בְּסִפְּרֵי חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָּנָסָה טוֹבָה. נִזְכָּר וְנִחָתָם
לְפָנֶיךָ. אֲנַחֲנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וּלְשְׁלוֹם:
בְּרוּךְ אַתָּה יי עוֹשֶׂה הַשְׁלוֹם:

*Sim shalom tovah uv-rahah ba-olam,
Heyn va-hesed v'rahhamim aleynu v'al kol yisrael ameha.
Bar-heynu avinu kulanu k'ehad b'or paneha,
Ki v'or paneha natata lanu Adonai Eloheynu
torat ha-yim, v'ahavat hesed,
U-tz'dakah, uv-rahah, v'rahhamim, v'ha-yim, v'shalom.
V'tov b'eyneha l'vareyh et am-ha yisrael
B'hol eyt uv-hol sha-a bi-sh'lomeha.*

*B'seyfer ha-yim b'rahah v'shalom ufar-nasah tovah,
Niza-heyr v'ney-hateym l'faneha,
Anahnu v'hol amha beyt yisrael,
L'ha-yim tovim ul-shalom.*

THE THREEFOLD BLESSING

Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

"May the Lord bless you
and protect you."

Congregation:

May this be His will.

"May the Lord show you kindness
and be gracious to you."

May this be His will.

"May the Lord bestow favor upon you
and grant you peace."

May this be His will.

SIM SHALOM: Prayer for peace

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Father, with the divine light of Your presence.

For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be sealed for a good and peaceful life.

Praised are You, O Lord, Source of peace.

אָבינו מלכנו חטאנו לְפָנֶיךָ:
אָבינו מלכנו אין לנו מֶלֶךְ אֵלָּא אַתָּה:
אָבינו מלכנו הִחְיֵינוּ בְּתִשְׁבָּה שְׁלָמָה לְפָנֶיךָ:
אָבינו מלכנו חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה:
אָבינו מלכנו שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמֶּךָ:
אָבינו מלכנו הִפֵּר עֲצַת אוֹיְבֵינוּ:
אָבינו מלכנו זְכָרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ:
אָבינו מלכנו חַתְּמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים:
אָבינו מלכנו חַתְּמֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה:
אָבינו מלכנו חַתְּמֵנוּ בְּסֵפֶר פְּרִנָּסָה וְכִלְכָּלָה:
אָבינו מלכנו חַתְּמֵנוּ בְּסֵפֶר זְכוּת:
אָבינו מלכנו חַתְּמֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה:
אָבינו מלכנו הַצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב:
אָבינו מלכנו הִרָם קָרֵן יִשְׂרָאֵל עַמֶּךָ:
אָבינו מלכנו שְׁמַע קוֹלָנוּ חוּס וְרַחֵם עָלֵינוּ:
אָבינו מלכנו קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־חַפְּלָתְנוּ:
אָבינו מלכנו חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ:
אָבינו מלכנו עֲשֵׂה לָמַעַן בָּאֵי בָּאֵשׁ וּבַמֵּים עַל קְדוּשַׁת שְׁמֶךָ:
אָבינו מלכנו עֲשֵׂה לָמַעַן אִם לֹא לְמַעַנְנוּ:
אָבינו מלכנו חַנּוּן וְעֲנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ
צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu mal-keynu, honey-nu va-aneynu, ki eyn banu ma-asim,
Asey imanu tz'dakah va-chesed v'ho-shi-eynu.

AVINU MALKENU

Our Father, our King, we have sinned before You.

Our Father, our King, we have no King but You.

Our Father, our King, help us to return to You completely repentant.

Our Father, our King, grant us a good new year.

Our Father, our King, send complete healing for our afflicted.

Our Father, our King, frustrate the designs of our adversaries.

Our Father, our King, remember us favorably.

Our Father, our King, seal us in the book of goodness.

Our Father, our King, seal us in the book of redemption.

Our Father, our King, seal us in the book of sustenance.

Our Father, our King, seal us in the book of merit.

Our Father, our King, seal us in the book of forgiveness.

Our Father, our King, hasten our deliverance.

Our Father, our King, grant glory to Your people Israel.

Our Father, our King, hear us, pity us, and spare us.

Our Father, our King, accept our prayer with mercy and favor.

Our Father, our King, have pity on us and on our children.

*Our Father, our King, act for those who went through fire
and water for the sanctification of Your name.*

Our Father, our King, act for Your sake if not for ours.

*Our Father, our King, graciously answer us,
although we are without merits;
Deal with us charitably and lovingly and save us.*

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא
כְּרֵעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:
יְתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
וּלְעָלְמָא מְכָל־בִּרְכָתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאָמִידֵן בְּעָלְמָא. וְאָמְרוּ אָמֵן:
תְּתַקַּבַּל צְלוּתְהוֹן וּבְעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם
אֲבוּהוֹן דִּי־בְשַׁמַּיָּא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by our heavenly Father. Let us say: Amen.

May God grant abundant peace and life to us and to all Israel. Let us say: Amen.

May He who ordains harmony in the universe grant peace to us and to all Israel. Let us say: Amen.

Go forth in confidence



Go forth in confidence from this house of God,
And may the blessings of our God go with you.

Take with you the words of prayer you have uttered,
And may God give you strength to fulfill your resolves.

May God's spirit be with you and with those you love;
And may you be granted health and contentment.

May God give strength, hope, and vision to our people;
And may all soon be blessed in a world at peace.

Amen.

Reader and congregation:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Shema yisrael, Adonai Eloheynu, Adonai ehad.

"HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE."

Reader and congregation, three times:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Baruh sheym k'vod malhuto l'olam va-ed.

Praised be His glorious sovereignty for ever and ever.

Reader and congregation, seven times:

יְיָ הוּא הָאֱלֹהִים: Adonai hu ha-Elohim.

The Lord He is God.

Give heed to the sound of the Shofar,
The long, persistent call of the Shofar,
Summoning the household of Israel
To do God's will with devotion.
Remember the sound of the Shofar,
The blast that is blown, O my people!

The Shofar is sounded.

תְּקִיעַה גְּדוֹלָה TEKIAH GEDOLAH

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

L'shanah ha-ba-a bi-rushala-yim.

Next year in Jerusalem!

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:

On Saturday night the following blessing over the spices is added:

ברוך אתה יי אלהינו מלך העולם בורא מיני בשמים:

Inhale the spices.

The hands are cupped and extended toward the Havdalah candle:

ברוך אתה יי אלהינו מלך העולם בורא מאורי האש:

ברוך אתה יי אלהינו מלך העולם המבדיל בין
קדש לחול בין אור לחשך בין ישראל לעמים בין
יום השביעי לששת ימי המעשה. ברוך אתה יי המבדיל
בין קדש לחול:

Drink from the wine cup.

Praised are You, Lord our God, King of the universe, Creator of the fruit of the vine.

On Saturday night the following blessing over the spices is added:

Praised are You, Lord our God, King of the universe, Creator of various spices.

The hands are cupped and extended toward the Havdalah candle:

Praised are You, Lord our God, King of the universe, Creator of the light of fire.

Praised are You, Lord our God, King of the universe, who has made a distinction between the holy and the ordinary, between light and darkness, between the people Israel and the heathens, between the seventh day and the six ordinary days of the week. Praised are You, O Lord, who has made a distinction between the holy and the ordinary.