



CONGREGATION ETZ CHAYIM

MACHZOR
NISHMAT
CHAYIM

מחזור נשמת חיים

ABRIDGED SERVICES FOR
THE HIGH HOLY DAYS

5781/2020

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“God formed the human from the
dust of the earth, and breathed into its nostrils the
breath of life, and the human became a living being.”

— *Genesis 2:7*

וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת־הָאָדָם
עֹפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו
נְשֵׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה

An egalitarian High Holy Days prayerbook for those who are wrestling with tradition, innovation, and the words of prayer.



Congregation
Etz Chayim

2020
5781

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High Holy Days – Re-Souling Ourselves

Wouldn't it be nice if the High Holy Days came with instructions? What if we had a little manual that explained the step-by-step process we're supposed to go through to assemble our best selves? The *machzor* is the closest thing we have to such an instruction manual. It's a kind of spiritual map to figure out the best route to our destination.

But what is our destination? Where are we trying to go during the High Holy Days?

Paradoxically, our destination is to return. The word *machzor* comes from the three letter root חזר meaning "to return" or "to cycle," reflecting the cyclical nature of the year as well as the cycles of our own lives. During the High Holy Days we reflect and cycle back in time only to realize that we're not in the same place – and by extension not the same person – we were a year ago. In that sense the year is more of a spiral than a circle. We can't go back to the exact same spot. We often think of a spiral as going up, but we know things can also spiral down – we've all had those moments when things feel like they are falling apart or spiraling downward. How do we reverse the trend?

One of the central prayers of the High Holy Days, *Un'taneh Tokef*, suggests that through *t'shuvah* (repentance), *t'fillah* (prayer), and *tzedakah* (generosity) we can reverse the trend. But all of this takes soul work.

In Hebrew, the word for soul is נְשָׁמָה, *n'shamah*. *N'shamah* is closely linked linguistically to the word for breath, נְשִׁימָה, *n'shimah*. In Genesis, when God created the first human from the dust of the earth, the Torah says, "God blew into its nostrils the breath of life (נְשִׁמַת חַיִּים, *nishmat chayim*) and the human became a living being (נֶפֶשׁ חַיָּה, *nefesh chaya*)" (Genesis 2:7). Animals are also described as being *nefesh chaya*, living souls, but only humans are given *nishmat chayim*, the breath of life. On Shabbat, when we recite Kiddush, we say, "וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיְנַפֵּשׂ" (*u'va'yom ha'shvii shabbat va'yinafash*, on the seventh day God rested from work and was re-souled" (Exodus 31: 17). How do we human beings get re-souled?

Rosh HaShanah is the anniversary of the creation of the world. It's also celebrated as the anniversary of the creation of human beings. In that spirit, Rosh HaShanah then becomes the anniversary of both our own creation and our re-creation. Each Rosh HaShanah we strive to re-create – to re-soul – ourselves.

Now we know where we are going. Let me explain how our *Machzor* can help get us there.

This *Machzor* is named *Nishmat Chayim* – the breath (or soul) of life. It's a reminder that we are holding a tool to help re-soul ourselves. When we read the words of the *machzor*, we connect with the souls from our past – both our ancestors who established these customs and those who passed them down to us. We connect with the souls of Jews all over the world who are reciting these prayers at the same time. And we connect with our own souls as we gift ourselves with the time to reflect. Don't feel you need to keep up with all the words. Feel free to stay with something that jumps out at you. If you don't know the words or a melody, sing or hum along anyway. And just as we ignore directions once in a while in order to enjoy a more scenic route, feel free to do the same and look around and appreciate what (and who) surrounds you.

My hope is that this *Machzor* – *Nishmat Chayim* – will be your spiritual map, an inspiration for you as you navigate your way through these Days of Awe. I know that every year I start to feel a certain jolt of intensity as we begin the Rosh HaShanah prayers. And I love how it builds over the next ten days, culminating in *N'ilah*, the final service of Yom Kippur. I appreciate the intensity of intention which radiates from the congregation as we open the Ark one last time. At that moment, I feel as though my body has been infused with a "*Nishmat Chayim*," an extra soul of life to give me the strength and courage to face another year. This year may we all experience a "*Nishmat Chayim*" – a breath of life washing over us as we navigate our way through these Days with openness, humility, and the belief in the possibility of re-creating ourselves.

Rabbi Chaim Koritzinsky
Palo Alto, 5780

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מַעֲרִיב

MA'ARIV

Evening Service for the High Holy Days

*Kavannot** for the High Holy Days

Thoughts for the Days of Awe

We are here, on these Days of Awe, poised somewhere between what we have been and what we wish to be. We are here in these days of *t'shuvah*, of turning, of returning to the selves we have covered up behind the roles and masks with which we have learned to protect ourselves. We are here in celebration and in search, in judgment and in embrace, ready to confront ourselves and the world in which we find ourselves. We seek to open wide the windows behind which we have hidden, and to send forth hand and soul to learn whence we have come, what we have become, and what we hope to be.

We come here to seek values other than the ones which too often move the world in which we live. We come here to build into our lives the acts that must respond more to the will of God, however we understand it, than to the will of the authorities of our daily world. We come determined to find values that will restore just rule to an unjust world.

To do that – to help to change the world we know – we need to change ourselves as well. To renew ourselves, we need to be conscious of our faults, the hurts we do to others, the hurts we do to ourselves. We need to be conscious of the mitzvot, the deeds our people believe that God desires, which are open to us even though we have been closed to them. And so, in this judgment season, we look critically into ourselves, as we look critically at the world, that we may sharpen all our faculties for the job of renewal ahead. This moment is the universe conceived.

At this moment all things are possible, and all of our dreams, all the good and strong and loving corners of ourselves, shall rule.

– *Richard N. Levy, adapted*

* *Kavannot* ("intentions") are reflections intended for spiritual uplift. For more commentary see the Appendix on page A6.

בְּרֹאשׁ הַשָּׁנָה

B'Rosh HaShanah

On Rosh HaShanah

On Rosh HaShanah

Each to the other

Calls out with joy

בְּרֹאשׁ הַשָּׁנָה

אִישׁ לְרֵעֵהוּ

יִקְרָא בְשִׂמְחָה

B'rosh haShanah

Ish le're'ehu

Yikra b'simcha

Ya-dai-dai-dai-dai-dai-dai

Ya-dai-dai-dai-dai-dai

Ya-dai-dai-dai-dai-dai-dai

"Here's to a good year!"

לְשָׁנָה טוֹבָה

L'Shanah tovah!

צִיצִית

Tzitzit

Blessing for Wrapping Oneself in Tzitzit

Kol Nidrey is the only evening service during which we wear a tallit.

Blessed You, Adonay

our God, Ruler of Space and Time,

Who consecrated us with mitzvot:

the mitzvah of being wrapped in tzitzit.

בָּרוּךְ אַתָּה, יְהוָה,*

אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,

וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית:

Baruch Atah, Adonay,

Eloheynu, Melech ha'olam,

asher kidshanu b'mitzvotav,

v'tzivanu l'hitateif batzitzit.

* Throughout this *Machzor* we have generally used the four-letter Hebrew Name of God, יהוה, without vowels, instead of various other abbreviations meant to be read aloud as "Adonay." For further commentary on the Names of God, see the note on the following page.

הַדְּלָקַת הַנֵּרוֹת

Hadlakat Hanerot

Lighting Candles

As these candles give light to all who behold them, so may we, by our lives, give light to all who behold us. As their brightness reminds us of the generations of Israel who have kindled light, so may we, in our own day, be among those who kindle light.

– adapted from *Siddur Sha'ar Zahav*

Blessed You, Adonay,

our God, Ruler of Space and Time,

Who consecrated us with mitzvot,

Who commands us to kindle the flame.

בָּרוּךְ אַתָּה, יְהוָה, *Baruch Atah, Adonay,*

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, *Eloheyenu, Melech ha'olam,*

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, *asher kidshanu b'mitzvotav,*

וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל *v'ztivanu l'hadlik neir shel*

On Rosh HaShanah:

of this (Shabbat and) Yom Tov.

(שַׁבָּת וְ) יוֹם טוֹב. *(Shabbat v') Yom Tov.*

On Yom Kippur:

(on Shabbat and) on Yom Kippur.

(שַׁבָּת וְ) יוֹם הַכִּפּוּרִים. *(Shabbat v') Yom haKippurim*

שְׁהַחֵיָנוּ

Shehecheyanu

Blessing for New Times

Blessed You, Adonay

our God, Ruler of Space and Time,

Who has granted us life, sustained us

and enabled us to reach this occasion.

בָּרוּךְ אַתָּה, יְהוָה, *Baruch Atah, Adonay,*

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, *Eloheyenu, Melech ha'olam,*

שְׁהַחֵיָנוּ וְקִיָּמָנוּ *shehecheyanu v'kiy'manu,*

וְהִגִּיעָנוּ לְזִמְן הַזֶּה. *v'higianu laz'man hazeh.*

בְּרָכוֹת הַמִּשְׁפָּחָה

Birchot HaMishpachah

Parents Bless Their Children

For Our Sons

May God make you

יְשַׁמְחֵךְ אֱלֹהִים Y'simcha Elohim

like Ephraim and M'nasheh.^a

כְּאֶפְרַיִם וְכִמְנַשֶּׁה. k'Efrayim v'chiM'nasheh.

May God bless you and keep you.

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ. Y'varech'cha Adonay v'yishm'recha.

May God's face shine graciously upon you.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ: Ya'eir Adonay panav eilecha vichunecha.

May God's face be lifted toward you

יִשָּׂא יְהוָה | פָּנָיו אֵלֶיךָ Yisa Adonay panav eilecha

and give you peace.^b

וַיַּשֵּׁם לָךְ שְׁלוֹם. v'yaseim l'cha shalom.

^a Genesis 48:20, ^b Numbers 6:24-26

For Our Daughters

May God make you

יְשִׁמְעֵיךְ אֱלֹהִים Y'simeich Elohim

like Sarah, Rivkah, Racheil, and Lei'ah.^a

כְּשָׂרָה רִבְקָה, רָחֵל, וְלֵאָה. K'Sarah, Rivkah, Racheil, v'Lei'ah

May God bless you and keep you.

יְבָרְכֶיךָ יְהוָה וְיִשְׁמְרֵיךָ. Y'varcheich Adonay v'yishm'reich

May God's face shine graciously upon you.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֵּיךָ. Ya'eir Adonay panav eilayich vichunayich

May God's face be lifted toward you

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ Yisa Adonay panav eilayich

and give you peace.^b

וַיַּשֵּׁם לָךְ שְׁלוֹם. v'yaseim lach shalom

^a Genesis 48:20, ^b Numbers 6:24-26, adapted

For Our Children

May God make you

יְשִׁמְחֶלְךָ אֱלֹהִים Y'simchol Elohim

like Sarah, Rivkah, Racheil, Lei'ah,

כְּשָׂרָה, רִבְקָה, רָחֵל, לֵאָה,

Ephraim and M'nasheh.^a

אֶפְרַיִם וּמְנַשֶּׁה. Ephraim, uM'nasheh.

May God bless you and keep you.

יְבָרְכֶלְךָ יְהוָה וְיִשְׁמְרֶכְלְךָ. Y'varechol Adonay v'yishamerchol.

May God's face shine graciously upon you.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּכְךָ. Ya'eir Adonay panav eileichol vichunechol.

May God's face be lifted toward you

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ Yisa Adonay panav eileichol

and give you peace.^b

וַיַּשֵּׁם לְכֹל שְׁלוֹם. v'yasem l'chol shalom.

^a Genesis 48:20, ^b Numbers 6:24-26, adapted

Blessing for Our Entire Congregation

May the Merciful One
bless all of us together
with the blessing of peace.

הַרְחֵמֵנוּ, *Harachaman,*
הוּא יְבָרֵךְ אֹתָנוּ כְּלָנוּ יַחַד, *hu y'vareich otanu kulanu yachad,*
בְּבִרְכַת שְׁלוֹם. *b'virkat shalom.*

This night as the New Year begins,
we come together as a community;
yet each of us is strangely solitary.

Each of us comes here with special hopes and dreams;
each of us bears our own worries and concerns.

Each of us has a story no one else can tell;
each of us brings praise no one else can offer.

Each of us feels joy no one else can share;
each of us has regrets that others cannot know.

And so, at this sacred time, we pray:
if we are weary, may we find strength;
if we are discouraged, may we find hope.

If we have forgotten how to share, may we teach each other and learn together.
If we have been careless with one another, may we seek forgiveness.

If our hearts have been chilled by indifference,
may we be warmed by renewed purpose, inspired by the spirit of this holy night.

— *Sidney Greenberg, adapted*

Law without love is harsh, but love without law is anarchy and eventually turns to hate. So in the name of the love-of-law and the law-of-love, we ask God to release us from our vows and from our sins, for the same reason: that we regret and have remorse for both. The power of the *Kol Nidrey* is that it sets the scene of Yom Kippur as a courtroom drama, unique to Judaism, in which we stand, giving an account of our lives, our fate poised between God's justice and compassion.

— *Rabbi Jonathan Sacks*

On Yom Kippur we continue below.
On Rosh HaShanah we continue on page 11 (page 10 on Shabbat).

מִי־הָאִישׁ

Mi Ha'ish

Who Among You Desires Life?

(Psalm 34:13-15)

Who among you desires life,
loves each day, seeing the good?
You who guard your tongue from evil,
and your lips from deceitful speech,
turn away from evil, do good,
seeking peace and pursuing it.

מִי־הָאִישׁ הַחֲפֵץ חַיִּים
אֲהֵב יָמִים לְרָאוֹת טוֹב:
נִצֹר לְשׁוֹנֵךְ מִרָע
וְשִׁפְתֶיךָ מִדַּבֵּר מִרְמָה:
סוּר מִרָע וְעֲשֵׂה־טוֹב
בִּקֵּשׁ שְׁלוֹם וְרַדְּפֵהוּ.

*Mi ha'ish hechafeitz chayim,
ohev yamim, lir'ot tov?
N'tzor l'shoncha meira,
us'fatecha midabeir mirmah;
sur meira, va'aseih tov,
bakeish shalom v'rodfeihu.*

בִּישִׁיבָה שֶׁל מַעֲלָה

Bi'shivah Shel Malah

By the Authority of the Court

By the authority of the court on high
and by the authority of this court below,
with Divine consent
and with the consent of this congregation,
we grant permission to pray
with those who have transgressed.

בִּישִׁיבָה שֶׁל מַעֲלָה
וּבִישִׁיבָה שֶׁל מַטָּה,
עַל דַּעַת הַמָּקוֹם
וְעַל דַּעַת הַקְּהָל,
אָנוּ מַתִּירִין לְהִתְפַּלֵּל
עִם הָעֹבְרִינִים.

*Bishivah shel malah
uvishivah shel matah,
Al da'at hamakom
v'al da'at hakahal,
Anu matirin l'hitpaleil
im ha'avaryanim.*

Typography in the Machzor

In this *Machzor*, as in our *siddurim*, we have distinguished between text sourced from the Hebrew Bible (the *Tanach* (Torah, *Nevi'im*, and *Ketuvim*)) and other prayers and writings by using a different typeface, for example שְׁלוֹם (Bible quote) versus שְׁלוֹם. Biblical quotes often appear with "trope" (cantillation, *te'amim*), for example אֲהֵב יָמִים, the singing accents used to indicate how the text is chanted.

We read responsively.

T'shuvah

T'shuvah is more than saying we're sorry, more than embarrassment, more than the discomfort of being caught, more than fear, more than an effort to avoid punishment or penalties.

It is a sincere change within, a sincere turning away. Such repentance lets us live with ourselves with quiet conscience.

People have sometimes supposed that *t'shuvah* was too high-priced.

They have looked at what they would have to give up, at appetites they would have to curb, at habits they would have to break or abandon, at things they would have to set aside.

They have forgotten the fact that no matter what the price of repenting, it is never so high as the price of not repenting.

And no later hour is ever better for the purpose of t'shuvah than this very hour.

Failure to repent is much worse than doing wrong. A person may have sinned in a moment, but we may fail to repent of it moments without number.

There is in t'shuvah this beautiful mystery – that we may fly home fastest on a broken wing.

Because we are the crown of creation, we *can* do *t'shuvah*. Because we are dust, we *must* do *t'shuvah*.

Repentance may be compared to the sea. Just as the sea is always open to anyone who approaches, so too repentance is always open.

כָּל נִדְרֵי

Kol Nidrey

All Vows

*The Ark is opened and the Sifrei Torah are taken out. All who are able, please rise.
Traditionally, the Kol Nidrey prayer is repeated three times.*

All vows, bonds, devotions,
promises, obligations,
penalties, and oaths
that we have vowed, and sworn,
and dedicated, and made forbidden
on ourselves,
from this Day of Atonement
to the next Day of Atonement –
may it come to us for good –
we regret having made them.
May they all be undone,
forgiven, eradicated,
and nullified,
and may they not be valid
or exist any longer.
Our vows shall not be vows;
our bonds shall not be bonds;
and our oaths shall not be oaths.

כָּל נִדְרֵי וְאֶסְרֵי וְחַרְמֵי, Kol nidrey ve'esarey vacharamey
וְקוֹנָמֵי וְכַנּוּיֵי, v'konamey v'chinuyey
וְקִנּוּסֵי וְשְׁבוּעוֹת, v'kinusey ush'vuot,
דִּינְדָרְנָא וְדֵאֲשִׁתְּבַעְנָא, dindarna ud'ishtabana
וְדֵאֲחַרְמְנָא וְדֵאֲסַרְנָא, ud'acharimna v'diasarna
עַל נַפְשָׁתָנָא, al nafshatana
מִיּוֹם כְּפָרִים זֶה, miYom Kippurim zeh
עַד יוֹם כְּפָרִים, ad Yom Kippurim
הָבָא עֲלֵינוּ לְטוֹבָה, haba aleynu l'tova
בְּכֻלְהוֹן אֲחַרְטָנָא בְּהוֹן. b'kulhon icharatna v'hon,
כְּלֵהוֹן יְהוֹן שָׁרוֹן, kulhon y'hon sharan,
שְׁבִיקִין שְׁבִיתִין, sh'vikin, sh'vitin,
בְּטֵילִין וּמְבַטְלִין, b'teillin um'vutalin
לָא שְׁרִירִין, la sh'ririn
וְלָא קַיָּמִין. v'la kayamin.
נִדְרָנָא לָא נִדְרֵי, Nidrana la nidrey,
וְאֶסְרָנָא לָא אֶסְרֵי, ve'esarana la esarey,
וְשְׁבוּעָתָנָא לָא שְׁבוּעוֹת. ush'vuatana la sh'vuot.

Continue on the next page.

Kol Nidrey

Circumstances frequently denied our ancestors the opportunity to fulfill their vows. Recognizing that the broken word profaned the soul, they developed the earnest desire to have such vows nullified on the Day of Atonement, when they yearned to be at peace with God and humanity. The legal formula known as *Kol Nidrey* was the result. For more commentary on *Kol Nidrey*, see the Appendix on page A6.

Forgive the entire congregation
of the Children of Israel,
and the stranger who dwells among them,
for all the people Israel acted in error.^a

וְנִסְלַח לְכֹל עֵדוּת
בְּנֵי יִשְׂרָאֵל
וְלִגֵּר הַגֵּר בְּתוֹכְכֶם,
כִּי לְכֹל הָעָם בִּשְׁגָגָה.
V'nislach l'chol adat
b'ney Yisrael.
V'lageir hagar b'tocham,
ki l'chol ha'am bish'gagah.

Please pardon the sins of this nation
in your unbounded lovingkindness;
forgive us as You have forgiven
our people
from Egypt until now.
And it is further said:^b

סְלַח נָא לְעוֹן הָעָם הַזֶּה
כְּגֹדֶל חַסְדֶּךָ,
וְכַאֲשֶׁר נִשְׁאַתָּה
לְעַם הַזֶּה
מִמִּצְרַיִם וְעַד הַנְּהָה.
וְשָׁם נֵאמַר:
S'lach na la'avon ha'am hazeh
k'godel chasdecha,
v'cha'asher nasatah
la'am hazeh
MiMitzrayim v'ad heinah,
v'sham ne'emar:

And Adonay said: "I have pardoned them,
as you have asked."^c

וַיֹּאמֶר יְהוָה סָלַחְתִּי
כִּדְבַרְךָ.
Vayomer Adonay salachti
kid'varecha.

Blessed are You our God,
Ruler of the Universe,
who has granted us life, sustained us
and enabled us to reach this occasion.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
שֶׁהֶחַיֵּנוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה.
Baruch Atah, Adonay Eloheynu,
Melech ha'olam,
shehecheyanu v'kiy'manu
v'higianu laz'man hazeh.

^a Numbers 15:26; ^b Numbers 14:19; ^c Numbers 14:20

The Sifrei Torah are returned to the Ark and the Ark is closed.

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת

Mizmor Shir L'Yom Ha'Shabbat

A Song for the Sabbath Day

(Psalm 92)

A song, poetry for the Sabbath day:
It is good to praise and thank Adonay,
to make music to Your Name, Supreme.
To tell, each morning, of Your love,
of Your faithfulness each night,
on a "ten-string" (harp) and on a lute,
with meditative music on the lyre.
You elate me, Adonay, with Your deeds,
because of Your handiwork I sing for joy.
How great are Your creations, Adonay,
so very profound are Your designs!
A brutish person will not know,
nor the foolish discern this:
when evil flourishes like grass,
and criminals bloom like wildflowers,
they will be everlastingly erased.
Yet You are ever exalted, Adonay.
Look: here are Your enemies, Adonay,
here are Your enemies: they perish!
All criminals scatter!
You raise, like an ox, my horn (victory).
I enjoy luxuriant anointings.
As my eye sees those who have eyed me,
those who have foully beset me —
my ear hears their downfall.

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת:
טוֹב לְהַדוֹת לַיהוָה
וּלְזַמֵּר לְשִׁמְחָה עֲלֵיוֹן:
לְהַגִּיד בַּבֶּקֶר חֲסִדֶּךָ
וְאִמּוֹנַתְךָ בַּלַּיְלוֹת:
עָלֶי-עֲשׂוֹר וְעָלֵי-נַבֵּל
עָלֵי הַגִּיּוֹן בְּכִינּוֹר:
כִּי שִׁמַּחְתָּנִי יְהוָה בַּפַּעֲלֶךָ
בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן:
מַה-גָּדֹלְךָ מַעֲשֵׂיךָ יְהוָה
מֵאֵד עֲמָקוֹ מַחֲשַׁבְתֶּיךָ:
אִישׁ בֶּעַר לֹא יִדַּע
וְכִסִּיל לֹא-יִבִּין אֶת-זֹאת:
בַּפֶּרֶחַ רְשָׁעִים | כְּמוֹ עֵשֶׂב
וַיִּצְיָצוּ כָל-פְּעֵלֵי אָוֶן
לְהַשְׁמַדֵם עַד־יָעַד:
וְאַתָּה מָרוֹם לְעֵלְמָא יְהוָה:
כִּי הִנֵּה אֹיְבֶיךָ יְהוָה
כִּי-הִנֵּה אֹיְבֶיךָ יֹאבְדוּ
יִתְפָּרְדּוּ כָל-פְּעֵלֵי אָוֶן:
וַתָּרֵם כְּרֵעַיִם קַרְנֵי
בַּלּוֹתִי בְּשֶׁמֶן רֶעֱנָן:
וַתִּבֶּט עֵינַי בְּשׁוּרַי
בְּקָמִים עָלַי מְרֵעִים
תִּשְׁמַעְנָה אֲזַנִּי:

Mizmor shir l'yom haShabbat:

Tov l'hodot l'Adonay,
ul'zameir l'Shimcha, Elyon.
L'hagid baboker chasdecha,
ve'emunatcha baleylot.
Aley asor va'aley navel,
aley higayon b'chinar.
Ki simachtani Adonay b'fo'olecha,
b'm'asey yadecha aranein.
Mah godlu ma'asecha Adonay,
m'od amku machsh'votecha!
Ish ba'ar lo yeida,
uch'sil lo yavin et zot.
Bif'roach r'shaim k'mo eisev,
vayatzitzu kol poaley aven,
l'hishamdad adey ad.
V'atah marom l' Olam Adonay.
Ki hineih oyvecha, Adonay,
ki hineih oyvecha yoveidu!
yitpardu kol poaley aven!
Vatarem kir'eym karni.
baloti b'shemen ra'anan.
Vatabeit eynei b'shuray,
bakamim alay m'rei'im —
tishmanah oznay.

The righteous flourish as a date-palm,
 thrive like a cedar in Lebanon.
 Planted in Adonay's House,
 flowering in the courts of our God.
 Still fruitful in hoary old age,
 they drip with sap, they are ever green.
 Attesting that Adonay is upright,
 my Rock, in Whom there is no injustice.

צַדִּיק כַּתָּמַר יִפְרַח
 כְּאַרְז בְּלִבְנוֹן יִשְׁגֶּה:
 שְׁתוּלִים בְּבַיִת יְהוָה
 בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
 עוֹד יִנּוּבּוֹן בְּשֵׂיבָה
 דְּשֵׁנִים וְרַעֲנָנִים יִהְיוּ:
 לְהַגִּיד כִּי־יָשָׁר יְהוָה
 צוּרִי וְלֹא־עוֹלָתָהּ בּוֹ:
*Tzadik katamar yifrach,
 K'erez baL'vanon yisgeh.
 sh'tulim b'veyt Adonay,
 b'chatzrot Eloheyenu yafrichu.
 Od y'nuvun b'seyvah,
 d'sheinim v'ra'ananim yih'yu.
 l'hagid ki yashar Adonay,
 tzuri v'lo avlatah bo.*

זְכוֹרֵנוּ לְחַיִּים

Zochreinu L'Chayim

Remember Us for Life

Remember us for life,
 Ruler Who desires life,
 inscribe us in the Book of Life
 For Your sake, God of Life.

זְכוֹרֵנוּ לְחַיִּים,
 מֶלֶךְ חֹפֵץ בַּחַיִּים, (2x)
 וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,
 לְמַעַנְךָ אֱלֹהִים חַיִּים. (2x)
*Zochreinu l'chayim,
 Melech chafeitz bachayim, (2x)
 v'chotveinu b'seifer hachayim,
 l'ma'ancha Elohim chayim. (2x)*

מַעְרִיב

MA'ARIV

Evening Service

The Sh'ma and Its Blessings

בְּרָכוּ

Bar'chu

Call to Communal Prayer

All who are able, please rise and face east.

We bow, bending the knee, at the words בְּרָכוּ ↓, Bar'chu and בְּרוּךְ ↓, Baruch.

We rise at אֲדוֹנָי ↑, Adonay, the Name of God.

↓Bless ↑Adonay,
the Blessed.

אֲדוֹנָי ↑ אֵת בְּרָכוּ ↓ Bar'chu et אֲדוֹנָי ↑
הַמְּבֹרָךְ: ham'vorach

↓Bless ↑Adonay, the Blessed,
infinitely and for ever.*

בְּרוּךְ ↓ אֲדוֹנָי ↑ הַמְּבֹרָךְ ↓ Baruch אֲדוֹנָי ↑ ham'vorach
לְעוֹלָם וָעֶד l'olam va'ed.

Please be seated.

* There are many stylistic renderings in this *Machzor* where we have tried to capture the rhythm or feel of the Hebrew in English, such as here where we translate “for ever” as two separate words to capture the doubling in לְעוֹלָם וָעֶד, *l'olam va'ed*. This also emphasizes the word “ever,” as in “everlasting.”

The Sh'ma and Its Blessings

The *Sh'ma* section begins with the *Bar'chu*. This is usually labeled the “Call to Worship,” which it is. But it is also specifically the “blessing before reciting Torah” (from *Nehemiah 8:6*) and in the morning service, it precedes the Torah blessings in the Torah service. In the evening, it precedes the reading of the Torah verses of the *Sh'ma*, which are from Deuteronomy, and the passage that follows it from the Book of Numbers. For additional commentary, see the Appendix on page A7.

The Light of Creation
Traditional First Blessing of the Sh'ma Service

What are miracles?
The blooming of a flower,
the hatching of an egg,
indeed every creative act in nature is a miracle.
Moments in history that move us toward freedom,
goodness, and truth feel like miracles to me.
In recognizing these moments,
I feel the world's unity and goodness calling me toward
my highest self.

– *Rabbi David A. Teutsch*

Each day we emerge anew
from the soup of our own chaos.
Hungry for reason and order,
we deny that, like God, perhaps,
we too live on the edge
of trial and error, always
on the brink of possibility,
always moving into the next moment
of clarity and complexity,
the next dawning of day
the next wonder
of darkness and light.

– *Michael S. Glaser*

Blessed You, Adonay,
Who blends day into dusk.

בָּרוּךְ אַתָּה, יְהוָה, *Baruch Atah, Adonay,*
הַמְעַרֵב עֶרְבִים: *hama'ariv aravim.*

Revelation
Traditional Second Blessing of the Sh'ma Service

אַהַבַּת עוֹלָם

Ahavat Olam

Love Eternal

On Yom Kippur, some people gather the four corners of their tzitzit in preparation for the Sh'ma.

With eternal love You loved	אַהַבַּת עוֹלָם	<i>Ahavat olam</i>
the House of Israel, Your people.	בֵּית יִשְׂרָאֵל עִמָּךְ אַהַבְתָּ.	<i>Beyt Yisrael amcha ahavta.</i>
You taught us Torah and mitzvot,	תּוֹרָה וּמִצְוֹת, חֻקִּים	<i>Torah umitzvot, chukim</i>
laws and judgments.	וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ.	<i>umishpatim otanu limad'ta.</i>
So, Adonay our God,	עַל כֵּן יְהוָה אֱלֹהֵינוּ,	<i>Al kein, Adonay Eloheyenu,</i>
when we lie down (to sleep) or	בְּשׁוֹכְבֵינוּ וּבְקוּמֵינוּ,	<i>b'shochveinu uv'kumeinu,</i>
rise, we meditate on Your laws and	נִשְׁיַח בְּחֻקֶיךָ וְנִשְׁמַח	<i>nasiach b'chukecha v'nismach</i>
celebrate Your Torah's words	בְּדִבְרֵי תוֹרָתְךָ	<i>b'divrey Toratecha</i>
and Your mitzvot for ever.	וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.	<i>uv'mitzvotecha l'olam va'ed.</i>
And through them we survive and live	כִּי הֵם תַּיִינוּ וְאָרְךָ יַמֵּינוּ,	Ki heim chayeynu v'orech yameynu,
long, so we ponder them by day, by night.	וּבֵהֶם נִהְגָּה יוֹמָם וּלְיָלָה.	<i>uvahem nehgeh yomam valaylah.</i>
Never withdraw Your love from us,	וְאַהַבְתָּךְ אֵל תִּסִּיר מִמֶּנּוּ	<i>V'ahavatcha al tasir mimenu</i>
ever.	לְעוֹלָמִים.	<i>l'olamim.</i>
Blessed You, Adonay,	בָּרוּךְ אַתָּה, יְהוָה,	<i>Baruch Atah, Adonay,</i>
Lover of Your people, Israel.	אוֹהֵב עַמּוֹ, יִשְׂרָאֵל:	<i>ohev amo, Yisrael.</i>

Continue with Sh'ma on page 16.

Why Is Some Text In Bold Type?

Sometimes a prayer includes text that we typically sing together. To highlight where the song begins, the first few words are rendered in bold type, especially if the song begins somewhere other than the beginning of the text.

Alternative Readings for *Ahavat Olam*

Law and Love

Judaism has been accused over the centuries of being a religion of law, not love. This is precisely untrue. Judaism is a religion of law and love, for without law there is no justice, and even with law (indeed, only with law) there is still mercy, compassion, and forgiveness. God's greatest gift of love was law: the law that establishes human rights and responsibilities; that treats rich and poor alike; that allows God to challenge humans but also humans to challenge God; the law studied by every Jewish child; the law written in letters of black fire on white fire that burns in our hearts, making Jews among the most passionate fighters for justice the world has ever known.

— *Rabbi Jonathan Sacks*

Blessed You, Adonay,
Lover of Your people, Israel.

בָּרוּךְ אַתָּה, יְהוָה, *Baruch Atah, Adonay,*
אוֹהֵב עַמּוֹ, יִשְׂרָאֵל *ohev amo, Yisrael.*

שְׁמַע

Sh'ma

Listen

(Deuteronomy 6:4)

You may sit or stand as is your custom.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Sh'ma Yisrael: Adonay Eloheynu, Adonay Echad!

Listen, Israel: Adonay our God, Adonay is One!

Say in a whisper or undertone on Rosh HaShanah, in full voice on Yom Kippur:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Baruch Sheim k'vod malchuto l'olam va'ed.

Blessed is the Name of Your glorious realm, for ever and ever.

If you are standing, please be seated.

Sh'ma

The *Sh'ma* is said when seated by some Jews as was the practice recorded by the Babylonian Jewish community in the authoritative Babylonian Talmud. Other Jews adopted the practice of emphasizing the *Sh'ma*'s importance by standing, according to the custom of the community of Jews remaining in the Holy Land as recorded in the Jerusalem Talmud.

If the enlarged letters are united, they form the word "witness," *eyd*, עֵד. It is the custom of some Jews to close their eyes during the first line of the *Sh'ma* in order to concentrate on rewitnessing the revelation at Sinai. The enlarged ע is also to distinguish the word "one," *echad*, אֶחָד, from the word "another," *acher*, אַחֵר, a mistake that would totally alter the meaning of the *Sh'ma*. Many Jews emphasize the distinction by heavily pronouncing the *d* in *echad*. For additional commentary, on the *Sh'ma* see the Appendix on page A7.

וְאֶהְבֶּתָּ

V'Ahavta

Love Adonay

(Deuteronomy 6:5–9)

You will come to love

Adonay your God

with all your mind,

with all your being,

and with all your intensity,

and let these words

which I command you this day

pervade your mind.

Repeat them to your children.

Speak, cite them —

whether sitting at home

or walking on your way,

when lying down to sleep or arising.

So bind them as a sign on your hand, so

that they will be reminders

before your eyes.

Write them on the doorposts

of your home and on your gates.

וְאֶהְבֶּתָּ אֶת V'ahavta et

יְהוָה אֱלֹהֶיךָ Adonay Elohecha,

בְּכֹל-לְבַבְךָ b'chol l'avcha

וּבְכֹל-נַפְשְׁךָ uv'chol nafsh'cha

וּבְכֹל-מְאֹדְךָ: uv'chol m'odecha.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה V'hayu had'varim ha'eileh

אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם asher anochi m'tzav'cha hayom

עַל-לְבַבְךָ: al l'avvecha.

וְשִׁנַּנְתָּם לְבִנְיֶיךָ V'shinantam l'vanecha

וּדְבַרְתָּ בָּם v'dibarta bam,

בְּשִׁיבְתְּךָ בְּבֵיתְךָ b'shivt'cha b'veytecha

וּבְלַכְתְּךָ בַּדֶּרֶךְ uv'lecht'cha vaderech

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: uv'shochb'cha uv'kumecha.

וְקִשַּׁרְתָּם לְאוֹת עַל-יָדְךָ Uk'shartam l'ot al yadecha

וְהָיוּ לְטֹטְפוֹת v'hayu l'totafot

בֵּין עֵינֶיךָ: beyn eynecha.

וְכָתַבְתָּם עַל-מְזוּזוֹת Uch'tavtam al m'zuzot

בֵּיתְךָ וּבְשַׁעְרֶיךָ: beytecha uvish'arecha.

Traditional Sh'ma continues on page 18 or continue with L'ma'an Tiz'kru on page 21.

The Three Paragraphs of the Sh'ma

The three paragraphs of the *Sh'ma*, comprised of biblical verses, were also said in the daily Temple service. For further commentary, see the Appendix on page A7.

וְהָיָה אִם-שָׁמַעַ

Vehayah Im Shamoa

And If You Heed

(Deuteronomy 11:13-21)

And if you heed,	וְהָיָה אִם-שָׁמַעַ	V'haya im-shamoa
heed My commands	תִּשְׁמְעוּ אֶל-מִצְוֹתַי	tishm'u el-mitzvotay
which I command you	אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם	asher anochi m'tzaveh etchem
today to love haShem your God and	הַיּוֹם לְאַהֲבָה אֶת-יְהוָה	hayom l'ahavah et-Adonay
worship God	אֱלֹהֵיכֶם וְלַעֲבֹדוֹ	Eloheychem ul'avdo
with your whole heart	בְּכָל-לְבַבְכֶם	b'chol l'avchem,
and soul,	וּבְכָל-נַפְשְׁכֶם:	uv'chol-nafsh'chem.
then I will give the earth rain	וְנָתַתִּי מְטָר-אֲרָצְכֶם	V'natati m'tar-artz'chem
in due season, the autumn and spring	בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ	b'ito yoreh umalkosh
rains, and you will gather your grain,	וְאִסְפֹת דְגָנְךָ וְתִירְשָׁךָ	v'asafta d'ganecha v'tirsh'cha
wine, and oil.	וַיִּצְהַרְךָ:	v'yitzharecha.
And I will give grass in the field	וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ	V'natati eisev b'sadcha
for your herd,	לְבַהֲמֹתֶיךָ	liv'hemtecha
and you will eat and be satisfied.	וְאָכַלְתָּ וְשָׂבַעְתָּ:	v'achalta v'savata.
But guard yourselves	הִשָּׁמְרוּ לָכֶם	Hishamru lachem
lest your minds wander away	פֶּן-יִפְתֶּה לְבַבְכֶם	pen-yifteh l'avchem
and you deviate,	וְסָרְתֶם וְעַבַּדְתֶּם	v'sartem va'avad'tem
and worship other	אֱלֹהִים אֲחֵרִים	Elohim acheirim
“gods” and bow down to them!	וְהִשְׁתַּחֲוִיתֶם לָהֶם:	v'hishtachavitem lahem.
For haShem will rage against you and	וְחָרָה אַף-יְהוָה בְּכֶם	V'charah af-Adonay bachem
the skies will stop up	וְעָצַר אֶת-הַשָּׁמַיִם	v'atzar et-hashamayim
and there will be no rain	וְלֹא-יִיְהֶי מֶטֶר	v'lo yih'yeh matar
and the land will not yield	וְהָאֲדָמָה לֹא תֵתֵן	v'ha'adamah lo titein
its produce	אֶת-יְבוּלָהּ	et y'vulah
and you'll fast be lost from your	וְאֲבַדְתֶּם מִהֵרָה מֵעַל	V'avad'tem m'heirah mei'al

good earth	הָאֶרֶץ הַטֹּבָה	ha'aretz hatovah
which haShem gives you.	אֲשֶׁר יְהוָה נָתַן לָכֶם:	asher Adonay notein lachem.
So put these, My words, on	וְשַׁמְתֶם אֶת־דְּבָרֵי אֱלֹהֵי	V'samtem et-d'varay eileh
your heart	עַל־לִבְבְּכֶם	al-l'vavchem
and soul	וְעַל־נַפְשֵׁיכֶם	v'al nafsh'chem
and bind them as a sign	וְקָשַׁרְתֶם אֹתָם לְאוֹת	uk'shartem otam l'ot
on your hand,	עַל־יְדֵיכֶם	al-yedchem
so that they be reminders	וְהָיוּ לְטוֹטְפוֹת	V'hayu l'totafot
before your eyes.	בֵּין עֵינֵיכֶם:	beyn eyneychem.
And teach them	וּלְמַדְתֶם אֹתָם	V'limad'tem otam
to your children.	אֶת־בְּנֵיכֶם	et-b'neychem
Speak of them	לְדַבֵּר בָּם	l'dabeir bam
when sitting at home	בְּשִׁיבְתְּךָ בְּבֵיתְךָ	b'shivt'cha b'veytecha
or walking on your way, when lying	וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ	uv'lecht'cha vaderech uv'shochb'cha
down to sleep or arising.	וּבְקוּמְךָ:	uv'kumecha.
And write them on the doorposts	וְכָתַבְתֶם עַל־מְזוֹזוֹת	Uch'tavtam al-m'zuzot
of your homes and gates.	בֵּיתְךָ וּבְשַׁעְרֵיךָ:	beytecha uvish'arecha.
That your days	לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי	L'ma'an yirbu y'meychem vimey
and your children's days	בְּנֵיכֶם	v'neychem
be as many – on the land which	עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע	Al ha'adamah asher nishba
haShem swore to your ancestors to	יְהוָה לְאַבְתֵיכֶם	Adonay la'avoteychem
give them –	לָתֵת לָהֶם	lateit lahem
as the days the skies arch over the earth.	כִּימֵי הַשָּׁמַיִם עַל־הָאֶרֶץ.	Kimey hashamayim al-ha'aretz.

Alternative Reading for Vehayah Im Shamo'a

If we can hear the words from Sinai, then love will flow from us, and we shall serve all that is holy with all our intellect and all our passion and all our life.

If we can serve all that is holy, we shall be doing all that humans can to help the rains to flow, the grasses to be green, the grains to grow up golden like the sun, and the rivers to be filled with life once more.

All the children of God shall eat, and there will be enough.

But if we turn from Sinai's words and serve only what is common and profane, making gods of our own comfort or our power, then the holiness of life will contract for us.

Our world will grow inhospitable to rains from Heaven, and the produce of the earth will not be ours. Or worse, it will be ours unjustly, and our acts shall isolate us from the flowing waves of green and gold.

Let us, therefore, lace these words into our passion and our intellect, and bind them, all of us, as a sign upon our hands and our eyes, writing them in *mezuzot* for our doors and gates, teaching them to our children, listening to our children teaching us.

That our generations may be as numerous as the stars of Heaven and the dust of the earth, as faithful as the living waters that unite them all.

– *Mishkan T'flah*

וַיֹּאמֶר / לְמַעַן תִּזְכְּרוּ

Vayomer/L'ma'an Tizk'ru

Adonay Said/In Order to Remember

(Numbers 15:37-41)

Adonay said

to Mosheh as follows:

“Speak to Israel's children,

and say to them:

Make yourselves a ritual fringe (*tzitzit*)

on your clothes' wings

for all generations.

Put on this wing's *tzitzit*

a royal-blue (*t'chelet*) thread.

This, then, is your *tzitzit*.

וַיֹּאמֶר יְהוָה *Vayomer Adonay*

אֶל־מֹשֶׁה לֵאמֹר: *el Mosheh leimor:*

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל *Dabeir el b'ney Yisrael*

וְאָמַרְתָּ אֲלֵיהֶם *v'amarta aleihem:*

וַעֲשׂוּ לָהֶם צִיצִית *V'asu lahem tzitzit*

עַל־כַּנְפֵי בְּגֵדֵיהֶם *al kanfey vigdeyhem*

לְדֹרוֹתָם *l'dorotam.*

וְנָתַנוּ עַל־צִיצִית *V'natnu al tzitzit*

הַכָּנָף פְּתִיל תְּכֵלֶת: *hakanaf p'til t'cheilet.*

וְהָיָה לָכֶם לְצִיצִית *V'hayah lachem l'tzitzit.*

And when you see it you will
remember all of Adonay's mitzvot
and do them
and not be seduced by
your heart and your eyes
as they lead you
astray.

וְרֵאִיתֶם אֹתוֹ
וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת
יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתְּוּרוּ אַחֲרָי
לְבַבְכֶם וְאַחֲרָי עֵינֵיכֶם
אֲשֶׁר־אֲתֶם זֹנִים
אַחֲרֵיהֶם:

Ur'item oto,
uz'chartem et kol mitzvot
Adonay va'asitem otam
v'lo taturu acharey
l'avchem v'acharey eyneychem
asher atem zonim
achareyhem

So that you remember
and do all My mitzvot
and be holy
to your God.
I, Adonay, am your God
Who brought you out
of the land of Egypt
to be your God.
I, Adonay your God."
(Truth)*

לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי
וְהֵייתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם:
אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מִמִּצְרַיִם
לִהְיוֹת לָכֶם לְאֱלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם:
(אֱמֶת)

L'ma'an tizk'ru
va'asitem et kol mitzvotay
vih'yitem k'doshim
l'Eloheychem.
Ani Adonay Eloheychem,
asher hotzeiti etchem
mei'erezt Mitzrayim
lih'yot lachem l'Eilohim
Ani Adonay Eloheychem
(Emet)*

*According to Mishnah B'rachot 2:2 (Talmud: B'rachot 14a), if we connect the last phrase of the Sh'ma section (יהוה אלהיכם, Adonay Eloheychem, "Adonay your God") to the first word of the Redemption blessing that follows (אמת, emet, "truth"), it forms the quote from Jeremiah 10:10: יהוה אלהיכם אמת, Adonay Eloheychem Emet, "Adonay Your God, is Truth."

Redemption

Traditional Third Blessing of the Sh'ma Service

If you see what needs to be repaired and how to repair it, then you have found a piece of the world that God has left for you to complete. But if you only see what is wrong and what is ugly in the world, then it is you yourself that needs repair.

– *Rabbi Menachem Mendel Schneerson*

Breaking Bonds

To break the bonds of anger,
To be generous of heart;
*To break the bonds of shame,
To live with self-respect;*

To break the bonds of envy,
To serve one another in joy;
*To break the bonds of boredom,
To be attentive to all God's gifts;*

To break the bonds of fear,
To live with courage and strength;
*To untie the knots of betrayal,
To love with fullness of being;*

To break the bonds of loneliness,
To receive a hand of hope;
*To break the bonds of self-centeredness,
To extend a hand of help;*

Released from the darkness,
our people found their freedom at the sea;
*and we pray for liberation
at the dawning of the year.*

– *Alden Solovy, adapted*

The Chatimah (Signature Ending) of the
Traditional G'ulah/Redemption Blessing

מִי־כַמּוֹחָה

Mi Chamocha

Who Is Like You?

Your Sovereignty they
willingly accepted over themselves.
Mosheh, Miryam,
and the Children of Israel answered You
in poetry, in great joy, and all said:

וּמְלָכוּתוֹ בְּרָצוֹן
קִבְּלוּ עֲלֵיהֶם.
מֹשֶׁה מִרְיָם
וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה,
בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:
Umalchuto b'ratzon
kiblu aleyhem
Mosheh Miryam
uv'ney Yisrael l'cha anu shirah
b'simchah rabah v'amru chulam:

"Who is like You
among the powerful, Adonay?
Who is like You, cloaked in the holy;
of awe-provoked praises,
unique in action?"^a

מִי־כַמּוֹחָה
בְּאֵילִם יְהוָה
מִי כַמּוֹחָה נֶאֱדָר בְּקֹדֶשׁ
נֹרָא תְהִילָת
עֲשֵׂה פֶלֶא:
Mi chamocha
ba'eilim Adonay!?
Mi kamocha, nedar bakodesh,
nora t'hilot,
oseih feleh:

Your children saw Your Sovereignty
hew the sea before Mosheh and Miryam.
"This is my God!" they answered,
saying: "Adonay reigns
infinitely and for ever!"^b

מִלְכוּתְךָ רָאוּ בְנֵיךָ,
בֹּקְעַיִם לִפְנֵי מֹשֶׁה וּמִרְיָם.
זֶה אֱלֹהֵינוּ וְאָמְרוּ:
יְהוָה יִמְלֹךְ
לְעֹלָם וָעֶד:
Malchut'cha ra'u vanecha
bokei'a yam lifney Mosheh uMiryam.
Zeh Eili, anu v'amru
Adonay yimloch
l'olam va'ed

And so it is said, "Because Adonay
redeemed Ya'akov, saving him from a
stronger hand than his."^c

וְנֹאמַר: כִּי־פָדָה יְהוָה
אֶת־יַעֲקֹב וַיִּגְאֹלוּ
מִיַּד חַזָּק מִמֶּנּוּ.
v'Ne'emar: Ki fada Adonay
et Ya'akov ug'alo
miyad chazak mimenu.

Blessed You, Adonay,
Who saves Israel.

בָּרוּךְ אַתָּה, יְהוָה,
גֹּאֵל יִשְׂרָאֵל.
Baruch Atah, Adonay
Ga'al Yisrael.

^a Exodus 15:11, ^b Exodus 15:18, ^c Jeremiah 31:11

Traditional Fourth Blessing of the Sh'ma Service

הַשְּׂפִיבֵנוּ

Hashkiveinu

Lay Us to Rest

Lay us to rest, Adonay
our God, peacefully.

Then stand us up, our Monarch, to life.
Spread Your peaceful Sukkah over us
and correct us with Your
good counsel.

הַשְּׂפִיבֵנוּ יְהוָה, Hashkiveinu, Adonay
אֱלֹהֵינוּ לְשָׁלוֹם. Eloheyenu l'shalom,
וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים. V'ha'amideinu, Malkeinu, l'chayim.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ, Ufros aleynu sukat sh'lomecha
וְתַקֵּנֵנוּ בְּעֵצָה v'takneinu b'eitzah
טוֹבָה מִלְּפָנֶיךָ. tovah mil'fanecha.

And save us for Your own repute.
Shield us and avert from us enemy,
plague, and sword, famine
and grief. Avert accusers facing us
or behind our backs.

Shelter us in Your wings' shade;
You are our Guardian
and our Rescuer.

For You are God,
Sovereign gracious and compassionate.
So guard us as we come and go,
alive and in peace,
from now and for ever!

וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. V'hoshi'einu l'ma'an Sh'mecha.
וְהִגֵּן בְּעַדְנוּ, וְהָסֵר מֵעָלֵינוּ V'hagein ba'adeinu v'haseir mei'aleyenu
אוֹיֵב, דֶּבֶר, וְחָרֵב, oyeiv, dever, v'cherev
וְרָעַב וְיָגוֹן. וְהָסֵר שָׁטָן v'ra'av v'yagon. V'haseir satan
מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ. mil'faneynu umei'achareinu.
וּבְצִל כַּנְּפֵיךָ תִּסְתִּירֵנוּ. Uv'tzeil k'nafecha tastireinu
כִּי אֵל שׁוֹמְרֵנוּ Ki El Shomreinu
וּמְצִילֵנוּ אַתָּה. uMatzileinu Atah.
כִּי אֵל מֶלֶךְ; Ki El Melech
חַנוּן וְרַחוּם אַתָּה. chanun v'rachum Atah.
וּשְׁמֹר תְּזַיְתֵנוּ וּבוֹאֵנוּ, Ush'mor tzeiteinu uvo'einu
לְחַיִּים וּלְשָׁלוֹם, l'chayim ul'shalom
מֵעַתָּה וְעַד עוֹלָם. mei'atah v'ad olam.

Spread Your peaceful sukkah over us.
Blessed You, Adonay,
Who spreads a peaceful sukkah over us,
over all Your people Israel,
and over Jerusalem.

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.
בְּרוּךְ אַתָּה, יְהוָה,
הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ,
וְעַל כָּל עַמּוֹ יִשְׂרָאֵל,
וְעַל יְרוּשָׁלַיִם.

Ufros aleynu sukat sh'lomecha.
Baruch Atah, Adonay
haporeis sukat shalom aleynu
v'al kol amo Yisrael
v'al Y'rushalayim.

On Shabbat continue with:

וְשָׁמְרוּ

V'Sham'ru

They'll Keep Shabbat

The Children of Israel will keep
the Shabbat,
making Shabbat
an eternal covenant for all generations.
Between Me and the Children of Israel,
it will always be a symbol
that in six days
Adonay made
Heaven and earth
and on day seven,
ceased, and "sighed in relief."

Exodus 31:16-17

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל
אֶת-הַשַּׁבָּת
לַעֲשׂוֹת אֶת-הַשַּׁבָּת
לְדֹרוֹתֵם בְּרִית עוֹלָם:
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אֹת הוּא לְעֹלָם
כִּי-שֵׁשֶׁת יָמִים
עָשָׂה יְהוָה
אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנְפָּשׁ:

V'shamru v'ney Yisrael
et haShabbat,
la'asot et haShabbat
l'dorotam b'rit olam.
Beyni uveyn b'ney Yisrael,
ot hee l'olam
Ki sheishet yamim
asah Adonay
et hashamayim v'et ha'aretz
uvayom hash'vi'i,
shavat vayinafash.

Continue on the next page.

On Rosh HaShanah conclude with:

Sound the shofar on the New Moon,
announcing our solemn festival.
It is Israel's ritual;
the God of Ya'akov calls us to judgment.

תִּקְעוּ בַּחֹדֶשׁ שׁוֹפָר Tiku va'chodesh shofar,
בִּכְסֵה לְיוֹם חֲגֵינוּ bakeseh l'yom chageinu
כִּי חֹק לְיִשְׂרָאֵל Ki chok l'Yisrael
הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב hu mishpat IEilohey Ya'akov

On Yom Kippur conclude with:

For on this day, atonement shall be made
for you to purify you from all your wrongs.
Before Adonay you shall be pure.

כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם Ki vayom hazeh y'chapeir aleychem
לְטַהֵר אֶתְכֶם, מִכָּל l'taheir etchem, mikol
חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ. chatoteychem lifney Adonay tit'haru.

Kavannot for the Amidah

To pray is to take notice of the wonder, to regain a sense of the mystery that animates all beings, the divine margin in all attainments. Prayer is our humble answer to the inconceivable surprise of living.

Prayer is meaningless unless it is subversive, unless it seeks to overthrow and to ruin the pyramids of callousness, hatred, opportunism, and falsehood. The liturgical movement must become a revolutionary movement, seeking to overthrow the forces that continue to destroy the promise, the hope, the vision.

– Rabbi Abraham Joshua Heschel, adapted

T'shuvah

The process of *T'shuvah* is neither clear nor linear. And who is the principal actor in all this? Is it us or is it God? . . . *T'shuvah* – transformation – is a reciprocal process that depends on both God and us. No one else can do the transformation for us, but on the other hand, we can't do it by ourselves either. The possibility of transformation always exists, but we have to consciously turn toward it in order to activate it. At the same time, our initiative can only take us so far. After that, we have to have faith. We have to depend on the universe to support the flowering of our intention.

– Rabbi Alan Lew

חַצִּי קַדִּישׁ

Hatzi Kaddish

Half Kaddish

Magnified and consecrated
be the great Name (**Amen**)
in the world created as the Name willed.
May the Name be Sovereign
in your own day and your own lives,
and the life of all Israel,
speedily and soon.
And let us say: **Amen**.

יִתְגַּדַּל וְיִתְקַדַּשׁ Yitgadal v'yitkadash
שְׁמֵיהּ רַבָּא, (אָמֵן) sh'meih raba, (**Amein**)
בְּעֵלְמָא דִּי בְּרָא כִרְעוּתֵיהּ: b'alma di v'ra chiruteih.
וַיְמַלִּיךְ מַלְכוּתֵיהּ V'yamlich malchuteih
בְּחַיֵּיכֹן וּבְיוֹמֵיכֹן, b'chayeychon uv'yomeychon,
וּבְחַיֵּי דְכֹל בֵּית יִשְׂרָאֵל, uv'chayey d'chol beyt Yisrael
בְּעֵגְלָא וּבְזִמְן קָרִיב: ba'agala uviz'man kariv.
וְאָמְרוּ אָמֵן: V'imru: **Amein**.

Let the great Name be blessed
throughout all time and space.

יְהִי אֱשֵׁרֵיהּ רַבָּא מְבָרַךְ Y'heih sh'meih raba m'vorach
לְעֵלַם וּלְעֵלְמֵי עֵלְמַיָּא: l'alam ul'almey almaya.

Blessed, praised,
glorified, exalted, uplifted,
honored, raised high,
and lauded be the holy Name,
may it be a blessing,

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, Yitbarach v'yishtabach,
וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא, v'yitpa'ar v'yitromam v'yitnasei,
וַיִּתְהַדָּר וַיִּתְעַלֶּה v'yit'hadar v'yitaleh
וַיִּתְהַלַּל שְׁמֵיהּ דְקַדְשָׁא, v'yit'halal sh'meih d'kud'sha,
בְּרִיךְ הוּא b'rich hu

though it be far above all
blessings, songs,
praises, and consolations
that can be uttered in this world.
And let us say: **Amen**.

לְעֵלָא וּלְעֵלְא מִכָּל l'eila ul'eila mikol
בִּרְחַתָּא וּשְׂרִיתָּא, birchata v'shirata,
תּוּשְׁבְּחַתָּא וְנַחֲמַתָּא tushb'chata v'nechemata
דְאָמִירָן בְּעֵלְמַיָּא: da'amiran b'alma.
וְאָמְרוּ אָמֵן: v'imru: **Amein**.

Special Changes for the High Holy Days

The Kaddish is slightly different during the High Holy Days than during the rest of the year: the word *l'eila* is repeated in the phrase “though it be above all blessings.” from Rosh HaShanah through Yom Kippur. This is because these are the “Days of Awe,” when we envision God as judging the entire universe, and we use more transcendent language to express that. To keep the number of words in the first paragraph at twenty-eight (the number of Hebrew words in Ecclesiastes chapter 3 that sum up all of life as “a time to be born, a time to die”), the words *min kol* are contracted to *mikol*, which both mean “of all.” For a full commentary on the Kaddish, see the Appendix on page A8. In this *Machzor*, we highlight in familiar prayers changes that are unique to the High Holy Days with a gray box around the added or altered text.

עֲמִידָה

Amidah

The Standing Prayer

All who are able, please rise and face east.

As we sing “Adonay s’fatay tiftach,” there is a custom of taking three steps forward, starting with the right (eager) foot, as if coming into the presence of royalty, and, at the end of the Amidah, of leaving, by taking three steps backward, starting with the left (reluctant) foot.

Adonay, open my lips,
and my mouth will praise You.

אֲדֹנָי שְׂפָתַי תִּפְתָּח
וְאִפִּי יַגִּיד תְּהִלָּתֶךָ: Adonay, s’fatay tiftach,
ufi yagid t’hilatecha.

Psalm 51:17

אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

Avoteynu v’Imoteynu

God of Our Ancestors

Bowing: We bow, bending the knee, at the word בָּרוּךְ ↓ Baruch. We rise at יהוה ↑ Adonay, the Name of God. Some also bow from the waist at the word Elohey preceding each patriarch and matriarch, to recognize their individual relationships with God. For further commentary see the Appendix on page A9.

↓ Blessed You, ↑ Adonay

our God, God of

our fathers and mothers:

“God of Avraham,

God of Yitzchak,

God of Ya’akov,”^a

God of Sarah, God of Rivkah,

God of Racheil, God of Lei’ah.

↓ בָּרוּךְ אַתָּה, ↑ יְהוָה, ↓ Baruch Atah, ↑ Adonay,

אֱלֹהֵינוּ, וְאֱלֹהֵי Eloheynu, vEilohey

אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ: avoteynu v’imoteynu:

אֱלֹהֵי אַבְרָהָם, Elohey Avraham,

אֱלֹהֵי יִצְחָק, Elohey Yitzchak,

וְאֱלֹהֵי יַעֲקֹב; vEilohey Ya’akov;

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, Elohey Sarah, Elohey Rivkah,

אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵיָּאָה: Elohey Racheil, vEilohey Lei’ah.

“God great,	הָאֵל הַגָּדוֹל	Ha’El hagadol,
mighty and awesome,” ^b	הַגִּבּוֹר וְהַנּוֹרָא,	hagibor v’hanora,
“God supreme,” ^c	אֵל עֲלִיּוֹן,	El elyon,
Who repays acts of faithkeeping,	גּוֹמֵל חַסְדִּים טוֹבִים,	gomeil chasadim tovim,
“Owner” of all, ^d	וְקוֹנֵה הַכֹּל,	v’koneih hakol,
You remember the faithfulness	וְזוֹכֵר חַסְדֵי	v’zocheir chasdey
of our ancestors,	אָבוֹת וְאִמּוֹת,	avot v’imahot,
bringing redemption	וּמְבִיא גְאֻלָּה	umeivi g’ulah
to their children’s children,	לְבָנֵי בְנֵיהֶם,	liv’ney v’neyhem,
for Your Name, lovingly.	לְמַעַן שְׁמוֹ, בְּאַהֲבָה:	l’ma’an sh’mo, b’ahavah.

Remember us for life,	זְכָרְנוּ לְחַיִּים,	Zochreinu l’chayim,
Ruler Who desires life,	מֶלֶךְ חַפֵּץ בְּחַיִּים,	Melech chafeitz bachayim,
inscribe us in the Book of Life	וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,	v’chotveinu b’seifer hachayim,
For Your sake, God of Life.	לְמַעַן אֱלֹהֵי חַיִּים.	l’ma’ancha Elohim chayim.

Ruler, Help, and Savior and Shield:	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן:	Melech ozeir umoshia umagein:
↓Blessed You,↑ Adonay,	↓בָּרוּךְ אַתָּה, ↑יְהוָה,	↓Baruch Atah, ↑Adonay,
Avraham’s “shield” ^e	מִגֵּן אַבְרָהָם	magein Avraham

*and Sarah’s help . (Reform/Reconstructionist)	וְעִזְרַת שָׂרָה:	*v’ezrat Sarah.
“Who remembers” Sarah. ^f (Conservative)	וּפּוֹקֵד שָׂרָה:	ufokeid Sarah.

^a Exodus 3:15, ^b Deuteronomy 10:17, ^c Genesis 14:18, ^d Genesis 14:19, ^e Genesis 15:1, ^f Genesis 21:1

Amidah

The *Amidah* is the official substitute for the sacrificial service and the prayer for peace (with which it ends). We are allowed to pray instead of making a sacrifice on the basis of Hosea 14:3, “We will render for bullocks the offering of our lips.” *Amidah* means “standing” because we say this prayer standing, just as our ancestors stood in the Temple of old to offer their sacrifices. For full commentary see the Appendix on page A8.

Alternative Phrases in the Amidah

* In a few places, the different traditions have selected different words in the prayers. We have provided these alternatives to choose from as you read the prayer.

Reform and Reconstructionist	and Sarah’s help	וְעִזְרַת שָׂרָה	v’ezrat Sarah
Conservative	“Who remembers ” Sarah Genesis 21:1	וּפּוֹקֵד שָׂרָה	ufokeid Sarah

גְבוּרוֹת

G'vurot

God's Powers

You are boundlessly powerful	אַתָּה גְבוּר לְעוֹלָם	Atah gibor l'olam
Adonay, enlivening	אֲדֹנָי, מְחַיֶּה	Adonay, m'chayeh
the dead (all/all that lives),*	מֵתִים (הַכֹּל/כֹּל חַי)	meitim (hakol/kol chay)*
You "greatly save (us)." ^a	אַתָּה רַב לְהוֹשִׁיעַ:	Atah rav l'hoshia.
Dropping the (summer) dew,	מוריד הַטֶּל:	Morid hatal.
providing the living with food, enlivening	מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה	M'chalkeil chayim b'chesed, m'chayeh
the dead (all/all that lives)	מֵתִים (הַכֹּל/כֹּל חַי)	meitim, (hakol, kol chay,)
so compassionately;	בְּרַחֲמִים רַבִּים;	b'rachamim rabim;
"supporting the falling," ^b	סוֹמְךָ נִפְלִים,	someich noflim,
healing the sick,	וְרוֹפֵא חוֹלִים,	v'rofei cholim,
"freeing the fettered," ^c	וּמַתִּיר אֲסוּרִים,	umatir asurim,
keeping faith	וּמְקִיִּם אֱמוּנָתוֹ	um'kayeim emunato
with "those asleep in the dust." ^d	לִישְׁנֵי...עֶפְרָ:	lisheiney afar.
Who is as You, All-Powers?	מִי כְמוֹךָ בְּעַל גְבוּרוֹת?	Mi chamocha, ba'al g'vurot?
And who compares to You,	וּמִי דוֹמֶה לָךְ,	umi domeh lach,
Ruler "of life and death," ^e	מֶלֶךְ מֵמִית וּמְחַיֶּה,	Melech meimit um'chayeh,
sprouting victory?	וּמַצְמִיחַ יְשׁוּעָה?	umatzmi'ach y'shuah?

Alternative Phrases in the Amidah

* This prayer invokes God's power over life and death, i.e., "enlivening the dead." Traditionally this meant resurrection of the dead, an ancient Jewish belief, but one with which modern Jews frequently have trouble. Reform and Reconstructionist Jews created substitutes for **מֵתִים**, *meitim*, "the dead," to express that God is the source of all life. But the phrase can also be interpreted metaphorically, as investing even the dead of spirit with life. We have provided all three alternatives to choose from as you read the prayer. For more, see the Appendix on page A9.

Traditional	the dead	מֵתִים	meitim
Reform	all	הַכֹּל	hakol
Reconstructionist	all that lives	כֹּל חַי	kol chay

Who is like You, merciful God,	מִי כְמוֹךָ אֵב הַרְחָמִים,	<i>Mi chamocha av harachamim,</i>
Who sustains life in compassion?	זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים?	<i>zocheir y'tzurav l'chayim b'rachamim?</i>
You are faithful in bringing life to the dead (all/all that lives).	וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים (הַכֹּל/כָּל חַי)	<i>V'ne'eman Atah l'hachayot meitim (hakol/kol chay)</i>
Blessed You, Adonay, Who enlivens the dead (all/all that lives).	בָּרוּךְ אַתָּה, יְהוָה, מְחַיֶּה הַמֵּתִים (הַכֹּל/כָּל חַי)	<i>Baruch Atah, Adonay, m'chayeh hameitim (hakol/kol chay)</i>

^a Isaiah 63:1, ^b Psalm 145:14, ^c Psalm 146:7, ^d Daniel 12:2, ^e 1 Samuel 2:6

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

God's Holiness

You are holy and Your Name is holy,
and every day
holy ones praise You.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, *Atah kadosh v'Shimcha kadosh,*
וְקְדוּשִׁים בְּכָל יוֹם *uk'doshim b'chol yom*
יְהַלְלוּךָ, סְלֵה. *y'hal'lucha, selah.*

Adonay our God, let all Your creatures sense Your
awesome power, let all that You have fashioned stand
in fear and trembling. Let all humanity pledge You their
allegiance, united wholeheartedly to carry out Your will.
For we know, Adonay our God, that Your sovereignty,
Your power, and Your awesome majesty are supreme
over all creation.

וּבְכֹן תֵּן פִּחְדֶּךָ יְהוָה אֱלֹהֵינוּ, עַל כָּל מַעֲשֶׂיךָ,
וְאֵימַתְךָ עַל כָּל מַה שִׁבְרָאתָ, וְיִירָאוּךָ כָּל
הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ
כְלָם אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלֵם,
כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ,
שֶׁהַשְּׁלֵטֹן לְפָנֶיךָ, עֹז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ,
וְשִׁמְךָ נוֹרָא עַל כָּל מַה שִׁבְרָאתָ.

Grant honor, Adonay, to Your people, glory to those who
revere You, hope to those who seek You, and confidence to
those who await You. Grant joy to Your land and gladness to
Your city. Kindle the lamp of Your anointed servant, David, by
fulfilling our prayers for the Messianic Age soon, in our lifetime.

וּבְכֹן תֵּן כְּבוֹד, יְהוָה לְעַמֶּךָ, תְּהִלָּה לְיִרְאַיֶּךָ
וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ, וּפְתִיחוֹן פֶּה לְמַיְחָלִים
לְךָ, שִׂמְחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ, וְצַמִּיחַת
קָרוֹן לְדוֹד עֲבָדְךָ, וְעָרִיכַת נֵר לְבֹנֵי־יֵשׁוּעָה,
בְּמַהֲרָה בְּיַמֵּינוּ.

Then will the righteous be glad, the upright rejoice, the
pious celebrate in song. When You remove the tyranny
of arrogance from the earth, evil will be silenced, all
wickedness will vanish like smoke.

וּבְכֹן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ, וְיִשְׂרִים יַעֲלוּ,
וְחַסִּידִים בְּרָנָה יִגִּילוּ, וְעוֹלָתָה תִקְפָּץ־פִּיהָ,
וְכָל הָרָשָׁעָה כְּלָה כְּעָשָׁן תִּכְלָה, כִּי תֵעָבֵר
מִמִּשְׁלַת זְדוֹן מִן הָאָרֶץ.

Then You alone will rule all creation from Mount Zion,
 Your glorious throne, from Jerusalem, Your holy city. So is it
 written in the Psalms of David: Adonay will reign through all
 generations; your God, O Zion, will reign forever. Halleluyah!
 Holy, awesome, there is no God but You. Thus is it written
 by Your prophet: Adonay is exalted
 in justice, God's holiness is seen in righteousness.*

Blessed You, Adonay, Holy Ruler.

* Isaiah 5:16

וְתִמְלֹךְ, אַתָּה יְהוָה לְבַדְּךָ, עַל כָּל מַעֲשֵׂיךָ,
 בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר
 קְדֻשָּׁה, כְּכַתוּב בְּדִבְרֵי קְדֻשָּׁה: יְמִלֶךְ יְהוָה
 לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וְדָר: הִלְלוּיָהּ.
 קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהִים
 מִבְּלַעֲדֶיךָ, כְּכַתוּב: וַיִּגְבַּהּ יְהוָה צְבָאוֹת
 בְּמִשְׁפָּט, וְהָיָל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה.
 בְּרוּךְ אַתָּה, יְהוָה, הַמְּלִיךְ הַקְּדוֹשׁ.

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

The Holy Day

You have chosen us of all nations for Your service by loving
 and favoring us as bearers of Your Torah. You have exalted
 us as a people by sanctifying us with Your commandments,
 identifying us with Your great and holy Name.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ
 וּרְצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת,
 וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ מִלְּכָנוּ
 לְעַבְדוּתְךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ.

On Rosh HaShanah continue (and on Shabbat add the words in parentheses) below.

On Yom Kippur continue on the next page.

Adonay our God, lovingly have You given us (this Shabbat
 for sanctity and rest and) this Day of Remembrance, a day
 for (recalling) blowing the shofar (in love), a day for holy
 assembly and for recalling the Exodus from Egypt.

וַתִּתֵּן לָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם
 (הַשְּׁבִיט הַזֶּה לְקְדוּשָׁה וְלִמְנוּחָה וְאֶת יוֹם)
 הַזְּכוֹרֹן הַזֶּה, יוֹם (זְכוֹרוֹן) תְּרוּעָה (בְּאַהֲבָה)
 מִקְרָא קְדֹשׁ, זְכוֹר לִיצִיאַת מִצְרָיִם.

Our God and God of our fathers and mothers,
 on this Remembrance Day, recall our ancestors
 and be gracious to us. Consider the people standing
 before You praying for a messianic age and for the peace
 of Jerusalem, Your holy city. Grant us life, well-being,
 lovingkindness, and peace. Bless us, Adonay our God, with
 all that is good. Remember Your promise of mercy and

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, יַעֲלֶה
 וַיָּבֵא, וַיִּגְיַע וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד
 וַיִּזְכֹּר זְכוֹרֹנָנוּ וּפְקֻדוֹנָנוּ, וְזְכוֹרוֹן אֲבוֹתֵינוּ
 וְאֲמוֹתֵינוּ, וְזְכוֹרוֹן מְשִׁיחַ בְּנוֹדָד עַבְדְּךָ, וְזְכוֹרוֹן
 יְרוּשָׁלַיִם עִיר קְדֻשָּׁה, וְזְכוֹרוֹן כָּל עַמְּךָ בֵּית
 יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה וּלְטוֹבָה, לְחַן וּלְחַסֵּד
 וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַזְּכוֹרוֹן הַזֶּה.

redemption. Be merciful to us and save us, for we place our hope in You, gracious and merciful God and Ruler.

Our God and God of our fathers and mothers, cause Your sovereignty to be acknowledged throughout the world.

May Your splendor and dignity be reflected in the lives of all who dwell on earth. Then all creatures will know that

You created them, all living things will comprehend that

You gave them life, everything that breathes will proclaim:

The God of Israel rules! God's dominion embraces all.

Our God and God of our fathers and mothers, (accept our Shabbat offering of rest,) make our lives holy with Your

commandments and let Your Torah be our portion. Fill

our lives with Your goodness, and gladden us with Your

triumph. (Lovingly and willingly, Adonay our God, grant that

we inherit the gift of Shabbat forever, so that Your people

Israel who hallow Your Name will always find rest on this

day.) Cleanse our hearts to serve You faithfully, for You are

faithful, and Your word endures forever.

Blessed You, Adonay, Ruler of all the earth, Who sanctifies

(Shabbat,) the people Israel, and the Remembrance Day.

זְכַרְנוּ, יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ
לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבְדַבַּר יְשׁוּעָה
וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי
אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, מְלוֹךְ עַל
כָּל הָעוֹלָם כָּלּוּ בְּכַבּוּדְךָ, וְהַנְּשֵׂא עַל כָּל
הָאָרֶץ בִּיקְרָךְ, וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲנִיךָ, עַל
כָּל יוֹשְׁבֵי תֵבֵל אֶרֶץְךָ, וַיֵּדַע כָּל פֶּעוּל כִּי
אַתָּה פְּעַלְתָּ, וַיִּבִין כָּל יִצְוֹר כִּי אַתָּה יִצְרָתָּ,
וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאֶפֶס, יְהוָה אֱלֹהֵי
יִשְׂרָאֵל מֶלֶךְ, וּמְלֻכוֹתָּ בְּכָל מְשָׁלָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, (רְצֵה
בְּמִנוּחֵינוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֵלְקֵנוּ
בְּתוֹרָתְךָ, שְׂבַעֵנוּ מִטוֹבְךָ וְשִׂמְחָנוּ בִישׁוּעָתְךָ
(וְהַנְּחִילָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרִצּוֹן
שִׁבְת קִדְּשָׁךְ, וַיְנוּחֻ בָּהּ יִשְׂרָאֵל מְקִדְּשֵׁי
שְׁמֶךָ) וְטַהַר לְבָבוֹ לְעִבְדְּךָ בְּאַמֶּת, כִּי אַתָּה
אֱלֹהִים אֱמֶת, וַדְּבַרְךָ אֱמֶת וְקִיָּם לְעַד.

בָּרוּךְ אַתָּה, יְהוָה, מֶלֶךְ עַל כָּל הָאָרֶץ,
מְקִדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

On Yom Kippur continue (and on Shabbat add the words in parentheses) with:

Adonay our God, lovingly have You given us (this Shabbat for sanctity and rest and) this Yom Kippur for pardon, forgiveness, and atonement, to pardon us for all our sins, a day for (in love,) holy assembly and for recalling the Exodus from Egypt.

Our God and God of our ancestors, on this Yom Kippur, remember our ancestors and be gracious to us. Consider the people standing before You praying for a

וְתַתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם
(הַשַּׁבָּת הַזֶּה לְקִדְּוֹשָׁה וְלְמִנוּחָה וְאֶת יוֹם)
הַכַּפּוּרִים הַזֶּה, לְמַחִילָה וְלְסְלִיחָה וְלְכַפָּרָה,
וְלְמַחֵל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מְקַרָּא
קִדְּשׁ, זִכָּר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, יַעֲלֶה וַיָּבֵא,
וַיִּגְיַע וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר
זְכֹרֵנוּ וּפְקֻדוֹנֵנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,

messianic age and for Jerusalem, Your holy city. Grant us life, well-being, lovingkindness, and peace. Bless us, Adonay our God, with all that is good. Remember Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, gracious and merciful God and Sovereign.

Our God and God of our ancestors, forgive our sins on this (Shabbat and this) Yom Kippur. Blot out and disregard our transgressions, as Isaiah declared in Your Name: "I alone blot out your transgressions, for My sake; your sins I shall not recall."^a And the prophet adds: "I have swept away your transgressions like a cloud, your sins like mist. Return to Me, for I have redeemed you."^b And in the Torah it is written: "For on this day atonement shall be made for you, to cleanse you; of all your sins before Adonay shall you be cleansed."^c

Our God and God of our ancestors, (accept our Shabbat offering of rest,) make our lives holy with Your commandments, and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. (Lovingly and willingly, Adonay our God, grant that we inherit the gift of Shabbat forever, so that Your people Israel who hallow Your Name will always find rest on this day.) Cleanse our hearts to serve You faithfully, for You forgive and pardon the people Israel in every generation. Except for You we have no Ruler who pardons and forgives — only you! Blessed are You, who pardons and forgives our sins and the sins of all Israel, absolving us of guilt each year, Sovereign of all the earth, who sanctifies (Shabbat,) the people Israel and Yom Kippur.

^a Isaiah 43:25, ^b Isaiah 44:22, ^c Leviticus 16:30

וְזָכְרוֹן מְשִׁיחַ בְּיָדְךָ עֲבֹדָה, וְזָכְרוֹן יְרוּשָׁלַיִם
עִיר קְדוֹשָׁה, וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָלִיטָה וְלְטוֹבָה, לְחַן וְלַחֲסֵד וְלִרְחֻמִּים,
לְחַיִּים וְלִשְׁלוֹם, בְּיוֹם הַכַּפּוּרִים הַזֶּה. זָכְרָנוּ,
יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקַדְנוּ בּוֹ לְבִרְכָה,
וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים; וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים
חֹסֵם וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנו, כִּי אֵלֶיךָ
עֵינֵינוּ, כִּי אֵל מִלְּךָ חַנּוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, מְחַל
לְעֹנֹתֵינוּ בְּיוֹם (הַשַּׁבָּת הַזֶּה וּבְיוֹם) הַכַּפּוּרִים
הַזֶּה. מְחַה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנְּגִד
עֵינֶיךָ, כְּאֲמֹר: אֲנֹכִי אֲנֹכִי הוּא מְחַה
פְּשָׁעֶיךָ לְמַעֲנֵי, וְחַטָּאתֶיךָ לֹא אֶזְכֹּר.
וְנֹאמֵר: מַחֲיִיתִי כָעֵב פְּשָׁעֶיךָ וְכַעֲנָן
חַטָּאתֶיךָ, שׁוֹבָה אֵלַי כִּי גִאלְתֶּיךָ. וְנֹאמֵר:
כִּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהַר אֶתְכֶם,
מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, (רְצֵה
בְּמִנוּחָתְנוּ) קְדָשְׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ
בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ בִישׁוּעָתְךָ
(וְהַנְחִילָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן
שַׁבָּת קְדוֹשָׁה, וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מִקְדָּשֵׁי
שְׁמֶךָ) וְטַהַר לְבָנוּ לְעֲבֹדָה בְּאֵמֶת,
כִּי אַתָּה סֹלְחַן לְיִשְׂרָאֵל וּמְחַלָּן לְשַׁבְּטֵי
יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר, וּמַבְּלֵעֲדֶיךָ אֵין לָנוּ מִלְּךָ
מוֹחֵל וְסוֹלְחַן אֶלָּא אַתָּה. בְּרוּךְ אַתָּה, יְהוָה,
מִלְּךָ מוֹחֵל וְסוֹלְחַן לְעֹנֹתֵינוּ וְלְעֹנֹת עַמּוֹ
בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשִׁמוֹתֵינוּ בְּכָל שָׁנָה
וְשָׁנָה, מִלְּךָ עַל כָּל הָאָרֶץ, מִקְדָּשְׁ (הַשַּׁבָּת וְ)
יִשְׂרָאֵל וְיוֹם הַכַּפּוּרִים.

רְצֵה

R'tzeh

May Our Worship Be Pleasing

Adonay our God, be pleased with Your people, Israel, and willingly accept their prayer. May the worship service of Your people, Israel, always please You. And let our eyes see Your compassionate return to Zion.

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל, וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.

Blessed You, Adonay, returning Your Presence to Zion.

בָּרוּךְ אַתָּה, יְהוָה, הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים

Modim

We Thank/Acknowledge You

We bow at the words ↑מוֹדִים אֲנַחְנוּ↓, Modim Anachnu, "We thank/acknowledge you" that begin this blessing and at the words ↓בָּרוּךְ אַתָּה, יְהוָה↑, Baruch Atah Adonay, "Blessed You, Adonay," that end this blessing.

↓We thank/acknowledge You,↑ for You are Adonay our God, God of our fathers and mothers, for ever and ever. Rock of our lives, shield of our safety, You transcend generations. "We thank You . . . and recount Your praise"^a for our lives, given over to Your protection, for our souls entrusted to You, for Your phenomenal deeds each day with us, for Your astounding goodness at any time: evening, morning, and noon.

↓מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר. גְּוִדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ: עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ, הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ, שֶׁבְּכֹל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכֹל יוֹם: עָרֵב וּבֹקֵר וְצַהֲרַיִם.

The Good One "of never-exhausted mercy."^b The Merciful One of never-depleted kindness; we have always placed our hope in You. For all this, may Your Name be blessed and exalted, our Monarch, continually, for ever.

הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ: וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ; מֵעוֹלָם קִוִּינוּ לָךְ. וְעַל כָּל־מַלְכָּנוּ, יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ, מְלַכְנוּ, תָּמִיד לְעוֹלָם וָעֶד.

Write for a good life all the children of Your covenant.

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ. וְכָל

All alive thank You! With truth they sing praise to Your

הַחַיִּים יוֹדוּךָ סֶלְה! וַיְהִלּוּ אֶת שְׁמֶךָ בְּאֱמֶת:

Name: "God – our Safety, our Help!"

הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלְה!

↓Blessed You,↑ Adonay, Whose Name is Good;

↓בָּרוּךְ אַתָּה, ↑ יְהוָה, הַטּוֹב שְׁמֶךָ;

and Whom it is pleasant to thank.

וְלָךְ נָאֵה לְהוֹדוֹת.

^a Psalm 79:13, ^b Lamentations 3:22

שָׁלוֹם

Shalom

Peace

Abundant peace

שָׁלוֹם רַב *Shalom rav*

for Your people Israel

עַל יִשְׂרָאֵל עַמְּךָ *al Yisrael amcha*

grant forever.

תָּשִׁים לְעוֹלָם. *tasim l'olam.*

For You are Sovereign Supreme

כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן *Ki Atah hu Melech Adon*

of all peace.

לְכֹל הַשָּׁלוֹם. *l'chol hashalom.*

For it pleases You to bless

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ *V'tov b'eynecha l'vareich*

Your people Israel

אֶת עַמְּךָ יִשְׂרָאֵל *et amcha Yisrael*

each moment and every hour

בְּכֹל עֵת וּבְכֹל שָׁעָה *b'chol eit uv'chol sha'ah*

with Your peace.

בְּשָׁלוֹמְךָ *bish'lomecha.*

In the book of life, blessing and peace

בְּסֵפֶר חַיִּים, בְּרַכָּה, וְשָׁלוֹם, *B'seifer chayim, b'rachah, v'shalom,*

and good livelihood

וּפְרִנְסָה טוֹבָה, *u'farnasah tovah,*

may we be remembered and inscribed,

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, *nizacheir v'nikateiv l'fanecha,*

we and the entire

אֲנַחְנוּ וְכָל עַמְּךָ *anachnu v'chol amcha*

House of Israel

בֵּית יִשְׂרָאֵל, *beyt Yisrael,*

for a good life and for peace.

לְחַיִּים טוֹבִים וּלְשָׁלוֹם. *l'chayim tovim ul'shalom.*

Blessed You, Adonay,

בָּרוּךְ אַתָּה, יְהוָה, *Baruch Atah, Adonay,*

Who makes peace.

עוֹשֵׂה הַשָּׁלוֹם: *oseh hashalom.*

Please be seated when finished.

Meditations to Follow or Replace the Amidah

אֱלֹהֵי, נִצּוֹר לְשׁוֹנִי

Elohay, N'tzor L'shoni

God, Guard My Tongue

My God, guard my tongue from evil
and my lips from speaking lies.

To those cursing me
let my soul be silent –

let my soul be as dust to everyone.

Open my mind with Your Torah,
that my soul seek Your mitzvot.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנִי מֵרַע *Elohay, n'tzor l'shoni meira*

וּשְׂפָתַי מִדַּבֵּר מְרָמָה: *us'fatay midabeir mirmah.*

וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם, *V'lim'kal'lay nafshi tidom,*

וְנַפְשִׁי כֶּעָפָר *v'nafshi ke'afar*

לְכֹל תִּהְיֶה. *lakol tih'yeh.*

פֶּתַח לִבִּי בְּתוֹרָתְךָ, *P'tach libi b'Toratecha,*

וּבְמִצְוֹתֶיךָ תִרְדּוּף נַפְשִׁי. *uv'mitzvotecha tirdof nafshi.*

Prayer of Gratitude

I begin with a prayer of gratitude
for all that is holy in my life.
God needs no words, no English or Hebrew,
no semantics, and no services.
But I need them.
Through prayer, I can sense my inner strength,
my inner purpose,
my inner joy, my capacity to love.
As I reach upward in prayer,
I sense these qualities in my Creator.
To love God is to love each other,
to work to make our lives better.
To love God is to love the world God created
and to work to perfect it.
To love God is to love dreams of peace and joy
that illumine all of us,
and to bring that vision to life.

– Ruth Brin

We can speak only in metaphor of the eternal and infinite. If we wish to describe the indescribable, we can do so only by poetry When we experience the hidden, the unfathomable, we can respond with the devoutness of silence . . . or with poetry and prayer we can sing of the ineffable.

– Leo Baeck, *adapted*

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

How much time did we waste
In the year that is now gone?

Did we fill our days with life
Or were they dull and empty?

Was there love inside our home
Or was the affectionate word left unsaid?

Was there a real companionship with our children
Or was there a living together and a growing apart?

Were we a help to our mates
Or did we take them for granted?

How was it with our friends:
Were we there when they needed us or not?

The kind deed: did we perform it or postpone it?
The unnecessary gibe: did we say it or hold it back?

Did we live by false values?
Did we deceive others?
Did we deceive ourselves?

Were we sensitive to the rights and feelings
Of those who worked for us?

Did we acquire only possessions
Or did we acquire new insights as well?

Did we fear what the crowd would say
And keep quiet when we should have spoken out?

Did we mind only our own business
Or did we feel the heartbreak of others?

Did we live right,
And if not,
Then have we learned, and will we change?

– *Rabbi Jack Riemer*

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

– *A Chasidic Tale*

I'm good at making resolutions, God. But I'm not very good at keeping them. There are so many goals I'd like to achieve, so many changes I'd like to make.

I pray to You tonight, God, for strength. I want to live a meaningful life, God. I want to comprehend my true promise. I want to understand why You have put me here.

Help me to see, God. Show me the person I have the potential to become. Let me find my passion, God. Teach me to resist temptation, to conquer self-destructive habits, to overcome selfishness and pettiness. Give me the humility and the courage to repair relationships that pride has destroyed. Show me how I can bring hope and healing into this world.

Let this be a good year, God. A year of health, a year of blessing, a year of love, a year of peace. Amen.

– *Naomi Levy*

It Is Never Too Late

The last word has not been spoken
the last sentence has not been writ
the final verdict is not in
It's never too late
to change my mind
my direction
to say "no" to the past
and "yes" to the future
to offer remorse
to ask and give forgiveness

It is never too late
to start all over again
to feel again
to love again
to hope again.

– *Rabbi Harold M. Schulweis, adapted*

Listening comes hard to us.
We can sing and read and look
Taste and smell and touch,
But listening comes hard to us.

Other people's joy and tragedy
Enter our minds,
But listening to the person behind the joy,
Letting in the person underneath the tragedy,
That takes hard concentration,
And a strong will.

But the New Year is to be listened for.

The world looks the same,
The people all around us look the same,
But underneath the ordinary day that is today
Is a special quiet which we cannot see.

We have to listen for it.

God is like that too.

God is a word:

Adonay
Eternal
Savior
Monarch

And all the rest.
They are all words.

The reality lies beneath the words:
In no word
In a soundless Name which is

Being
Existence
Life

That special, electric quality
Which makes the samelooking world
The samelooking people
Extraordinary souls.

The reality behind the Names of God
Is to be listened for.

It's hard.
It's there.

– *Rabbi Richard N. Levy*

Disturb us, Adonay, ruffle us from our complacency.

Make us dissatisfied, dissatisfied with the peace of ignorance, the quietude which arises from the shunning of the horror, the defeat, the bitterness, and the poverty, physical and spiritual, of people.

Shock us, Adonay, deny to us the false Holy Days which give us the delusion of satisfaction amid a world of war and hatred.

Wake us, Adonay, and shake us from the sweet and sad poignancies rendered by the half-forgotten melodies and rubric prayers of yesteryears.

Make us know that the border of the sanctuary is not the border of living and the walls of your temples are not shelters from the winds of truth, justice, and reality.

Disturb us, Adonay, and vex us; let not Your Holy Day be a day of torpor and slumber, let it be a time to be stirred and spurred to action.

— Rabbi Mitchell Salem Fisher, adapted

יְהִי לְרָצוֹן

Yih'yu L'ratzon

May the Words

May the words of my mouth
and the meditation of my heart
be acceptable unto You,
my Rock and Redeemer.

יְהִי לְרָצוֹן | אִמְרֵי-פִי
וְהִגִּיֹן לְבִי
לְפָנֶיךָ
יְהוָה צוּרִי וְגֹאֲלִי

Yih'yu l'ratzon imrey fi
V'hegyon libi
l'fanecha
Adonay tzuri v'go'ali.

May the One Who makes peace
in the heavens,
make peace descend
on us and on all Israel,
(and on all the world's inhabitants,)
and let us say: Amen!

עֲשֵׂה שְׁלוֹם
בְּמִרְמָו
הוּא יַעֲשֵׂה שְׁלוֹם,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
(וְעַל כָּל יוֹשְׁבֵי תֵבֵל)
וְאָמְרוּ אָמֵן!

Oseh shalom
bim'romav
hu ya'aseh shalom,
aleynu v'al kol Yisrael
(v'al kol yoshvey teveil)
v'imru: **Amein!**

Kol Yoshvey Teveil

This phrase is a recent addition to prayers to follow וְעַל כָּל יִשְׂרָאֵל, v'al kol Yisrael, "on all Israel," added by Jews who want more universalistic and inclusive language — peace for Israel and peace for all of humanity. In this *Machzor*, and in that spirit, we have included it as an optional phrase in *Yih'yu L'ratzon* and in the Mourner's Kaddish, but feel free to recite it in other instances of Kaddish, or elsewhere.

בְּרַכַּת הַרְפוּאָה

Birkat HaR'fuah

Prayers for Healing

Paraphrased *Mi Shebeirach* for Healing

May the One Who was a Source of blessing for our ancestors bring the blessing of healing upon those whose names we have mentioned and those whom we name in our hearts – a healing of the body and a healing of the spirit.

May those in whose care they are entrusted be gifted with wisdom and skill in their care. May family and friends who surround them be gifted with love, openness, strength, and trust in their care.

Mosheh's Prayer for Healing

God, please heal her*
with a complete healing.

אֵל נָא רְפֹא נָא לָהּ: *El na, r'fa na lah*
רְפוּאָה שְׁלֵמָה *r'fuah sh'leimah*

Blessed You, Adonay,
Source of healing.

בָּרוּךְ אַתָּה יְהוָה, *Baruch Atah Adonay,*
רוֹפֵא חוֹלִים *Rofei cholim.*

*Numbers 12:13

The Rosh HaShanah service continues on page 50.

S'lichot
Forgiveness

שְׁמַע קוֹלֵנוּ

Sh'ma Koleinu

Hear Our Voice

The Ark is opened. All who are able, please rise.

Hear our voice, Adonay our God,
have compassion on us.
Receive our prayer
with mercy and righteousness.

שְׁמַע קוֹלֵנוּ, יְהוָה אֱלֹהֵינוּ, Sh'ma koleinu, Adonay Eloheynu.
חַוֵּס וְרַחֵם עָלֵינוּ. Chus v'racheim, aleynu.
וְקַבֵּל בְּרַחֲמִים, V'kabeil b'rachamim,
וּבְרַצּוֹן אֶת תְּפִלָּתֵנוּ. uv'ratzon et t'filateinu.

Return us to You, Adonay,
and we will return.
Renew our days as of old.

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵיךָ, Hashiveinu Adonay Eilecha,
וְנָשׁוּבָה, v'nashuva:
חֲדָשׁ יָמֵינוּ כְּקֵדֶם. chadeish yameynu k'kedem.

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

אַל תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ, Al tashlicheinu mil'fanecha,
וְרוּחַ קֹדֶשְׁךָ v'ruach kodsh'cha
אַל תִּקַּח מִמֶּנּוּ. al tikach mimenu

Do not turn us away as we grow old;
as our strength diminishes,
do not abandon us.

אַל תִּשְׁלִיכֵנוּ לְעֵת זְקֵנָה, Al tashlicheinu, l'eit ziknah
כְּכֹלֹת כּוֹחֵנוּ, kich'lot kocheinu,
אַל תַּעֲזֹבֵנוּ. al ta'azveinu.

Do not abandon us, Adonay our God,
do not be distant from us.

אַל תַּעֲזֹבֵנוּ, יְהוָה אֱלֹהֵינוּ, Al ta'azveinu, Adonay Eloheynu,
אַל תִּרְחַק מִמֶּנּוּ. al tirschak mimenu.

Display for us a sign for good, that
our enemies will be ashamed to see,
for You, Adonay, will have helped us
and consoled us.

עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה, Aseih imanu ot l'tovah,
וְיֵרְאוּ שׁוֹנְאֵינוּ וַיִּבְשּׁוּ, v'yiru soneinu v'yeivoshu,
כִּי אַתָּה יְהוָה עֲזַרְתָּנוּ ki atah Adonay azartanu
וְנִחַמְתָּנוּ. v'nichamtanu.

The Ark is closed.

Our God and God
of our ancestors,
forgive us, pardon us,
grant us atonement.

אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,
סְלַח לָנוּ מִחַל לָנוּ,
כַּפֶּר-לָנוּ.
Eloheynu v'Eilohey
avoteynu v'imoteynu,
s'lach lanu m'chal lanu,
kaper-lanu.

For we are Your people,
and You our God.
We are Your children,
and You the One who gave us life.
We are Your servants,
and You the One who acquires us.
We are Your congregation,
and You our only One.

כִּי אָנוּ עַמֶּךָ,
וְאַתָּה אֱלֹהֵינוּ;
אָנוּ בְנֵיךָ
וְאַתָּה אָבִינוּ.
אָנוּ עַבְדֶּיךָ,
וְאַתָּה אֲדוֹנֵינוּ;
אָנוּ קְהֵלְךָ,
וְאַתָּה חֶלְקֵינוּ.
Ki anu amecha,
v'atah Eloheynu;
anu vanecha
v'atah Avinu.
Anu avadecha,
v'atah Adoneinu;
anu k'halecha,
v'atah Chelkeinu.

We are Your heritage,
and You our Destiny.
We are Your flock,
and You our Shepherd.
We are Your vineyard,
and You our Protector.
We are Your creatures,
and You our Creator.

אָנוּ נַחֲלָתְךָ,
וְאַתָּה גּוֹרְלֵנוּ;
אָנוּ צֹאנְךָ,
וְאַתָּה רוֹעֵנוּ.
אָנוּ כַרְמֶךָ,
וְאַתָּה נוֹטְרֵנוּ;
אָנוּ פְּעֻלָּתְךָ,
וְאַתָּה יוֹצְרֵנוּ.
Anu nachalatecha,
v'atah Goraleinu;
anu tzonecha,
v'atah Ro'einu.
Anu charmecha,
v'atah Notreinu;
anu f'ulatecha,
v'atah Yotzreinu.

We are Your companion,
and You our Beloved.
We are Your treasure,
and You the Intimate who redeems us.
We are Your people,
and You our Sovereign.
We have chosen You,
and You have chosen us.

אָנוּ רְעִיתְךָ,
וְאַתָּה דוֹדֵנוּ;
אָנוּ סְגֻלָּתְךָ,
וְאַתָּה קְרוֹבֵנוּ.
אָנוּ עַמֶּךָ,
וְאַתָּה מַלְכֵנוּ;
אָנוּ מְאִמֶּיךָ,
וְאַתָּה מְאִמֵּינוּ.
Anu rayatecha,
v'atah Dodeinu;
anu s'gulatecha,
v'atah K'roveinu.
Anu amecha,
v'atah Malkeinu;
anu ma'amirecha,
v'atah ma'amireinu.

וְדוּי

Vidui

Confession

The psalms say: The days of a human being are like the grass. We flourish as a flower in the field, then a wind passes over and we are gone. No one can even see the place where we were anymore.

In the words of Rebbe Nachman:

Kol Ha'olam Kulo Gesher Tzar Ma'od. All the world is a narrow bridge.

We are created from nothingness and we return to nothingness after we die. The in-between is our life, and this is the narrow bridge. The High Holy days are another bridge. Rosh HaShanah is birth and renewal. Yom Kippur is death.

Yom Kippur is a rehearsal for our death. We abstain from life-affirming activities. We say the *Vidui*, the final confession, on two occasions in our lives – on Yom Kippur and on the day of our death.

When we repent, we let go, we open ourselves to spaciousness. In that emptiness we are reborn. In order to be reborn, we must first die. When we slow down and stop, what is at our core is allowed to surface and guide us in ways that it cannot when we are constantly doing.

– Rabbi Alan Lew

Our God and God

of our ancestors,

may our prayer come before You,

and do not disregard our plea,

for we are not arrogant and stiff-necked

to say before

You, Adonay our God and God of

our ancestors,

that we are righteous

and did nothing wrong;

indeed, we have transgressed, and we

and our ancestors have done wrong.

אֱלֹהֵינוּ וְאֱלֹהֵי

אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,

תְּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ,

וְאַל תִּתְעַלֵּם מִתְחִנָּתֵנוּ,

שֶׁעַיִן אָנוּ עֵזֵי פָנִים וְקִשֵׁי עֲרֹף

לִומר לְפָנֶיךָ

יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי

אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,

צְדִיקִים אֲנַחְנוּ

וְלֹא חָטָאנוּ,

אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ

וְאֲמוֹתֵינוּ חָטָאנוּ.

Eloheynu v'Eilohey

avoteynu v'imoteynu,

tavo l'fanecha t'filateinu,

v'al titalam mit'chinateinu,

she'eyn anu azey fanim uk'shey oref

lomar l'fanecha

Adonay Eloheynu v'Eilohei

avoteynu v'imoteynu,

tzadikim anachnu

v'lo chatanu,

aval anachnu va'avoteynu

v'imoteynu chatanu.

Vidui

As each harmful act is mentioned, some worshippers gently strike their hearts with their right hand. The Midrash identifies this not as an act of self-punishment but as a way of identifying the heart (that is, desire and impulse) as the source of sin, taking personal responsibility, and showing remorse (*Ecclesiastes Rabbah* 7:9). Rabbi Israel Meir Kagan taught: "God does not forgive us when we strike our hearts; rather, we are forgiven when our heart strikes us; that is, when we feel the pangs of conscience for our wrongdoing." – *Mishkan HaNefesh*

We continue together. An alternative Vidui, "Confession," can be found on page 49.

We have trespassed,	אֲשָׁמְנוּ, Ashamnu,
we have betrayed,	בָּגַדְנוּ, bagadnu,
we have robbed,	גָּזַלְנוּ, gazalnu,
we have slandered.	דִּבַּרְנוּ דְּפִי. dibarnu dofi.
We have caused others to sin,	הִעֲוִינוּ, He'evinu,
we have caused others to be wicked,	וְהִרְשָׁעְנוּ, v'hirshanu,
we have sinned maliciously,	זָדְנוּ, zadnu,
we have done violence,	חָמַסְנוּ, chamasnu,
we have been deceitful.	טַפְּלָנוּ שֶׁקֶר. tafalnu sheker.
We have given evil advice,	יַעֲצָנוּ רָע, Ya'atznu ra,
we have deceived,	כִּזְבָּנוּ, kizavnu,
we have mocked,	לָצְנוּ, latznu,
we have rebelled,	מָרַדְנוּ, maradnu,
we have angered God,	נִאֲצָנוּ, niatznu,
we have turned away from Torah,	סָרַרְנוּ, sararnu,
we have sinned deliberately,	עָוִינוּ, avinu,
we have been negligent,	פָּשָׁעְנוּ, pashanu,
we have caused grief,	צָרַרְנוּ, tzararnu,
we have been obstinate.	קִשִּׁינוּ עֵרָף. kishinu oref.
We have acted wickedly,	רָשָׁעְנוּ, Rashanu,
we have been corrupt,	שִׁחַתְנוּ, shichatnu,
we have committed abominations,	תִּעֲבָנוּ, tiavnu,
we have gone astray,	תָּעִינוּ, ta'inu,
we have led others astray.	תִּתְעֲנוּ. titanu.

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

The sins of **A**rrogance, **B**igotry, and **C**ynicism; of **D**eceit and **E**gotism, **F**attery, **G**reed, and **H**atred; **I**njustice and **J**ealousy. Some of us have **K**ept grudges, were **L**ustful, **M**alicious, or **N**arrow-minded. Others were **O**bstinate or **P**ossessive, **Q**uarrelsome, **R**ancorous, or **S**elfish, **T**esty, **U**nyielding. There was **V**iolence, **W**eakness of will, **X**enophobia. We **Y**ielded to temptation, and showed **Z**eal for bad causes.

עַל חַטָּא

Al Cheit

For the Wrong . . .

For the wrong we did before You
under coercion or of our own free will.

And for the wrong we did before You
by hardening our hearts.

For the wrong we did before You
unintentionally.

And for the wrong we did before You
with idle talk and meaningless resolutions.

For the wrong we did before You
by using sex exploitatively.

And for the wrong we did before You
in public and in private.

For the wrong we did before You
knowingly and deceptively.

And for the wrong we did before You
by offensive language.

For the wrong we did before You
by oppressing another person.

And for the wrong we did before You
by malicious thoughts.

For the wrong we did before You
by promiscuity.

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּאֲנוּס וּבְרָצוֹן,
*Al cheit shechatanu l'fanecha
b'ones uv'ratzon,*

וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּאִמּוּץ הַלֵּב.
*V'al cheit shechatanu l'fanecha
b'imutz haleiv.*

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּבִלִי דַעַת,
*Al cheit shechatanu l'fanecha
biv'li da'at,*

וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּבִטּוּי שְׂפָתַיִם.
*V'al cheit shechatanu l'fanecha
b'vituy s'fatayim.*

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּגִלּוּי עֲרִיּוֹת,
*Al cheit shechatanu l'fanecha
b'giluy arayot,*

וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּגִלּוּי וּבִסְתֵּר.
*V'al cheit shechatanu l'fanecha
bagaluy uvasater.*

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּדַעַת וּבְמִרְמָה,
*Al cheit shechatanu l'fanecha
b'da'at uv'mirmah,*

וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּדִבּוּר פֶּה.
*V'al cheit shechatanu l'fanecha
b'dibur peh.*

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּהוֹנָאת רֵעַ,
*Al cheit shechatanu l'fanecha
b'hona'at rei'a,*

וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּהַרְהוּר הַלֵּב.
*V'al cheit shechatanu l'fanecha
b'harhor haleiv.*

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּוַעֲדַת זָנוּת,
*Al cheit shechatanu l'fanecha
biv'idat z'nut,*

Al Cheit

The long confession ("al cheit") recounts a list of sins for which we take communal responsibility. For more commentary on the S'lichot prayers, see the Appendix beginning on page A13.

And for the wrong we did before You by confessing insincerely.	וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּוִדּוּי פֶּה.	V'al cheit shechatanu l'fanecha b'viduy peh.
For the wrong we did before You by contempt for parents and teachers.	עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים,	Al cheit shechatanu l'fanecha b'zilzul horim umorim,
And for the wrong we did before You intentionally or by accident.	וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה.	V'al cheit shechatanu l'fanecha b'zadon uvish'gagah.
For the wrong we did before You by violence.	עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּחֹזֶק יָד,	Al cheit shechatanu l'fanecha b'chozek yad,
And for the wrong we did before You by failing to be true to our heritage, thus defaming Your Name in the world.	וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.	V'al cheit shechatanu l'fanecha b'chilul hasheim.
For the wrong we did before You by ugly language.	עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּטִמְאַת שְׁפָתַיִם,	Al cheit shechatanu l'fanecha b'tumat s'fatayim,
And for the wrong we did before You by foolish talk.	וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּטִפְשׁוֹת פֶּה.	V'al cheit shechatanu l'fanecha b'tifshut peh.
For the wrong we did before You by the unbridled passions of our impulses.	עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּיֵצֵר הָרָע,	Al cheit shechatanu l'fanecha b'yeitzer hara,
And for the wrong we did before You knowingly and unknowingly.	וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יוֹדְעִים.	V'al cheit shechatanu l'fanecha byodim uv'lo yodim.

וְעַל כָּלֵם, אֵלֹהֵי סְלִיחוֹת,
סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-לָנוּ.

V'al kulam, Eloah s'lichot,
s'lach lanu, m'chal lanu, kaper lanu.

For all our wrongs, God of forgiveness, forgive us, pardon us, grant us atonement.

Alternative Reading for *Al Cheit*

A Personal Confession

I need to speak these words aloud and to know that the universe hears them.
I get caught in old patterns and paradigms; I am stubborn and hard-headed.
In the last year I have missed the mark more than I want to admit.
Forgive me, Source of all being, for the sin I have sinned before You:
By allowing my body to be an afterthought too often and too easily;
By not walking, running, leaping, climbing, or dancing although I am able;
By eating in my car and at my desk, mindlessly and without blessing;
By not embracing those who needed it, and not allowing myself to be embraced;
By not praising every body's beauty, with our quirks and imperfections.
By letting my emotions run roughshod over the needs of others;
By poking at sources of hurt like a child worrying a sore tooth;
By revealing my heart before those who neither wanted nor needed to see it;
By hiding love, out of fear of rejection, instead of giving love freely;
By dwelling on what's internal when the world is desperate for healing.
By indulging in intellectual argument without humility or consideration;
By reading words of vitriol, cultivating hot indignation;
By eschewing intellectual discomfort that might prod me into growing;
By living in anticipation, and letting anxiety rule me;
By accepting defeatist thinking and the comfortable ache of despair.
By not being awake and grateful, despite uncountable blessings;
By not being sufficiently gentle, with my actions or with my language;
By being not pliant and flexible, but obstinate, stark, and unbending;
By not being generous with my time, with my words, or with my being;
By not being kind to everyone who crosses my wandering path.

For all of these, eternal Source of forgiveness
Help me know myself to be pardoned
Help me feel in my bones that I'm forgiven
Remind me I'm always already at/one with You.

– *Rabbi Rachel Barenblat*

אָבִינוּ מֶלְכֵנוּ

Avinu Malkeinu

Our Father, Our King

In our tradition, the High Holy Days are considered to be the season of God as Ruler. At this time, more than any other, the Sovereignty, the Reign of God, is emphasized throughout the liturgy. For many of us in contemporary society, the concept of a king is a difficult one. It may seem to be an outmoded idea, perhaps even somewhat medieval. Some of us also have trouble using only masculine language in reference to God.

Despite these difficulties, there is a powerful core of truth in the *Avinu Malkeinu* prayer. We know we cannot survive on our own. Knowing who we are means accepting the limits of our own resources, power, and knowledge and the inevitability of our dependency on our family, on our community, and on God, whatever our experience may be. — *Chadesh Yamenu Machzor, adapted*

Alternative phrases for *Avinu Malkeinu*:

Our Creator, our Guardian

בּוֹרְאֵנוּ שׁוֹמְרֵנוּ

Boreinu Shomreinu

Our Mother, our Queen

אִמֵּנוּ מַלְכֵתֵנוּ

Imeinu Malkateinu

The Ark is opened. All who are able, please rise.

Avinu Malkeinu, we have
sinned against You.

אָבִינוּ מֶלְכֵנוּ
חָטְאָנוּ לְפָנֶיךָ. *Avinu Malkeinu,
chatanu l'fanecha.*

Avinu Malkeinu, we have no
Supreme Sovereign but You.

אָבִינוּ מֶלְכֵנוּ אֵין לָנוּ
מֶלֶךְ אֵלָא אַתָּה. *Avinu Malkeinu, eyn lanu
Melech ela atah.*

Avinu Malkeinu, help us for
Your own sake.

אָבִינוּ מֶלְכֵנוּ עֲשֵׂה עִמָּנוּ
לְמַעַן שְׂמֶךָ. *Avinu Malkeinu, aseih imanu
l'ma'an sh'mecha.*

Avinu Malkeinu, grant us a blessed
New Year.

אָבִינוּ מֶלְכֵנוּ בְּרַךְ עֲלֵינוּ
שָׁנָה טוֹבָה. *Avinu Malkeinu, bareich aleynu
shanah tovah.*

Avinu Malkeinu, annul
all evil decrees against us.

אָבִינוּ מֶלְכֵנוּ בַטֵּל
מֵעֲלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת. *Avinu Malkeinu, bateil
mei'aleynu kol g'zeirot kashot.*

Avinu Malkeinu

The Talmud records Rabbi Akiva reciting two verses each beginning "Our Father, Our King" in a prayer to end a drought (apparently successfully).

<i>Avinu Malkeinu</i> , annul the plots of our enemies.	אָבִינוּ מִלְּפָנֵינוּ בְּטֵל מִחֲשָׁבוֹת שׁוֹנְאֵינוּ.	<i>Avinu Malkeinu</i> , bateil machsh'vot soneynu.
<i>Avinu Malkeinu</i> , frustrate the designs of our foes.	אָבִינוּ מִלְּפָנֵינוּ הָפֵר עֲצַת אוֹיְבֵינוּ.	<i>Avinu Malkeinu</i> , hafeir atzat oyveinu.
<i>Avinu Malkeinu</i> , rid us of tyrants.	אָבִינוּ מִלְּפָנֵינוּ כֹּלֵה כָּל צָר וּמִשְׁטֵיִן מֵעֲלֵינוּ.	<i>Avinu Malkeinu</i> , kaleih kol tzar umastin mei'aleynu.
<i>Avinu Malkeinu</i> , rid us of pestilence, sword, famine, captivity, sin, and destruction.	אָבִינוּ מִלְּפָנֵינוּ כֹּלֵה דְבָר וְחָרֵב וְרָעַב וְשָׂבִי וּמִשְׁחִית וְעוֹן וְשִׂמְד מִבְּנֵי בְרִיתֶךָ.	<i>Avinu Malkeinu</i> , kaleih dever v'cherev v'ra'av ush'vi umashchit v'avon ush'mad mib'nei v'ritecha.
<i>Avinu Malkeinu</i> , forgive and pardon all our sins.	אָבִינוּ מִלְּפָנֵינוּ סָלַח וּמְחַל לְכָל עֲוֹנוֹתֵינוּ.	<i>Avinu Malkeinu</i> , s'lach um'chal l'chol avonoteynu.
<i>Avinu Malkeinu</i> , ignore the record of our transgressions.	אָבִינוּ מִלְּפָנֵינוּ מְחַה וְהָעֵבֶר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנְּגֵד עֵינֶיךָ.	<i>Avinu Malkeinu</i> , m'cheih v'ha'aveir p'shaeynu v'chatoteynu mineged eynecha.
<i>Avinu Malkeinu</i> , help us return to You fully repentant.	אָבִינוּ מִלְּפָנֵינוּ הִחְזִירֵנוּ בְּתִשְׁבּוּחַ שְׁלֵמָה לְפָנֶיךָ.	<i>Avinu Malkeinu</i> , hachazireinu bit'shuvah sh'leimah l'fanecha.
<i>Avinu Malkeinu</i> , send complete healing to the sick.	אָבִינוּ מִלְּפָנֵינוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּךָ.	<i>Avinu Malkeinu</i> , sh'lach r'fuah sh'leimah l'choley amecha.
<i>Avinu Malkeinu</i> , remember us with favor.	אָבִינוּ מִלְּפָנֵינוּ זָכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ.	<i>Avinu Malkeinu</i> , zochreinu b'zikaron tov l'fanecha.
<i>Avinu Malkeinu</i> , inscribe us in the Book of Happiness.	אָבִינוּ מִלְּפָנֵינוּ כְּתֹבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.	<i>Avinu Malkeinu</i> , kotveinu b'seifer chayim tovim.
<i>Avinu Malkeinu</i> , inscribe us in the Book of Deliverance.	אָבִינוּ מִלְּפָנֵינוּ כְּתֹבֵנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה.	<i>Avinu Malkeinu</i> , kotveinu b'seifer g'ulah viy'shuah.
<i>Avinu Malkeinu</i> , inscribe us in the Book of Prosperity.	אָבִינוּ מִלְּפָנֵינוּ כְּתֹבֵנוּ בְּסֵפֶר פְּרֻסָּה וְכִלְכָּלָה.	<i>Avinu Malkeinu</i> , kotveinu b'seifer parnasah v'chalkalah.
<i>Avinu Malkeinu</i> , inscribe us in the Book of Merit.	אָבִינוּ מִלְּפָנֵינוּ כְּתֹבֵנוּ בְּסֵפֶר זְכוּיֹת.	<i>Avinu Malkeinu</i> , kotveinu b'seifer z'chuyot.

<i>Avinu Malkeinu</i> , inscribe us in the Book of Forgiveness.	אָבִינוּ מִלְּפָנֶיךָ כֹּתְבֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה.	<i>Avinu Malkeinu</i> , kotveinu b'seifer s'lichah um'chilah.
<i>Avinu Malkeinu</i> , hasten our deliverance.	אָבִינוּ מִלְּפָנֶיךָ הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב.	<i>Avinu Malkeinu</i> , hatzmach lanu y'shuah b'karov.
<i>Avinu Malkeinu</i> , exalt Your people Israel.	אָבִינוּ מִלְּפָנֶיךָ הָרֵם קָרוֹן יִשְׂרָאֵל עַמֶּךָ.	<i>Avinu Malkeinu</i> , hareim keren Yisrael amecha.
<i>Avinu Malkeinu</i> , hear us; show us mercy and compassion.	אָבִינוּ מִלְּפָנֶיךָ שְׁמַע קוֹלֵנוּ, חַוֶּס וְרַחֵם עָלֵינוּ.	<i>Avinu Malkeinu</i> , sh'ma koleinu, chus v'racheim aleynu.
<i>Avinu Malkeinu</i> , accept our prayer with favor and mercy.	אָבִינוּ מִלְּפָנֶיךָ קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.	<i>Avinu Malkeinu</i> , kabeil b'rachamim uv'ratzon et t'filateinu.
<i>Avinu Malkeinu</i> , do not turn us away unanswered.	אָבִינוּ מִלְּפָנֶיךָ נָא אַל תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ.	<i>Avinu Malkeinu</i> , na al t'shiveinu reykam mil'fanecha.
<i>Avinu Malkeinu</i> , remember that we are dust.	אָבִינוּ מִלְּפָנֶיךָ זְכוֹר, כִּי עָפָר אֲנַחְנוּ.	<i>Avinu Malkeinu</i> , zachor ki afar anachnu.
<i>Avinu Malkeinu</i> , have pity for us and for our children.	אָבִינוּ מִלְּפָנֶיךָ חַמּוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטִפְנוּ.	<i>Avinu Malkeinu</i> , chamol aleynu v'al olaleynu v'tapeinu.
<i>Avinu Malkeinu</i> , act for those slain for Your holy Name.	אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדוֹשֶׁךָ.	<i>Avinu Malkeinu</i> , aseih l'ma'an harugim al sheim kodshecha.
<i>Avinu Malkeinu</i> , act for those slaughtered for proclaiming Your unique holiness.	אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחִוּדֶךָ.	<i>Avinu Malkeinu</i> , aseih l'ma'an t'vuchim al yichudecha.
<i>Avinu Malkeinu</i> , act for those who went through fire and water to sanctify You.	אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַן בְּאֵי בְּאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ.	<i>Avinu Malkeinu</i> , aseih l'ma'an ba'ey va'eish uvamayim al kidush sh'mecha.
<i>Avinu Malkeinu</i> , act for Your sake if not for ours.	אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנֵנוּ.	<i>Avinu Malkeinu</i> , aseih l'ma'an im lo l'ma'aneinu.

Avinu Malkeinu,

answer us

though we have no deeds

to plead our cause;

save us with mercy

and lovingkindness.

אָבִינוּ מֶלְכֵנוּ

חֲנֵנוּ וְעֲנֵנוּ (2x)

כִּי אֵין בָּנוּ

מַעֲשִׂים

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד (2x)

וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu,

choneinu va'aneinu, (2x)

ki eyn banu

ma'asim

Aseih imanu tz'dakah vachessed (2x)

v'hoshi'einu.

קַדִּישׁ שְׁלֵם

Kaddish Shalem

Full Kaddish

Magnified and consecrated be

the great Name (**Amen**)

in the world created as the Name willed.

May the Name be Sovereign

in your own day and your own lives,

and the life of all Israel,

speedily and soon.

And let us say: **Amen**.

יִתְגַּדַּל וְיִתְקַדַּשׁ

Yitgadal v'yitkadash

שְׁמֵהּ רַבָּא, (אָמֵן)

Sh'meih raba (Amein).

בְּעֲלָמָא דִּי בְּרָא כְרַעוּתֵיהּ:

B'alma di v'ra chiruteih

וְיַמְלִיךְ מַלְכוּתֵיהּ

V'yamlich malchuteih

בְּחַיֵּינוּ וּבְיוֹמֵינוּ,

B'chayeychon uv'yomeychon

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

Uv'chayey d'chol beyt Yisrael

בְּעֲגָלָא וּבְזִמְנֵי קָרִיב:

Ba'agala uviz'man kariv.

וְאָמְרוּ אָמֵן:

V'imru: Amen.

Let the great Name be blessed

throughout all time and space.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

Y'hei shmeih raba m'vorach

לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

l'alam ul'almey almay.

Blessed, praised,

glorified, exalted,

uplifted, honored, raised high,

and lauded be the holy Name,

יִתְבָּרַךְ וְיִשְׁתַּבַּח,

Yitbarach v'yishtabach,

וְיִתְפָּאֵר וְיִתְרוֹמַם

v'yitpa'ar v'yitromam

וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה

v'yitnasei, v'yit'hadar, v'yitaleh

וְיִתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא,

v'yit'halal shmeih d'kud'sha,

may it be a blessing,

בְּרִיךְ הוּא,

b'rich hu,

<p>though it be far above all blessings, songs, praises, and consolations that can be uttered in this world. And let us say: Amen.</p>	<p>לְעֵלָא וּלְעֵלָא מִכּוֹל בִּרְחָתָא וְשִׁירָתָא, תְּשׁוּבָחָתָא וְנַחֲמָתָא דְּאִמְרִין בְּעָלְמָא: וְאִמְרוּ אָמֵן:</p>	<p><i>l'eila ul'eila mikol birchata v'shirata, tushb'chata v'nechemata da'amiran b'alma. V'imru: Amein.</i></p>
<p>May the prayer and petition of the whole House of Israel be accepted by their Father, their Mother, in Heaven, and let us say: Amen.</p>	<p>תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קְדָם אָבוּהוֹן, אִמְהוֹן, דִּי בִשְׁמַיָּא, וְאִמְרוּ אָמֵן:</p>	<p><i>Titkabeil tz'lot'hon uva'ut'hon d'chol beyt Yisrael kodam avuhon, imehon, di vishmaya, v'imru: Amein.</i></p>
<p>May there be abundant peace from Heaven, and life for us and for all Israel, and let us say: Amen.</p>	<p>יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:</p>	<p><i>Y'heih sh'lama raba min sh'maya, v'chayim aleynu v'al kol Yisrael, v'imru: Amein.</i></p>
<p>May the One Who makes peace in the heavens, make peace descend on us and on all Israel, and let us say: Amen!</p>	<p>עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם, עָלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל וְאִמְרוּ אָמֵן!</p>	<p><i>Oseh shalom bim'romav hu ya'aseh shalom, aleynu v'al kol Yisrael v'imru: Amein!</i></p>

Kaddish

The Kaddish (Aramaic for “kiddush”/sanctification) was originally called the “Rabbi’s Psalm.” In the early days of the Pharisees (100 B.C.E.–200 C.E.) it was used to end a study session. (In this form it is still called the *Kaddish d’Rabbanan*, “Rabbi’s Kaddish.”)

The early rabbis were aware that anytime they attempted to confine God to finite human speech they were blaspheming. In order to study God’s ways, however, they had to use human language. Therefore, to be honest, they recited a prayer that, in essence, says that “God’s Name” (the words we use for God) is above all human utterance. In effect, they negated all they had said, hoping God would accept their desire to follow God’s ways even if their inaccurate speech masked that desire. This concept spread to the worship service: to set off separate sections of a service, or entire services, one from the other, by means of acknowledging the inaccuracy of all we have said in our desire to express our relationship with God.

Finally, Kaddish became associated with death: just as study reaches toward expressing the inexpressible, so a life is merely a human attempt to incorporate a holy lifestyle in a flesh-and-blood body. It is therefore a fitting attempt to sanctify God’s Name and Torah in the deceased’s life, and to ask for eternal peace for those whose earthly lives have ended. This desire was applied to the full Kaddish, which ends a full service (a full life). Thus the Kaddish that ends a service is known also as “*Kaddish Yatom*,” “Orphan’s/Mourner’s Kaddish,” and it is usually said, standing, only by those who mourn, who are observing *yahrtzeit*, or who are commemorating the death of a friend, a significant person, or the untold martyrs and deceased whom no one remembers.

The Kaddish is slightly different during the High Holy Days than during the rest of the year because the word לְעֵלָא, *l'eila*, is repeated in the phrase “above all blessings, songs, praises, and consolations that can be uttered in this world” during the ten days from Rosh HaShanah through Yom Kippur. This is because these are the “Days of Awe,” when we envision God as judging the entire universe, and we use more transcendent language to express that. In order to keep the number of words in the first paragraph at twenty-eight (the number of Hebrew words in Ecclesiastes chapter 3 that sum up all of life as “a time to be born, a time to die”), the words מִן כּוֹל, *min kol*, are contracted to מִכּוֹל, *mikol*, both of which mean “of all.”

עֲלֵינוּ

Aleynu

It Is Upon Us

page A2
(see note below)

All who are able, please rise and remain standing through V'ne'mar.

We bow at the words וַאֲנַחְנוּ ↓, va'anachnu, and rise at מְלִכֵי מֶלֶךְ ↑, lifney Melech.

It is our destiny to laud the All-Supreme,
to recognize
the Creator's greatness,
Who did not make
us as other nations,
or assign us
as other families of the earth,
Who did not assign our lot as theirs,
nor our fate as that of their multitudes.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ
כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ
כְּמִשְׁפְּחוֹת הָאָדָמָה,
שֶׁלֹא שָׁם חֶלְקֵנוּ כָּהֶם,
וְגִרְלָנוּ כְּכֹל הַמּוֹנָם.

Aleynu l'shabe'ach la'Adon hakol
lateit g'dulah
l'yotzeir b'reisheet,
Shelo asanu
K'goyey ha'artzot
v'lo samanu
K'mishp'chot ha'adamah,
shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.

↓For we “bow,
prostrate ourselves,” and thank^a
↑the Ruler
of the rulers of rulers,
the Holy One of blessing,

↓וַאֲנַחְנוּ כּוֹרְעִים,
וּמְשִׁיבֵי חַיִּים, וּמוֹדִים
↑לְפָנֵי מֶלֶךְ
מְלִכֵי הַמְּלָכִים,
הַקָּדוֹשׁ בְּרוּךְ הוּא,

↓Va'anachnu korim,
umishtachavim, umodim
↑lifney Melech
malchey ham'lachim,
haKadosh Baruch Hu,

Who “unfurled Heaven
and coalesced earth,”^b
Whose glory permeates
Heaven's expanse

שֶׁהוּא נוֹטֵה שָׁמַיִם
וְיוֹסֵד אֶרֶץ,
וּמוֹשָׁב יְקָרוֹ
בְּשָׁמַיִם מִמַּעַל

SheHu noteh shamayim
v'yoseid aretz,
umoshav y'karo
bashamayim mima'al

Reconstructionist Versions

 This symbol (the Reconstructing Judaism logo) marks prayers for which there is a complete alternate version in the back of the *Machzor*. While alternative words and phrases have been included in-line in some prayers, in other cases it was more practical to provide the full Reconstructionist version as an alternate text.

with powerful presence
to its utter heights.

וּשְׁכִינַת עֶזוֹ ush'chinat uzo
בְּגִבְהֵי מְרוֹמִים b'govhey m'romim.

That One is our God! None other!
Our true Monarch,
incomparable!
As it is written in Your Torah:
"Know today, bring it
to your awareness,
that Adonay is God
out to the ends of space and time
and here on earth!
None other!"^c

הוּא אֱלֹהֵינוּ! אֵין עוֹד! Hu Eloheynu! Eyn od!
אֱמֶת מַלְכֵנוּ, Emet Malkeinu,
אֶפֶס זולָתוֹ! efes zulato!
כַּכְּתוּב בְּתוֹרָתוֹ: Kakatuv b'Torato:
וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת V'yadata hayom, vahasheivota
אֶל-לִבְבְּךָ el l'vavecha,
כִּי יְהוָה הוּא הָאֱלֹהִים ki Adonay hu haElohim
בַּשָּׁמַיִם מִמַּעַל bashamayim mima'al,
וְעַל-הָאָרֶץ מִתַּחַת! v'al ha'aretz mitachat!
אֵין עוֹד! Eyn od!

^a Esther 3:2, ^b Isaiah 51:13, ^c Deuteronomy 4:39

Aleynu

The *Aleynu* is a two-paragraph prayer whose themes are the chosenness of Israel for our distinctive mission and way of worshipping God and God's ultimate sovereignty over all the universe. These two themes are contained separately in the two paragraphs, which were originally separate prayers. The first paragraph was written in the 1st or 2nd century C.E. for the *Malchuyot* (Kingship) section of the shofar service, and was an immediately popular hit. Thereupon it was used to conclude all services with its evocations of God's ultimate sovereignty over the whole universe. This was a comforting thought for Jews who had lost their political independence after the destruction of the Second Temple in 70 C.E. As it is a very particular prayer ("it is incumbent upon us to be God's chosen worshippers"), a more universalistic prayer was added as the second paragraph in the Middle Ages ("all will acknowledge You on that day"). The prayers were joined to express our belief that though Israel has its special task, nonetheless God is the Universal Ruler and will redeem the whole world along with us.

We bow during the phrase "we bow," וְאֶנְחֵנוּ כּוֹרְעִים, *va'anachnu kor'im*, just like the bow of the *Amidah*, only deeper, slower, and longer. We call God the "King of the kings of kings," מֶלֶךְ מַלְכֵי הַמְּלָכִים, *Melech malchey ham'lachim*, herein translated as "Ruler of the rulers of rulers," in order to also place our allegiance to God above all emperors who deified themselves, their images, and their laws. Inside the quote from Deuteronomy 4:39 is a phrase found in 1 Kings 18:39: "Adonay is God." This is what Israel shouted upon seeing Elijah bring fire from Heaven to burn up the priests of Ba'al on Mount Carmel. Solomon added the words that appear at the end of the paragraph, "Eyn od," "There is no other!" For a more complete commentary on *Aleynu* see the Appendix on page A16.

Alternative Readings for *Al Kein*

Here, indeed, is an option worthy of our best efforts and noblest strivings: to believe that we are fashioned in the image of God and possessed, therefore, of infinite dignity and worth. That we share with our Creator in the tasks of creation, in the building of a society in which human beings are encouraged to fulfill themselves in creative ways, to rise to their full stature as children of God, and to dwell together in justice and understanding, in freedom and peace. Here are goals within reach of our minds and hearts and hands. Though we may not witness their fulfillment in our day and time, to believe in them is our destiny and to labor for them is our responsibility. And in the enterprise, life finds its deepest and fullest and holiest meaning.

– *Siddur Sha'ar Zahav*

It is ours to praise
the beauty of the world

even as we discern
the torn world.

For nothing is whole
that is not first rent

and out of the torn
we make whole again.

May we live with promise
in creation's lap,

redemption budding
in our hands.

– *Marcia Falk*

And it is said: "Adonay will be

Sovereign over all the earth.

On that day

Adonay will be One; and

God's Name will be One!"

Zechariah 14:9

וְנֵאמָר׃ וְהָיָה יְהוָה V'ne'emar: v'hayah Adonay
לְמֶלֶךְ עַל־כָּל־הָאָרֶץ׃ l'Melech al kol ha'aretz.
בַּיּוֹם הַהוּא Bayom hahu
יְהִי יְהוָה אֶחָד yih'yeh Adonay echad
וְשְׁמוֹ אֶחָד! ush'mo echad!

Please be seated.

קְדִישׁ יְתוֹם

Kaddish Yatom

Mourner's Kaddish

Magnified and consecrated be
the great Name (**Amen**)
in the world created as the Name willed.
May the Name be Sovereign
in your own day and your own lives,
and the life of all Israel,
speedily and soon.
And let us say: **Amen**.

יִתְגַּדַּל וְיִתְקַדַּשׁ Yitgadal v'yitkadash
שְׁמֵיהּ רַבָּא, (אָמֵן) Sh'meih raba (**Amein**).
בְּעָלְמָא דִּי בְרָא כְרַעוּתֵיהּ: B'alma di v'ra chiruteih
וְיַמְלִיךְ מַלְכוּתֵיהּ V'yamlich malchuteih
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, B'chayeychon uv'yomeychon
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, Uv'chayey d'chol beyt Yisrael
בְּעֵגְלָא וּבְזִמְן קָרִיב: Ba'agala uviz'man kariv.
וְאָמְרוּ אָמֵן: V'imru: **Amein**.

Let the great Name be blessed
throughout all time and space.

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ Y'hei sh'meih raba m'vorach
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא: l'alam ul'almey almaya.

Blessed, praised,
glorified, exalted,
uplifted, honored, raised high,
and lauded be the holy Name,

יִתְבָּרַךְ וְיִשְׁתַּבַּח, Yitbarach v'yishtabach,
וְיִתְפָּאֵר וְיִתְרוֹמַם v'yitpa'ar v'yitromam
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה v'yitnasei, v'yit'hadar, v'yitaleh
וְיִתְהַלַּל שְׁמֵיהּ דְקֻדְשָׁא, v'yit'halal sh'meih d'kud'sha,

may it be a blessing,

בְּרִיךְ הוּא, b'rich hu,

though it be far above all blessings,
songs, praises, and consolations
that can be uttered in this world.
And let us say: **Amen**.

לְעָלַם וּלְעָלְמֵי מִכּוֹל בִּרְחַתָּא l'eila ul'eila mikol birchata
וְשִׁירָתָא, תִּשְׁבְּחַתָּא וְנַחֲמַתָּא v'shirata, tushb'chata v'nechemata
דְאָמִירָן בְּעָלְמָא: da'amiran b'alma.
וְאָמְרוּ אָמֵן: V'imru: **Amein**.

May there be abundant peace from
Heaven, and life for us
and for all Israel,
and let us say: **Amen.**

יְהִי שְׁלָמָא רַבָּא Y'heih sh'lama raba
מִן שָׁמַיָא, וְחַיִּים אֵלֵינוּ min sh'maya, v'chayim aleynu
וְעַל כָּל יִשְׂרָאֵל, v'al kol Yisrael
וְאָמְרוּ אָמֵן: v'imru: **Amein.**

May the One Who makes peace in
the heavens, make peace descend
on us and on all Israel,
(and on all the world's inhabitants,)
and let us say: **Amen!**

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו Oseh shalom bim'romav
הוּא יַעֲשֵׂה שְׁלוֹם, hu ya'aseh shalom,
אֵלֵינוּ וְעַל כָּל יִשְׂרָאֵל aleynu v'al kol Yisrael
(וְעַל כָּל יוֹשְׁבֵי תֵבֵיל) (v'al kol yoshvey teiveil)
וְאָמְרוּ אָמֵן! v'imru: **Amein!**

**On Yom Kippur, continue with Adon Olam on the next page.
On Rosh HaShanah, continue with BaShanah HaBa'ah on page 62.**

אֲדוֹן עוֹלָם

Adon Olam

The Universe's Owner

The Universe's Owner reigned before the formation of any living thing. Once all was made, as God ordained, God was invoked as Sovereign.

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,
בְּטֶרֶם כָּל יִצִיר נִבְרָא.
לֵעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.

Adon olam asher malach,
b'terem kol y'tzir nivra.
Leit na'asah v'cheftzo kol,
azay Melech sh'mo nikra.

When all is ended, God alone will reign in awesome majesty. God was, is, and will be, beautifully.

וְאַחֲרַי כְּכֹלֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נֹרָא.
וְהוּא הָיָה, וְהוּא הוֹוֶה,
וְהוּא יִהְיֶה בְּתִפְאָרָה.

V'acharey kichlot hakol,
l'vado yimloch nora.
V'hu hayah v'hu hoveh,
v'hu yih'yeh b'tifarah.

God is One, there isn't a second to compare or place next to God. Beginningless and endless, God's is the power and dominion.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הָעֹז וְהַמְשָׁרָה.

V'hu echad v'eyn sheini,
l'hamshil lo l'hachbirah.
B'li reisheet b'li tachlit,
v'lo ha'oz v'hamisrah.

My God, my life's redeemer, You are my refuge in distress. My banner guiding, my refuge, ever my cupful when I call out.

וְהוּא אֵלַי וְחַי גֹּאֲלִי,
וְצוּר חֶבְלֵי בַּעַת צָרָה.
וְהוּא נֹסִי וּמְנוֹס לִי,
מִנַּת כּוֹסֵי בַּיּוֹם אֶקְרָא.

V'hu Eili v'chay go'ali,
v'tzur chevli b'eit tzarah.
V'hu nisi umanos li,
m'nat kosi b'yom ekra.

Into Your "hand" I entrust my spirit, while I sleep, as while I am awake. And along with my spirit, my body. God is with me; I will not fear.

בְּיָדוֹ אֶפְקִיד רֹחִי,
בַּעַת אִישָׁן וְאַעִירָה.
וְעִם רֹחִי גִוְיָתִי.
יְהוָה לִי וְלֹא אִירָא.

B'yado afkid ruchi,
b'eit ishan v'a'irah.
V'im ruchi g'viyati.
Adonay li v'lo ira.

לְשָׁנָה טוֹבָה תִּחְתְּמוּ!
חֲתִימָה טוֹבָה!

L'Shanah Tovah Tichateimu!
Chatimah Tovah!

May you be sealed in the Book of Life for a good year!
A Good Seal!

בַּשָּׁנָה הַבָּאָה

BaShanah HaBa'ah

In the Coming Year

In the coming year we will sit
on the porch and count
migrating birds. Children on vacation
will play catch between the house
and the fields.

בַּשָּׁנָה הַבָּאָה נִשְׁבַּע
עַל הַמִּרְפֶּסֶת וְנִסְפָּר צִפּוֹרִים
נוֹדְדוֹת. יְלָדִים בַּחֲפֹשֶׁה
יִשְׁחָקוּ תּוֹפֶסֶת בֵּין הַבַּיִת
לְבֵין הַשָּׂדוֹת. *Bashanah haba'ah neisheiv
al hamirpeset v'nispor tziporim
nod'dot. Y'ladim bachufshah
y'sachaku tofeset beyn habayit
l'veyn hasadot.*

(Chorus)

You will yet see,
how good it will be
next year.

(פְּזוֹמוֹן) (Chorus)
עוֹד תִּרְאֶה עוֹד תִּרְאֶה,
כַּמָּה טוֹב יִהְיֶה
בַּשָּׁנָה הַבָּאָה. (2x) *Od tir'eh od ti'reh,
Kama tov yih'yeh
bashanah bashanah haba'ah. (2x)*

Red grapes will ripen till
the evening, and will be served chilled
to the table. And languid winds will
carry to the crossroads
old newspapers and a cloud.

עֲנָבִים אֲדָמִים יִבְשִׁילוּ
עַד הָעֶרֶב, וְיִגָּשׁוּ צוֹנְנִים
לְשֻׁלְחָן. וְרוּחֹת רְדוּמִים
יִשְׂאוּ אֶל אֵם הַדֶּרֶךְ
עֲתוּנִים יִשָּׁנִים וְעָנָן. *Anavim adumim yavshilu
ad ha'erev, v'yugshu tson'nim
lashulchan. V'ruchot r'dumim
yis'u el eim haderech
itonim y'shanim v'anan.*

(Chorus)

Next year we will spread out our
hands toward the white radiant
light. A white heron like a light will spread
her wings, and within them
the sun will shine.

(פְּזוֹמוֹן) (Chorus)
בַּשָּׁנָה הַבָּאָה נִפְרֹשׁ כַּפּוֹת
יָדַיִם מוֹל הָאוֹר הַנִּגָּר
הַלָּבָן. אֲנַפָּה לְבָנָה תִּפְרֹשׁ
בְּאוֹר כְּנָפָיִם, וְהִשְׁמֵשׁ
תִּזְרַח בְּתוֹכָן. *Bashanah haba'ah nifros kapot
yadayim mul ha'or hanigar
halavan. Anafah l'vanah tifros
ba'or k'nafayim, v'hashemesh
tizrach b'tochan.*

(Chorus)

– Text by Ehud Manor, Music by Nurit Hirsch

קידוש

Kiddush

Blessing for Wine on Rosh HaShanah

page A3

On Shabbat, begin here and add the words in parentheses in the Kiddush.

And evening was, then morning,
the sixth day.

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר
יוֹם הַשְּׁשִׁי: Vay'hi erev, vay'hi voker,
yom haShishi:

And Heaven and earth were all
finished and all their hosts.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צְבָאָם: Vay'chulu hashamayim v'ha'aretz
v'chol tz'va'am.

And God finished on the seventh day
the work which God had been doing.

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַחְתּוֹ אֲשֶׁר עָשָׂה. Vay'chal Elohim bayom hash'vi'i
m'lachto asher asah.

God ceased on the seventh day
from all the work which God had done.

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל-מְלַחְתּוֹ אֲשֶׁר עָשָׂה: Vayishbot bayom hash'vi'i
mikol m'lachto asher asah.

God blessed

וַיְבָרֵךְ אֱלֹהִים Vay'varech Elohim

the seventh day

אֶת-יוֹם הַשְּׁבִיעִי et yom hash'vi'i

and declared it holy,

וַיְקַדֵּשׁ אֹתוֹ, vay'kadeish oto,

for on it God ceased all the work
of creation that God had done.

כִּי בּוֹ שָׁבַת מִכָּל-מְלַחְתּוֹ
אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת. ki vo shavat mikol m'lachto
asher bara Elohim la'asot.

Genesis 1:31-2:3

Leader:

My friends, let us bless:

חֲבֵרַי נְבִירָךְ Chaveiray n'vareich

Congregation:

To life!

לְחַיִּים! L'chayim!

Blessed You, Adonay

בָּרוּךְ אַתָּה יְהוָה Baruch Atah, Adonay

our God, Ruler of Space and Time,

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, Eloheyenu, Melech ha'olam,

Who creates the fruit of the vine.

בוֹרֵא פְרֵי הַגָּפֶן: borei p'ri hagafen.

Blessed You, Adonay

בָּרוּךְ אַתָּה יְהוָה Baruch Atah, Adonay

our God, Ruler of Space and Time,

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, Eloheyenu, Melech ha'olam,

Who chose us above any nation
 and raised us above any tongue,
 and sanctified us with mitzvot,
 and You gave us, Adonay our God,
 lovingly, (this Shabbat, and)
 this Day of Remembrance,
 a day (of remembrance)
 of blowing the shofar,
 (in love) a day of holy assembly
 and for recalling our Exodus from Egypt.
 For You chose us
 and sanctified us from all nations.
 Your faithful word endures forever.

אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם
 וְרוֹמַמְנוּ מִכָּל לָשׁוֹן,
 וְקִדְּשָׁנוּ בְּמִצְוֹתָיו,
 וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ
 בְּאַהֲבָה (אֶת יוֹם הַשַּׁבָּת הַזֶּה וְ)
 אֶת יוֹם הַזִּכְרוֹן הַזֶּה,
 יוֹם (זִכְרוֹן)
 תְּרוּעָה
 (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ,
 זֵכֶר לִיצִיאַת מִצְרַיִם.
 כִּי בָנוּ בְחָרְתָּ
 וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,
 וְדַבְּרְךָ אֱמֶת וְקַיָּם לְעַד.

asher bachar banu mikol am
 v'rom'manu mikol lashon,
 v'kidshanu b'mitzvotav,
 vatiten lanu, Adonay Eloheynu,
 b'ahavah (et yom haShabbat hazeh, v')
 et yom haZikaron hazeh,
 yom (zich'ron)
 t'ruah,
 (b'ahavah) mikra kodesh,
 zeicher litziat Mitzrayim.
 Ki vanu vacharta
 v'otanu kidashta mikol ha'amim.
 Ud'varcha emet v'kayam la'ad.

Blessed You, Adonay,
 Ruler of all the earth, Sanctifier of
 (Shabbat and) the people Israel
 and the Day of Remembrance.

בָּרוּךְ אַתָּה יְהוָה
 מֶלֶךְ עַל-כָּל-הָאָרֶץ מְקַדֵּשׁ
 (הַשַּׁבָּת וְ) יִשְׂרָאֵל
 וְיוֹם הַזִּכְרוֹן

Baruch Atah, Adonay,
 Melech al kol ha'aretz, m'kadeish
 (haShabbat v') Yisrael
 v'Yom haZikaron.

Blessed You, Adonay
 our God, Ruler of Space and Time,
 Who gave us life, kept us alive,
 and brought us to this time.

בָּרוּךְ אַתָּה, יְהוָה,
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 שֶׁהַחַיָּנוּ וְקִיַּמְנוּ
 וְהִגִּיעָנוּ לְזִמְן הַזֶּה.

Baruch Atah, Adonay,
 Eloheynu, Melech ha'olam,
 shehecheyanu v'kiy'manu,
 v'higianu laz'man hazeh.



Blessings for Food

For Bread

Blessed You, Adonay
our God, Ruler of Space and Time,
Who brings bread out from the earth.

בָּרוּךְ אַתָּה, יְהוָה,
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:
*Baruch Atah, Adonay,
Eloheynu, Melech ha'olam,
haMotzi lechem min ha'aretz.*

For Fruit of the Tree

Blessed You, Adonay
our God, Ruler of Space and Time,
Who creates the fruit of the tree.

בָּרוּךְ אַתָּה, יְהוָה,
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הָעֵץ:
*Baruch Atah, Adonay,
Eloheynu, Melech ha'olam,
Borei p'ri ha'eitz.*



For a Sweet New Year

May it be Your will,
Adonay our God
and God of our ancestors,
that You renew for us
a good and a sweet year.

יְהִי רָצוֹן מִלְּפָנֶיךָ,
יְהוָה, אֱלֹהֵינוּ,
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
שֶׁתְּחַדֵּשׁ עָלֵינוּ
שָׁנָה טוֹבָה וּמְתוּקָה.
*Y'hee ratzon mil'fanecha,
Adonay, Eloheynu,
v'Eilohey avoteynu v'imoteynu,
shet'chadeish aleynu
shanah tovah um'tukah*

לְשָׁנָה טוֹבָה תִּכְתְּבוּ!

L'Shanah Tovah Tikateivu!

May you be written in the Book of Life for a good year!

שַׁחֲרִית

SHACHARIT

Morning Service for the High Holy Days

Kavannah* for the High Holy Days

On the birthday of the world I begin to contemplate what I have done and left undone, but this year not so much rebuilding of my perennially damaged psyche, shoring up eroding friendships, digging out stumps of old resentments that refuse to rot on their own.

No, this year I want to call myself to task for what I have done and not done for peace. How much have I dared in opposition?

How much have I put on the line for freedom? For mine and others'? As these freedoms are pared, sliced, and diced, where have I spoken out? Who have I tried to move? In this holy season, I stand self-convicted of sloth in a time when lies choke the mind and rhetoric bends reason to slithering, choking pythons.

Here I stand before the gates opening, the fire dazzling my eyes, and as I approach what judges me, I judge myself. Give me weapons of minute destruction. Let my words turn into sparks.

– Marge Piercy

May these hours of rest and renewal
open my heart to joy and my mind to truth.
May all who struggle find rest on this day.
May all who suffer find solace on this day.
May all who hurt find healing on this day.
May all who despair find purpose on this day.
May all who hunger find fulfillment on this day.
And may I live my life in such a way
that this day may fulfill its promise.

– Rabbi Rami M. Shapiro

צִיצִית

Tzitzit

Blessing for Wrapping Oneself in Tzitzit

Blessed You, Adonay,
our God, Ruler of Space and Time,
Who consecrated us with mitzvot:
the mitzvah of being wrapped in tzitzit.

בָּרוּךְ אַתָּה, יְהוָה,
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית:

Baruch Atah, Adonay,
Eloheynu, Melech ha'olam,
asher kidshanu b'mitzvotav,
v'tzivanu l'hitateif batzitzit.

* Kavannah ("intention") is a reflection intended for spiritual uplift. For more commentary see the Appendix on page A6.

מַה־טוֹב

Mah Tovu

How Lovely

(Numbers 24:5)

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

As for me, through Your abundant grace,

I enter your house

to worship with awe

in Your sacred place.^a

O God, I love

Your House, and the place

where your glory dwells.^b

I shall prostrate myself and bow;

I shall kneel before Adonay my Maker.^c

To You, Eternal One, goes my prayer:

may this be a time of your favor. In

Your abundant love, O God, answer

me with the truth of Your salvation.^d

מַה טוֹב אֹהֲלֶיךָ יַעֲקֹב

מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

וְאֲנִי בְּרוֹב חַסְדְּךָ

אָבָא בֵּיתְךָ

אֶשְׁתַּחֲוֶה אֶל הַיְכָל

קֹדֶשְׁךָ בְּיִרְאַתְךָ.

יְהוָה אֶהְבֵּתִי מְעוֹן

בֵּיתְךָ וּמְקוֹם

מִשְׁכַּן כְּבוֹדְךָ.

וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַעָה

אֶבְרַכָּה לְפָנַי יְהוָה עֹשֵׂי.

וְאֲנִי תְּפִלַּתִּי לְךָ יְהוָה

עֵת רַצוֹן אֱלֹהִים בְּרוֹב

חַסְדְּךָ עֲנֵנִי

בְּאֱמֶת יִשְׁעֶךָ.

Mah tovu ohalecha Ya'akov,

mishk'notecha Yisrael!

Va'ani b'rov chasd'cha,

avo veytecha,

eshtachaveh el heychal

kodsh'cha b'yiratecha.

Adonay, ahavti m'on

beytecha um'kom

mishkan k'vodecha.

Va'ani eshtachaveh v'echra'ah,

evr'chah lifney Adonay osi.

Va'ani t'filati l'cha Adonay

eit ratzon, Elohim b'rov

chasdecha aneini

be'emet yishecha.

^a Psalm 5:8, ^b Psalm 26:8, ^c Psalm 95:6, adapted, ^d Psalm 69:14

הִנֵּה מַה־טוֹב

Hineh Mah Tov

Behold, How Good

(Psalm 133:1)

Behold, how good and pleasant it is

when people dwell together as kin.

הִנֵּה מַה־טוֹב וּמַה־נְּעִים

שֵׁבֶת אַחִים גַּם־יַחְדָּ:

Hineih mah tov umah-na'im

shevet achim gam yachad.

בְּרִכּוֹת הַשַּׁחַר

Birchot HaShachar

Dawn Blessings

These blessings are to be said as if rising from sleep, with the dream of a better world still in our heads. We know this because the first one speaks of the rooster crowing, waking us at dawn, and the last one finds us still rubbing the sleep out of our eyes.

Blessed You, Adonay our God, Ruler of Space and Time,	בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,	Baruch Atah Adonay Eloheynu Melech ha'olam,
Who gave "the rooster understanding" to distinguish between day and night. ^a	אֲשֶׁר נָתַן לַשֶּׁכּוֹי בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:	Asher natan lasechvi vinah l'havchin beyn yom uveyn laylah.
Who made me "in God's image." ^b	שָׁעַשְׂנִי בְּצַלְם אֱלֹהִים:	She'asani b'tzelem Elohim.
Who made me Yisra'El (a God Wrestler).	שָׁעַשְׂנִי יִשְׂרָאֵל:	She'asani Yisrael.
Who made me free.	(גברים:) שָׁעַשְׂנִי בֶן חוֹרִין: (נשים:) שָׁעַשְׂנִי בַת חוֹרִין:	(Male:) She'asani ben chorin. (Female:) She'asani bat chorin.
Who "opens blind eyes." ^c	פָּקַח עֵוְרִים:	Pokei'ach ivrim.
Who clothes the naked.	מָלְבִישׁ עֲרֻמִּים:	Malbish arumim.
Who "frees captives." ^d	מַתִּיר אֲסוּרִים:	Matir asurim.
Who "raises those bent over." ^e	זָקַף כְּפוּפִים:	Zokeif k'fufim.
Who steadies "our steps." ^f	הִמְכִּין מִצְעָדֵי-גִבּוֹר:	Hameichin mitzadey gaver.
Who made for me all I need.	שָׁעַשָּׂה לִּי כָּל צְרֻכָּי:	She'asah li kol tzorki.
Who girds Israel with valor.	אֹזֵיר יִשְׂרָאֵל בְּגִבּוּרָה:	Ozeir Yisrael big'vurah.
Who crowns Israel with beauty.	עוֹטֵר יִשְׂרָאֵל בְּתִפְאַרָּה:	Oteir Yisrael b'tifarah.
Who "strengthens the weary." ^g	הַנֹּתֵן לַיָּעוֹף כָּח:	Hanotein laya'eif koach.
Who passes sleep away from my eyes, and slumber from my eyelids.	הַמַּעְבִּיר שְׁנָה מֵעֵינַי, וּתְנוּמָה מֵעַפְעָפַי:	Hama'avir sheinah mei'eynay, ut'numah mei'afapay.

^a Job 38:36, ^b Genesis 1:27, ^c Psalm 146:8, ^d Psalm 146:7, ^e Psalm 146:8, ^f Psalm 37:23, ^g Isaiah 40:29

בְּרוּךְ שֶׁאָמַר

Baruch She'amar

Bless (God) Who Spoke

Bless (God) Who spoke	בְּרוּךְ שֶׁאָמַר	<i>Baruch she'amar</i>
and there was a world!	וְהָיָה הָעוֹלָם!	<i>v'hayah ha'olam!</i>
Bless God.	בְּרוּךְ הוּא.	<i>Baruch Hu.</i>
Bless the Creator.	בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית.	<i>Baruch oseh v'reisheet.</i>
Bless Who says and creates.	בְּרוּךְ אֹמֵר וְעוֹשֶׂה.	<i>Baruch omeir v'oseh.</i>
Bless Who decrees and fulfills.	בְּרוּךְ גּוֹזֵר וּמְקַיֵּם.	<i>Baruch gozeir um'kayeim.</i>
Bless Who cares for the Earth.	בְּרוּךְ מְרַחֵם עַל הָאָרֶץ.	<i>Baruch m'racheim al ha'aretz.</i>
Bless Who cares for all creatures.	בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת.	<i>Baruch m'racheim al hab'riyot.</i>
Bless Who rewards	בְּרוּךְ מְשַׁלֵּם	<i>Baruch m'shaleim</i>
those awed by God.	שָׂכָר טוֹב לִירֵאָיו.	<i>sachar tov lirei'av.</i>
Bless Who makes darkness	בְּרוּךְ מְעַבִּיר אִפְלָה	<i>Baruch ma'avir afeilah</i>
pass away by bringing light.	וּמְבִיא אוֹרָה.	<i>umeivi orah.</i>
Bless Who lives for ever	בְּרוּךְ חַי לְעַד	<i>Baruch chay la'ad</i>
and exists eternally.	וְקַיֵּם לְנֶצְחַח.	<i>v'kayam lanetzach.</i>
Bless Who redeems and rescues.	בְּרוּךְ פּוֹדֶה וּמַצִּיל.	<i>Baruch podeh umatzil.</i>
Blessed be God's Name.	בְּרוּךְ שְׁמוֹ:	<i>Baruch Sh'mo.</i>

הִבָּה נִשְׁיָרָה

Hava Nashirah

Let Us Sing

Let us sing a song of praise. Halleluyah. הִבָּה נִשְׁיָרָה שִׁיר הַלְלוּיָהּ. *Havah nashirah shir Hal'luYah.*

עֲזִי וְזִמְרַת יְהוָה

Ozi v'zimrat Yah

Strength and Song

God is my strength and song,
and will be my salvation.

עֲזִי וְזִמְרַת יְהוָה Ozi v'zimrat Yah
וַיְהִי לִי לִישׁוּעָה vay'hee li lishuah.

Psalm 118:14, Exodus 15:2

Psalm 150

HalleluYah!

Praise God in God's sanctuary;
praise God in the firmament of God's power.

Praise God's mighty acts;
praise God's exceeding greatness.

Praise God with the shofar blast;
praise God with lyre and harp.

Praise God with drum and dance;
praise God with flute and organ.

הַלְלוּ יְהוָה Hal'luYah!

הַלְלוּ-אֱלֹהֵי בְּקֹדֶשׁוֹ; Hal'lu El b'kodsho;

הַלְלוּהוּ בִּרְקִיעַ עֲזוֹ; Hal'luHu bir'kia uzo.

הַלְלוּהוּ בְּגִבּוֹרֹתָיו; Hal'luHu big'vurotav;

הַלְלוּהוּ כְּרֹב גִּדְלוֹ; Hal'luHu k'rov gudlo.

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר; Hal'luHu b'teika shofar;

הַלְלוּהוּ בְּנֵיבַל וְכִנּוֹר; Hal'luHu b'neivel v'chinor.

הַלְלוּהוּ בְּתֹף וּמַחֹל; Hal'luHu v'tof umachol;

הַלְלוּהוּ בְּמִנִּים וְעוּגָב; Hal'luHu b'minim v'ugav

Praise God

with noisy cymbals;

praise God

with resounding cymbals.

The whole breath will praise Adonay,

HalleluYah!

הַלְלוּהוּ (הַלְלוּהוּ) Hal'luHu, (hal'luHu),

בְּצִלְצֵלֵי-שָׁמַע; v'tziltz'ley shama;

הַלְלוּהוּ (הַלְלוּהוּ) Hal'luHu, (hal'luHu),

בְּצִלְצֵלֵי תְרוּעָה; b'tziltz'ley t'ruah.

כֹּל הַנְּשָׁמָה תְהַלֵּל יְהוָה Kol han'shamah t'haleil Yah:

הַלְלוּ יְהוָה (הַלְלוּ יְהוָה) Hal'luYah, hal'luYah!

הַמֶּלֶךְ

HaMelech

Sovereign

When we are brushed by the magic of the world's splendor, when we catch a hint of the mysteries of the universe, when we behold nature in all its wild beauty, we are embraced by a majesty that both takes our breath away and restores it to us in an inspiring rush. At that moment, the "lofty and exalted throne" shines before us. We are humble – and joyful.

– Rabbi Lela Gal Berner

God,

in fullness of Your power,

Great,

in accord with Your glorious Name,

Mighty,

in all of time,

Awesome,

in Your awe-inspiring deeds,

Sovereign

sitting on a high and lofty throne!

הָאֵל *Ha'El*

בְּתַעֲצוּמוֹת עֲזִיָּה, *b'ta'atzumot uzecha,*

הַגָּדוֹל *Hagadol*

בְּכְבוֹד שְׁמֶךָ, *bich'vod sh'mecha,*

הַגִּבּוֹר *Hagibor*

לְנֵצַח, *lanetzach,*

וְהַנּוֹרָא *V'hanorah*

בְּנוֹרְאוֹתֶיךָ *b'norotecha*

הַמֶּלֶךְ *HaMelech*

יוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא! *yosheiv al kisei ram v'nisa!*

"You Who dwell eternally . . . on high . . . שִׁכֵּן עַד . . . מְרוֹם . . . *Shochein ad . . . marom . . .*

Whose Name is Holy"^a

וְקָדוֹשׁ שְׁמוֹ *v'kadosh sh'mo*

and it is written:

וְכָתוּב: *v'chatuv:*

"Sing to Adonay, righteous ones;

רַנְּנוּ צְדִיקִים בַּיהוָה *ran'nu tzadikim bAdonay;*

For the upright, praise is lovely."^b

לְיִשְׂרָאֵל נְאֻה תְּהִלָּה: *la'y'sharim navah t'hilah.*

^a Isaiah 57:15, ^b Psalm 33:1

מֶלֶךְ *Melech*

The letter *mem* stands for *mayim* (water) which flows like a blessing; the shape of the *lamed* evokes the coursing path which blessing takes to reach us; and the *chaf* represents hands cupped to receive blessing. – Rabbi Marcia Prager

חַצִּי קַדִּישׁ

Hatzi Kaddish

“Half” Kaddish

Magnified and consecrated
be the great Name, **(Amen)**
in the world created as the Name willed.
May the Name be Sovereign
in your own day and your own lives,
and the life of all Israel,
speedily and soon.
And let us say: **Amen.**

יִתְגַּדֵּל וְיִתְקַדֵּשׁ Yitgadal v'yitkadash
שְׁמֵהּ רַבָּא, (אָמֵן) sh'meih raba, **(Amein)**
בְּעֵלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ: b'alma di v'ra chiruteih.
וְיַמְלִיךְ מַלְכוּתֵיהּ V'yamlich malchuteih
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, b'chayeychon uvyomeychon,
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, uvchayey d'chol beyt Yisrael
בְּעֵגְלָא וּבְזְמַן קָרִיב: ba'agala uviz'man kariv.
וְאָמְרוּ אָמֵן: V'imru: **Amein.**

Let the great Name be blessed
throughout all time and space.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ Y'hei sh'meih raba m'vorach
לְעֵלַם וּלְעֵלְמֵי עֵלְמַיָּא: l'alam ul'almey almaya.

Blessed, praised,
glorified, exalted, uplifted,
honored, raised high,
and lauded be the holy Name,
may it be a blessing,

יִתְבָּרַךְ וְיִשְׁתַּבַּח, Yitbarach v'yishtabach,
וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, v'yitpa'ar v'yitromam v'yitnasei,
וְיִתְהַדָּר וְיִתְעַלֶּה v'yit'hadar v'yitaleh
וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, v'yit'halal sh'meih d'kud'sha,
בְּרִיךְ הוּא b'rich hu

though it be far above all
blessings, songs,
praises, and consolations
that can be uttered in this world.
And let us say: **Amen.**

לְעֵלָא וּלְעֵלְמָא מְכָל l'eila ul'eila mikol
בִּרְחָתָא וְשִׁירָתָא, birchata v'shirata,
תִּשְׁבְּחָתָא וְנַחֲמָתָא tushb'chata v'nechemata
דְאָמִירָן בְּעֵלְמָא: da'amiran b'alma.
וְאָמְרוּ אָמֵן: v'imru: **Amein.**

The Kaddish

The Kaddish is slightly different during the High Holy Days than during the rest of the year: the word **לְעֵלָא**, *l'eila*, is repeated in the phrase “though it be above all blessings . . .” from Rosh HaShanah through Yom Kippur. This is because these are the “Days of Awe,” when we envision God as judging the entire universe, and we use more transcendent language to express that. To keep the number of words in the first paragraph at 28 (the number of Hebrew words in Ecclesiastes chapter 3 that sum up all of life as “A time to be born, a time to die,”) the words *min kol* are contracted to *mikol*, which both mean “of all.” For a complete commentary on the Kaddish, see the Appendix on page A8.

שַׁחֲרִית

SHACHARIT

Morning Service

The Sh'ma and Its Blessings

בְּרָכוּ

Bar'chu

Call to Communal Prayer

All who are able, please rise and face east.

We bow, bending the knee, at the words בְּרָכוּ ↓, Bar'chu and בְּרוּךְ ↓, Baruch.

We rise at אֲדוֹנָי ↑, Adonay, the Name of God.

↓Bless ↑Adonay,
the Blessed.

↑אֲדוֹנָי אֶת בְּרָכוּ ↓ ↓Bar'chu et ↑Adonay
הַמְּבֹרָךְ: ham'vorach

↓Bless ↑Adonay, the Blessed,
infinitely and for ever.*

↓בְּרוּךְ אֲדוֹנָי הַמְּבֹרָךְ ↓ ↓Baruch ↑Adonay ham'vorach
לְעוֹלָם וָעֶד l'olam va'ed.

Please be seated.

* There are many stylistic renderings in this *Machzor* where we have tried to capture the rhythm or feel of the Hebrew in English, such as here where we translate “for ever” as two separate words to capture the doubling in וָעֶד לְעוֹלָם, *l'olam va'ed*. This also emphasizes the word “ever,” as in “everlasting.”

The Sh'ma and Its Blessings

The *Sh'ma* section begins with the *Bar'chu*. This is usually labeled the “Call to Worship,” which it is. But it is also specifically the “blessing before reciting Torah” (from *Nehemiah 8:6*) and precedes the Torah blessings in the Torah service. In this case, it precedes the reading of the Torah verses of the *Sh'ma*, which is from Deuteronomy, and the following passage from the Book of Numbers. For additional commentary, see the Appendix on page A7.

The Light of Creation
Traditional First Blessing of the Sh'ma Service

יוצר אור

Yotzeir Ohr

Shaper of Light

Blessed You, Adonay our God,
Ruler of Space and Time,

בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, *Baruch Atah, Adonay, Eloheynu,
Melech ha'olam,*

on Yom Kippur add:

who opens the gates of mercy,
giving light to those who await Your
forgiveness,

הַפּוֹתֵחַ לָנוּ שַׁעֲרֵי רַחֲמִים,
וּמְאִיר עֵינֵי הַמְּחַכִּים
לְסִלְחָתוֹ, *Ha'potei'ach lanu sha'arey rachamim
umei'ir eyney ham'chakim
lis'lichato,*

shaping light and causing darkness;
making peace, and creating^a
everything.

יוֹצֵר אֹר וּבוֹרֵא חֹשֶׁךְ;
עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֵת
הַכֹּל: *yotzeir or uvorei choshech;
oseh shalom, uvorei et
hakol.*

^a Isaiah 45:7

Alternative Readings for Yotzeir Ohr/Creation

I Stand at the Seashore

I stand at the seashore, alone, and start to think. There are the rushing waves . . . mountains of molecules, each stupidly minding its own business . . . trillions apart . . . yet forming white surf in unison.

Ages on ages . . . before any eyes could see . . . year after year . . . thunderously pounding the shore as now. For whom, for what? . . . on a dead planet, with no life to entertain.

Never at rest . . . tortured by energy . . . wasted prodigiously by the sun . . . poured into space. A mite makes the sea roar.

Deep in the sea, all molecules repeat the patterns of one another till complex new ones are formed. They make others like themselves . . . and a new dance starts.

Growing in size and complexity . . . living things, masses of atoms, DNA, protein dancing a pattern ever more intricate.

Out of the cradle onto the dry land here it is standing . . . atoms with consciousness . . . matter with curiosity, stands at the sea . . . wonders at wondering . . . I . . . a universe of atoms . . . an atom in the universe.

– *Richard Feynman*

Let your light penetrate the darkness until the darkness itself becomes light and there is no longer a division between the two. As it is written: “And there was evening and there was morning, One day.” (*Genesis 1:5*)

– *The Rizhiner Rebbe (Hasidic)*

Sing:

Shine a new light on Zion

and may we all soon merit its brightness.

Blessed You, Adonay,

Who shapes those that enlighten.

אֹר חֲדָשׁ עַל צִיּוֹן תִּאֲרִי **Or chadash** al Tzion ta'ir

וְנִזְכֶּה כָּלֵנוּ מְהֵרָה לְאוֹרוֹ. **v'nizkeh** chulanu m'heirah l'oro.

בָּרוּךְ אַתָּה, יְהוָה, **Baruch** Atah, Adonay,

יוֹצֵר הַמְּאוֹרוֹת: **yotzeir** ham'orot.

* *Psalm 136:7*

Revelation
Traditional Second Blessing of the Sh'ma Service

אַהֲבָה רַבָּה

Ahavah Rabah

Love Without Limit

Some people gather the four corners of their tzitzit at this point in preparation for the Sh'ma.

You have loved us without limit,
Adonay, our God.

You have had great and abundant
compassion for us.

Our Parent and Ruler, for our
ancestors who trusted in You
and whom You taught the laws of life,
be gracious and teach us also.

Our merciful Parent,
Source of mercy, have compassion on us.

And let our hearts discern
and be wise, and heed, learn,
and teach, maintain and practice,
and carry out all the words
of learning Your Torah with love.

Enlighten our eyes with Your Torah;
let our hearts cling to Your commandments,
uniting our hearts to love
and revere Your Name.
And may we not be ashamed

אַהֲבָה רַבָּה אַהַבְתָּנוּ,
יְהוָה, אֱלֹהֵינוּ. *Ahavah rabah ahavtanu,
Adonay, Eloheynu.*

חֶמְלָה גְדוֹלָה וַיִּתְּרָה
חֶמְלַת עָלֵינוּ: *Chemlah g'dolah viteirah
chamalta aleynu*

אָבִינוּ מֶלְכֵנוּ, בְּעֵבוֹר
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ שֶׁבִטְחוּ בְךָ
וַתְּלַמְדֵם חֻקֵי חַיִּים,
כֵּן תְּחַנֵּנוּ וַתְּלַמְדֵנוּ: *Avinu Malkeinu, ba'avur
avoteynu v'imoteynu shebatchu v'cha
vat'lamdeim chukey chayim,
kein t'choneinu ut'lamdeinu.*

אָבִינוּ, הָאָב הַרַחֲמָן,
הַמְּרַחֵם, רַחֵם עָלֵינוּ. *Avinu, ha'av harachaman,
ham'racheim, racheim aleynu.*

וַתֵּן בְּלִבֵּנוּ לְהַבִּין
וּלְהַשְׁכִּיל, לְשִׁמְעַ, לְלַמֵּד,
וּלְלַמֵּיד, לְשִׁמֹר וּלְעֲשׂוֹת
וּלְקַיֵּם אֶת כָּל דִּבְרֵי
תַלְמוּד תּוֹרַתְךָ בְּאַהֲבָה: *V'tein b'libeinu l'havin
ul'haskil, lishmo'a, lil'mod,
ul'lameid, lish'mor v'la'asot
ul'kayeim et kol divrey
talmud Toratecha b'ahavah.*

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ;
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וַיַּחַד לִבֵּנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שְׁמֶךָ. *V'ha'air eyneynu b'Toratecha;
v'dabeik libeinu b'mitzvoteycha,
v'yacheid l'vaveinu l'ahavah
ul'yirah et Sh'mecha.*

וְלֹא נִבּוֹשׁ וְלֹא נִקְלַעִים, *V'lo neivosh v'lo nikaleim,*

or abashed and never stumble.
 For in Your Name, which is holy
 and great and awesome, we have trusted.
 Let us exult and rejoice
 in Your deliverance.

וְלֹא נִכְשֵׁל לְעוֹלָם וָעֶד:
 כִּי בְשֵׁם, קֹדֶשׁךָ
 הַגָּדוֹל וְהַנּוֹרָא, בְּטַחָנוּ.
 נַגִּילָה וְנִשְׂמְחָה
 בִּישׁוּעָתְךָ. *v'lo nikasheil l'olam va'ed.
 Ki v'sheim, kodsh'cha
 hagadol v'hanora, batachnu.
 Nagilah v'nism'chah
 bishuatecha.*

And bring blessings and peace upon us
 and gather our exiles from the “four
 corners” of the earth and lead us
 “standing tall”* to our land.
 For God, Who does saving acts, are You.
 And You have chosen us from all
 the nations and tongues and brought
 us close to Your great Name, truly!
 To thank You and proclaim Your
 oneness with love.

וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע
 כַּנְפוֹת הָאָרֶץ,
 וְתוֹלִיכֵנוּ
 קוֹמְמִיּוֹת לְאַרְצֵנוּ,
 כִּי אֵל, פּוֹעֵל יְשׁוּעוֹת אַתָּה,
 וּבָנוּ בְּחַרְתָּ מִכָּל
 עַם וְלָשׁוֹן. וְקִרְבַּתָּנוּ לְשִׁמְךָ
 הַגָּדוֹל סֵלָה בְּאֵמֶת,
 לְהוֹדוֹת לְךָ וּלְיַחַדְּךָ
 בְּאַהֲבָה. *Vahavi'einu l'shalom mei'arba
 kanfot ha'aretz
 v'tolicheinu
 kom'miyut l'artzeinu.
 Ki El, po'eil y'shuot Atah
 uvanu vacharta mikol
 am v'lashon. V'keiravtanu l'Shimcha
 hagadol, selah, be'emet!
 L'hodot l'cha ul'yachedcha
 b'ahavah.*

Blessed You, Adonay,
 Who chooses Your people Israel
 with love.

בָּרוּךְ אַתָּה יְהוָה,
 הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל
 בְּאַהֲבָה. *Baruch Atah, Adonay,
 habocheir b'amo Yisrael
 b'ahavah*

*Leviticus 26:13

Alternative Readings for Ahavah/Revelation

Each year as Rosh HaShanah and Yom Kippur approach, we are reminded that sin creates distance. Distance creates factions. So we proclaim the unity of God, but the fractures in our community and in our own souls widen.

Thus, teaches the *Sfat Emet*, the first tablets were broken by sin, but on Yom Kippur Mosheh returned with the second tablets, all of one piece. *T'shuvah*, repentance, had created wholeness again. We create distance when we are afraid, and even more when we are ashamed. Just as sin is a pushing away, love is a drawing close.

To believe in God's love is to have faith in the ultimate oneness of the world. For if everything is ultimately one, then all distance, all separation, is temporary.

May this year help us find our way back to each other and back to God.

— Rabbi David Wolpe

שְׁמַע

Sh'ma

Listen

(Deuteronomy 6:4)

You may sit or stand as is your custom.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Sh'ma Yisrael: Adonay Eloheynu, Adonay Echad!

Listen, Israel: Adonay, Our God, Adonay is One!

Say in a whisper or undertone on Rosh HaShanah; in full voice on Yom Kippur:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Baruch Sheim k'vod malchuto l'olam va'ed.

Blessed is the Name of Your glorious realm, for ever and ever.

If you are standing, please be seated.

Sh'ma

The *Sh'ma* is said seated by some Jews as was the practice recorded by the Babylonian Jewish community in the authoritative Babylonian Talmud. Other Jews adopted the practice of emphasizing the *Sh'ma*'s importance by standing, according to the custom of the community of Jews remaining in the Holy Land, as recorded in the Jerusalem Talmud.

If the enlarged letters are united, they form the word "witness," *eyd*, עֵד. It is the custom of some Jews to close their eyes during the first line of the *Sh'ma* in order to concentrate on re-witnessing the revelation at Sinai. The enlarged **י** is also to distinguish the word "one," **אֶחָד**, *echad*, from the word "another," **אֲחֵר**, *acher*, a mistake that would totally alter the meaning of the *Sh'ma*. Many Jews emphasize the distinction by heavily pronouncing the *d* in *echad*. For more commentary on the *Sh'ma* see the Appendix on page A7.

וְאֶהְבֶּתָּ

v'Ahavta

Love Adonay

(Deuteronomy 6:5-9)

You will come to love

Adonay your God

with all your mind,

with all your being,

and with all your intensity,

and let these words

which I command you this day

pervade your mind.

Repeat them to your children.

Speak, cite them —

whether sitting at home

or walking on your way,

when lying down to sleep or arising.

So bind them as a sign on your hand, so

that they will be reminders

before your eyes.

Write them on the doorposts

of your home and on your gates.

וְאֶהְבֶּתָּ אֶת V'ahavta et

יְהוָה אֱלֹהֶיךָ Adonay Elohecha,

בְּכָל-לְבַבְךָ b'chol l'avcha

וּבְכָל-נַפְשְׁךָ uv'chol nafsh'cha

וּבְכָל-מְאֹדְךָ uv'chol m'odecha.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה V'hayu had'varim ha'eileh

אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם asher anochi m'tzav'cha hayom

עַל-לְבַבְךָ al l'avvecha.

וְשִׁנַּנְתָּם לְבָנֶיךָ V'shinantam l'vanecha

וְדִבַּרְתָּ בָּם v'dibarta bam,

בְּשִׁיבְתְּךָ בְּבֵיתְךָ b'shivt'cha b'veytech

וּבְלֶכְתְּךָ בַדֶּרֶךְ uv'lecht'cha vaderech

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ uv'shochb'cha uv'kumecha.

וְקִשַּׁרְתָּם לְאוֹת עַל-יָדְךָ Uk'shartam l'ot al yadecha

וְהָיוּ לְטֹטְפוֹת v'hayu l'totafot

בֵּין עֵינֶיךָ beyn eynecha.

וְכָתַבְתָּם עַל-מְזוֹזוֹת Uch'tavtam al m'zuzot

בְּיַתְדְּךָ וּבְשַׁעְרֶיךָ beytecha uvish'arecha.

Traditional Sh'ma continues on page 81 or continue with L'ma'an Tiz'kru on page 84.

וְהָיָה אִם-שָׁמַעַ

Vehayah Im Shamoah

And If You Heed

(Deuteronomy 11:13-21)

And if you heed,	וְהָיָה אִם-שָׁמַעַ	V'hayah im-shamoah
heed My commands	תִּשְׁמְעוּ אֶל-מִצְוֹתַי	tishm'u el-mitzvotay
which I command you	אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם	asher anochi m'tzaveh etchem
today to love haShem your God and	הַיּוֹם לְאַהֲבָה אֶת-יְהוָה	hayom l'ahavah et-Adonay
worship God	אֱלֹהֵיכֶם וּלְעַבְדּוֹ	Eloheychem ul'avdo
with your whole heart	בְּכָל-לִבְבְּכֶם	b'chol l'avchem,
and soul,	וּבְכָל-נַפְשְׁכֶם:	uv'chol-nafsh'chem.
then I will give the earth rain	וְנָתַתִּי מְטָר-אֶרְצְכֶם	V'natati m'tar-artz'chem
in due season, the autumn and spring	בְּעֵתוֹ יוֹרֵה וּמַלְקוֹשׁ	b'ito yoreh u'malkosh
rains, and you will gather your grain,	וְאֶסְפַּתְּ דְּגַנְךָ וְתִירְשָׁךָ	v'asafta d'ganecha v'tirsh'cha
wine, and oil.	וַיִּצְהַרְךָ:	v'yitzharecha.
And I will give grass in the field	וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ	V'natati eisev b'sadcha
for your herd,	לְבַהֲמֹתֶךָ	liv'hemtecha
and you will eat and be satisfied.	וְאָכַלְתָּ וְשָׂבַעְתָּ:	v'achalta v'savata.
But guard yourselves	הִשְׁמְרוּ לָכֶם	Hishamru lachem
lest your minds wander away	פֶּן-יִפְתֶּה לְבַבְכֶם	pen-yifteh l'avchem
and you deviate,	וְסָרְתֶם וְעַבַּדְתֶּם	v'sartem va'avad'tem
and worship other	אֱלֹהִים אֲחֵרִים	Elohim acheirim
“gods” and bow down to them!	וְהִשְׁתַּחֲוִיתֶם לָהֶם:	v'hishtachavitem lahem.
For haShem will rage against you and	וְחָרָה אַף-יְהוָה בְּכֶם	V'charah af-Adonay bachem
the skies will stop up	וְעָצַר אֶת-הַשָּׁמַיִם	v'atzar et-hashamayim
and there will be no rain	וְלֹא-יִהְיֶה מָטָר	v'lo yih'yeh matar
and the land will not yield	וְהָאֲדָמָה לֹא תֵתֵן	v'ha'adamah lo titein
its produce	אֶת-יְבוּלָהּ	et y'vulah
and you'll fast be lost from your	וְאָבַדְתֶּם מִהֵרָה מֵעַל	V'avad'tem m'heirah mei'al

good earth	הָאָרֶץ הַטֹּבָה	ha'aretz hatovah
which haShem gives you.	אֲשֶׁר יְהוָה נָתַן לָכֶם:	asher Adonay notein lachem.
So put these, My words on	וְשַׁמַּתֶּם אֶת־דְּבָרֵי אֱלֹהִים	V'samtem et-d'varay eileh
your heart	עַל־לִבְבְּכֶם	al-l'vav'chem
and soul	וְעַל־נַפְשֵׁיכֶם	v'al nafsh'chem
And bind them as a sign	וְקָשַׁרְתֶּם אֹתָם לְאוֹת	uk'shartem otam l'ot
on your hand,	עַל־יְדֵיכֶם	al-yedchem
so that they be reminders	וְהָיוּ לְטוֹטְפוֹת	V'hayu l'totafot
before your eyes.	בֵּין עֵינֵיכֶם:	beyn eynechem.
And teach them	וְלַמַּדְתֶּם אֹתָם	V'limad'tem otam
to your children.	אֶת־בְּנֵיכֶם	et-b'neychem
Speak of them	לְדַבֵּר בָּם	l'dabeir bam
when sitting at home	בְּשִׁיבְתְּךָ בְּבֵיתְךָ	b'shivt'cha b'veytecha
or walking on your way, when lying	וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ	uv'lecht'cha vaderech uv'shochb'cha
down to sleep or arising.	וּבְקוּמְךָ:	uv'kumecha.
And write them on the doorposts	וְכָתַבְתֶּם עַל־מְזוּזוֹת	Uch'tavtam al-m'zuzot
of your homes and gates.	בְּיַתְדְּךָ וּבְשַׁעְרֶיךָ:	beytecha u'vish'arecha.
That your days	לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי	L'ma'an yirbu y'meychem vimey
and your children's days	בְּנֵיכֶם	v'neychem
be as many – on the land which	עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע	Al ha'adamah asher nishba
haShem swore to your ancestors to	יְהוָה לְאַבְתֵיכֶם	Adonay la'avoteychem
give them –	לָתֵת לָהֶם	lateit lahem
as the days the skies arch over the earth.	כִּי־יָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ.	Kimey hashamayim al-ha'aretz.

Alternative Reading For Vehayah Im Shamoa

If we can hear the words from Sinai, then love will flow from us, and we shall serve all that is holy with all our intellect and all our passion and all our life.

If we can serve all that is holy, we shall be doing all that humans can to help the rains to flow, the grasses to be green, the grains to grow up golden like the sun, and the rivers to be filled with life once more.

All the children of God shall eat, and there will be enough.

But if we turn from Sinai's words and serve only what is common and profane, making gods of our own comfort or our power, then the holiness of life will contract for us.

Our world will grow inhospitable to rains from Heaven, and the produce of the earth will not be ours. Or worse, it will be ours unjustly, and our acts shall isolate us from the flowing waves of green and gold.

Let us, therefore, lace these words into our passion and our intellect, and bind them, all of us, as a sign upon our hands and our eyes, writing them in *mezuzot* for our doors and gates, teaching them to our children, listening to our children teaching us.

That our generations may be as numerous as the stars of Heaven and the dust of the earth, as faithful as the living waters that unite them all.

– Mishkan T'filah

וַיֹּאמֶר / לְמַעַן תִּזְכְּרוּ

Vayomer / L'ma'an Tizk'ru

Adonay Said/In Order to Remember

(Numbers 15:37-41)

Adonay said

to Mosheh as follows:

“Speak to Israel's children,

and say to them:

Make yourselves a ritual fringe (*tzitzit*)

on your clothes' wings

for all generations.

Put on this wing's *tzitzit*

a royal-blue (*t'cheilet*) thread.

This, then, is your *tzitzit*.

וַיֹּאמֶר יְהוָה Vayomer Adonay

אֶל-מֹשֶׁה לֵאמֹר: el Mosheh Leimor:

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל Dabeir el b'ney Yisrael

וְאָמַרְתָּ אֲלֵהֶם v'amarta aleihem:

וַעֲשׂוּ לָהֶם צִיצִית V'asu lahem tzitzit

עַל-כַּנְפֵי בְּגֵדֵיהֶם al kanfey vigdeyhem

לְדֹרֹתָם l'dorotam.

וְנָתַנּוּ עַל-צִיצִית V'natnu al tzitzit

הַכָּנָף פְּתִיל תְּכֵלֶת: hakanaf p'til t'cheilet.

וְהָיָה לָכֶם לְצִיצִית V'hayah lachem l'tzitzit.

And when you see it you will
remember all of Adonay's mitzvot
and do them
and not be seduced by
your heart and your eyes
as they lead you
astray.

וְרֵאִיתֶם אֹתוֹ
וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת
יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתְּוּרוּ אַחֲרָי
לְבַבְכֶם וְאַחֲרָי עֵינֵיכֶם
אֲשֶׁר-אֲתֶם זֹנִים
אַחֲרֵיהֶם:

Ur'item oto,
uz'chartem et kol mitzvot
Adonay va'asitem otam
v'lo taturu acharey
l'vavchem v'acharey eyneychem
asher atem zonim
achareyhem

So that you remember
and do all My mitzvot
and be holy
to your God.
I, Adonay, am your God
Who brought you out of
the land of Egypt
to be your God.
I, Adonay, am your God."
(Truth)*

לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי
וְהֵייתֶם קְדוֹשִׁים
לֵאלֹהֵיכֶם:
אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם
לֵהָיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם:
(אֱמֶת)

L'ma'an tizk'ru
va'asitem et kol mitzvotay
vih'yitem k'doshim
l'Eloheychem.
Ani Adonay Eloheychem,
asher hotzeiti etchem
mei'erezt Mitzrayim
lih'yot lachem l'Eilohim
Ani Adonay Eloheychem
(Emet)*

*According to Mishnah B'rachot 2:2 (Talmud: B'rachot 14a), if we connect the last phrase of the Sh'ma section (יהוה אלהיכם, Adonay Eloheychem, "Adonay your God") to the first word of the Redemption blessing that follows (אמת, emet, "truth"), it forms the quote from Jeremiah 10:10: יהוה אלהיכם אמת, Adonay Eloheychem Emet, "Adonay Your God, is Truth."

Redemption

Traditional Third Blessing of the Sh'ma Service

Remember the stories of slavery
and you will never stop working for freedom.

Remember their fear at the edge of the sea,
and self-doubt will never defeat you.

Remember when desperation turned to celebration,
and you will never let go of hope.

Remember the words of the Baal Shem Tov:
“Forgetfulness leads to exile;
remembrance is the secret to redemption.”

– *Mishkan HaNefesh*

Redemption

You cannot find redemption until you see the flaws in your own soul, and try to efface them. Nor can a people be redeemed until it sees the flaws in its soul and tries to efface them. But whether it be an individual or a people, whoever shuts out the realization of their flaws is shutting out redemption. We can be redeemed only to the extent to which we confront and come to understand our own selves The world is in need of redemption, but the redemption must not be expected to happen as an act of sheer grace. Our task is to make the world worthy of redemption. Our faith and our works are preparation for ultimate redemption.

–*Martin Buber, adapted*

* *Isaiah 44:6*

The Chatimah (Signature Ending) of the
Traditional G'ulah/Redemption Blessing

מִי־כְמוֹכָה

Mi Chamocha

Who Is Like You?

All who are able, please rise at the word קומה↑, kumah, "rise."

"Who is like You among the powerful, Adonay? Who is like You, cloaked in the holy; of awe-provoked praises, unique in action?" ^a	מִי־כְמוֹכָה בְּאֵילִם יְהוָה מִי כְמוֹכָה נֶאֱדָר בְּקֹדֶשׁ נֹרָא תְהִילֹת עֲשֵׂה פֶלֶא:	Mi chamochah ba'eilim Adonay Mi kamochah, nedar bakodesh nora t'hilot oseih fele?
(With) a new song the redeemed praised Your Name at the seashore. Together all acknowledged You as Ruler, and said: "Adonay reigns for ever and ever!" ^b	שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְחָה עַל שִׁפְתַי הַיָּם. יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ, וְאָמְרוּ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:	Shirah chadashah shib'chu g'ulim l'shimcha al s'fat hayam. Yachad kulam hodu v'himlichu, v'amru: Adonay yimloch l'olam va'ed!
Rock of Israel, ↑ rise to Israel's aid and liberate, as You promised, Judah and Israel. "Our Redeemer, named 'Adonay of Great Gatherings', the Holy One of Israel." ^c	צוּר יִשְׂרָאֵל ↑ קוּמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה כְּנָאֲמֶךָ, יְהוּדָה וְיִשְׂרָאֵל. גּוֹאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:	Tzur Yisrael ↑ kumah b'ezrat Yisrael uf'deih chin'umecha, Y'hudah v'Yisrael. Go'aleinu Adonay tz'va'ot sh'mo, k'dosh Yisrael.
Blessed You, Adonay, Who saves Israel.	בְּרוּךְ אַתָּה, יְהוָה, גּוֹאֵל יִשְׂרָאֵל	Baruch Atah, Adonay Ga'al Yisrael

^a Exodus 15:11, ^b Exodus 15:18, ^c Isaiah 47:4

Kavannah for the Amidah

On this holy day, I come to this most personal prayer aware of my own imperfection, my difficulty in saying what is truly in my heart, my doubt that I can really bring myself to change so that the effort of this moment of prayer will be justified. At this moment, it takes chutzpah to begin to pray at all. And so, not yet having found the words of my heart, I fall back on words of the tradition. Thus does the *Amidah* always start with a reminder that we stand on the merit, insight, and teaching of our ancestors I am reminded that I need not know yet what is in my heart. I can take the guidance of those who came before me, and begin in the *Amidah* to walk their path. In so doing, I put myself into their words, and let their words lead me to my own.

– *David A. Teutsch*

עֲמִידָה

Amidah

The Standing Prayer

All who are able, please rise and face east.

As we sing “Adonay s’fatay tiftach,” there is a custom of taking three steps forward, starting with the right (eager) foot, as if coming into the presence of royalty, and, at the end of the Amidah, of leaving, by taking three steps backward, starting with the left (reluctant) foot.

Adonay, open my lips,
and my mouth will praise You.

אֲדֹנָי שְׂפָתַי תִּפְתָּח Adonay, s’fatay tiftach,
וְאִפִּי יַגִּיד תְּהִלָּתֶךָ: ufi yagid t’hilatecha.

Psalm 51:17

אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

Avoteynu v’Imoteynu

God of Our Ancestors

Bowing: We bow, bending the knee, at the word בָּרוּךְ ↓, Baruch. We rise at אֲדֹנָי ↑, Adonay, the Name of God. Some also bow from the waist at the word Elohey preceding each patriarch and matriarch, to recognize their individual relationships with God. For more commentary see the Appendix on page A9.

↓ Blessed You, ↑ Adonay,

our God, God of

our fathers and mothers:

“God of Avraham,

God of Yitzchak,

God of Ya’akov,”^a

God of Sarah, God of Rivkah,

God of Racheil, God of Lei’ah.

↓ בָּרוּךְ אַתָּה, ↑ אֲדֹנָי, ↓ Baruch Atah, ↑ Adonay,

אֱלֹהֵינוּ, וְאֱלֹהֵי Eloheynu, vElohey

אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ: avoteynu v’imoteynu:

אֱלֹהֵי אַבְרָהָם, Elohey Avraham,

אֱלֹהֵי יִצְחָק, Elohey Yitzchak,

וְאֱלֹהֵי יַעֲקֹב; vElohey Ya’akov;

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, Elohey Sarah, Elohey Rivkah,

אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵיאָה: Elohey Racheil, vElohey Lei’ah.

“God great,	הָאֵל הַגָּדוֹל	Ha’El hagadol,
mighty and awesome,” ^b	הַגִּבּוֹר וְהַנּוֹרָא,	hagibor v’hanora,
“God supreme,” ^c	אֵל עֲלִיוֹן,	El elyon,
Who repays acts of faithkeeping,	גּוֹמֵל חַסְדִּים טוֹבִים,	gomeil chasadim tovim,
“Owner” of all, ^d	וְקוֹנֵה הַכֹּל,	v’koneih hakol,
You remember the faithfulness	וְזוֹכֵר חַסְדֵי	v’zocheir chasdey
of our ancestors,	אָבוֹת וְאִמּוֹת,	avot v’imahot,
bringing redemption	וּמְבִיא גְאֻלָּה	umeivi g’ulah
to their children’s children,	לְבָנֵי בְנֵיהֶם,	livney v’neyhem,
for Your Name, lovingly.	לְמַעַן שְׁמוֹ, בְּאַהֲבָה:	l’ma’an sh’mo, b’ahavah.

Remember us for life,	זְכֹרְנוּ לְחַיִּים,	Zochreinu l’chayim,
Ruler Who desires life,	מֶלֶךְ חַפֵּץ בְּחַיִּים,	Melech chafeitz bachayim,
inscribe us in the Book of Life	וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,	v’chotveinu b’seifer hachayim,
For Your sake, God of Life.	לְמַעַן אֱלֹהֵי חַיִּים.	l’ma’ancha Elohim chayim.

Ruler, Help, and Savior and Shield:	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:	Melech ozeir umoshia umagein:
↓ Blessed You, ↑ Adonay,	↓ בָּרוּךְ אַתָּה, ↑ יְהוָה,	↓ Baruch Atah, ↑ Adonay,
Avraham’s “shield” ^e	מַגֵּן אַבְרָהָם	magein Avraham

and Sarah’s help . [*] (<i>Reform/Reconstructionist</i>)	וְעִזְרַת שָׂרָה:	v’ezrat Sarah.*
“Who remembers” Sarah. ^f (<i>Conservative</i>)	וּפּוֹקֵד שָׂרָה:	ufokeid Sarah.

^a Exodus 3:15, ^b Deuteronomy 10:17, ^c Genesis 14:18, ^d Genesis 14:19, ^e Genesis 15:1, ^f Genesis 21:1

Amidah

The *Amidah* is the official substitute for the sacrificial service and the prayer for peace (with which it ends). We are allowed to pray instead of making a sacrifice on the basis of Hosea 14:3, “We will render for bullocks the offering of our lips.” *Amidah* means “standing,” because we say this prayer standing, just as our ancestors stood in the Temple of old to offer their sacrifices. For full commentary, see the Appendix on page A8.

Alternative Phrases in the Amidah

* In a few places, the different traditions have selected different words in the prayers. We have provided these alternatives to choose from as you read the prayer.

<i>Reform and Reconstructionist</i>	and Sarah’s help	וְעִזְרַת שָׂרָה	v’ezrat Sarah
<i>Conservative</i>	“Who remembers ” Sarah	וּפּוֹקֵד שָׂרָה	ufokeid Sarah
	Genesis 21:1		

גְבוּרוֹת

G'vurot

God's Powers

You are boundlessly powerful	אַתָּה גְבוּר לְעוֹלָם	Atah gibor l'olam
Adonay, enlivening	אֲדֹנָי, מְחַיֶּה	Adonay, m'chayeih
the dead. (all/all that lives.)*	מֵתִים, (הַכֹּל, כֹּל חַי),*	meitim, (hakol, kol chay,)*
You "greatly save (us)." ^a	אַתָּה רַב לְהוֹשִׁיעַ:	Atah rav l'hoshia.
Dropping the (summer) dew,	מוריד הַטֶּל:	Morid hatal.
providing the living with food, enlivening	מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה	M'chalkeil chayim b'chesed, m'chayeih
the dead. (all, all that lives.)	מֵתִים, (הַכֹּל, כֹּל חַי),	meitim, (hakol, kol chay,)
so compassionately;	בְּרַחֲמִים רַבִּים;	b'rachamim rabim;
"supporting the falling," ^b	סוֹמֵךְ נִפְלִים,	someich noflim,
healing the sick,	וְרוֹפֵא חוֹלִים,	v'rofei cholim,
"freeing the fettered," ^c	וּמַתִּיר אֲסוּרִים,	umatir asurim,
keeping faith	וּמְקִיִּם אֱמוּנָתוֹ	um'kayeim emunato
with "those asleep in the dust." ^d	לִישֵׁנֵי...עֶפְרָ:	lisheiney afar.
Who is as You, All-Powers?	מִי כְמוֹךָ בְּעַל גְבוּרוֹת?	Mi chamocha, ba'al g'vurot?
And who compares to You,	וּמִי דוֹמֶה לָךְ,	umi domeh lach,
Ruler "of life and death," ^e	מֶלֶךְ מֵמִית וּמְחַיֶּה	Melech meimit um'chayeh,
sprouting victory?	וּמַצְמִיחַ יְשׁוּעָה?	umatzmiach y'shuah?
Who is like You, merciful God,	מִי כְמוֹךָ אֵב הַרַחֲמִים,	Mi chamocha av harachamim,
Who sustains life in compassion?	זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים?	zocheir y'tzurav l'chayim b'rachamim?

Alternative Phrases in the Amidah

* This prayer invokes God's power over life and death, i.e.: "enlivening the dead." Traditionally this meant resurrection of the dead, an ancient Jewish belief, but one with which modern Jews frequently have trouble. Reform and Reconstructionist Jews created substitutes for מֵתִים, *meitim*, "the dead," implying that God is the source of all life. But the phrase can also be interpreted metaphorically, as investing even the dead of spirit with life. We have provided all three alternatives to choose from as you read the prayer. For more, see the Appendix on page A9.

<i>Traditional</i>	the dead	מֵתִים	<i>meitim</i>
<i>Reform</i>	all	הַכֹּל	<i>hakol</i>
<i>Reconstructionist</i>	all that lives	כֹּל חַי	<i>kol chay</i>

You are faithful in bringing life to
the dead. (all, all that lives.)

וְנֶאֱמַן אֶתָּה לְהַחַיּוֹת
מֵתִים, (הַכֹּל, כֹּל חַי,) V'ne'eman Atah l'hachayot
meitim, (hakol, kol chay,)

Blessed You, Adonay, Who enlivens
the dead. (all, all that lives.)

בָּרוּךְ אַתָּה, יְהוָה, מְחַיֶּה
הַמֵּתִים (הַכֹּל, כֹּל חַי) Baruch Atah, Adonay, m'chayeih
hameitim, (hakol, kol chay,)

^a Isaiah 63:1, ^b Psalm 145:14, ^c Psalm 146:7, ^d Daniel 12:2, ^e 1 Samuel 2:6

וּנְתַנֶּה תִּקְוָה

K'dushat HaShem: Un'taneh Tokef

Let Us Proclaim

The Ark is opened.

Let us proclaim

וּנְתַנֶּה תִּקְוָה Un'taneh tokef

the sacred power of this day;

קְדוּשַׁת הַיּוֹם K'dushat hayom,

it is awesome and full of dread.

כִּי הוּא נוֹרָא וְאִיּוֹם ki hu nora v'ayom

For on this day Your dominion is exalted,

וּבוֹ תִנְשֵׂא מַלְכוּתְךָ Uvo tinasei malchutecha

Your throne established in steadfast

וַיִּכּוֹן בְּחֶסֶד כִּסֵּאֶךָ v'yikon b'chesed kisecha

love; there in truth You reign.

וַתֵּשֶׁב עָלָיו בְּאֱמֶת v'teishiv alav be'emet

In truth You are Judge and Arbiter,

אֱמֶת כִּי אַתָּה הוּא דֵין Emet ki Atah hu dayan

Counsel and Witness.

וּמוֹכִיחַ וַיּוֹדֵעַ וַעֲדוּמוֹכִיחַ v'mochiach v'yodei'a va'eid

You write and You seal,

וְכוֹתֵב וְחוֹתֵם v'choteiv v'choteim

You record and recount.

וְסוֹפֵר וּמוֹנֵה v'sofeir umoneh

You remember deeds long forgotten.

וְתִזְכּוֹר כֹּל הַנִּשְׁכָּחוֹת, V'tizkor kol hanishkachot,

You open the book of our days, and

וְתִפְתַּח אֶת סֵפֶר הַיְזִכְרוֹנוֹת. v'tiftach et seifer hazichronot.

what is written there proclaims itself,

וּמֵאֵלָיו יִקְרָא. Umei'eilav yikarei,

for it bears the signature

וְחוֹתָם יָד v'chotam yad

of every human being.

כֹּל אָדָם בּוֹ. kol adam bo.

Un'taneh Tokef

There is a famous legend behind this stirring prayer as recorded in the 13th century work, *Ohr Zerua*, where it is explained that Rabbi Amnon of Mayence authored the prayer as a result of a tragic incident in his life. For the full commentary, see the Appendix on page A10.

The great Shofar is sounded,
the still, small voice is heard;
the angels, gripped by
fear and trembling, declare in awe:
This is the Day of Judgment!
For even the hosts of Heaven
are judged, as all who dwell on earth
stand arrayed before You.
As shepherds seek out
their flocks and make
the sheep pass under their staffs,
so You muster and number
and consider every soul,
setting the bounds of every life,
and decreeing its destiny.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע.
וְקוֹל דְּמָמָה דַּקָּה יִשְׁמַע.
וּמְלָאֲכִים יִחְפְּזוּן.
וְחִיל וּרְעָדָה יֵאָחֲזוּן.
וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין.
לִפְקֹד עַל צְבָא מָרוֹם בַּדִּין.
כִּי לֹא יִזְכּוּ בְעֵינֵיהֶּ בַּדִּין.
וְכֹל בָּאֵי עוֹלָם יַעֲבְרוּן
לְפָנֶיהָ כְּבָנֵי מָרוֹן.
כְּבִקְרַת רוֹעֵה עֶדְרוֹ.
מַעֲבִיר צֹאנוּ תַחַת שִׁבְטוֹ.
כֵּן תַעֲבִיר וְתִסְפֹּר וְתִמְנֶה
וְתִפְקֹד נֶפֶשׁ כֹּל חַי.
וְתַחְתּוֹחַ קִצְבָה לְכֹל בְּרִיּוֹתֶיהָ.
וְתִכְתֹּב אֶת גְּזַר דִּינָם:

*Uv'shofar gadol yitaka.
V'kol d'mamah dakah yishama.
Umalachim yeichafeizun
v'chil ur'adah yocheizun
v'yomru hineih Yom haDin.
Lif'kod al tz'va marom badin.
Ki lo yizku v'eynecha badin.
V'chol ba'ey olam ya'avrun
l'fanecha kiv'ney maron.
K'vakarat ro'eh edro.
Ma'avir tzono tachat shivto.
Kein ta'avir v'tispor v'timneh
v'tifkod nefesh kol chay.
V'tachtoch kitz'vah l'chol b'riyotecha.
V'tich'tov et g'zar dinam.*

**On Rosh HaShanah it is written,
on the fast of Atonement it is sealed:**

**בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן
וּבַיּוֹם צוֹם כְּפוּר יִתְתַּמּוּן** **B'Rosh haShanah yikateivun
uv'Yom Tzom Kippur yeichateimun**

How many shall pass on,
how many be born;
who shall live,
and who shall die;
who shall see ripe age,
and who shall not;
who shall perish by water,
and who by fire;

כַּמָּה יַעֲבְרוּן
וְכַמָּה יִבְרָאוּן
מִי יַחֲיֶה
וּמִי יָמוּת.
מִי בְקִצּוֹ
וּמִי לֹא בְקִצּוֹ
מִי בַמַּיִם
וּמִי בָאֵשׁ

*kamah ya'avrun
v'chamah yibarei'un.
Mi yich'yeh
umi yamut.
Mi v'kitzo
umi lo v'kitzo.
Mi vamayim
umi va'eish.*

**On Rosh HaShanah it is written,
on the fast of Atonement it is sealed:**

**בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן
וּבַיּוֹם צוֹם כְּפוּר יִתְתַּמּוּן** **B'Rosh haShanah yikateivun
uv'Yom Tzom Kippur yeichateimun**

who by sword,
and who by beast;
who by hunger,
and who by thirst;
who by earthquake,
and who by plague;
who by strangling,
and who by stoning;

מִי בַחֶרֶב. *Mi vacherev*
וּמִי בַחַיָּה *umi vachayah.*
מִי בָרָעֵב. *Mi vara'av*
וּמִי בַצָּמָא *umi vatzama.*
מִי בָרָעַשׁ. *Mi vara'ash*
וּמִי בַמַּגֵּפָה *umi vamageifah.*
מִי בַחֲנִיקָה *Mi vachanikah*
וּמִי בַסְּקִילָה *umi vas'kilah.*

**On Rosh HaShanah it is written,
on the fast of Atonement it is sealed:**

**בְּרֵאשִׁית הַשָּׁנָה יִכְתְּבוּן *B'Rosh haShanah yikateivun*
וּבְיוֹם צוֹם כִּפּוּר יִחַתְמוּן *uv'Yom Tzom Kippur yeichateimun***

who shall be secure,
and who shall be driven;
who shall be tranquil,
and who shall be troubled;
who shall be poor,
and who shall be rich;
who shall be humbled,
and who exalted;
who will be serene
and who will be disturbed.

מִי יָנוּחַ *Mi yanuach*
וּמִי יָנוּעַ *umi yanua.*
מִי יִשְׁקֵט *Mi yishakeit*
וּמִי יִטְרַף *umi yitareif.*
מִי יִשְׁלֹו. *Mi yishaleiv*
וּמִי יִתְיַסַּר *umi yityasar.*
מִי יֵעָנִי. *Mi yei'ani*
וּמִי יֵעָשֵׂר *umi yei'asheir.*
מִי יִשְׁפֹּל. *Mi yishafeil*
וּמִי יָרוּם. *umi yarum.*

**On Rosh HaShanah it is written,
on the fast of Atonement it is sealed:**

**בְּרֵאשִׁית הַשָּׁנָה יִכְתְּבוּן *B'Rosh haShanah yikateivun*
וּבְיוֹם צוֹם כִּפּוּר יִחַתְמוּן *uv'Yom Tzom Kippur yeichateimun***

**But repentance, prayer, and giving
avert the severity of the decree.**

**וּתְשׁוּבָה וּתְפִלָּה וּצְדָקָה *Ut'shuvah ut'filah utz'dakah*
מַעֲבִירִין אֶת רֹעַ הַגְּזֵירָה. *ma'avirin et ro'a hag'zeirah.***

Un'taneh Tokef Adaptation

When we really begin a new year it is decided.

And when we actually repent it is determined;

Who shall be truly alive, and who shall merely exist;

Who shall be happy, and who shall be miserable;

*Who shall attain fulfillment,
And who shall not attain fulfillment;*

Who shall be tormented by the fire of ambition,
And who shall be overcome by the waters of failure;

*Who shall be pierced by the sharp sword of envy,
And who shall be torn by the wild beast of resentment;*

Who shall hunger for companionship,
And who shall thirst for approval;

Who shall be shattered by the earthquake of social changes,

And who shall be plagued by the pressures of conformity;

Who shall be strangled by insecurity,

And who shall be stoned into submission;

*Who shall be content,
And who shall wander in search of satisfaction;*

Who shall be serene, and who shall be distraught;

Who shall be at ease and who shall be afflicted with anxiety;

Who shall seem poor in their own eyes,
And who shall be rich in tranquility;

*Who shall be brought low with futility,
And who shall be exalted through achievement;*

But repentance, prayer, and good deeds have the power to change the character of our lives;

*Let us resolve to repent, to pray, and to do good deeds
so that we may begin a truly new year.*

— Stanley Rabinowitz, adapted by Shamai Kanter and Rabbi Jack Riemer

On Rosh HaShanah it is written,
on the fast of Atonement it is sealed:

בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן וּבִיּוֹם
צוֹם כְּפוּר יִחַתְּמוּן B'Rosh haShanah yikateivun
uv'Yom Tzom Kippur yeichateimun

But repentance, prayer, and giving
avert the severity of the decree.

וּתְשׁוּבָה וּתְפִלָּה וּצְדָקָה
מַעְבִּירִין אֶת רֹעַ הַגְּזֵירָה. Ut'shuvah ut'filah utz'dakah
ma'avirin et ro'a hag'zeirah.

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem I

God's Holiness

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

נְקַדֵּשׁ אֶת שְׁמִיךָ בְּעוֹלָם,
כְּשֵׁם שְׁמַקְדִּישִׁים
אוֹתוֹ בְּשָׁמַי מְרוֹם,
כַּכְּתוּב עַל יַד נְבִיאֶךָ,
וְקָרָא זֶה אֶל-זֶה וְאָמַר:

N'kadeish et Shimcha ba'olam,

k'sheim shemakdishim

oto bishmey marom,

kakatuv al yad n'vi'echa,

V'kara zeh el-zeh v'amar:

**"Holy, holy, holy*
is Adonay of Great Gatherings,
Whose glory fills the whole world."^a**

***קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ
יְהוָה צְבָאוֹת
מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ:**

Kadosh, kadosh, kadosh*

Adonay tz'va'ot,

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

Source of our strength, Adonay our God,
How majestic is Your Name
throughout the earth.

אֲדִיר אֲדִירֵנוּ, יְהוָה אֲדוֹנֵנוּ,
מַה-אֲדִיר שְׁמִיךָ
בְּכָל-הָאָרֶץ:

Adir Adireinu, Adonay Adoneinu,

Mah adir Shimcha

b'chol ha'aretz.

**"Blessed is Adonay's glory
from its place."^b**

**בָּרוּךְ כְּבוֹד-יְהוָה
מִמְקוֹמוֹ:**

Baruch k'vod Adonay

mim'komo.

You alone are our God
and our Father, our Mother;
You are our Ruler and our Rescuer
and in Your mercy You reveal Yourself
in the sight of all alive.

אֶחָד הוּא אֱלֹהֵינוּ
הוּא אָבִינוּ, אִמֵּנוּ;
הוּא מַלְכֵנוּ הוּא מוֹשִׁיעֵנוּ
וְהוּא יִשְׁמְעֵנוּ בְּרַחֲמָיו
לְעֵינַי כָּל-חַי:

Echad Hu Eloheynu

Hu Avinu, Imeinu:

Hu Malkein Hu Mosh'eynu

v'Hu Yashmi'eynu b'rachamav

l'eyney kol chay.

**"Adonay will reign forever;
your God, Zion,
from generation to generation
HalleluYah!"^c**

**יִמְלֹךְ יְהוָה לְעוֹלָם
אֱלֹהֵיךָ צִיּוֹן
לְדוֹר וָדוֹר
הַלְלוּיָהּ:**

Yimloch Adonay l'olam –

Elohayich Tzion –

l'dor vador

Hal'luYah!

^a Isaiah 6:3, ^b Ezekiel 3:12, ^c Psalm 146:10

* Some raise themselves up on their toes when reciting קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, *Kadosh, kadosh, kadosh*, "Holy, holy, holy." See note on page 96.

From generation to generation
 we will declare Your greatness.
 And to all eternity we will sanctify
 Your holiness. And Your praise,
 our God, from our mouths
 will never depart.
 For You are God, Ruler,
 great and holy.

לְדֹר וָדֹר *L'dor vador*
 נִגִּיד גְּדֻלָּתְךָ. *nagid godlecha.*
 וּלְנֵיצַח נֵיצָחִים *Ul'neitzach n'tzachim*
 קְדוּשַׁתְּךָ נִקְדִּישׁ. וְשִׁבְחָךָ,
 אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ *K'dushat'cha nakdish. V'shivchacha,*
 לְעוֹלָם וָעֶד. *Eloheynu, mipinu lo yamush*
 לְעוֹלָם וָעֶד. *l'olam va'ed.*
 כִּי אֵל מֶלֶךְ *Ki El Melech*
 גָּדוֹל וְקָדוֹשׁ אַתָּה: *gadol v'kadosh Atah.*

*Continue silently on page 97 through the end of the Amidah on page 102.
 (Amidah meditations begin on page 103.)*

K'dushat HaShem

The *K'dusha* originated in Babylonia subsequent to the destruction of the first Temple and the forced relocation of the Judean population in 586 BCE. It offers a mystical appreciation of the holiness of God based on the exclamations of angels envisioned by ^a *Isaiah 6:3*, spirits by ^b *Ezekiel 3:12*, and ^c *Psalm 146:10*. See the Appendix on page A10 for more commentary.

* Some raise themselves up slightly on their toes when reciting each word of קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ. *Kadosh, kadosh, kadosh*, "Holy, holy, holy." In Isaiah's description of his vision, he describes the threshold of God's throne shaking to its foundations as the angels exclaim God's glory. If wood and stone shake from this invocation, obviously humans must tremble as well when reciting the *K'dusha*. There are also references in Midrash that Jews should raise their heels when they sanctify God (e.g., *Beit Yosef*).

Adonay our God, let all Your creatures sense Your awesome power, let all that You have fashioned stand in fear and trembling. Let all humanity pledge You their allegiance, united wholeheartedly to carry out Your will. For we know, Adonay our God, that Your sovereignty, Your power, and Your awesome majesty are supreme over all creation.

וּבְכֹן תִּן פִּחְדֶּךָ יְהוָה אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ,
וְאִמְתָּךְ עַל כָּל מַה שֶׁבְּרָאתָ, וְיִירְאוּךָ כָּל
הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים,
וְיַעֲשׂוּ כְּלָם אֶגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב
שָׁלֵם, כְּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטָן
לְפָנֶיךָ, עֹז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא
עַל כָּל מַה שֶׁבְּרָאתָ.

Grant honor, Adonay, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who await You. Grant joy to Your land and gladness to Your city. Kindle the lamp of Your anointed servant, David, by fulfilling our prayers for the days of Messiah soon, in our lifetime.

וּבְכֹן תִּן כְּבוֹד, יְהוָה לְעַמֶּךָ, תְּהִלָּה לְיִרְאֵיךָ
וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ, וּפְתִיחוֹן פֶּה לְמַיְחֲלִים
לָךְ, שִׂמְחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ,
וְצִמְיַחַת קָרוֹן לְדָוִד עַבְדְּךָ,
וְעֲרִיכַת נֵר לְבֹן־יִשִׁי מְשִׁיחְךָ,
בְּמַהֲרָה בְּיַמֵּינוּ.

Then will the righteous be glad, the upright rejoice, the pious celebrate in song. When You remove the tyranny of arrogance from the earth, evil will be silenced, all wickedness will vanish like smoke.

וּבְכֹן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ, וְיִשְׂרָיִם יַעֲלִזוּ,
וְחַסִּידִים בְּרַנָּה יִגִּילוּ, וְעוֹלָתָה תִקְפָּץ־פִּיהָ,
וְכָל הָרָשָׁעָה כִּלְהָ כַּעֲשׂוֹן תִּכְלֶהָ, כִּי תַעֲבִיר
מִמֶּשְׁלַת זָדוֹן מִן הָאָרֶץ.

Then You alone will rule all creation from Mount Zion, Your glorious throne; from Jerusalem, Your holy city. So is it written in the Psalms of David: Adonay will reign through all generations; your God, O Zion, will reign forever. HalleluYah!

וְתִמְלֹךְ, אַתָּה יְהוָה לְבַדְּךָ, עַל כָּל מַעֲשֵׂיךָ,
בְּהָר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר
קִדְשֶׁךָ, כְּכַתוּב בְּדִבְרֵי קִדְשֶׁךָ: יִמְלֹךְ יְהוָה
לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר: הִלְלוּיָהּ.

Holy, awesome, there is no God but You. Thus is it written by Your prophet: Adonay is exalted in justice, God's holiness is seen in righteousness.*

קְדוֹשׁ אַתָּה וְנוֹרָא שִׁמְךָ, וְאֵין אֱלוֹהַּ
מִבְּלַעֲדֶיךָ, כְּכַתוּב: וַיִּגְבֶּה יְהוָה צְבָאוֹת
בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָהּ.

Blessed You, Adonay, Holy Sovereign.

בָּרוּךְ אַתָּה, יְהוָה, הַמְּלֹךְ הַקְּדוֹשׁ.

* Isaiah 5:16

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

The Holy Day

You have chosen us of all nations for Your service by loving and favoring us as bearers of Your Torah. You have exalted us as a people by sanctifying us with Your commandments, identifying us with Your great and holy Name.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אָהַבְתָּ אֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ מִלְּכָנוּ לְעַבֹדְתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ.

*On Rosh HaShanah continue (and on Shabbat add the words in parentheses) below.
On Yom Kippur continue on the next page.*

Adonay our God, lovingly have You given us (this Shabbat for sanctity and rest and) this Day of Remembrance, a day for blowing the shofar, (in love) a day for holy assembly and for recalling the Exodus from Egypt.

וַתִּתֵּן לָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשָּׁבֶת הַזֶּה לְקְדוּשָׁה וְלִמְנוּחָה וְאֶת יוֹם) הַזְכָּרוֹן הַזֶּה, יוֹם (זְכוּרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זְכוּר לִיצִיאַת מִצְרָיִם.

Our God and God of our fathers and mothers, on this Remembrance Day, recall our ancestors and be gracious to us. Consider the people standing before You praying for a messianic age and for the peace of Jerusalem, Your holy city. Grant us life, well-being, lovingkindness and peace. Bless us, Adonay our God, with all that is good. Remember Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, gracious and merciful God and Ruler.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, יַעֲלֶה וַיָּבֵא, וַיִּגְיַע וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר זְכוּרֹנָנוּ וּפְקֻדוֹנָנוּ, וְזְכוּרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, וְזְכוּרוֹן מְשִׁיחַ בְּיָדֶיךָ עַבְדֶּךָ, וְזְכוּרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁה, וְזְכוּרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה וְלִטּוּבָה, לְחַן וְלַחֲסֵד וְלִרְחָמִים, לְחַיִּים וְלִשְׁלוֹם, בְּיוֹם הַזְכָּרוֹן הַזֶּה. זְכָרְנוּ, יְהוָה אֱלֹהֵינוּ בּוֹ לְטוּבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מִלְּךָ חַנּוּן וְרַחוּם אַתָּה.

Our God and God of our fathers and mothers, cause Your sovereignty to be acknowledged throughout the world. May Your splendor and dignity be reflected in the lives of all who dwell on earth. Then all creatures will know that You created them, all living things will comprehend that You gave them life, everything that breathes will proclaim: The God of Israel rules! God's dominion embraces all.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוֹ בְּכַבֹּדְךָ, וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ, וְהוֹפֵעַ בְּהֵדֵר גָּאוֹן עֲזָרָה, עַל כָּל יוֹשְׁבֵי תֵבֶל אֶרֶץ, וַיִּדַע כָּל פֶּעוּל כִּי אַתָּה פֹּעֵלָתוֹ, וַיִּבִין כָּל יְצוּר כִּי אַתָּה יְצַרְתּוֹ, וַיֹּאמֶר

Our God and God of our fathers and mothers, (accept our Shabbat offering of rest,) make our lives holy with Your commandments and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. (Lovingly and willingly, Adonay our God, grant that we inherit the gift of Shabbat forever, so that Your people Israel who hallow Your Name will always find rest on this day.) Cleanse our hearts to serve You faithfully, for You are faithful, and Your word endures forever.

Blessed You, Adonay, Ruler of all the earth, Who sanctifies (Shabbat,) the people Israel, and the Remembrance Day.

On Yom Kippur continue (and on Shabbat add the words in parentheses) with:

Adonay our God, lovingly have You given us (this Shabbat for sanctity and rest and) this Yom Kippur for pardon, forgiveness, and atonement, to pardon us for all our sins, a day for (in love,) holy assembly and for recalling the Exodus from Egypt.

Our God and God of our ancestors, on this Yom Kippur remember our ancestors, and be gracious to us. Consider the people standing before You praying for a messianic age and for Jerusalem Your holy city. Grant us life, well-being, lovingkindness, and peace. Bless us, Adonay our God, with all that is good. Remember Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, gracious and merciful God and Sovereign.

Our God and God of our ancestors, forgive our sins on this (Shabbat and this) Yom Kippur. Blot out and disregard our transgressions, as Isaiah declared in Your Name: "I alone blot out your transgressions, for My sake; your sins I shall not recall." And the prophet adds: "I have swept away your

כָּל אֲשֶׁר נִשְׁמָה בְּאָפוֹ, יְהוֹה אֱלֹהֵי יִשְׂרָאֵל מְלֶךְ, וּמְלֻכוֹתוֹ בְּכֹל מְשָׁלָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, (רִצְיָה בְּמִנוּחָתְנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֵלְקֵנוּ בְּתוֹרָתְךָ, שִׁבְעֵנוּ מִטּוֹבֶךָ וּשְׂמַחָנוּ בִּישׁוּעָתְךָ (וְהִנְחִילֵנוּ, יְהוֹה אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרִצּוֹן שִׁבַת קִדְשֶׁךָ, וְיִנוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ) וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים אֱמֶת, וּדְבַרְךָ אֱמֶת וְקַיָּם לְעַד.

בָּרוּךְ אַתָּה, יְהוֹה, מְלֶךְ עַל כָּל הָאָרֶץ, מִקִּדְשֵׁי (הַשְּׁבִיט וְ) יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

וְתַתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשְּׁבִיט הַזֶּה לְקִדְוִישָׁה וְלִמְנוּחָה וְאֶת יוֹם) הַכְּפוּרִים הַזֶּה, לְמַחֲלָה וְלִסְלִיחָה וְלִכְפָּרָה, וְלִמְחַל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קִדְשׁ, זִכְרֵ לִיציאת מצרים.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, יַעֲלֶה וַיָּבֵא, וַיִּגְיַע וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֵד וַיִּזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בְּנוֹדֹד עֲבָדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ, וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפִלִיטָה וְלִטּוֹבָה, לְחַן וְלִחֶסֶד וְלִרְחָמִים, לְחַיִּים וְלִשְׁלוֹם, בְּיוֹם הַכְּפוּרִים הַזֶּה. זְכַרְנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטּוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים; וּבְדַבַּר יִשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵל מְלֶךְ חַנּוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, מְחַל לְעֲוֹנוֹתֵינוּ בְּיוֹם (הַשְּׁבִיט הַזֶּה וּבְיוֹם) הַכְּפוּרִים

transgressions like a cloud, your sins like mist. Return to Me, for I have redeemed you.”^b And in the Torah it is written: “For on this day atonement shall be made for you, to cleanse you; of all your sins before Adonay shall you be cleansed.”^c

Our God and God of our ancestors, (accept our Shabbat offering of rest,) make our lives holy with Your commandments, and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. (Lovingly and willingly, Adonay our God, grant that we inherit the gift of Shabbat forever, so that Your people Israel who hallow Your Name will always find rest on this day.) Cleanse our hearts to serve You faithfully, for You forgive and pardon the people Israel in every generation. Except for You we have no Ruler who pardons and forgives — only you! Blessed are You, who pardons and forgives our sins and the sins of all Israel, absolving us of guilt each year, Sovereign of all the earth, who sanctifies (Shabbat,) the people Israel and Yom Kippur.

^a Isaiah 43:25, ^b Isaiah 44:22, ^c Leviticus 16:30

הָיְהוָה. מָחָה וְהֵעֵבֶר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, כְּאָמֹר: אָנֹכִי אָנֹכִי הוּא מֹחֵה פְשָׁעֶיךָ לְמַעַנִי, וְחַטָּאתֶיךָ לֹא אֶזְכֶּר. וְנֹאמֵר: מַחִיתִי כָעֵב פְּשָׁעֶיךָ וְכָעֵנָן חַטָּאתֶיךָ, שׁוֹבֵה אֵלַי כִּי גֹאֲלֶתִיךָ. וְנֹאמֵר: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהַר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, (רִצְיָה בְּמִנוּחָתְנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתָן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שֶׁבַעֲנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ (וְהִנְחֵלְנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ, וְיִנוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ) וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמְחַלֵּן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ אֱלֹהֵי אֲתָא. בְּרוּךְ אַתָּה, יְהוָה, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ, מִקִּדְּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וַיּוֹם הַכִּפּוּרִים.

רִצְיָה

R'tzeh

May Our Worship Be Pleasing

Adonay, our God, be pleased with Your people, Israel, and willingly accept their prayer. May the worship service of Your people, Israel, always please You. And let our eyes see Your compassionate return to Zion.

Blessed You, Adonay, returning Your Presence to Zion.

רִצְיָה, יְהוָה אֱלֹהֵינוּ, בְּעַמֶּךָ יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךָ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים.

בְּרוּךְ אַתָּה, יְהוָה, הַמְּחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן.

מודים

Modim

We Thank/Acknowledge You

We bow at the words ↑מִוּדִים אֲנַחֲנוּ↓, Modim Anachnu, “We thank/acknowledge you” that begin this blessing and at the words ↓בָּרוּךְ אַתָּה, יְהוָה↑, Baruch Atah Adonay, “Blessed You, Adonay,” that end this blessing.

↓We thank/acknowledge ↑You,
for You are Adonay our God, God of our fathers and mothers, for ever and ever.

↓מִוּדִים אֲנַחֲנוּ לָךְ,
שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ, לְעוֹלָם וָעֶד.

Rock of our lives, shield of our safety, You transcend generations. “We thank You . . . and recount Your praise,”^a for our lives, given over to Your protection, for our souls, entrusted to You, for Your phenomenal deeds, each day with us, for Your astounding goodness at any time: evening, morning, and noon.

צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר
וְדוֹר. נִזְדָּה לָךְ וְנִסְפָּר תְּהִלָּתְךָ: עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ, הַפְּקוּדוֹת לָךְ,
וְעַל נַפְשׁוֹתֵינוּ, שְׂבִכְךָ יוֹם עַמּוּנוּ, וְעַל נַפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׂבִכְךָ עֵת: עֶרֶב וּבֹקֵר וְצַהֲרָיִם.
הַטוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ:

The Good One “of never-exhausted mercy.”^b The Merciful One of never-depleted kindness; we have always placed our hope in You.

וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ; מֵעוֹלָם קִוִּינוּ לָךְ.

For all this, may Your Name be blessed and exalted, our Monarch, continually, for ever.

וְעַל כָּל־מַלְכּוּתְךָ וְיִתְרוּמֶם שְׁמֶךָ, מְלַכְנוּ, תָּמִיד לְעוֹלָם וָעֶד.

Write for a good life all the children of Your covenant.

וְכָתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

All alive thank You! With truth they sing praise to Your Name: “God — our Safety, our Help!”

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה! וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת: הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה!

↓Blessed You, ↑Adonay, Whose Name is Good; and Whom it is pleasant to thank.

↓בָּרוּךְ אַתָּה, יְהוָה↑, הַטוֹב שְׂמֶךָ; וְלָךְ נֶאֱדָה לְהוֹדוֹת.

^a Psalm 79:13, ^b Lamentations 3:22

שְׁלוֹם

Shalom

Peace

Establish peace, goodness, and blessing,
graciousness, kindness, and compassion
on us and on all who revere Your Name.

Bless us, our Parent,
all of us as one, Your Face alight.

For with Your Face alight You gave us,
Adonay, our God,
the Torah of life and love of kindness,
justice, blessing,
compassion, life, and peace.

May it be good in Your sight to bless
Your people Israel in every season
and in every hour with Your peace.

In the Book of Life, blessing, peace,
and a good living
may we be written,
we and all Your people
the House of Israel,
for a good life, and peace.

Blessed are You, Adonay,
Who makes peace.

שְׁמֵי שְׁלוֹם טוֹבָה וּבְרָכָה,

חַן וְחֶסֶד וְרַחֲמִים

עָלֵינוּ וְעַל כָּל יִרְאֵי שְׁמֶךָ.

בְּרַכְנוּ אָבִינוּ

כְּלָנוּ כְּאַחַד, בְּאוֹר פְּנֵיךָ.

כִּי בְאוֹר פְּנֵיךָ נִתְתָּ לָנוּ,

יְהוָה, אֱלֹהֵינוּ,

תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,

וּצְדָקָה, וּבְרָכָה,

וְרַחֲמִים, וְחַיִּים, וְשְׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת

עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל

שָׁעָה בְּשְׁלוֹמֶךָ.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם,

וּפְרִנְסָה טוֹבָה,

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,

אֲנַחְנוּ וְכָל עַמְּךָ

בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה, יְהוָה,

עוֹשֵׂה הַשְּׁלוֹם:

Sim shalom tovah uv'rachah

chein vachessed v'rachamim

aleynu v'al kol yir'ey Sh'mecha.

Barcheinu, avinu,

kulanu K'echad, b'or Panecha.

Ki v'or Panecha natata lanu,

Adonay, Eloheynu,

Torat chayim v'ahavat chesed,

utz'dakah, uv'rachah,

v'rachamim, v'chayim, v'shalom.

V'tov b'eynecha l'vareich et

amcha Yisrael b'chol eit uvchol

sha'ah bish'lomecha.

B'seifer chayim, b'rachah v'shalom,

ufarnasah tovah,

nizacheir v'nikateiv l'fanecha,

anachnu v'chol amcha

Beyt Yisrael

l'chayim tovim ul'shalom.

Baruch Atah, Adonay,

oseh hashalom.

Please be seated when finished.

Meditations to Follow or Replace the Amidah

אֱלֹהִי, נִצּוֹר לְשׁוֹנִי

Elohay, N'tzor L'shoni

God, Guard My Tongue

My God, guard my tongue from evil
and my lips from speaking lies.

To those cursing me
let my soul be silent –

let my soul be as dust to everyone.

Open my mind with Your Torah,
that my soul seek Your mitzvot.

אֱלֹהִי, נִצּוֹר לְשׁוֹנִי מֵרָע *Elohay, n'tzor l'shoni meira*

וּשְׂפָתַי מִדַּבֵּר מְרָמָה: *us'fatay midabeir mirmah.*

וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם, *V'lim'kal'lay nafshi tidom,*

וְנַפְשִׁי כְּעָפָר *v'nafshi ke'afar*

לְכֹל תְּהִיָּה. *lakol tih'yeh.*

פְּתַח לִבִּי בְּתוֹרָתְךָ, *P'tach libi b'Toratecha,*

וּבְמִצְוֹתֶיךָ תִרְדּוּף נַפְשִׁי. *uv'mitzvotecha tirdof nafshi.*

With each New Year, we have a chance for newness within our hearts, a newness that can change the course of our lives. But change is often frightening, and sometimes we are not sure that we are indeed ready for it. “What will this new heart be like?” we wonder. “How will this purified heart change the person we are?” “Will the very structure of our lives change as our spirits are renewed?” So much uncertainty comes with change. As we stand at the threshold of a New Year, we pray for the valor to face uncertainty, the courage to truly change what needs to be changed, and the faith to welcome the new spirit that is within us.

– Rabbi Leila Gal Berner

When you pray, you are like a bed of (lit) coals.
After prayer, as long as a single spark remains,
A great fire can be kindled again.
But if that spark dies, there can be no fire.
Cling to God always,
Even at times when you feel unable to reach God.
This is how you may preserve that single spark,
So that the fire of your soul is never extinguished.

– Rabbi Dov Baer of Mezritch

Daily we should take account and ask:

What have I done today to alleviate the anguish, to mitigate the evil, to prevent humiliation?

Let there be a grain of prophet in every human being!

Our concern must be expressed not symbolically, but literally;

not publicly, but also privately;

not only occasionally, but regularly.

What we need is the involvement of every one of us as individuals.

What we need is restlessness,

a constant awareness of the monstrosity of injustice.

– *Rabbi Abraham Joshua Heschel*

Raba said: At the final judgment we are asked:

Were you honest in business?

Did you set aside times for learning?

Did you look beneath the surface?

Did you ponder the inner meaning of what you saw?

Did you live with hope?

– *B. Shabbat 31b, adapted*

To laugh is to risk appearing a fool,

To weep is to risk appearing sentimental.

To reach out to another is to risk involvement,

To expose feelings is to risk exposing your true self.

To place your ideas and dreams before a crowd is to risk their loss.

To love is to risk not being loved in return,

To live is to risk dying,

To hope is to risk despair,

To try is to risk failure.

But risks must be taken because the greatest hazard in life is to risk nothing.

The person who risks nothing, does nothing, has nothing, is nothing.

He may avoid suffering and sorrow,

But he cannot learn, feel, change, grow or live.

Chained by his servitude he is a slave who has forfeited all freedom.

Only a person who risks is free.

The pessimist complains about the wind;

The optimist expects it to change;

And the realist adjusts the sails.

– *William Arthur Ward*

What is the truth of being human? The lack of pretension, the acknowledgment of opaqueness,

shortsightedness, inadequacy. But truth also demands rising, striving, for the goal is both within and beyond us.

The truth of being human is gratitude; its secret is appreciation.

– *Rabbi Abraham Joshua Heschel*

What does a person expect to attain when entering the synagogue? In the pursuit of learning, one goes to a library; for aesthetic enrichment, one goes to the art museum; for pure music, the concert hall.

Where should one learn about the insights of the spirit? Many are the opportunities for public speech; where are the occasions for inner silence? It is easy to find people who will teach us to be eloquent; but who will teach us to be still?

Where should one learn the general wisdom of compassion? The fear of being cruel? The danger of being callous? Where should one learn that the greatest truth is found in contrition? We are all in danger of sinking into the darkness of vanity; we are all involved in worshipping our own egos. Where should we become sensitive to the pitfalls of cleverness, or to the realization that expediency is not the acme of wisdom? Where do we cultivate a sensitive conscience?

We are constantly in need of experiencing moments in which the spiritual is as relevant and as concrete, for example, as the aesthetic. It is in the synagogue where we try to acquire such inwardness, such sensitivity.

– *Rabbi Abraham Joshua Heschel, adapted*

Prayer is not something we do to God, but something we do to ourselves. Prayer connects us to the spiritual dimension of life. And through that spiritual connection, we can change ourselves. In other words, prayer is a way to change us.

– *Rabbi Michael Gold*

They say we're supposed to be in a palace.
So we bow and take certain steps
as the prescribed supplication
drops from our lips.
But what do we really know
of castles and kings?
My kitchen faucet constantly leaks
and the kids' faces
usually need cleaning.
If a door opened to a real palace,
I'd probably forget
and carry in a load of groceries.

No, the door we stand in front of
when the Amidah begins is silence.
And when we open it
and step through,
we arrive in our hearts.
Mine's not a fancy place,
no jewels, no throne,
certainly not fit for a king.
But in that small chamber,
for just a few moments
God and I can roll up our sleeves,
put some schnapps out on the table,
sit down together, and finally talk.
That's palace enough for me.

– *Syd Lieberman, adapted*

יְהִי לְרָצוֹן

Yih'yu L'ratzon

May the Words

May the words of my mouth
and the meditation of my heart be
acceptable unto you, oh Yah.

יְהִי לְרָצוֹן | אִמְרֵי-פִי Yih'yu l'ratzon imrey fi
וְהִגִּיֹן לִבִּי לְפָנֶיךָ V'hegyon libi l'fanecha
יְהוָה צוּרִי וְגֹאֲלִי: Adonay tzuri v'go'ali.

May the One Who makes peace
in the heavens,
make peace descend
on us and on all Israel,
(and on all the world's inhabitants,)
and let us say: Amen!

עֲשֵׂה שְׁלוֹם Oseh shalom
בְּמִרְמִיּוֹ bim'romav
הוּא יַעֲשֶׂה שְׁלוֹם, hu ya'aseh shalom,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל aleynu v'al kol Yisrael
(וְעַל כָּל יוֹשְׁבֵי תֵיבֵל) (v'al kol yoshvey teiveil)
וְאָמְרוּ אָמֵן! v'imru: **Amein!**

*The Rosh HaShanah service continues with Avinu Malkeinu on page 116.
On Yom Kippur continue on the next page.*

The Kohanim

The hands of the *kohanim* were a language in themselves.

Hands held out, with the palms facing up, indicate the desire to receive;

hands held up, with the palms facing down, indicate the desire to give.

So, when the *kohanim* lifted up their hands to bless,

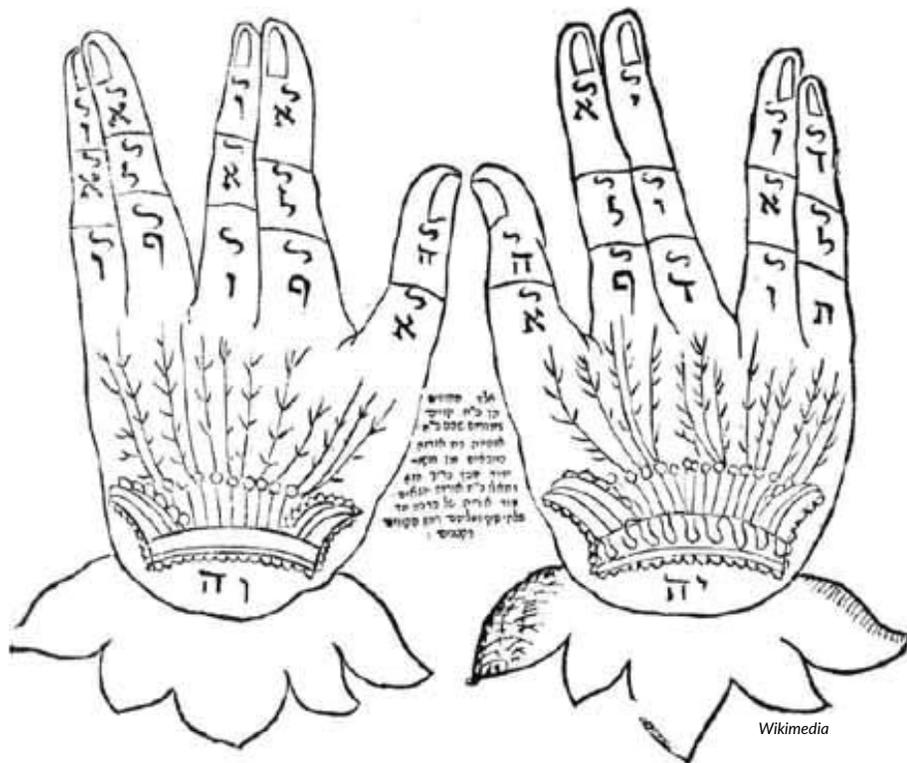
they did not wish to pray for themselves – but only to bestow God's bounty on the people.

Holy One, we strive to be a nation of priests, our lives consecrated to holy work.

Help us to use our hands as instruments of divine service – conduits of Your goodness.

May blessings flow through us to our children, our friends, and all those whose lives we touch.

–Rabbi Levi Yitzchak of Berditchev



בְּרַכַּת כֹּהֲנִים

Birkat Kohanim

The Priestly Benediction

We invite all of priestly descent, male and female, to come to the bimah to say this blessing:

Kohanim/ot:

Our God and God

of our ancestors:

Bless us with

the threefold Torah blessing,

written according to

Your servant Mosheh,

and invoked by Aharon and his

priestly sons, Your consecrated servants,

as now pronounced

upon this Congregation:

אֱלֹהֵינוּ וְאֱלֹהֵי

Eloheynu v'Eilohey

אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

avoteynu v'imoteynu,

בְּרַכְנוּ בְּבְרַכָּה

barcheinu vab'rachah

הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה

ham'shuleshet baTorah

הַכְּתוּבָה עַל יְדֵי

hak'tuvah al y'dey

מֹשֶׁה עֶבְדְּךָ,

Mosheh avdecha,

הָאֲמִירָה מִפִּי אַהֲרֹן

ha'amurah mipi Aharon

וּבְנָיו כֹּהֲנִים, עִם קְדוֹשְׁךָ,

uvanav kohanim, am k'doshecha,

כְּאֲמַר.

ka'amur.

Blessed You, Adonay

our God, Ruler of the Universe,

for consecrating us

with Aharon's consecration,

commanding us to bless

your people Israel lovingly.

בָּרוּךְ אַתָּה יְיָ

Baruch atah Adonay

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Eloheynu Melech ha'olam,

אֲשֶׁר קִדְּשָׁנוּ

asher kidshanu

בְּקִדְּשָׁתוֹ שֶׁל אַהֲרֹן,

bik'dushato shel Aharon

וְצִוָּנוּ לְבָרֵךְ אֶת

v'tzivanu l'vareich et

עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

amo Yisrael b'ahavah.

The Priestly Blessing

This section is called "The Priestly Blessing," because the Priests ("Kohanim") would, at the point in the Temple service following the sacrifice, bless the people as they were commanded to in the book of Numbers. Outside of Israel, the blessing is read by the service leader, except on festivals, when descendants of the *Kohanim* come before the congregation to carry out this ancient charge. In Israel, it is done by *Kohanim* every Shabbat as well, and in Jerusalem, every day. This blessing is now said every week by parents as they bless their children. *Kohanim* and *Kohanim* remove their shoes, place a *tallit* over their heads, and make the letter *Shin* (for "Shalom") with their hands.

The Kohanim/ot recite the blessings and the congregation responds:

May God bless you and protect you. **יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:** *Y'varechcha Adonay v'yishm'recha.*

Congregation

May it be so. **כֵּן יְהִי רָצוֹן.** *Kein y'hi ratzon*

May Adonay's face
shine upon you and reflect grace upon you. **יָאֵר יְהוָה פָּנָיו
אֱלֹהֵי וַיַּחַנְךָ:** *Ya'eir Adonay
panav eilecha vichuneka.*

Congregation

May it be so. **כֵּן יְהִי רָצוֹן.** *Kein y'hi ratzon*

May Adonay's
countenance be lifted toward you
and grant you peace. **יִשָּׂא יְהוָה
פָּנָיו אֱלֹהֵי
וַיַּשֵּׂם לְךָ שְׁלוֹם:** *Yisa Adonay
panav eilecha
v'yaseim l'cha shalom*

Congregation

May it be so. **כֵּן יְהִי רָצוֹן.** *Kein y'hi ratzon*

Establish peace, goodness, and blessing, **שְׁלֹמֵ שְׂטוּבָה וּבְרָכָה,** *Sim shalom tovah uv'rachah*
graciousness, kindness, and compassion **הֵן וְחֶסֶד וְרַחֲמִים** *chein vachessed v'rachamim*

S'lichot
Forgiveness

שְׁמַע קוֹלֵנוּ

Sh'ma Koleinu

Hear Our Voice

The Ark is opened. All who are able, please rise.

Hear our voice, Adonay our God,
have compassion on us.
Receive our prayer
with mercy and righteousness.

שְׁמַע קוֹלֵנוּ, יְהוָה אֱלֹהֵינוּ,
חֲסוּ וְרַחֵם עָלֵינוּ.
וְקַבֵּל בְּרַחֲמִים
וּבְרַצּוֹן אֶת תְּפִלָּתֵנוּ.
Sh'ma koleinu, Adonay Eloheynu.
Chus v'racheim, aleynu.
V'kabeil b'rachamim,
uv'ratzon et t'flateinu.

Return us to You, Adonay,
and we will return.
Renew our days as of old.

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֶיךָ
וְנָשׁוּבָה,
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.
Hashiveinu Adonay Eilecha,
v'nashuvah:
chadeish yameynu k'kedem.

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

אַל תִּשְׁלַחֵנוּ מִלְּפָנֶיךָ,
וְרוּחַ קֹדֶשְׁךָ
אַל תִּקַּח מִמֶּנּוּ.
Al tashlicheinu mil'fanecha,
v'ruach kodsh'cha
al tikach mimenu

Do not turn us away as we grow old;
as our strength diminishes,
do not abandon us.

אַל תִּשְׁלַחֵנוּ לְעֵת זְקֵנָה,
כְּכֹלֹת כֹּחֵנוּ
אַל תַּעֲזֹבֵנוּ.
Al tashlicheinu, l'eit ziknah
kich'lot kocheinu,
al ta'azveinu.

Do not abandon us, Adonay our God,
do not be distant from us.

אַל תַּעֲזֹבֵנוּ, יְהוָה אֱלֹהֵינוּ,
אַל תִּרְחַק מִמֶּנּוּ.
Al ta'azveinu, Adonay Eloheynu,
al tirchak mimenu.

Display for us a sign for good, that
our enemies will be ashamed to see,
for You, Adonay, will have helped us
and consoled us.

עֲשֵׂה עִמָּנוּ אוֹת לְטוֹבָה,
וְיֵרְאוּ שׁוֹנְאֵינוּ וַיִּבְשׁוּ,
כִּי אַתָּה יְהוָה עֲזַרְתָּנוּ
וַנִּחַמְתָּנוּ.
Aseih imanu ot l'tovah,
v'yiru soneinu v'yeivoshu,
ki atah Adonay azartanu
v'nichamtanu.

Our God and God
of our ancestors,
forgive us, pardon us,
grant us atonement.

אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,
סְלַח לָנוּ מְחַל לָנוּ,
כַּפֶּר-לָנוּ.
Eloheynu v'Eilohey
avoteynu v'imoteynu,
s'lach lanu m'chal lanu,
kaper-lanu

For we are Your people,
and You our God.
We are Your children,
and You the One who gave us life.
We are Your servants,
and You the One who acquires us.
We are Your congregation,
and You our only One.

כִּי אָנוּ עַמֶּךָ,
וְאַתָּה אֱלֹהֵינוּ;
אָנוּ בְנֶיךָ
וְאַתָּה אָבִינוּ.
אָנוּ עַבְדֶּיךָ,
וְאַתָּה אֲדוֹנֵנוּ;
אָנוּ קְהֵלְךָ,
וְאַתָּה חֵלְקֵינוּ.
Ki anu amecha,
v'atah Eloheynu;
anu vanecha
v'atah Avinu.
Anu avadecha,
v'atah Adoneinu;
anu k'halecha,
v'atah Chelkeinu.

We are Your heritage,
and You our Destiny.
We are Your flock,
and You our Shepherd.
We are Your vineyard,
and You our Protector.
We are Your creatures,
and You our Creator.

אָנוּ נַחֲלָתְךָ,
וְאַתָּה גּוֹרְלֵנוּ;
אָנוּ צֹאנְךָ,
וְאַתָּה רוֹעֵנוּ.
אָנוּ כַרְמֶךָ,
וְאַתָּה נוֹטְרֵנוּ;
אָנוּ פְּעֻלָּתְךָ,
וְאַתָּה יוֹצְרֵנוּ.
Anu nachalatecha,
v'atah Goraleinu;
anu tzonecha,
v'atah Ro'einu.
Anu charmecha,
v'atah Notreinu;
anu f'ulatecha,
v'atah Yotzreinu.

We are Your companion,
and You our Beloved.
We are Your treasure,
and You the Intimate who redeems us.
We are Your people,
and You our Sovereign.
We have chosen You,
and You have chosen us.

אָנוּ רְעִיתְךָ,
וְאַתָּה דוֹדֵנוּ;
אָנוּ סְגֻלָּתְךָ,
וְאַתָּה קְרוֹבֵנוּ.
אָנוּ עַמֶּךָ,
וְאַתָּה מַלְכֵנוּ;
אָנוּ מְאִמֶּיךָ,
וְאַתָּה מְאִמֵּינוּ.
Anu rayatecha,
v'atah Dodeinu;
anu s'gulatecha,
v'atah K'roveinu.
Anu amecha,
v'atah Malkeinu;
anu ma'amirecha,
v'atah ma'amireinu.

וְדוּי

Vidui

Confession

Our God and God
of our ancestors,
may our prayer come before You,
and do not disregard our plea,
for we are not arrogant and stiff necked
to say before
You, Adonay our God and God of
our ancestors,
that we are righteous
and did nothing wrong;
indeed, we have transgressed, and we
and our ancestors have done wrong.

אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,
תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ,
וְאַל תִּתְעַלֵּם מִתְחִנָּתֵנוּ,
שֶׁאֵין אָנוּ עֵזִי פָנִים וְקִשֵׁי עֲרָף,
לֹאמַר לְפָנֶיךָ
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,
צְדִיקִים אָנַחְנוּ
וְלֹא חָטָאנוּ,
אָבֵל אָנַחְנוּ וְאֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ חָטָאנוּ.

Eloheynu v'Eilohey
avoteynu v'imoteynu,
tavo l'fanecha t'filateinu,
v'al titalam mit'chinateinu,
she'eyn anu azey fanim uk'shey oref,
lomar l'fanecha
Adonay Eloheynu v'Eilohey
avoteynu v'imoteynu,
tzadikim anachnu
v'lo chatanu,
aval anachnu va'avoteynu
v'imoteynu chatanu.

All who are able, please rise as we continue together.

We have trespassed,
we have betrayed,
we have robbed,
we have slandered.

אֲשָׁמְנוּ, Ashamnu,
בָּגַדְנוּ, bagadnu,
גָּזַלְנוּ, gazalnu,
דִּבְרַנוּ דָּפִי. dibarnu dofi.

Vidui

As each harmful act is mentioned, some worshipers gently strike their hearts with the right hand. The Midrash identifies this not as an act of self-punishment but as a way of identifying the heart (that is, desire and impulse) as the source of sin, taking personal responsibility, and showing remorse (*Ecclesiastes Rabbah* 7:9) Rabbi Israel Meir Kagan taught: "God does not forgive us when we strike our hearts; rather, we are forgiven when our heart strikes us; that is, when we feel the pangs of conscience for our wrongdoing." – *Mishkan HaNefesh*

We have caused others to sin,	הֵעִוִּינוּ, <i>He'evinu,</i>
we have caused others to be wicked,	וְהִרְשָׁעֵנוּ, <i>v'hirshanu,</i>
we have sinned maliciously,	זָדְנוּ, <i>zadnu,</i>
we have done violence,	חָמַסְנוּ, <i>chamasnu,</i>
we have been deceitful.	טַפְּלָנוּ שֶׁקֶר. <i>tafalnu sheker.</i>
We have given evil advice,	יַעֲצֵנוּ רָע, <i>Ya'atznu ra,</i>
we have deceived,	כִּזְבָּנוּ, <i>kizavnu,</i>
we have mocked,	לָצְנוּ, <i>latznu,</i>
we have rebelled,	מָרְדְּנוּ, <i>maradnu,</i>
we have angered God,	נִאֲצָנוּ, <i>niatznu,</i>
we have turned away from Torah,	סָרְרָנוּ, <i>sararnu,</i>
we have sinned deliberately,	עִוִּינוּ, <i>avinu,</i>
we have been negligent,	פָּשָׁעֵנוּ, <i>pashanu,</i>
we have caused grief,	צָרָרְנוּ, <i>tzararnu,</i>
we have been obstinate,	קִשִּׁינוּ עֲרָף. <i>kishinu oref.</i>
we have acted wickedly,	רָשָׁעֵנוּ, <i>Rashanu,</i>
we have been corrupt,	שִׁחַתְנוּ, <i>shichatnu,</i>
we have committed abominations,	תִּעֲבָנוּ, <i>tiavnu,</i>
we have gone astray,	תַּעִינוּ, <i>ta'inu,</i>
we have led others astray.	תִּתְעֲנוּנוּ. <i>titanu.</i>

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

The sins of **A**rrogance, **B**igotry, and **C**ynicism; of **D**eceit and **E**gotism, **F**lattery, **G**reed, and **H**atred, **I**njustice and **J**ealousy. Some of us have **K**ept grudges, were **L**ustful, **M**alicious, or **N**arrow-minded. Others were **O**bstinate or **P**ossessive, **Q**uarrelsome, **R**ancorous, or **S**elfish, **T**esty, **U**nyielding. There was **V**iolence, **W**eakness of will, **X**enophobia. We **Y**ielded to temptation, and showed **Z**eal for bad causes.

Forgiveness Is Not Forgetting

We forgive, not because we believe that what was done was unimportant, but because we are prepared to put aside our anger long enough to hear words which reflect remorse and regret, long enough to begin to believe that people have the potential to grow.

— Charles Klein

עַל חֵטָא

Al Cheit

For The Wrong . . .

For the wrong we did before You
by lying and deceiving.

עַל חֵטָא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּכַחַשׁ וּבְכַזָּב, *Al cheit shechatanu l'fanecha
b'chachash uv'chazav,*

And for the wrong we did before You
by accepting bribes.

וְעַל חֵטָא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּכַפַּת שֹׁחַד. *V'al cheit shechatanu l'fanecha
b'chapat shochad.*

For the wrong we did before You
by scoffing and mocking.

עַל חֵטָא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּלִצּוֹן, *Al cheit shechatanu l'fanecha
b'latzon,*

And for the wrong we did before You
by speaking ill of other people.

וְעַל חֵטָא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּלִשׁוֹן הָרָע. *V'al cheit shechatanu l'fanecha
bil'shon hara.*

For the wrong we did before You
in our work.

עַל חֵטָא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּמַשָּׂא וּבְמַתָּן, *Al cheit shechatanu l'fanecha
b'masa uv'matan,*

And for the wrong we did before You
in the foods we eat
and the amount we drink.

וְעַל חֵטָא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּמַאֲכָל
וּבְמִשְׁתֶּה. *V'al cheit shechatanu l'fanecha
b'ma'achal
uv'mishteh.*

For the wrong we did before You
by refusing to be generous.

עַל חֵטָא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּנִשְׁחַץ וּבְמַרְבִּית, *Al cheit shechatanu l'fanecha
b'neshech uv'marbit,*

And for the wrong we did before you
by being proud and haughty.

וְעַל חֵטָא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּנִטְיַת גָּרוֹן. *V'al cheit shechatanu l'fanecha
bin'tiyat garon.*

For the wrong we did before You
by the content of our conversation.

עַל חֵטָא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּשִׂיחַ שִׁפְתוֹתֵינוּ, *Al cheit shechatanu l'fanecha
b'siach siftoteynu,*

And for the wrong we did before You
by immodest or demeaning glances.

וְעַל חֵטָא שְׁחַטְאֵנוּ לְפָנֶיךָ
בְּשִׁקוּר עֵינַי. *V'al cheit shechatanu l'fanecha
b'sikur ayin.*

Al Cheit

The long confession, “*al cheit*,” recounts a list of sins for which we take communal responsibility. For more commentary on the *S'lichot* prayers, see the Appendix beginning on page A13.

For the wrong we did before You
by scornful glances.

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ *Al cheit shechatanu l'fanecha*
בְּעֵינַיִם רָמוֹת, *b'eynayim ramot,*

And for the wrong we did before You
by a defiant manner.

וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ *V'al cheit shechatanu l'fanecha*
בְּעִזּוֹת מֵצַח. *b'azut meitzach.*

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת,
סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-לָנוּ.

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

For all our wrongs, God of forgiveness, forgive us, pardon us, grant us atonement.

אָבִינוּ מֶלְכֵנוּ

Avinu Malkeinu

Our Father, Our King

In our tradition, the High Holy Days are considered to be the season of God as Ruler. At this time, more than any other, the Sovereignty, the Reign of God, is emphasized throughout the liturgy. For many of us in contemporary society, the concept of a king is a difficult one. It may seem to be an outmoded idea, perhaps even somewhat medieval. Some of us also have trouble using only masculine language in reference to God.

Despite these difficulties, there is a powerful core of truth in the *Avinu Malkeinu* prayer. We know we cannot survive on our own. Knowing who we are means accepting the limits of our own resources, power, and knowledge and the inevitability of our dependency on our family, on our community, and on God, whatever our experience may be. – *Chadesh Yamenu machzor, adapted*

Alternative phrases for *Avinu Malkeinu*:

Our Creator, our Guardian

בּוֹרְאָנוּ שׁוֹמְרָנוּ

Boreinu Shomreinu

Our Mother, our Queen

אִמָּנוּ מַלְכָּתָנוּ

Imeinu Malkateinu

The Ark is opened. All who are able, please rise.

Avinu Malkeinu, we have
sinned against You.

אָבִינוּ מֶלְכֵנוּ
חָטְאָנוּ לְפָנֶיךָ. *Avinu Malkeinu,
chatanu l'fanecha.*

Avinu Malkeinu, we have no
Supreme Sovereign but You.

אָבִינוּ מֶלְכֵנוּ אֵין לָנוּ
מֶלֶךְ אֵלָא אַתָּה. *Avinu Malkeinu, eyn lanu
melech ela atah.*

Avinu Malkeinu, help us for
Your own sake.

אָבִינוּ מֶלְכֵנוּ עֲשֵׂה עִמָּנוּ
לְמַעַן שְׂמֶיךָ. *Avinu Malkeinu, aseih imanu
l'ma'an sh'mecha.*

Avinu Malkeinu, grant us a blessed
New Year.

אָבִינוּ מֶלְכֵנוּ בְּרַךְ עָלֵינוּ
שָׁנָה טוֹבָה. *Avinu Malkeinu, bareich aleynu
shanah tovah.*

Avinu Malkeinu, annul
all evil decrees against us.

אָבִינוּ מֶלְכֵנוּ בִטֵּל
מֵעָלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת. *Avinu Malkeinu, bateil
mei'aleynu kol g'zeirot kashot.*

<i>Avinu Malkeinu</i> , annul the plots of our enemies.	אָבִינוּ מִלְּפָנֵינוּ בַּטֵּל מִחֲשָׁבוֹת שׁוֹנְאֵינוּ.	<i>Avinu Malkeinu</i> , bateil machsh'vot soneynu.
<i>Avinu Malkeinu</i> , frustrate the designs of our foes.	אָבִינוּ מִלְּפָנֵינוּ הָפֵר עֲצַת אוֹיְבֵינוּ.	<i>Avinu Malkeinu</i> , hafeir atzat oyveynu.
<i>Avinu Malkeinu</i> , rid us of tyrants.	אָבִינוּ מִלְּפָנֵינוּ כֹּלֵה כָּל צָר וּמִשְׁטִין מֵעֲלֵינוּ.	<i>Avinu Malkeinu</i> , kaleih kol tzar umastin mei'aleynu.
<i>Avinu Malkeinu</i> , rid us of pestilence, sword, famine, captivity, sin, and destruction.	אָבִינוּ מִלְּפָנֵינוּ כֹּלֵה דְבָר וְחָרֵב וְרָעַב וְשָׂבִי וּמִשְׁחִית וְעוֹן וְשִׂמְד מִבְּנֵי בְרִיתְךָ.	<i>Avinu Malkeinu</i> , kaleih dever v'cherev v'ra'av ush'vi umashchit v'avon ush'mad mib'ney v'ritecha.
<i>Avinu Malkeinu</i> , forgive and pardon all our sins.	אָבִינוּ מִלְּפָנֵינוּ סָלַח וּמָחַל לְכָל עֲוֹנוֹתֵינוּ.	<i>Avinu Malkeinu</i> , s'lach um'chal l'chol avonoteynu.
<i>Avinu Malkeinu</i> , ignore the record of our transgressions.	אָבִינוּ מִלְּפָנֵינוּ מָחָה וְהֵעֵבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנִּגְדַּי עֵינֶיךָ.	<i>Avinu Malkeinu</i> , m'cheih v'ha'aveir p'shaeynu v'chatoteynu mineged eynecha.
<i>Avinu Malkeinu</i> , help us return to You fully repentant.	אָבִינוּ מִלְּפָנֵינוּ הִחְזִירֵנוּ בְּתִשְׁבּוּחַ שְׁלֵמָה לְפָנֶיךָ.	<i>Avinu Malkeinu</i> , hachazireinu bit'shuvah sh'leimah l'fanecha.
<i>Avinu Malkeinu</i> , send complete healing to the sick.	אָבִינוּ מִלְּפָנֵינוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמְּךָ.	<i>Avinu Malkeinu</i> , sh'lach r'fuah sh'leimah l'choley amecha.
<i>Avinu Malkeinu</i> , remember us with favor.	אָבִינוּ מִלְּפָנֵינוּ זָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.	<i>Avinu Malkeinu</i> , zochreinu b'zikaron tov l'fanecha.
<i>Avinu Malkeinu</i> , inscribe us in the Book of Happiness.	אָבִינוּ מִלְּפָנֵינוּ כְּתֹבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.	<i>Avinu Malkeinu</i> , kotveinu b'seifer chayim tovim.
<i>Avinu Malkeinu</i> , inscribe us in the Book of Deliverance.	אָבִינוּ מִלְּפָנֵינוּ כְּתֹבֵנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה.	<i>Avinu Malkeinu</i> , kotveinu b'seifer g'ulah vishuah.
<i>Avinu Malkeinu</i> , inscribe us in the Book of Prosperity.	אָבִינוּ מִלְּפָנֵינוּ כְּתֹבֵנוּ בְּסֵפֶר פְּרֻסָּה וְכִלְכָּלָה.	<i>Avinu Malkeinu</i> , kotveinu b'seifer parnasah v'chalkalah.
<i>Avinu Malkeinu</i> , inscribe us in the Book of Merit.	אָבִינוּ מִלְּפָנֵינוּ כְּתֹבֵנוּ בְּסֵפֶר זְכוּיֹת.	<i>Avinu Malkeinu</i> , kotveinu b'seifer z'chuyot.

<i>Avinu Malkeinu</i> , inscribe us in the Book of Forgiveness.	אָבִינוּ מִלְּפָנֶיךָ כֹּתְבֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה	<i>Avinu Malkeinu</i> , kotveinu <i>b'seifer s'lichah um'chilah.</i>
<i>Avinu Malkeinu</i> , hasten our deliverance.	אָבִינוּ מִלְּפָנֶיךָ הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב.	<i>Avinu Malkeinu</i> , hatzmach <i>lanu y'shuah b'karov.</i>
<i>Avinu Malkeinu</i> , exalt Your people Israel.	אָבִינוּ מִלְּפָנֶיךָ הָרֵם קָרוֹן יִשְׂרָאֵל עַמֶּךָ.	<i>Avinu Malkeinu</i> , hareim keren <i>Yisrael amecha.</i>
<i>Avinu Malkeinu</i> , hear us; show us mercy and compassion.	אָבִינוּ מִלְּפָנֶיךָ שְׁמַע קוֹלֵנוּ, חַוֵּס וְרַחֵם עָלֵינוּ.	<i>Avinu Malkeinu</i> , sh'ma koleinu, <i>chus v'racheim aleynu.</i>
<i>Avinu Malkeinu</i> , accept our prayer with favor and mercy.	אָבִינוּ מִלְּפָנֶיךָ קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.	<i>Avinu Malkeinu</i> , kabeil b'rachamim <i>uv'ratzon et t'filateinu.</i>
<i>Avinu Malkeinu</i> , do not turn us away unanswered.	אָבִינוּ מִלְּפָנֶיךָ נֹא אַל תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ.	<i>Avinu Malkeinu</i> , na al <i>t'shiveinu reykam mil'fanecha.</i>
<i>Avinu Malkeinu</i> , remember that we are dust.	אָבִינוּ מִלְּפָנֶיךָ זְכוֹר, כִּי עָפָר אֲנַחְנוּ.	<i>Avinu Malkeinu</i> , zachor <i>ki afar anachnu.</i>
<i>Avinu Malkeinu</i> , have pity for us and for our children.	אָבִינוּ מִלְּפָנֶיךָ חַמּוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטִפְּנוּ.	<i>Avinu Malkeinu</i> , chamol aleynu <i>v'al olaleynu v'tapeinu.</i>
<i>Avinu Malkeinu</i> , act for those slain for Your holy Name.	אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדוֹשֶׁךָ.	<i>Avinu Malkeinu</i> , aseih l'ma'an <i>harugim al sheim kodshecha.</i>
<i>Avinu Malkeinu</i> , act for those slaughtered for proclaiming Your unique holiness.	אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחִוּדֶךָ.	<i>Avinu Malkeinu</i> , aseih l'ma'an <i>t'vuchim al yichudecha.</i>
<i>Avinu Malkeinu</i> , act for those who went through fire and water to sanctify You.	אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַן בְּאֵי בְּאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ.	<i>Avinu Malkeinu</i> , aseih l'ma'an <i>ba'ey va'eish uvamayim al kidush sh'mecha.</i>
<i>Avinu Malkeinu</i> , act for Your sake if not for ours.	אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנֵנוּ.	<i>Avinu Malkeinu</i> , aseih l'ma'an <i>im lo l'ma'aneinu.</i>

Avinu Malkeinu,

answer us

though we have no deeds

to plead our cause;

save us with mercy

and lovingkindness.

אָבִינוּ מֶלְכֵנוּ

Avinu Malkeinu,

(2x) **חֲנֵנוּ וְעֲנֵנוּ** choneinu va'aneinu, (2x)

כִּי אֵין בָּנוּ ki eyn banu

מֵעֲשִׂים ma'asim

(2x) **עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד** Aseih imanu tz'dakah vachessed (2x)

וְהוֹשִׁיעֵנוּ. v'hoshi'einu.

Avinu Malkeinu:

A Prayer of Protest

Avinu Malkeinu –

Hear our voice:

Some of us have cancer.

Some have lost strength of body; some have lost memory and speech.

Some of us are in pain.

Some can't find work.

Some of us bear the marks of human cruelty – inside, where the scars don't show.

Some live with depression; some battle addiction; many feel alone.

Some have known shattered marriages, trust betrayed, hopes destroyed.

Some of us have lost the ones we love, far too soon.

And some of us have lost a child.

All of us have seen suffering in our midst.

All of us know the ravages of war – for which there are no words.

Avinu Malkeinu, why?

Avinu Malkeinu, are You there? Do You care?

Avinu Malkeinu, hear our pain.

Hear our anger. Hear our grief.

Avinu Malkeinu, here is our prayer:

Give us the strength to go on.

Give us reasons to get up each day; give us purpose and persistence.

Help us to fend off fear and to hold on to hope.

Help us to be kind.

Don't make us bow or grovel for Your favor. Give us dignity and give us courage.

Avinu Malkeinu –

Show us the way to a year of goodness.

Renew our belief that the world can be better.

Restore our faith in life. Restore our faith in You.

– *Mishkan HaNefesh*

קדיש שלם

Kaddish Shalem

Full Kaddish

Magnified and consecrated be
the great Name, **(Amen)**
in the world created as the Name willed.
May the Name be Sovereign
in your own day and your own lives,
and the life of all Israel,
speedily and soon.
And let us say: **Amen.**

יִתְגַּדַּל וְיִתְקַדַּשׁ Yitgadal v'yitkodash
שְׁמֵיהּ רַבָּא, (אָמֵן) Sh'meih raba (**Amein**).
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ: B'alma di v'ra chiruteih
וְיַמְלִיךְ מַלְכוּתֵיהּ V'yamlich malchuteih
בְּחַיֵּינוּ וּבְיוֹמֵינוּ, B'chayeychon uv'yomeychon
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, Uvchayey d'chol beyt Yisrael
בְּעֵגְלָא וּבְזִמְן קָרִיב: Ba'agala uviz'man kariv.
וְאָמְרוּ אָמֵן: V'imru: **Amein.**

Let the great Name be blessed
throughout all time and space.

יְהִי שְׁמֵיהּ רַבָּא מְבָרַךְ Y'hei sh'meih raba m'vorach
לְעַלְמֵי וְלְעַלְמֵי עַלְמַיָּא: l'alam ul'almey almaya.

Blessed, praised,
glorified, exalted, uplifted,
honored, raised high,
and lauded be the holy Name,

יִתְבָּרַךְ וְיִשְׁתַּבַּח, Yitbarach v'yishtabach,
וְיִתְפָּאֵר וְיִתְרוֹמַם v'yitpa'ar v'yitromam
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה v'yitnasei, v'yit'hadar, v'yitaleh
וְיִתְהַלַּל שְׁמֵיהּ דְקֻדְשָׁא, v'yit'halal sh'meih d'kud'sha,

may it be a blessing,

בְּרִיךְ הוּא, b'rich hu,

though it be far above all blessings,
songs, praises, and consolations
that can be uttered in this world.
And let us say: **Amen.**

לְעֵלְמָא וְלְעֵלְמָא מְכָל בִּרְכָתָא l'eila ul'eila mikol birchata
וְשִׁירָתָא, תְּשׁוּבָתָא וְנַחֲמָתָא v'shirata, tushb'chata v'nechemata
דְאָמִירָן בְּעֵלְמָא: da'amiran b'alma.
וְאָמְרוּ אָמֵן: V'imru: **Amein.**

May the prayer and petition of
the whole house of Israel be accepted
by their Father, their Mother,
in Heaven, and let us say, **Amen**.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן
דְּכָל בֵּית יִשְׂרָאֵל קֹדָם
אָבוּהוֹן, אִמָּהוֹן,
דִּי בִשְׁמַיָא, וְאָמְרוּ אָמֵן:
*Titkabeil tz'lot'hon uva'ut'hon
d'chol beyt Yisrael kodam
avuhon, imehon,
di vishmaya, v'imru: **Amein**.*

May there be abundant peace from
Heaven, and life for us
and for all Israel,
and let us say: **Amen**.

יְהֵא שְׁלָמָא רַבָּא
מִן שְׁמַיָא, וְחַיִּים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן:
*Y'hei sh'lama raba
min sh'maya, v'chayim aleynu
v'al kol Yisrael,
v'imru: **Amein**.*

May the One Who makes peace in
the heavens, make peace descend
on us and on all Israel,
and let us say: **Amen!**

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו
הוּא יַעֲשֵׂה שְׁלוֹם,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן!
*Oseh shalom bim'romav
hu ya'aseh shalom,
aleynu v'al kol Yisrael
v'imru: **Amein!***

Kaddish

The “Kaddish” (Aramaic for “*kiddush*”/sanctification) was originally called the “Rabbi’s Psalm.” In the early days of the Pharisees (100 BCE–200 CE) it was used to end a study session (in this form it is still called the “Rabbi’s Kaddish,” “*Kaddish d’Rabbanan*.” For more commentary see the Appendix on page A8.

הוצאת ספר תורה

Hotza'at Sefer Torah

Taking the Torah Out of the Ark

All who are able, please rise as the Ark is opened.

When the Ark traveled

וַיְהִי בְּנִסְעַ הָאָרֶן Vay'hi bin'so'a ha'aron

Mosheh would say:

וַיֹּאמֶר מֹשֶׁה: vayomer Mosheh:

Arise, Adonay, let Your enemies
scatter, let those who hate You
flee from You.^a

קוּמָה יְהוָה וַיִּפְצְוּ Kumah, Adonay, v'yafutzu
אֹיְבֵיךָ וַיִּנָּסוּ מִשְׁנֵעֶיךָ oyvecha, v'yanusu m'sanecha
מִפְּנֵיךָ: mipanecha.

For the Torah will go forth from Zion,
and the word of Adonay
from Jerusalem.^b

כִּי מִצִּיּוֹן תֵּיצֵא תוֹרָה, Ki miTzion teitzei Torah,
וּדְבַר יְהוָה ud'var Adonay
מִירוּשָׁלַיִם: miY'rushalayim.

Blessed is the One Who gave Torah
to Israel in holiness.

בָּרוּךְ שֶׁנָּתַן תוֹרָה Baruch shenatan Torah
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ: l'amo Yisrael bik'dushato.

^a Numbers 10:35, ^b Isaiah 2:3, Micah 4:2

We repeat three times:

Adonay, Adonay, Almighty,

יְהוָה יְהוָה אֵל Adonay, Adonay, El,

Compassionate and Gracious,

רַחֻם וְחַנּוּן rachum v'chanun

slow to anger

אֶרֶךְ אַפַּיִם erech apayim

and abounding in kindness and truth,

וְרַב־חֶסֶד וְאֱמֶת: v'rab chesed ve'emet.

Guarding kindness for thousands,

נֹצֵר חֶסֶד לְאַלְפִים Notzeir chesed la'alafim

forgiving iniquity, willful sin,

נֹשֵׂא עוֹן וְפֹשֵׁעַ nosei avon, vafesha,

and error, and Who acquits.^j

וְחַטָּאָה וְנִקְיָה v'chata'ah, v'nakeih

Listen, Israel:
Adonay Our God,
Adonay is One!*

שְׁמַע יִשְׂרָאֵל **Sh'ma Yisra'El:**
יְהוָה אֱלֹהֵינוּ **Adonay Eloheynu,**
יְהוָה אֶחָד **Adonay Echad!**

* Deuteronomy 6:4

Our God is One; Adonay is great;
holy and awesome is the Name.

אֶחָד אֱלֹהֵינוּ. גָּדוֹל אֲדוֹנֵינוּ. *Echad Eloheynu, gadol Adoneynu,*
קְדוֹשׁ וְנוֹרָא שְׁמוֹ: *kadosh v'nora sh'mo.*

We bow at the word גָּדְלוּ ↓ “gad’lu,” acknowledging God’s greatness.

Stand on tiptoes at the word וַיְנַרְמְמָה ↑ “unrom’mah,” “raise/exalt God.”)

Declare Adonay’s greatness with me,
We’ll raise the Name together.*

↓ גָּדְלוּ לַיהוָה אֱתֵי ↓ *↓ Gadlu lAdonay iti,*
↑ וַיְנַרְמְמָה שְׁמוֹ יַחְדָּו: ↑ *↑ unrom’mah sh’mo yachdav.*

*Psalm 34:4

Yours, Adonay, is the greatness,
the might, the splendor,
the victory, and the beauty,
even everything in Heaven and earth.
Yours, Adonay,
is the dominion, and You are above
all rulers.*

לְךָ יְהוָה הַגְּדֻלָּה **L’cha, Adonay, hag’dulah,**
וְהַגְּבוּרָה וְהַתְּפִאֲרוֹת *v’hag’vurah v’hatiferet,*
וְהַנִּצָּח וְהַהוֹד, *v’haneitzach v’hahod,*
כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ. *ki chol bashamayim uva’aretz.*
לְךָ יְהוָה *L’cha, Adonay,*
הַמְּלָכָה וְהַמְּתַנְשֵׂא *hamamlachah, v’hamitnasei*
לְכֹל לְרֹשׁ: *l’chol l’rosh.*

*I Chronicles 29:11

Exalt Adonay our God
and bow at God’s Footstool (the Temple).
It is holy.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ **Rom’mu Adonay Eloheynu**
וְהִשְׁתַּחֲוּוּ לַהֲדוֹם רַגְלָיו. *v’hishtachavu lahadom raglav.*
קְדוֹשׁ הוּא: *Kadosh Hu.*

Exalt Adonay our God
and bow at God’s holy mountain,
for Adonay our God is holy.*

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ *Rom’mu Adonay Eloheynu*
וְהִשְׁתַּחֲוּוּ לְהַר קְדְשׁוֹ *v’hishtachavu l’har kodsho,*
כִּי־קְדוֹשׁ יְהוָה אֱלֹהֵינוּ *ki kadosh Adonay Eloheynu.*

*Psalm 99:5, 9

Please be seated when the Torah has been put down on the table.

Aliyah: Going Up to Bless the Torah Reading

Blessing before reading the Torah portion:

Bless Adonay, the Blessed. בָּרְכוּ אֶת יְהוָה הַמְּבֹרָךְ: *Bar'chu et Adonay, ham'vorach.*

Congregation responds:

Blessed be Adonay, בָּרוּךְ יְהוָה *Baruch Adonay,*
 Who is blessed infinitely and for ever. הַמְּבֹרָךְ לְעוֹלָם וָעֶד: *ham'vorach l'olam va'ed.*

The one(s) doing the aliyah continue(s):

Blessed be Adonay, בָּרוּךְ יְהוָה *Baruch Adonay,*
 Who is blessed infinitely and for ever. הַמְּבֹרָךְ לְעוֹלָם וָעֶד: *ham'vorach l'olam va'ed.*
 Blessed You, Adonay, בָּרוּךְ אַתָּה יְהוָה, *Baruch Atah, Adonay,*
 our God, Ruler of Space and Time, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, *Eloheyenu, Melech ha'olam,*
 Who chose us אֲשֶׁר בָּחַר בָּנוּ *asher bachar banu*
 from all nations מִכָּל הָעַמִּים *mikol ha'amim,*
 and gave us the Torah. וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: *v'natan lanu et Torato.*
 Blessed You, Adonay, בָּרוּךְ אַתָּה יְהוָה, *Baruch Atah, Adonay,*
 Giver of Torah. נוֹתֵן הַתּוֹרָה: *notein haTorah.*

Blessing after reading the Torah portion:

Blessed You, Adonay, בָּרוּךְ אַתָּה, יְהוָה, *Baruch Atah, Adonay,*
 our God, Ruler of Space and Time, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, *Eloheyenu, Melech ha'olam,*
 Who gave us a true Teaching אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת *asher natan lanu Torat emet*
 and planted within us eternal life. וַחַיֵּי עוֹלָם נִטְעַ בְּתוֹכֵנוּ. *v'chayey olam nata b'tocheinu.*
 Blessed You, Adonay, בָּרוּךְ אַתָּה יְהוָה, *Baruch Atah, Adonay,*
 Giver of Torah. נוֹתֵן הַתּוֹרָה: *notein haTorah.*

בְּרַכַּת הַגּוֹמֵל

Birkat HaGomeil

Blessing God's Favor

For those who survived serious illness or a life-threatening event (including childbirth) or returned safe from a long journey.

Person being blessed says:

Blessed You, Adonay
our God, Ruler of Space and Time,
Who bestows favors upon we who
are indebted to You, and has been
kind to me.

בָּרוּךְ אַתָּה, יְהוָה, *Baruch Atah, Adonay,*
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, *Eloheyenu, Melech ha'olam,*
הַגּוֹמֵל לְחַיִּימִים *hagomeil l'chayavim*
טוֹבוֹת שְׂגַמְלָנִי *tovot she'g'malani*
כָּל-טוֹב: *kol tov.*

Congregation responds:

For a female:

May the One Who has bestowed
goodness upon you bestow every
goodness upon you.

מִי שְׂגַמְלִיךְ *Mi sheg'maleich*
כָּל-טוֹב הוּא יִגְמְלֶיךָ *kol tov Hu yigm'leich*
כָּל-טוֹב סְלָה: *kol tov, selah.*

For a male:

May the One Who has bestowed
goodness upon you bestow every
goodness upon you.

מִי שְׂגַמְלֶיךָ *Mi sheg'malcha*
כָּל-טוֹב הוּא יִגְמְלֶיךָ *kol tov Hu yig'molcha*
כָּל-טוֹב סְלָה: *kol tov, selah.*

For two or more people:

May the One Who has bestowed
goodness upon you bestow every
goodness upon you.

מִי שְׂגַמְלְכֶם *Mi sheg'malchem*
כָּל-טוֹב הוּא יִגְמְלְכֶם *kol tov Hu yig'molchem*
כָּל-טוֹב סְלָה: *kol tov, selah.*

The Torah readings chosen for Shabbat services are drawn from a well-defined annual cycle. The cycle is broken for festivals, where readings are chosen for some connection to the festival. While Orthodox practice preserves High Holy Days reading choices that have a long tradition, the Reform and Reconstructionist movements have defined alternate readings that have more obvious relevance in today's world. In an effort to be inclusive, our *machzorim* include most of the traditional and some Reform and Reconstructionist choices. For an extended commentary, see the Appendix on page A14.

Continue below on Rosh HaShanah.
On Yom Kippur, continue with the Torah readings beginning on page 138.

Rosh HaShanah Torah Reading

Genesis Chapter 21

^{21:1} Adonay now remembered Sarah; Adonay did for Sarah as promised, ² so that she became pregnant and bore a son to Avraham in his old age, at the exact time God had told him. ³ Avraham named his newborn son, whom Sarah had borne to him, Yitzchak. ⁴ When his son Yitzchak was eight days old, Avraham circumcised him, as God had commanded him. ⁵ Avraham was one hundred years old when his son Yitzchak was born. ⁶ Sarah said, "God has brought me laughter; all who hear will laugh with me." ⁷ And she added, "Who would have dared say to Avraham, 'Sarah shall nurse children'? Yet I have borne a son in his old age!" ⁸ The child grew and was weaned, and on Isaac's weaning day, Avraham held a great feast. ⁹ Now Sarah saw the son that Hagar the Egyptian had borne to Avraham, playing. ¹⁰ She said to Avraham, "Throw this slave girl and her son out. The son of this slave girl is not going to share in the inheritance with my son Yitzchak!" ¹¹ This grieved Avraham greatly, on account of his son. ¹² But God said to Avraham, "Do not be grieved over the boy or your slave. Do whatever Sarah tells you, for it is through Isaac that offspring shall be called yours." ¹³ Yet I will also make a nation out of the children of the slave's son, for he, too, is your offspring." ¹⁴ Early next morning, Avraham got up and took bread and a waterskin and handed them to Hagar, placing them and the boy on her shoulder. Then he cast her out; trudging

^{21:1} וַיִּהְיוּ פָקֵד אֶת־שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר: ² וַתְּהַר וַתֵּלֵד שָׂרָה לְאַבְרָהָם בֶּן לְזִקְנָיו לְמוֹעֵד אֲשֶׁר־דִּבֶּר אֲתוֹ אֱלֹהִים: ³ וַיִּקְרָא אַבְרָהָם אֶת־שֵׁם־בְּנוֹ הַנּוֹלָד־לוֹ אֲשֶׁר־יָלְדָה־לוֹ שָׂרָה יִצְחָק: ⁴ וַיִּמַּל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ בֶּן־שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֲתוֹ אֱלֹהִים: ⁵ וְאַבְרָהָם בֶּן־מֵאָת שָׁנָה בְּהוֹלֵד לוֹ אֶת יִצְחָק בְּנוֹ: ⁶ וַתֹּאמֶר שָׂרָה צָחֵק עָשָׂה לִי אֱלֹהִים כֹּל־הַשְּׂמֵעַ יִצְחָק־לִי: ⁷ וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הַיְנִיקָה בְּנִים שָׂרָה כִּי־יִלְדָתִי בֶּן לְזִקְנָיו: ⁸ וַיִּגְדַּל הַיֶּלֶד וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתָּה גְדוֹל בְּיוֹם הַגְּמֹל אֶת־יִצְחָק: ⁹ וַתִּרְאֵהוּ שָׂרָה אֶת־בֶּן־הַגֵּר הַמִּצְרִית אֲשֶׁר־יָלְדָה לְאַבְרָהָם מִצְחָק: ¹⁰ וַתֹּאמֶר לְאַבְרָהָם גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירָשׁ בֶּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי עַם־יִצְחָק: ¹¹ וַיִּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אֹדֶת בְּנוֹ: ¹² וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אַל־יִרַע בְּעֵינֶיךָ עַל־הַנְּעִר וְעַל־אִמְתְּךָ כֹּל אֲשֶׁר תֹּאמֶר אֵלַיךָ שָׂרָה שְׂמַע בְּקוֹלָהּ כִּי בִיצְחָק יִקְרָא לְךָ זָרַע: ¹³ וְגַם אֶת־בֶּן־הָאִמָּה לְגֹי אֲשִׁימְנוּ כִּי זָרַעְךָ הוּא: ¹⁴ וַיִּשְׁכֵם אַבְרָהָם | בַּבֹּקֶר וַיִּקַּח לֶחֶם וְחֲמַת מַיִם וַיִּתֵּן אֶל־הַגֵּר שָׁם עַל־שִׁכְמָהּ וְאֶת־הַיֶּלֶד וַיְשַׁלְּחָהּ וַתֵּלֶךְ וַתִּתַּע בְּמִדְבַר בְּאֵר שָׁבַע: ¹⁵ וַיְכַלּוּ הַמַּיִם מִן־הַחֲמַת וַתִּשְׁלַךְ אֶת־

away, she wandered aimlessly in the wilderness of Beersheba.

¹⁵ When the water in the skin was all gone, she cast the child away under a bush; ¹⁶ she walked away and sat down on the other side at a remove of about a bowshot, thinking: "Let me not see the child's death." There, on the other side, she sat and wept in a loud voice.

¹⁷ God heard the boy's cry, and from Heaven an angel of God called to Hagar and said, "What is troubling you, Hagar? Have no fear, for God has heard the cry of the lad where he is. ¹⁸ Get up, lift the boy, and hold him with your hand, for I am going to make of him a great nation." ¹⁹ God then opened her eyes, and she saw a well. She went and filled the skin with water and gave the boy to drink. ²⁰ God was with the boy, and he grew up; he lived in the wilderness and became a bowman. ²¹ He lived in the wilderness of Paran, and his mother took him a wife from the land of Egypt.

²² At that time Avimelech and Phichol the commander of his army said to Avraham, "God is with you in all that you do. ²³ Swear to me now that you will not be false to me, my progeny, or my posterity; do me and the land in which you have been staying as much kindness as I have done to you."

²⁴ Avraham replied, "I will swear." ²⁵ But Avraham rebuked Avimelech on account of the water well that Avimelech's servants had stolen, ²⁶ and Avimelech replied, "I do not know who did this; you certainly never told me, nor did I ever hear of it until today." ²⁷ Avraham then took sheep and oxen and gave them to Avimelech, and the two of them forged a treaty. ²⁸ Avraham then set aside seven lambs of the flock. ²⁹ When Avimelech said, "What do these seven lambs that you have set aside signify?" ³⁰ Avraham replied, "So that you take the seven lambs from me as my testimony that I dug this well." ³¹ That is why that place is called Beersheba, for there the two of them took an oath. ³² They forged a treaty in Beersheba; then Avimelech and Phichol the commander of his army got up and returned to the land of the Philistines, ³³ while Avraham planted a tamarisk and called upon the Name Adonay, the everlasting God; ³⁴ he stayed in the land of the Philistines a long time.

הַיָּלֵד תַּחַת אֶחָד הַשִּׁיחִים: ¹⁶ וַתֵּלֶךְ וַתָּשֵׁב לָהּ מִנֶּגֶד הַרְחֵק כְּמִטְחוּי קֶשֶׁת כִּי אָמְרָה אֶל- אֶרְאֶה בְּמוֹת הַיָּלֵד וַתָּשֵׁב מִנֶּגֶד וַתִּשָּׂא אֶת- קֶלֶה וַתַּבִּדֵּךְ: ¹⁷ וַיִּשְׁמַע אֱלֹהִים אֶת-קוֹל הַנְּעִר וַיִּקְרָא מִלְּאֵךְ אֱלֹהִים | אֶל-הַגֵּר מִן-הַשָּׂמַיִם וַיֹּאמֶר לָהּ מַה-לָּךְ הַגֵּר אֶל-תִּירְאִי כִּי-שָׁמַע אֱלֹהִים אֶל-קוֹל הַנְּעִר בְּאֶשֶׁר הוּא-שָׁם: ¹⁸ קוּמִי שְׂאִי אֶת-הַנְּעִר וְהַחֲזִיקִי אֶת-יָדְךָ בּוֹ כִּי-לִגְוִי גְדוֹל אֲשִׁימוֹנוּ: ¹⁹ וַיִּפְקַח אֱלֹהִים אֶת-עֵינֶיהָ וַתֵּרָא בְּאֵר מַיִם וַתֵּלֶךְ וַתַּמְלֵא אֶת-הַחֲמַת מַיִם וַתִּשְׁק אֶת-הַנְּעִר: ²⁰ וַיְהִי אֱלֹהִים אֶת-הַנְּעִר וַיִּגְדַּל וַיִּשָּׁב בְּמִדְבָּר וַיְהִי רֹבֵה קֶשֶׁת: ²¹ וַיֵּשֶׁב בְּמִדְבַר פָּאָרָן וַתִּקַּח-לוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרַיִם:

²² וַיְהִי בַעַת הַהוּא וַיֹּאמֶר אַבְיִמֶלֶךְ וּפִיכֹל שֵׁר-צָבָאוֹ אֶל-אַבְרָהָם לֵאמֹר אֱלֹהִים עִמָּךְ בְּכָל אֲשֶׁר-אַתָּה עֹשֶׂה: ²³ וְעַתָּה הַשְׁבְּעָה לִּי בְּאֱלֹהִים הֲנֵה אִם-תִּשְׁקֹר לִּי וּלְגִנִּי וּלְנַכְדֵי כַחֲסֹד אֲשֶׁר-עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעִם- הָאָרֶץ אֲשֶׁר-גָּרַתָּה בָּהּ: ²⁴ וַיֹּאמֶר אַבְרָהָם אֲנֹכִי אֲשָׁבַע: ²⁵ וְהוֹכַח אַבְרָהָם אֶת-אַבְיִמֶלֶךְ עַל- אֲדוּת בְּאֵר הַמַּיִם אֲשֶׁר גָּזְלוּ עַבְדֵי אַבְיִמֶלֶךְ: ²⁶ וַיֹּאמֶר אַבְיִמֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה אֶת- הַדָּבָר הַזֶּה וְגַם-אַתָּה לֹא-הִגַּדְתָּ לִּי וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי בְּלִתי הַיּוֹם: ²⁷ וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן לְאַבְיִמֶלֶךְ וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית: ²⁸ וַיָּצַב אַבְרָהָם אֶת-שִׁבְעַת כְּבָשֶׁת הַצֹּאן לְבִדְהָן: ²⁹ וַיֹּאמֶר אַבְיִמֶלֶךְ אֶל-אַבְרָהָם מַה הֲנֵה שִׁבְעַת כְּבָשֶׁת הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ לְבִדְהָנָה: ³⁰ וַיֹּאמֶר כִּי אֶת-שִׁבְעַת כְּבָשֶׁת תִּקַּח מִיָּדִי בְּעִבוּר תְּהִיָּה-לִּי לְעֵדָה כִּי חִפְרָתִי אֶת-הַבְּאֵר הַזֹּאת: ³¹ עַל-כֵּן קָרָא לַמָּקוֹם הַהוּא בְּאֵר שִׁבְעַת כִּי שֵׁם נִשְׁבְּעוּ שְׁנֵיהֶם: ³² וַיִּכְרְתוּ בְרִית בְּבְאֵר שִׁבְעַת וַיִּקַּם אַבְיִמֶלֶךְ וּפִיכֹל שֵׁר-צָבָאוֹ וַיָּשֻׁבוּ אֶל-אֶרֶץ פְּלִשְׁתִּים: ³³ וַיִּטַּע אֶשֶׁל בְּבְאֵר שִׁבְעַת וַיִּקְרָא-שָׁם בְּשֵׁם יְהוָה אֵל עוֹלָם: ³⁴ וַיִּגְרַר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים:

¹⁶ saying, “By Myself I swear, says Adonay, that because you did this thing, and did not withhold your son, your only one, ¹⁷ I will bless you greatly, and make your descendants as numerous as the stars of Heaven and the sands of the seashore, and your descendants shall take possession of the gates of their foes. ¹⁸ And through your descendants the nations of the earth shall be blessed, because you hearkened to My voice.” ¹⁹ Avraham then returned to his servant lads; they got up and traveled together to Beersheba, and Avraham settled in Beersheba.

²⁰ And after all these things, Avraham was told the following: Milcah, she too has borne sons, to your brother Nahor: ²¹ Uz his first-born, his brother Buz, Kemuel father of Aram, ²² Chesed, Hazo, Pildash, Jidlaph, and B’tuel. ²³ B’tuel fathered Rivkah. These eight did Milcah bear to Nahor, Avraham’s brother. ²⁴ And his concubine – her name was Reumah – she too bore: Tebah, Gaham, Tahash, and Maacah.

שְׁנֵית מִן־הַשָּׁמַיִם: ¹⁶ וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־
 יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה
 וְלֹא חָשַׁקְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ: ¹⁷ כִּי־בִרְךְךָ
 אֲבָרְכְךָ וְהִרְבֵּה אֲרֵבָה אֶת־זַרְעֶךָ כְּכֹכְבֵי
 הַשָּׁמַיִם וְכַחֹל אֲשֶׁר עַל־שֵׁפֶת הַיָּם וְיִרְשׁ
 זַרְעֶךָ אֶת שְׁעַר אֵיבָיו: ¹⁸ וְהִתְבָּרְכוּ בְּזַרְעֶךָ
 כָּל גּוֹיֵי הָאָרֶץ עֵקֶב אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי:
¹⁹ וַיֵּשֶׁב אַבְרָהָם אֶל־נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו
 אֶל־בְּיָאֵר שֶׁבַע וַיֵּשֶׁב אַבְרָהָם בְּבְיָאֵר שֶׁבַע:

²⁰ וַיְהִי אַחֲרַי הַדְּבָרִים הָאֵלֶּה וַיִּגַּד לְאַבְרָהָם
 לֵאמֹר הִנֵּה יִלְדָה מִלְכָּה גַם־הוּא בְּנִים לְנַחֹר
 אַחִיד: ²¹ אֶת־עֹוֹץ בְּכֹרוֹ וְאֶת־בּוֹז אָחִיו וְאֶת־
 קְמוּאֵל אָבִי אָרָם: ²² וְאֶת־כְּשָׁד וְאֶת־חִזּוֹ וְאֶת־
 פִּלְדָּשׁ וְאֶת־יִדְלָף וְאֶת בְּתוּאֵל: ²³ וּבְתוּאֵל יִלְדָה
 אֶת־רִבְקָה שְׁמֵנָה אֵלֶּה יִלְדָה מִלְכָּה לְנַחֹר
 אָחִי אַבְרָהָם: ²⁴ וּפִילְגֶשׁוּ וּשְׁמָה רְאוּמָה וְתִלְדָה
 גַּם־הוּא אֶת־טִבַּח וְאֶת־גַּחַם וְאֶת־תַּחַשׁ וְאֶת־
 מַעֲכָה:

בְּרַכַּת הַרְפוּאָה

Birkat HaR'fuah

Prayers for Healing

Paraphrased *Mi Shebeirach* For Healing

May the One Who was a Source of blessing for our ancestors bring the blessing of healing upon those whose names we have mentioned and those whom we name in our hearts – a healing of the body and a healing of the spirit.

May those in whose care they are entrusted be gifted with wisdom and skill in their care. May family and friends who surround them be gifted with love, openness, strength, and trust in their care.

Mosheh's Prayer For Healing

God, please heal her*
with a complete healing.

אֵל נָא רְפֹא נָא לָהּ: *El na, r'fa na lah*
רְפוּאָה שְׁלֵמָה *r'fuah sh'leimah*

Blessed You, Adonay,
Source of healing.

בָּרוּךְ אַתָּה יְהוָה, *Baruch Atah Adonay,*
רוֹפֵא חוֹלִים *Rofei cholim.*

*Numbers 12:13

Traditional *Mi Shebeirach* For Healing

May God, Who blessed our ancestors,
Avraham, Yitzchak, and Ya'akov,
Sarah, Rivkah, Racheil, and Lei'ah,
bless all who are ill
and bring upon them
a healing of spirit
and a healing of body.

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ *Mi shebeirach avoteynu v'imoteynu*
אַבְרָהָם יִצְחָק וְיַעֲקֹב, *Avraham Yitzchak v'Ya'akov,*
שָׂרָה רִיבְקָה רַחֵל וְלֵאָה, *Sarah Rivkah Racheil v'Lei'ah,*
הוּא יְבָרֵךְ אֶת הַחוֹלִים *Hu y'vareich et hacholim*
הָאֵלֶּה וַיְבִיא עֲלֵיהֶם *ha'eleh v'yavi aleihem*
רְפוּאָת הַנְּפֶשׁ *r'fu'at hanefesh*
וְרְפוּאָת הַגּוּף. *ur'fu'at haguf.*

Blessed You, Adonay,
Source of healing.

בָּרוּךְ אַתָּה, יְהוָה, *Baruch Atah Adonay,*
רוֹפֵא חוֹלִים. *Rofei cholim.*

We turn back to the Maftir portion to complete the Torah reading.

הַגְּבָהָה

Hagbahah

Raising the Torah

All who are able, please rise.

It is customary to point to the Torah with one's pinky finger when saying V'zot haTorah, "This is the Torah."*

This is the Torah

which Mosheh set

before the people of Israel^a

by the word of Adonay . . .

through Mosheh.^b

וְזֹאת הַתּוֹרָה V'zot haTorah
אֲשֶׁר-שָׂם מֹשֶׁה asher sam Mosheh
לְפָנַי בְּנֵי יִשְׂרָאֵל: lif'ney b'ney Yisra'El
עַל-פִּי יְהוָה... al pi Adonay . . .
בְּיַד מֹשֶׁה: b'yad Mosheh.

It is a tree of life

to those who grasp it, and those who

support it are fortunate.^c

Its ways are ways of pleasantness,

and all its paths are peace.^d

Long life is in its right hand;

in its left hand, wealth* and honor.^e

Adonay desires, for the sake of justice,

to magnify and glorify Torah.^f

עֵץ-חַיִּים הִיא Etz chayim hee
לְמַחְזִיקִים בָּהּ lamachazikim bah,
וְתִמְכֶהָ מֵאֲשֶׁר: v'tomcheha m'ushar.
דְּרָכֶיהָ דְרָכֵי-נֹעַם D'racheha darchey no'am,
וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם: v'chol n'tivoteha shalom.
אֶרֶץ יָמִים בְּיַמִּינָהּ Orech yamim biy'minah;
בְּשִׂמְלוֹהָ עֹשֶׁר וְכָבוֹד: bis'molah, osher v'chavod.
יְהוָה חָפֵץ לְמַעַן צְדָקוֹ Adonay chafeitz l'ma'an tzidko,
יַגְדִּיל תּוֹרָה וַיֵּאדִיר: yagdil Torah v'yadir.

^a Deuteronomy 4:44, ^b Numbers 9:23, ^c Proverbs 3:18, ^d Proverbs 3:17, ^e Proverbs 3:16, ^f Isaiah 42:21

Please be seated.

* Nachmanides remarks that the verse "accursed is the one who will not uphold the words of this Torah . . ." (Deuteronomy 27:26) is the source of the obligation to show the written text of the Torah to the whole congregation. For the full commentary on this custom and pointing to the Torah with the little finger, see the Appendix on page A15.

Reading of the Haftarah

Blessing *before* reading the Haftarah:

Blessed You, Adonay
our God, Ruler of Space and Time,
Who chose good prophets
and was pleased with their words
which were spoken in truth.

בָּרוּךְ אַתָּה, יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
וְרָצָה בְּדִבְרֵיהֶם
הַנֹּאמְרִים בְּאֵמֶת.

Baruch Atah, Adonay,
Eloheyenu, Melech ha'olam,
asher bachar bin'vi'im tovim,
v'ratzah v'divreyhem
ha'ne'emarim be'emet.

Blessed You, Adonay,
Who chooses Torah
and Your servant Mosheh,
and Your people Israel,
and prophets of truth and justice.

בָּרוּךְ אַתָּה, יְהוָה,
הַבוֹחֵר בַּתּוֹרָה
וּבְמֹשֶׁה עַבְדְּךָ,
וּבְיִשְׂרָאֵל עַמּוֹ,
וּבְנְבִיאֵי הָאֱמֶת וְצֶדֶק.

Baruch Atah, Adonay,
habocheir baTorah
uv'Mosheh avdo,
uv'Yisrael amo,
uvin'vi'ey ha'emet vatzedek.

* Ben Zoma said, "Who is wealthy? Those satisfied with what they have." (*Pirkey Avot* 4:1)

Blessing Before Reading the Haftarah

This blessing is "troped" or chanted in the minor key in which the Haftarah will be chanted, to help the *Maftir/ah* reset their brain from the major key of the Torah chanting.

1 Samuel 1:1–2:10

^{1:1} There was a man from Ramathaim of the Zuphites, in the hill country of Ephraim, whose name was Elkanah son of Yerocham son of Elihu son of Tohu son of Zuph, an Ephraimite. ² He had two wives, one named Chanah and the other P'ninah; P'ninah had children, but Chanah was childless. ³ This man used to go up from his town every year to worship and to offer sacrifice to the God of Hosts at Shiloh. Chofni and Pinchas, the two sons of Eli, were priests serving Adonay there. ⁴ One such day, Elkanah offered a sacrifice. He used to give portions to his wife P'ninah and to all her sons and daughters; ⁵ but to Chanah he would give one portion only — though Chanah was his favorite — for Adonay had closed her womb. ⁶ Moreover, her rival, to make her miserable, would taunt her that Adonay had closed her womb. ⁷ This happened year after year: Every time she went up to the House of Adonay, the other would taunt her, so that she wept and would not eat.

⁸ Her husband Elkanah said to her, “Chanah, why are you crying and why aren't you eating? Why are you so sad? Am I not more devoted to you than ten sons?” ⁹ After they had eaten and drunk at Shiloh, Chanah rose. The priest Eli was sitting on the seat near the doorpost of Adonay's temple. ¹⁰ In her wretchedness, she prayed to Adonay, weeping all the while. ¹¹ And she made this vow: “O God of Hosts, if You will look upon the suffering of Your maidservant and will remember me and not forget Your

^{1:1} וַיְהִי אִישׁ אֶחָד מִן־הַרְמָתִים צוּפִים מֵהַר אֶפְרַיִם וּשְׁמוֹ אֶלְקָנָה בֶן־יֵרוּחָם בֶּן־אֵלִיהוּא בֶן־תְּחוּ בֶן־צוּף אֶפְרַתִּי: ² וְלוֹ שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה וְשֵׁם הַשֵּׁנִית פְּנִינָה וַיְהִי לַפְּנִינָה יְלָדִים וּלְחַנָּה אֵין יְלָדִים: ³ וְעַלָּה הָאִישׁ הֵהוּא מְעִירוֹ מִמְּמִים | יְמִימָה לְהַשְׁתַּחֲוֹת וּלְזַבֵּחַ לַיהוָה צְבָאוֹת בְּשֵׁלָה וְשֵׁם שְׁנֵי בָנָי־עָלֵי חֲפְנִל וּפְנִחָס כְּהֹנִים לַיהוָה: ⁴ וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וּנְתָן לַפְּנִינָה אֲשֶׁתּוֹ וּלְכָל־בָּנֶיהָ וּבָנוֹתֶיהָ מְנוֹת: ⁵ וּלְחַנָּה יָתָן מְנָה אַחַת אֲפִיס כִּי אֶת־חַנָּה אָהַב וַיְהוּה סָגֵר רַחֲמָה: ⁶ וְכַעֲסָתָה צָרָתָה גַם־כָּעַס בְּעַבּוֹר הִרְעַמָּה כִּי־סָגֵר יְהוָה בְּעַד רַחֲמָה: ⁷ וְכֹן יַעֲשֶׂה שָׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָהּ בְּבַיִת יְהוָה כֹּן תִּכְעַסְנָה וּתִבְכֶּה וְלֹא תֹאכַל:

⁸ וַיֹּאמֶר לָהּ אֶלְקָנָה אֵינְשָׁה חַנָּה לָמָּה תִּבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יָרַע לְבַבְךָ הַלּוֹא אֲנֹכִי טוֹב לָךְ מֵעֶשְׂרָה בָּנִים: ⁹ וַתִּקֶּם חַנָּה אַחֲרָי אֶכְלָה בְּשֵׁלָה וְאַחֲרָי שָׁתָה וְעָלֵי הַכֹּהֵן יֹשֵׁב עַל־הַכִּסֵּא עַל־מִזְבֹּחַת הַיְכָל יְהוָה: ¹⁰ וְהִיא מְרַת נַפְשָׁה וַתִּתְפַּלֵּל עַל־יְהוָה וּבָכָה תִּבְכֶּה: ¹¹ וַתִּדְרֹךְ נְדָר וַתֹּאמֶר יְהוָה צְבָאוֹת אִם־רָאָה תִּרְאֶה | בְּעֵינַי אֲמַתְךָ וּזְכַרְתָּנִי וְלֹא־תִשְׁכַּח אֶת־אֲמַתְךָ

Haftarah

The word Haftarah comes from the Hebrew three-letter root PhTR, “to conclude.” A Haftarah is a concluding reading from the books of the prophets and usually is an expansion of a theme or phrase from the weekly Torah portion. The last Torah reading (the *Maftir*) introduces the Haftarah.

The origins of reading a Haftarah are obscure. Some speculate that either under Greek rule (Maccabean times) or under Roman oppression (1st century C.E.), Jews were forbidden to read the Torah. The Jews reasoned, however, that though they were forbidden to read from the Torah, they were not forbidden to read from the Prophets. They then chose a prophetic reading for each Shabbat that reminded them in some way of the Torah portion which would have been read that Shabbat.

For further commentary on the Haftarah, see the Appendix on page A16.

maidservant, and if You will grant Your maidservant a male child, I will dedicate him to Adonay for all the days of his life; and no razor shall ever touch his head.”¹² As she kept on praying before Adonay, Eli watched her mouth.¹³ Now, Chanah was praying in her heart; only her lips moved, but her voice could not be heard. So Eli thought she was drunk.

¹⁴ Eli said to her, “How long will you make a drunken spectacle of yourself? Sober up!”¹⁵ And Chanah replied, “Oh no, my lord! I am a very unhappy woman. I have drunk no wine or other strong drink, but I have been pouring out my heart to Adonay.¹⁶ Do not take your maidservant for a worthless woman; I have only been speaking all this time out of my great anguish and distress.”¹⁷ “Then go in peace,” said Eli, “and may the God of Israel grant you what you have asked.”¹⁸ She answered, “You are most kind to your handmaid.” So the woman left, and she ate, and was no longer downcast.

¹⁹ Early next morning they bowed low before Adonay, and they went back home to Ramah. Elkanah knew his wife Chanah and Adonay remembered her.²⁰ Chanah conceived, and at the turn of the year bore a son. She named him Shmuel, meaning, “I asked Adonay for him.”²¹ And when the man Elkanah and all his household were going up to offer to Adonay the annual sacrifice and his votive sacrifice,²² Chanah did not go up. She said to her husband, “When the child is weaned, I will bring him. For when he has appeared before Adonay, he must remain there for good.”²³ Her husband Elkanah said to her, “Do as you think best. Stay home until you have weaned him. May Adonay’s word be fulfilled.” So the woman stayed home and nursed her son until she weaned him.²⁴ When she had weaned him, she took him up with her, along with three bulls, one ephah of flour, and a jar of wine. And though the boy was still very young, she brought him to the House of Adonay at Shiloh.²⁵ After slaughtering the bull, they brought the boy to Eli.²⁶ She said, “Please, my lord! As you live, my lord, I am the woman who stood here beside you and prayed to Adonay.”²⁷ It was this boy I prayed for; and Adonay has granted me what I asked.²⁸ I, in turn, hereby lend him to Adonay. For as long as he lives he is lent to Adonay.” And they bowed low there before Adonay.

וַנִּתְּנָהּ לְאַמְתָּךְ זָרַע אֲנָשִׁים וַנִּתְּתִיו לַיהוָה כָּל־
יְמֵי חַיָּוִי וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ׃¹² וְהָיָה
כִּי הִרְבֵּתָה לְהִתְפַּלֵּל לִפְנֵי יְהוָה וְעָלִי שָׁמַר
אֶת־פִּיהָ׃¹³ וַחֲנָה הָיָה מְדַבְּרַת עַל־לִבָּהּ רַק
שִׁפְתֶיהָ נִעֲוֹת וְקוֹלָהּ לֹא יִשְׁמָע וַיַּחֲשֹׁבֶהָ עָלֶי
לְשִׁכְרָה׃

¹⁴ וַיֹּאמֶר אֵלֶיהָ עָלִי עַד־מַתִּי תִשְׁתַּכְרְוִין הַסִּירִי
אֶת־יַיִנְךָ מֵעַלֶיךָ׃¹⁵ וַתַּעַן חֲנָה וַתֹּאמֶר לֹא
אֲדֹנָי אִשָּׁה קִשְׁת־רוּחַ אֲנֹכִי וַיִּין וְשִׁכְרָה לֹא
שָׁתִיתִי וְאֲשַׁפֵּךְ אֶת־נַפְשִׁי לִפְנֵי יְהוָה׃¹⁶ אֶל־
תִּתֵּן אֶת־אַמְתְּךָ לִפְנֵי בַת־בְּלִיעַל כִּי מֵרַב שִׁיחִי
וְכַעֲסִי דָבַרְתִּי עַד־הֵנָּה׃¹⁷ וַיַּעַן עָלֶי וַיֹּאמֶר לְכִי
לְשָׁלוֹם וְאֱלֹהֵי יִשְׂרָאֵל יִתֵּן אֶת־שְׁלֹתְךָ אֲשֶׁר
שָׁאַלְתְּ מֵעַמּוֹ׃¹⁸ וַתֹּאמֶר תִּמְצָא שְׁפָחַתְךָ חֵן
בְּעֵינֶיךָ וַתִּלְךְ הָאִשָּׁה לְדֶרֶכָהּ וַתֹּאכַל וּפְנֵיהָ
לֹא־הָיוּ־לָהּ עוֹד׃

¹⁹ וַיִּשְׁכְּמוּ בַבֶּקֶר וַיִּשְׁתַּחֲווּ לִפְנֵי יְהוָה וַיָּשֻׁבוּ
וַיָּבֹאוּ אֶל־בֵּיתָם הַרְמֵתָה וַיִּדַע אֶלְקָנָה אֶת־
חֲנָה אִשְׁתּוֹ וַיִּזְכְּרָהּ יְהוָה׃²⁰ וַיְהִי לְתַקְפוֹת
הַיָּמִים וַתֵּהָר חֲנָה וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ
שְׁמוּאֵל כִּי מִיְהוָה שְׁאַלְתִּיו׃²¹ וַיַּעַל הָאִישׁ
אֶלְקָנָה וְכָל־בֵּיתוֹ לִזְבֹּחַ לַיהוָה אֶת־זֶבַח הַיָּמִים
וְאֶת־נִדְרוֹ׃²² וַחֲנָה לֹא עָלְתָה כִּי־אָמְרָה לְאִישָׁהּ
עַד יִגְמַל הַנְּעוּר וְהִבְאֵתִיו וְנִרְאָהּ אֶת־פְּנֵי יְהוָה
וַיֵּשֶׁב שָׁם עַד־עוֹלָם׃²³ וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁהּ
עֲשֵׂי הַטּוֹב בְּעֵינֶיךָ שְׁבִל עַד־גְּמֻלְךָ אֲתוֹ אֵךְ יִקָּם
יְהוָה אֶת־דְּבָרְךָ וַתִּשָּׁב הָאִשָּׁה וַתִּינַק אֶת־בְּנָהּ
עַד־גְּמֻלָהּ אֲתוֹ׃²⁴ וַתַּעֲלֶהּ עִמָּה כַּאֲשֶׁר גָּמְלָתוּ
בְּפָרִים שְׁלֹשָׁה וְאִיפָה אַחַת קֹמַח וְגַבֵּל לֵין
וַתִּבְאֶהּ בֵּית־יְהוָה שְׁלוֹ וְהִנְעֵר נָעַר׃²⁵ וַיִּשְׁחֲטוּ
אֶת־הַפָּר וַיָּבִיאוּ אֶת־הַנְּעַר אֶל־עָלֶי׃²⁶ וַתֹּאמֶר
בִּי אֲדֹנָי חַי נַפְשֶׁךָ אֲדֹנָי אֲנִי הָאִשָּׁה הַנִּצְבֶּת
עַמְּכָה בָזָה לְהִתְפַּלֵּל אֶל־יְהוָה׃²⁷ אֶל־הַנְּעַר
הַזֶּה הִתְפַּלַּלְתִּי וַיִּתֵּן יְהוָה לִי אֶת־שְׁאֵלְתִי אֲשֶׁר
שָׁאַלְתִּי מֵעַמּוֹ׃²⁸ וְגַם אֲנֹכִי הִשְׁאֵלְתֶהּ לַיהוָה
כָּל־הַיָּמִים אֲשֶׁר הָיָה הוּא שְׂאוֹל לַיהוָה וַיִּשְׁתַּחֲוּ
שָׁם לַיהוָה׃

^{2:1} And Chanah prayed: My heart exults in Adonay; I have triumphed through Adonay. I gloat over my enemies; I rejoice in Your deliverance. ² There is no holy one like Adonay, Truly, there is none beside You; There is no rock like our God. ³ Talk no more with lofty pride, Let no arrogance cross your lips! For Adonay is an all-knowing God; By Adonay actions are measured. ⁴ The bows of the mighty are broken, and the faltering are girded with strength. ⁵ Men once sated must hire out for bread; Men once hungry hunger no more. While the barren woman bears seven, the mother of many is forlorn. ⁶ Adonay deals death and gives life; Casts down into Sheol and raises up. ⁷ Adonay makes poor and makes rich, casts down, also lifts high. ⁸ God raises the poor from the dust, lifts up the needy from the dunghill, setting them with nobles, granting them seats of honor. For the pillars of the earth are Adonay's; God has set the world upon them. ⁹ God guards the steps of the faithful, but the wicked perish in darkness – for not by strength shall man prevail. ¹⁰ The foes of Adonay shall be shattered; Adonay will thunder against them in the heavens. Adonay will judge the ends of the earth. Adonay will give power to God's king, and triumph to God's anointed one.

2:1 וַתִּתְפַּלֵּל חַנָּה וַתֹּאמֶר עָלַי לְבַל בְּיַהוָה
 רָמָה קָרְנִי בְּיַהוָה רָחַב פִּי עַל-אֹיְבֵי כִי
 שָׁמַחְתִּי בִישׁוּעָתֶךָ: ² אֵין-קָדוֹשׁ כִּי־הוּא כִי-
 אֵין בְּלִתְּךָ וְאֵין צוּר כְּאַלְהֵינוּ: ³ אַל-תִּרְבֹּ
 תְּדַבְּרוּ גְבוּהָהּ גְבוּהָהּ יֵצֵא עֲתָק מִפִּיכֶם כִּי אֵל
 דְּעוֹת יַהוָה וְלֹא [וְלוֹ] נִתְּכָנוּ עֲלֹלוֹת: ⁴ קִשְׁת
 גְּבָרִים חֲתָיִם וְנִכְשָׁלִים אָזְרוּ-חֵיל: ⁵ שְׂבָעִים
 בַּלְחָם נִשְׁכְּרוּ וְרַעֲבִים חִדְּלוּ עַד-עֲקָרָה יִלְדָה
 שְׂבָעָה וְרַבַּת בָּנִים אֲמַלְלָה: ⁶ יַהוָה מִמֵּית
 וּמְחִיָּה מוֹרִיד שְׂאוֹל וַיַּעַל: ⁷ יַהוָה מוֹרִישׁ
 וּמַעֲשִׂיר מִשְׁפִּיל אֶף-מְרוֹמָם: ⁸ מִקִּים מִעֲפָר
 דָּל מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן לְהוֹשִׁיב עַם-נְדִיבִים
 וְכִסָּא כְבוֹד יִנְחֹלֶם כִּי לַיהוָה מִצְּקֵי אֶרֶץ
 וַיִּשֶׁת עֲלֵיהֶם תִּבֵּל: ⁹ רַגְלֵי חֲסִידוֹ [חֲסִידוֹ]
 יִשְׁמֹר וְרַשָּׁעִים בַּחֲשָׁךְ יִדָּמוּ כִי-לֹא בְּכַחַ
 יִגְבֵּר-אִישׁ: ¹⁰ יַהוָה יַחַתּוּ מְרִיבֹו [מְרִיבֹו]
 עָלוּ [עָלוּ] בְּשָׁמַיִם יִרְעַם יַהוָה יִדִּין אֶפְסֵי-
 אֶרֶץ וַיִּתּוֹ-עַז לְמַלְכוֹ וַיִּרַם קֶרֶן מְשִׁיחוֹ:

Continue with the blessings after the Haftarah on page 136.

Blessing *after* reading the Haftarah:

Blessed You, Adonay
our God, Ruler of Space and Time,
Rock of all the worlds,
Righteous One of all generations.
The faithful God
Whose word is deed,
Whose speech causes existence,
Whose words are all true and just.
You are the faithful One, Adonay
our God, and Your words are faithful,
and none of Your words are turned
back unfulfilled.
For You are the Almighty Ruler,
faithful and merciful.

בָּרוּךְ אַתָּה, יְהוָה, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכֹל הַדּוֹרוֹת.
הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה,
הַמְדַבֵּר וּמְקַיֵּם, שְׁכֹל דְּבָרָיו אֱמֶת וְצַדִּיק:
נֶאֱמָן אַתָּה הוּא, יְהוָה, אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ,
וְדָבָר אֶחָד מִדְּבָרֶיךָ אַחֲזֹר לֹא יֵשׁוּב רֵיקָם.
כִּי אֵל מֶלֶךְ, נֶאֱמָן וְרַחֲמָן אַתָּה:

Baruch Atah, Adonay,
Eloheynu, Melech ha'olam,
tzur kol ha'olamim,
Tzadik b'chol hadorot.
Ha'El hane'eman
ha'omeir v'oseh,
ham'dabeir um'kayeim,
shekol d'varav emet vatzedek.
Ne'eman Atah Hu, Adonay
Eloheynu, v'ne'emanim d'varecha,
v'davar echad mid'varecha
achor lo yashuv reykam.
Ki El Melech,
ne'eman v'rachaman Atah.

Blessed You, Adonay,
“God, faithful”
in all Your words. (Amen)^a

בָּרוּךְ אַתָּה, יְהוָה, הָאֵל הַנֶּאֱמָן
בְּכֹל דְּבָרָיו: (אָמֵן)

Baruch Atah, Adonay,
ha'El hane'eman
b'chol d'varav. (Amein)

Show compassion for Zion,
for she is the source of our life.
To those whose spirit is abased bring
deliverance speedily, in our days.

רַחֵם עַל צִיּוֹן, כִּי הִיא בֵּית חַיֵּינוּ.
וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ בְּמַהֲרָה, בְּיָמֵינוּ:

Racheim al Tzion,
ki hee beyt chayeynu.
V'la'aluvat nefesh toshia
bim'heirah, v'yameynu.

Blessed You, Adonay, Who gladdens
Zion through her children. (Amen)

בָּרוּךְ אַתָּה, יְהוָה, מְשִׁיחַ צִיּוֹן בְּבָנֶיהָ: (אָמֵן)

Baruch Atah, Adonay,
m'samei'ach Tzion b'vanaha. (Amein)

Cause us to rejoice, Adonay our God,
with Your servant Elijah the prophet,
and with the rule of the House of David,
Your anointed. May it come soon and
gladden our heart.

שְׂמַחֲנוּ, יְהוָה אֱלֹהֵינוּ, בְּאֵלֵיהוּ הַנְּבִיא עֵבְדְךָ,
וּבַמְלְכוּת בֵּית דָּוִד, מְשִׁיחֶךָ. בְּמַהֲרָה יָבוֹא
וַיְגַל לִבֵּנוּ.

Samcheinu, Adonay Eloheynu,
b'Eilياهو haNavi avdecha,
uv'malchut beyt David,
m'shichecha. Bim'heirah yavo
v'yageil libeinu.

Let no stranger sit on this throne and
let no others inherit
this honor. For by Your holy Name
You swore to David that his lamp
would never be extinguished.

עַל כִּסֵּאוֹ לֹא יֵשֵׁב זָר
וְלֹא יִנְחָלוּ עוֹד אַחֵרִים
אֶת כְּבוֹדוֹ. כִּי בְשֵׁם קְדוֹשְׁךָ
נִשְׁבַּעְתָּ לּוֹ שֶׁלֹּא יִכָּבֵה נֵירוֹ
לְעוֹלָם וָעֶד:

Al kiso lo yeisheiv zar
v'lo yinchalud od acheirim
et k'vodo. Ki v'sheim kodsh'cha
nishbata lo shelo yichbeh neuro
l'olam va'ed.

Blessed You, Adonay,
Shield of David. (Amen)

בָּרוּךְ אַתָּה, יְהוָה,
מִגֵּן דָּוִד. (אָמֵן)

Baruch Atah Adonay,
magein David. (Amein)

For the Torah, for worship,
for the prophets,
(and for this Shabbat day,
and for this Day of Remembrance
that You, Adonay our God,
have given us, (for holiness and rest,
“for honor and glory.”^b
For everything, our God,
we thank You
and bless You.
May Your Name be blessed by every
living thing for Your
word is true and upheld eternally.

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה,
וְעַל הַנְּבִיאִים,
(וְעַל יוֹם הַשַּׁבָּת הַזֶּה,) (וְעַל יוֹם הַזִּכְרוֹן הַזֶּה)
שֵׁנַתַּתָּ לָנוּ, יְהוָה אֱלֹהֵינוּ,
(לְקִדְשָׁה וְלִמְנוּחָה,)
לְכָבוֹד וּלְתִפְאַרֶת:
עַל הַכֹּל, יְהוָה אֱלֹהֵינוּ,
אֲנַחְנוּ מוֹדִים לָךְ
וּמְבָרְכִים אוֹתְךָ.
יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי
תָּמִיד לְעוֹלָם וָעֶד:
וּדְבָרְךָ אֱמֶת וְקַיָּם לְעַד

Al haTorah, v'al ha'avodah,
v'al ha'n'vi'im,
(v'al yom haShabbat hazeh,) (v'al yom haZikaron hazeh)
shenatata lanu, Adonay Eloheynu,
(lik'dushah v'lim'nuchah,)
l'chavod ul'tifaret.
Al hakol, Adonay Eloheynu,
anachnu modim lach
um'varchim otach.
Yitbarach shimcha b'fi kol chay
tamid l'olam va'ed.
Ud'varcha emet v'kayam la'ad.

Blessed You, Adonay,
Who Rules over all the earth, Who
sanctifies (the Sabbath, and) Israel and
the Day of Remembrance. (Amen)

בָּרוּךְ אַתָּה יְהוָה,
מֶלֶךְ עַל-כָּל-הָאָרֶץ:
מְקַדֵּשׁ (הַשַּׁבָּת, וְ) יִשְׂרָאֵל
וְיוֹם הַזִּכְרוֹן. (אָמֵן)

Baruch Atah, Adonay,
Melech al kol ha'arets
m'kadeish (haShabbat, v') Yisrael v'yom
haZikaron. (Amein)

^a Deuteronomy 7:9, ^b Exodus 28:2

The Rosh HaShanah service continues on page 148.

Baruch HaShem

Why do we sometimes say בָּרוּךְ הַשֵּׁם, *Baruch haShem*, “Blessed is God’s Name,” after בָּרוּךְ אַתָּה יְהוָה, *Baruch Atah, Adonay*, in a prayer? The phrase is a shortened version of בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ, *Baruch Hu Uvaruch Shmo*, which means “Blessed is God Godself and Blessed is God’s Name.” One interpretation of this phrase focuses on the fact that God manifests in many ways in the design of the universe and these manifestations have various Names. This phrase might be taken to mean something like “Blessed be God who is beyond all creation, and God’s Name, the cause of all creation.” References to the custom date back to medieval times, which in turn reference an earlier Midrash.

Deuteronomy Chapter 29:9–30:20, 31:1

^{29:9} You stand this day, all of you, before Adonay your God – you tribal heads, you elders, and you officials, all the men of Israel, ¹⁰ you children, you women, even the stranger within your camp, from woodchopper to water drawer – ¹¹ to enter into the covenant of Adonay your God, which Adonay your God is concluding with you this day, with its sanctions; ¹² in order to establish you this day as God's people and in order to be your God, as promised you and as sworn to your fathers Avraham, Yitzchak, and Ya'akov. ¹³ I make this covenant, with its sanctions, not with you alone, ¹⁴ but both with those who are standing here with us this day before Adonay our God and with those who are not with us here this day. ¹⁵ Well you know that we dwelt in the land of Egypt and that we passed through the midst of various other nations through which you passed; ¹⁶ and you have seen the detestable things and the fetishes of wood and stone, silver and gold, that they keep. ¹⁷ Perchance there is among you some man or woman, or some clan or tribe, whose heart is even now turning away from Adonay our God to go and worship the gods of those nations – perchance there is among you a stock sprouting poison weed and wormwood. ¹⁸ When such a one hears the words of these sanctions, he may fancy himself immune, thinking, "I shall be safe, though I follow my own willful heart" – to the utter ruin of moist and dry alike. ¹⁹ Adonay will never forgive him; rather will God's anger and passion rage against that man, till every sanction recorded in this book comes down upon him, and Adonay blots out his name from under Heaven. ²⁰ Adonay will single them out from all the tribes of Israel for misfortune, in accordance with all the sanctions of the covenant recorded in this book of Teaching. ²¹ And later generations will ask – the children who succeed you, and foreigners who come from distant lands and see the plagues and diseases that Adonay has inflicted upon that land, ²² all its soil devastated by sulfur and salt, beyond sowing and

^{29:9} אַתֶּם נֹצְבִים הַיּוֹם כְּלִכֶּם לִפְנֵי יְהוָה
אֱלֹהֵיכֶם רְאִשֵׁיכֶם שְׁבִטֵיכֶם זְקֵנֵיכֶם וְשֹׁטְרֵיכֶם
כָּל אִישׁ יִשְׂרָאֵל: ¹⁰ טַפְּכֶם נְשֵׁיכֶם וְגֵרְךָ אֲשֶׁר
בְּקֶרֶב מַחֲנֶיךָ מֵחֹטֵב עֵצִים עַד שְׂאֵב מִימִיד:
¹¹ לְעִבְרְךָ בְּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאַלְתּוֹ אֲשֶׁר
יְהוָה אֱלֹהֶיךָ כָּרַת עִמָּךְ הַיּוֹם: ¹² לְמַעַן הִקִּים-
אֶתְךָ הַיּוֹם | לֹא לְעַם וְהוּא יְהִי־לְךָ לְאֱלֹהִים
כַּאֲשֶׁר דִּבֶּר-לְךָ וְכַאֲשֶׁר נִשְׁבַּע לְאַבְרָהָם
לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב: ¹³ וְלֹא אֶתְכֶם
לְבַדְכֶם אֲנֹכִי כָּרַת אֶת-הַבְּרִית הַזֹּאת וְאֶת-
הָאֱלֹהִים הַזֵּאת: ¹⁴ כִּי אֶת-אֲשֶׁר יִשְׁנוּ פֹה עִמָּנוּ
עִמְד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֶת אֲשֶׁר אֵינְנוּ
פֹה עִמָּנוּ הַיּוֹם: ¹⁵ כִּי-אַתֶּם יַדְעֶתֶם אֶת אֲשֶׁר-
יִשְׁבְּנוּ בְּאֶרֶץ מִצְרַיִם וְאֶת אֲשֶׁר-עִבְרָנוּ בְּקֶרֶב
הַגּוֹיִם אֲשֶׁר עִבַרְתֶּם: ¹⁶ וְתִרְאוּ אֶת-שְׁקֹוצֵיהֶם
וְאֶת גִּלְלֵיהֶם עֵץ וְאֶבֶן כֶּסֶף וְזָהָב אֲשֶׁר עִמָּהֶם:
¹⁷ פֶּן-יֵשׁ בְּכֶם אִישׁ אוֹ-אִשָּׁה אוֹ מִשְׁפָּחָה אוֹ-
שֵׁבֶט אֲשֶׁר לִבְבוֹ פָּנָה הַיּוֹם מֵעַם יְהוָה אֱלֹהֵינוּ
לְלַכֵּת לַעֲבֹד אֶת-אֱלֹהֵי הַגּוֹיִם הֵם פֶּן-יֵשׁ
בְּכֶם שֶׁרֶשׁ פֶּרֶה רָאשׁ וְלַעֲנָה: ¹⁸ וְהִיא בְּשִׁמְעוֹ
אֶת-דְּבַרֵי הָאֱלֹהִים הַזֵּאת וְהִתְבָּרַךְ בְּלִבָּבוֹ
לֵאמֹר שְׁלוֹם יְהִי־לִי כִּי בְּשִׁרְרוֹת לִבִּי אֵלֶּךָ
לְמַעַן סִפּוֹת הָרָוּה אֶת-הַצְּמִמָּה: ¹⁹ לֹא-יֵאבֶּה
יְהוָה סֶלַח לֹא כִּי אֲזִי יַעֲשֶׂן אֶף-יְהוָה וּקְנֵאתוֹ
בְּאִישׁ הַהוּא וּרְבֹצָה בּוֹ כָּל-הָאֱלֹהִים הַכְּתוּבָה
בַּסֵּפֶר הַזֶּה וּמַחָה יְהוָה אֶת-שְׁמוֹ מִתַּחַת
הַשָּׁמַיִם: ²⁰ וְהִבְדִּילוּ יְהוָה לְרַעָה מִכָּל שְׁבִטֵי
יִשְׂרָאֵל כְּכֹל אֲלוֹת הַבְּרִית הַכְּתוּבָה בַּסֵּפֶר
הַתּוֹרָה הַזֶּה: ²¹ וְאָמַר הַדּוֹר הַאֲחֵרוֹן בְּיַדְכֶם
אֲשֶׁר יִקְוּמוּ מֵאַחֲרֵיכֶם וְהִנְכִּרִי אֲשֶׁר יָבֹא
מֵאֶרֶץ רְחוֹקָה וְרָאוּ אֶת-מִכּוֹת הָאֶרֶץ הַהוּא
וְאֶת-תַּחֲלָאִיהָ אֲשֶׁר-חָלָה יְהוָה בָּהּ: ²² גִּפְרִית

producing, no grass growing in it, just like the upheaval of Sodom and Gomorrah, Admah and Zeboiim, which Adonay overthrew in fierce anger — ²³ all nations will ask, “Why did Adonay do thus to this land? Wherefore that awful wrath?” ²⁴ They will be told, “Because they forsook the covenant that Adonay, God of their fathers, made with them when God freed them from the land of Egypt; ²⁵ they turned to the service of other gods and worshiped them, gods whom they had not experienced and whom He had not allotted to them. ²⁶ So Adonay was incensed at that land and brought upon it all the curses recorded in this book. ²⁷ Adonay uprooted them from their soil in anger, fury, and great wrath, and cast them into another land, as is still the case.” ²⁸ The secret things belong unto Adonay our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

^{30:1} When all these things befall you — the blessing and the curse that I have set before you — and you take them to heart amidst the various nations to which Adonay your God has banished you, ² and you return to Adonay your God, and you and your children heed God’s command with all your heart and soul, just as I enjoin upon you this day, ³ then Adonay your God will restore your fortunes and take you back in love. God will bring you together again from all the peoples where Adonay your God has scattered you. ⁴ Even if your outcasts are at the ends of the world, from there Adonay your God will gather you, from there God will fetch you. ⁵ And Adonay your God will bring you to the land that your fathers possessed, and you shall possess it; and God will make you more prosperous and more numerous than your ancestors. ⁶ Then Adonay your God will open up your heart and the hearts of your offspring — to love Adonay your God with all your heart and soul, in order that you may live. ⁷ Adonay your God will inflict all those curses upon the enemies and foes who persecuted you. ⁸ You, however, will again heed Adonay and obey all the divine commandments that I enjoin upon you this day. ⁹ And Adonay your God will grant you abounding prosperity in all your undertakings, in your issue from the womb, your offspring from the cattle, and your produce from the soil. For Adonay will again delight in your well-being as in that of your ancestors, ¹⁰ since you will be

וּמִלַח שָׂרָפָה כָּל-אַרְצָהּ לֹא תִזְרַע וְלֹא תִצְמַח
וְלֹא-יֵעָלֶה בָּהּ כָּל-עֵשֶׂב כַּמְהִיכֹת סֹדִם וְעֵמֶרָה
אֲדָמָה וְצַבִּיִּים [וְצַבִּוּיִם] אֲשֶׁר הִפְךָ יְהוָה בְּאֶפְסוֹ
וּבְחַמְתּוֹ: ²³ וְאָמְרוּ כָּל-הַגּוֹיִם עַל-מָה עָשָׂה יְהוָה
כִּכָּה לָאָרֶץ הַזֹּאת מִה חָרִי הָאֵף הַגָּדוֹל הַזֶּה:
²⁴ וְאָמְרוּ עַל אֲשֶׁר עָזְבוּ אֶת-בְּרִית יְהוָה אֱלֹהֵי
אֲבֹתָם אֲשֶׁר כָּרַת עִמָּם בְּהוֹצִיאֹו אֹתָם מֵאֶרֶץ
מִצְרַיִם: ²⁵ וַיִּלְכוּ וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲוּ
לָהֶם אֱלֹהִים אֲשֶׁר לֹא-יִדְעוּם וְלֹא חָלַק לָהֶם:
²⁶ וַיַּחַר-אַף יְהוָה בְּאֶרֶץ הַהוּא לְהַבִּיא עָלֶיהָ
אֶת-כָּל-הַקְּלָלָה הַכְּתוּבָה בִּסְפָר הַזֶּה: ²⁷ וַיִּתְּשֵׁם
יְהוָה מֵעַל אֲדָמָתָם בְּאֵף וּבְחַמָּה וּבִקְצָף גָּדוֹל
וַיִּשְׁלַכֵם אֶל-אֶרֶץ אַחֶרֶת כִּיּוֹם הַזֶּה: ²⁸ הַנְּסֻתָּרֹת
לִיהוָה אֱלֹהֵינוּ וְהַנְּגַלֹּת לָנוּ וּלְבָנֵינוּ עַד-עוֹלָם
לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת:

^{30:1} וְהָיָה כִּי-יָבֹאוּ עָלֶיךָ כָּל-הַדְּבָרִים הָאֵלֶּה
הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לִפְנֶיךָ וְהִשְׁבַּתְתָּ אֶל-
לְבָבְךָ בְּכָל-הַגּוֹיִם אֲשֶׁר הִדְיַחְךָ יְהוָה אֱלֹהֶיךָ
שָׁמָּה: ² וְשַׁבַּתְתָּ עַד-יְהוָה אֱלֹהֶיךָ וְשָׁמַעַתְּ בְּקוֹלוֹ
כָּכָל אֲשֶׁר-אֲנֹכִי מְצַוְךָ הַיּוֹם אֹתָהּ וּבְנִיךָ בְּכָל-
לְבָבְךָ וּבְכָל-נַפְשְׁךָ: ³ וְשָׁב יְהוָה אֱלֹהֶיךָ אֶת-
שְׁבוּתְךָ וְרַחֲמֶךָ וְשָׁב וּקְבַצְךָ מִכָּל-הָעַמִּים אֲשֶׁר
הִפְצִיְתָּ יְהוָה אֱלֹהֶיךָ שָׁמָּה: ⁴ אִם-יְהִי נִדְחָךָ
בְּקִצְהָ הַשָּׁמַיִם מִשָּׁם יִקְבְּצֶךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם
יִקְחֶךָ: ⁵ וְהִבִּיאֶךָ יְהוָה אֱלֹהֶיךָ אֶל-הָאָרֶץ אֲשֶׁר-
יְרָשׁוּ אֲבֹתֶיךָ וַיְרַשְׁתָּהּ וְהִיטִבְךָ וְהִרְבֶּךָ מֵאֲבֹתֶיךָ:
⁶ וּמַל יְהוָה אֱלֹהֶיךָ אֶת-לְבָבְךָ וְאֶת-לִבְבֵי זֵרְעֶךָ
לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-
נַפְשְׁךָ לְמַעַן חַיֶּיךָ: ⁷ וְנָתַן יְהוָה אֱלֹהֶיךָ אֶת
כָּל-הָהָאֲלוֹת הָאֵלֶּה עַל-אִיבֶיךָ וְעַל-שִׁנְאֵיךָ
אֲשֶׁר רָדְפוּךָ: ⁸ וְאֹתָהּ תָּשׁוּב וְשָׁמַעַתְּ בְּקוֹל
יְהוָה וְעָשִׂיתָ אֶת-כָּל-מִצְוֹתָיו אֲשֶׁר אֲנֹכִי
מְצַוְךָ הַיּוֹם: ⁹ וְהוֹתִירְךָ יְהוָה אֱלֹהֶיךָ בְּכָל
| מַעֲשֵׂה יָדְךָ בְּפָרִי בְטָנְךָ וּבְפָרִי בְהִמְתָּךְ
וּבְפָרִי אֲדָמָתְךָ לְטִבָּה כִּי | יָשׁוּב יְהוָה לְשׁוֹשׁ
עָלֶיךָ לְטוֹב כַּאֲשֶׁר-שָׁשׂ עַל-אֲבֹתֶיךָ: ¹⁰ כִּי
תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר מִצְוֹתָיו

heeding Adonay your God and keeping the divine commandments and laws that are recorded in this book of the Teaching — once you return to Adonay your God with all your heart and soul.

¹¹ Surely, this Instruction which I enjoin upon you this day is not too baffling for you, nor is it beyond reach. ¹² It is not in the heavens, that you should say, "Who among us can go up to the heavens and get it for us and impart it to us, that we may observe it?" ¹³ Neither is it beyond the sea, that you should say, "Who among us can cross to the other side of the sea and get it for us and impart it to us, that we may observe it?" ¹⁴ No, the thing is very close to you, in your mouth and in your heart, to observe it.

¹⁵ See, I set before you this day life and prosperity, death and adversity. ¹⁶ For I command you this day, to love Adonay your God, to walk in God's ways, and to keep God's commandments, God's laws, and God's rules, that you may thrive and increase, and that Adonay your God may bless you in the land that you are about to enter and possess. ¹⁷ But if your heart turns away and you give no heed, and are lured into the worship and service of other gods, ¹⁸ I declare to you this day that you shall certainly perish; you shall not long endure on the soil that you are crossing the Jordan to enter and possess. ¹⁹ I call Heaven and earth to witness against you this day: I have put before you life and death, blessing and curse. Choose life — if you and your offspring would live — ²⁰ by loving Adonay your God, heeding God's commands, and holding fast to [God]. For thereby you shall have life and shall long endure upon the soil that the Eternal swore to your fathers Avraham, Yitzchak, and Ya'akov, to give to them.

^{31:1} And Mosheh went and spoke these words unto all Israel.

וְחִקְתִּיּוֹ הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה כִּי תָשׁוּב אֶל־יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ:

¹¹ כִּי הַמְצוּהָ הַזֹּאת אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לֹא־נִפְלְאת הוּא מִמֶּךָ וְלֹא רְחֹקָה הוּא: ¹² לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה־לָּנוּ הַשָּׁמַיִמָּה וַיִּקְחֶהָ לָּנוּ וַיִּשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָּה: ¹³ וְלֹא־מֵעֵבֶר לַיָּם הוּא לֵאמֹר מִי יַעֲבֹר־לָּנוּ אֶל־עֵבֶר הַיָּם וַיִּקְחֶהָ לָּנוּ וַיִּשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָּה: ¹⁴ כִּי־קְרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבְלִבְבְּךָ לַעֲשׂוֹתוֹ:

¹⁵ רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע: ¹⁶ אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָּיו וּלְשָׁמֵר מִצְוֹתָיו וְחֻקְתָּיו וּמִשְׁפָּטָיו וְחַיִּיתָ וּרְבִיתָ וּבִרְכָךָ יְהוָה אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר־אֹתָהּ בְּאֶשְׁמָה לְרִשְׁתָּהּ: ¹⁷ וְאִם־יִפְנֶה לְבַבְּךָ וְלֹא תִשְׁמַע וְנִדְחַתְּ וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים וְעַבַדְתָּם: ¹⁸ הִגַּדְתִּי לָכֵם הַיּוֹם כִּי אֶבְדֹּתָא וְתֵאבְדוּן לֹא־תִאָּרְכּוּ יָמִים עַל־הָאָדָמָה אֲשֶׁר אֹתָהּ עֵבֶר אֶת־הַיַּרְדֵּן לְבוֹא שָׁמָּה לְרִשְׁתָּהּ: ¹⁹ הֵעִידְתִּי בְכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרַתְּ בַחַיִּים לְמַעַן תַּחֲיֶה אֹתָהּ וְזָרַעְךָ: ²⁰ לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לְשִׁמְעַתְּ בְּקוֹלוֹ וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיךָ וְאַרְךָ יָמֶיךָ לְשִׁבְתָּ עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם:

^{31:1} וַיֵּלֶךְ, מֹשֶׁה, וַיְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־כָּל־יִשְׂרָאֵל:

בְּרַכַּת הַרְפוּאָה

Birkat HaR'fuah

Prayers for Healing

Paraphrased *Mi Shebeirach* For Healing

May the One Who was a Source of blessing for our ancestors bring the blessing of healing upon those whose names we have mentioned and those whom we name in our hearts – a healing of the body and a healing of the spirit.

May those in whose care they are entrusted be gifted with wisdom and skill in their care. May family and friends who surround them be gifted with love, openness, strength, and trust in their care.

Mosheh's Prayer For Healing

God, please heal her*
with a complete healing.

אֵל נָא רְפֹא נָא לָהּ: *El na, r'fa na lah*
רְפוּאָה שְׁלֵמָה *r'fuah sh'leimah*

Blessed You, Adonay,
Source of healing.

בָּרוּךְ אַתָּה יְהוָה, *Baruch Atah Adonay,*
רוֹפֵא חוֹלִים *Rofei cholim.*

*Numbers 12:13

Traditional *Mi Shebeirach* For Healing

May God, Who blessed our ancestors,
Avraham, Yitzchak, and Ya'akov,
Sarah, Rivkah, Racheil, and Lei'ah,
bless all who are ill
and bring upon them
a healing of spirit
and a healing of body.
Blessed You, Adonay,
Source of healing.

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ *Mi shebeirach avoteynu v'imoteynu*
אַבְרָהָם יִצְחָק וְיַעֲקֹב, *Avraham Yitzchak v'Ya'akov,*
שָׂרָה רִיבְקָה רָחֵל וְלֵאָה, *Sarah Rivkah Racheil v'Lei'ah,*
הוּא יְבָרֵךְ אֶת הַחוֹלִים *Hu y'vareich et hacholim*
הָאֵלֶּה וַיְבִיא עֲלֵיהֶם *ha'eleh v'yavi aleihem*
רְפוּאָת הַנְּפֶשׁ *r'fu'at hanefesh*
וְרְפוּאָת הַגּוּף. *ur'fu'at haguf.*
בָּרוּךְ אַתָּה, יְהוָה, *Baruch Atah Adonay,*
רוֹפֵא חוֹלִים. *Rofei cholim.*

We turn back to the Maftir portion to complete the Torah reading.

הַגְּבָהָה

Hagbahah

Raising the Torah

All who are able, please rise.

It is customary to point to the Torah with one's pinky finger when saying V'zot haTorah, "This is the Torah."*

This is the Torah
which Mosheh set
before the people of Israel^a
by the word of Adonay . . .
through Mosheh.^b

וְזֹאת הַתּוֹרָה V'zot haTorah
אֲשֶׁר-שָׂם מֹשֶׁה asher sam Mosheh
לִפְנֵי בְנֵי יִשְׂרָאֵל: lif'ney b'ney Yisra'El
עַל-פִּי יְהוָה... al pi Adonay . . .
בְּיַד-מֹשֶׁה: b'yad Mosheh.

It is a tree of life
to those who grasp it, and those who
support it are fortunate.^c
Its ways are ways of pleasantness,
and all its paths are peace.^d
Long life is in its right hand;
in its left hand, wealth* and honor.^e
Adonay desires, for the sake of justice,
to magnify and glorify Torah.^f

עֵץ-חַיִּים הִיא Etz chayim hee
לְמַחְזִיקִים בָּהּ lamachazikim bah,
וְתִמְכֶהָ מֵאֲשֶׁר: v'tomcheha m'ushar.
דַּרְכֶיהָ דַּרְכֵי-נֹעַם D'racheha darchey no'am,
וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם: v'chol n'tivoteha shalom.
אֶרֶץ יָמִים בְּיַמִּינָהּ Orech yamim biy'minah;
בְּשִׂמְלוֹהָ עֹשֶׁר וְכָבוֹד: bis'molah, osher v'chavod.
יְהוָה חָפֵץ לְמַעַן צְדָקוֹ Adonay chafeitz l'ma'an tzidko,
יַגְדִּיל תּוֹרָה וַיְאָדִיר: yagdil Torah v'yadir.

^a Deuteronomy 4:44, ^b Numbers 9:23, ^c Proverbs 3:18, ^d Proverbs 3:17, ^e Proverbs 3:16, ^f Isaiah 42:21

Please be seated.

* Nachmanides remarks that the verse "accursed is the one who will not uphold the words of this Torah . . ." (Deuteronomy 27:26) is the source of the obligation to show the written text of the Torah to the whole congregation. For the full commentary on this custom and pointing to the Torah with the little finger, see the Appendix on page A15.

Reading of the Haftarah

Blessing *before* reading the Haftarah:

Blessed You, Adonay
our God, Ruler of Space and Time,
Who chose good prophets
and was pleased with their words
which were spoken in truth.

בָּרוּךְ אַתָּה, יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
וְרָצָה בְּדְבָרֵיהֶם
הַנְּאֻמְרִים בְּאֵמֶת.

*Baruch Atah, Adonay,
Eloheynu, Melech ha'olam,
asher bachar bin'vi'im tovim,
v'ratzah v'divreyhem
ha'ne'emarim be'emet.*

Blessed You, Adonay,
Who chooses Torah
and Your servant Mosheh,
and Your people Israel,
and prophets of truth and justice.

בָּרוּךְ אַתָּה, יְהוָה,
הַבוֹחֵר בַּתּוֹרָה
וּבְמֹשֶׁה עַבְדּוֹ,
וּבְיִשְׂרָאֵל עַמּוֹ,
וּבְנְבִיאֵי הָאֱמֶת וְצֶדֶק.

*Baruch Atah, Adonay,
habocheir baTorah
uv'Mosheh avdo,
uv'Yisrael amo,
uvin'vi'ey ha'emet vatzedek.*

* Ben Zoma said, "Who is wealthy? Those satisfied with what they have." (*Pirkey Avot* 4:1)

Blessing Before Reading the Haftarah

This blessing is "troped" or chanted in the minor key in which the Haftarah will be chanted, to help the *Maftir/ah* reset their brain from the major key of the Torah chanting.

Isaiah 57:14-58:14

¹⁴ Build a highway! Clear a road! Remove all obstacles from My people's path!

¹⁵ So says the One who dwells on high, whose Name is holy: "I dwell in high holiness – but also with the oppressed and those whose spirits are low. I breathe new life into the low-spirited, I restore the hearts of the oppressed. ¹⁶ I will not be angry forever. No: I who make spirits flag also create the breath of life." ¹⁷ "Your sinful greed made Me angry. I lashed out; I hid My face. The people are stubborn, they walk on a path devised by their own hearts, ¹⁸ but I take note of them and I will heal them. I will guide them. I will bring solace. To mourners I bring ¹⁹ comforting words: peace, peace to the far and the near," says Adonay, "And I will heal them." ²⁰ "The wicked are like a choppy sea, never at rest, whose waters are dark with mud. ²¹ There is no rest," says my God, "for the wicked."

^{58:1} "Cry out, don't hold back. Raise your voice like a shofar! Remind My people they have transgressed; remind the house of Ya'akov of their misdeeds. ² Every day they seek me, eager to learn My ways. As if they were a righteous nation which hasn't abandoned justice, they ask Me for the right way. They are eager to be near Me. ³ They ask, 'Why, when we fasted, did You not see us? When we starved our bodies, You paid no heed!'" ⁴ "Because on your fast day you're thinking about your business! You're oppressing your workers! Your fast is marred with ego and argument. You strike with a wicked fist. Your fasting today will not make your voice heard on high!"

⁵ "Is this the fast I want? A day for people to starve their bodies? Do I want you to bow your heads like the reeds, to mortify your bodies with coarse cloth and ashes? You call that a fast, a day when Adonay will look upon you with favor?" ⁶ "No! This is the fast I want: unlock the chains of wickedness, untie the knots of servitude. Let the oppressed go free, their bonds broken. ⁷ Share your bread with the hungry, and welcome the homeless into your home. When you see the naked, clothe them. All people are your kin: do not ignore

^{57:14} וְאָמַר סְלוּ-סְלוּ פְּנוּ-דַרְךְ הָרִימוּ מִכְשׁוֹל מִדְּרֹךְ עַמִּי:

¹⁵ כִּי כֹה אָמַר רַם וְנִשָּׂא שִׁכְן עַד וְקָדוֹשׁ שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֲשַׁכֵּן וְאֶת-דַּכָּא וְשִׁפְלֵ-רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וְלְהַחֲיוֹת לֵב נִדְכָּאִים: ¹⁶ כִּי לֹא לְעוֹלָם אָרִיב וְלֹא לִנְצַח אֶקְצֹף כִּי-רוּחַ מִלְּפָנַי יַעֲטוּף וְנִשְׁמֹת אֲנִי עֹשִׂיתִי: ¹⁷ בַּעֲוֹן בָּצְעוּ קִצְפֹּתַי וְאֶפְהוּ הַסִּתֵּר וְאֶקְצֹף וַיִּלְךְ שׁוֹבֵב בְּדַרְךְ לְבוֹ: ¹⁸ דַּרְכֵי רְאִיתִי וְאֶרְפָּאֵהוּ וְאֶנְחָהוּ וְאֲשַׁלֵּם נַחְמִים לוֹ וְלֹא-אֲבַלִּיו: ¹⁹ בּוֹרָא נֹב [נִיב] שְׁפָתַיִם שָׁלוֹם | שָׁלוֹם לְרַחוּק וְלִקְרוֹב אָמַר יֵהוּהוּ וְרַפְּאֵתִיו: ²⁰ וְהִרְשָׁעִים כַּיָּם נִגְרַשׁ כִּי הַשִּׁקֵּט לֹא יוֹכֵל וַיִּגְרְשׁוּ מִיַּמֵּי רִפְשׁ וְטִיט: ²¹ אֵין שָׁלוֹם אָמַר אֱלֹהֵי לְרִשָּׁעִים:

^{58:1} קְרָא בְּגֵרוֹן אֶל-תַּחֲשֹׁד כְּשׁוֹפֵר הָרַם קוֹלְךָ וְהִגַּד לְעַמִּי פִשְׁעָם וּלְבֵית יַעֲקֹב חַטָּאתָם: ² וְאוֹתֵי יוֹם יוֹם יִדְרָשׁוּן וְדַעַת דַּרְכֵי יַחְפְּצוּן כְּגֹי אֲשֶׁר-צָדְקָה עָשָׂה וּמִשְׁפָּט אֱלֹהֵיו לֹא עָזַב יִשְׁאֲלוּנִי מִשְׁפָּטֵי-צָדֵק קִרְבַּת אֱלֹהִים יַחְפְּצוּן: ³ לָמָּה צִמְנוּ וְלֹא רִאִיתָ עֲנִינוּ נִפְשָׁנוּ וְלֹא תִדַּע הֵן בְּיוֹם צִמְכֶם תִּמְצְאוּ-חֶפֶץ וְכָל-עַצְבֵיכֶם תִּנְגְּשׁוּ: ⁴ הֵן לָרִיב וּמִצָּה תִצְמוּ וּלְהַכּוֹת בְּאֶגְרֹף רִשָּׁע לֹא-תִצְמוּ כִּלּוֹם לְהַשְׁמִיעַ בְּמִרוֹם קוֹלְכֶם: ⁵ הֲכִזָּה יֵהִי צוֹם אֲבַחְרָהוּ יוֹם עֲנוֹת אָדָם נִפְשׁוֹ הִלְכֹף כְּאִגְמוֹן רֹאשׁוֹ וְשָׁק וְאֶפֶר יִצְיַע הִלָּזָה תִקְרָא-צוֹם וַיּוֹם רָצוֹן לִיהוּהוּ: ⁶ הֲלוֹא זֶה צוֹם אֲבַחְרָהוּ פִתַח חֲרָצְבוֹת רִשָּׁע הֲתֵר אֲגַדְדוֹת מוֹטָה וְשַׁלַּח רְצוּצִים חֲפְשִׁים וְכָל-מוֹטָה תִנְתְּקוּ: ⁷ הֲלוֹא פָרַס לָרַעַב לַחֲמֹד וְעֲנִיִּים מְרוּדִים תִּבְיֵא בַּיִת כִּי-תִרְאֶה עָרִם וְכִסִּיתוּ וּמִבְּשָׂרְךָ לֹא תִתַּעַלֵּם:

them.”⁸ “Then you will shine like the dawn, and healing will rise up within you. Your righteousness will vindicate you; the presence of Adonay will guard your safety.”⁹ Then, when you call, Adonay will answer. When you cry out God will say, ‘Here I am.’” “If you banish oppression, scornful finger-pointing and hateful speech;¹⁰ if you offer compassion to the hungry and sustenance to the famished; then your light will shine in the darkness, your gloom will disappear like fog at noon.¹¹ Adonay will guide you. God will slake your thirst when you are parched, God will give you strength deep in your bones. You will be like a watered garden, an unfailing spring.¹² You will rebuild yourselves, you will restore foundations laid long ago. You will be known as one who restores what has fallen.”¹³ “If you refrain from trampling Shabbat, from pursuing work on My holy day, if you find the delight in Shabbat and you honor sacred time, if you honor Shabbat by pausing from work, from bargaining, from your weekday way of being —¹⁴ then you can seek My favor. I will lift you up. I will let you enjoy the heritage of your ancestors. Adonay has spoken.”

– translated by Rabbi Rachel Barenblat

אִז יִבְקַע כְּשֶׁחַר אוֹרֶךְ וְאֶרְכָּתֶךָ מִהֵרָה תִצְמַח
וְהִלָּךְ לִפְנֵיךָ צְדָקָךְ כְּבוֹד יְהוָה יֵאֱסָפֶךָ: ⁹ אִז
תִּקְרָא וַיהוָה יַעֲנֶה תִשְׁנֹעַ וַיֹּאמֶר הֲנִי אִם-
תִּסְרִיר מִתּוֹכֶךָ מוֹטָה שְׁלַח אֶצְבֵּעַ וּדְבַר-אָוֶן:
¹⁰ וְתִפֵּק לָרֶעִב נֶפֶשׁךָ וְנָפֵשׁ נִעְנָה תִשְׁבִּיעַ וְזָרַח
בַּחֲשֵׁךְ אוֹרֶךְ וְאֶפְלַתֶךָ כְּצַהָרִים: ¹¹ וְנִחַךְ יְהוָה
תִּמְיִד וְהִשְׁבִּיעַ בְּצַחְצָחוֹת נֶפֶשׁךָ וְעֲצַמֹתֶיךָ
יַחֲלִיץ וְהִלִּיתָ כְּגֵן רוֹה וּכְמוֹצָא מִים אֲשֶׁר לֹא-
יִכְזָבוּ מֵימֵיו: ¹² וּבָנוּ מִמֶּךָ חֲרִבוֹת עוֹלָם מוֹסְדֵי
דוֹר-וָדוֹר תִּקְוִי וּקְרָא לָךְ גִּדְרַי פִּרְץ מִשְׁבָּב
נְתִיבוֹת לְשַׁבָּת: ¹³ אִם-תִּשָּׁב מִשַּׁבַּת רַגְלֶךָ
עֲשׂוֹת חֲפָצֶיךָ בַּיּוֹם קִדְשֵׁי וְקִרְאתָ לְשַׁבָּת עֲנֵג
לְקִדּוֹשׁ יְהוָה מְכַבֵּד וּכְבִּדְתָו מַעֲשׂוֹת דְרָכֶיךָ
מִמְצוֹא חֲפָצֶךָ וּדְבַר דְבָר: ¹⁴ אִז תִּתְעַנֵּג עַל-
יְהוָה וְהִרְכַּבְתִּיךָ עַל-בְּמוֹתַי אֶרֶץ וְהֵאֲכִלְתִּיךָ
נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִי יְהוָה דְבָר:

Blessed You, Adonay
our God, Ruler of Space and Time,
Rock of all the worlds,
Righteous One of all generations.
The faithful God
Whose word is deed,
Whose speech causes existence,
Whose words are all true and just.
You are the faithful One, Adonay
our God, and Your words are faithful,
and none of Your words are turned
back unfulfilled.
For You are the Almighty Ruler,
faithful and merciful.

ברוך אתה, יהוה,
אלהינו, מלך העולם,
צור כל העולמים,
צדיק בכל הדורות.
האל הנאמן
האומר ועושה,
המדבר ומקיים,
שכל דבריו אמת וצדק:
נאמן אתה הוא, יהוה,
אלהינו, ונאמנים דבריך,
ודבר אחד מדבריך
אחור לא ישוב ריקם.
כי אל מלך,
נאמן ורחמן אתה:

Baruch Atah, Adonay,
Eloheynu, Melech ha'olam,
tzur kol ha'olamim,
Tzadik b'chol hadorot.
Ha'El ha'ne'eman
ha'omeir v'oseh,
ham'dabeir um'kayeim,
shekol d'varav emet vatzedek.
Ne'eman Atah Hu, Adonay
Eloheynu, v'ne'emanim d'varecha,
v'davar echad mid'varecha
achor lo yashuv reykam.
Ki El Melech,
ne'eman v'rachaman Ahtah.

Blessed You, Adonay,
“God, faithful”
in all Your words. (Amen)^a

ברוך אתה, יהוה,
האל הנאמן
בכל דבריו: (אמן)

Baruch Atah, Adonay,
ha'El ha'ne'eman
b'chol d'varav. (Amein)

Show compassion for Zion,
for she is the source of our life.
To those whose spirit is abased bring
deliverance speedily, in our days.

רחם על ציון,
כי היא בית חיינו.
ולעלובת נפש תושיע
במהרה, בימינו:

Racheim al Tzion,
ki hee beyt chayeynu.
V'la'aluvat nefesh toshia
bim'heirah, v'yameynu.

Blessed You, Adonay, Who gladdens
Zion through her children. (Amen)

ברוך אתה, יהוה,
משמח ציון בבניה: (אמן)

Baruch Atah, Adonay,
m'ssamei'ach Tzion b'vaneha. (Amein)

Cause us to rejoice, Adonay our God,
with Your servant Elijah the prophet,
and with the rule of the House of David,
Your anointed. May it come soon and
gladden our heart.

שמחנו, יהוה אלהינו,
באליהו הנביא עבדך,
ובמלכות בית דוד,
משיתך. במהרה יבוא
ויגל לבנו.

Samcheinu, Adonay Eloheynu,
b'Eiliyahu haNavi avdecha,
uv'malchut beyt David,
m'shichecha. Bim'heirah yavo
v'yageil libeinu.

Let no stranger sit on this throne and
let no others inherit
this honor. For by Your holy Name
You swore to David that his lamp
would never be extinguished.

עַל כִּסֵּאוֹ לֹא יֵשֵׁב זָר
וְלֹא יִנְחָלוּ עוֹד אַחֵרִים
אֶת כְּבוֹדוֹ. כִּי בְשֵׁם קְדוּשָׁתְךָ
נִשְׁבַּעְתָּ לּוֹ שֶׁלֹּא יִכָּבֵה נֵירוֹ
לְעוֹלָם וָעֶד:

Blessed You, Adonay,
Shield of David. (Amen)

בָּרוּךְ אַתָּה, יְהוָה,
מִגֵּן דָּוִד. (אָמֵן)

For the Torah, for worship,
for the prophets,
(and for this Shabbat day,
and for this Day of Atonement that
You, Adonay our God, have given us,
(for holiness and rest,
for pardon, forgiveness,
and atonement “for honor
and glory.”^b

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה,
וְעַל הַנְּבִיאִים,
(וְעַל יוֹם הַשַּׁבָּת הַזֶּה,
וְעַל יוֹם הַכִּפּוּרִים הַזֶּה,
שֶׁנָּתַתָּ לָנוּ, יְהוָה אֱלֹהֵינוּ,
(לְקְדוּשָׁה וְלִמְנוּחָה,)
לְמַחֲלָה וְלִסְלִיחָה
וְלִכְפָּרָה לְכָבוֹד
וְלִתְפִאֲרָת:

For everything, our God,
we thank You
and bless You.

עַל הַכֹּל, יְהוָה אֱלֹהֵינוּ,
אֲנַחְנוּ מוֹדִים לָךְ
וּמְבָרְכִים אוֹתְךָ.

May Your Name be blessed
by every living thing for
Your word is true and upheld eternally.

יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי
תָּמִיד לְעוֹלָם וָעֶד:
וּדְבָרְךָ אֱמֶת וְקַיָּם לְעַד.

Blessed You, Adonay,
Who pardons and forgives
our iniquities and the iniquities
of his people, the family of Israel
and removes our guilt,
every single year
Who Rules over all the earth,
Who sanctifies (the Sabbath, and) Israel
and the Day of Atonement. (Amen)

בָּרוּךְ אַתָּה יְהוָה,
מֶלֶךְ מוֹחֵל וְסוֹלֵחַ
לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת
עַמּוֹ בֵּית יִשְׂרָאֵל,
וּמַעְבִּיר אֲשָׁמוֹתֵינוּ
בְּכֹל-שָׁנָה וְשָׁנָה,
מֶלֶךְ עַל-כָּל-הָאָרֶץ:
מְקַדֵּשׁ (הַשַּׁבָּת, וְ) יִשְׂרָאֵל
וְיוֹם הַכִּפּוּרִים. (אָמֵן)

^a Deuteronomy 7:9, ^b Exodus 28:2

Blessing For Our Entire Congregation

May the one Who blessed
our ancestors
Avraham, Yitzchak, and Ya'akov,
Sarah, Rivkah, Racheil, and Lei'ah,
bless
all who toil
for the needs of this congregation,
and for the betterment of our world.

מִי שִׁבְרַךְ *Mi shebeirach*
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ *avoteynu v'imoteynu*
אֲבְרָהָם יִצְחָק וְיַעֲקֹב, *Avraham Yitzchak v'Ya'akov,*
שָׂרָה רִיבְקָה רָחֵל וְלֵיאָה, *Sarah, Rivkah, Racheil, v'Lei'ah,*
הוּא יְבָרַךְ אֶת *hu y'vareich et*
כָּל הָעוֹסְקִים *kol ha'oskim*
בְּצָרְכֵי הַקְּהָל, *b'tzorchey hakahal*
וּלְתִקּוּן עוֹלָם. *ul'tikun Olam.*

May the Holy One
see to their needs,
keep them
and their families healthy,
in spirit
and in body;
Forgive their mistakes;
grant blessing and success
to all they do,
along with their brothers
and sisters,
the people, Israel.
And let us say, Amen!

הַקָּדוֹשׁ, בָּרוּךְ הוּא, *HaKadosh, Baruch Hu,*
יְסַפֵּק צָרְכָם, *y'sapeik tzorcham,*
וַיַּגֵּן עַל בְּרִיאוֹתָם *v'yagein al b'riutam*
וּבְרִיאוֹת מִשְׁפַּחוֹתֵיהֶם, *uv'riut mishp'choteyhem,*
בְּרִיאוֹת הַנֶּפֶשׁ *b'riut hanefesh*
וּבְרִיאוֹת הַגּוּף; *uv'riut haguf;*
יְסַלַּח לְכֹל שְׂגִיאוֹתֵיהֶם; *Yislach l'chol sh'giotayhem;*
וַיִּשְׁלַח בְּרָכָה וְהַצְלָחָה *v'yishlach b'rachah v'hatzlachah*
בְּכֹל מַעֲשֵׂה יְדֵיהֶם, *b'chol ma'aseih y'deyhem,*
עִם כָּל אַחֵיהֶם *im kol acheyhem*
וְאַחֵיוֹתֵיהֶם, *v'achyoteyhem,*
עַם יִשְׂרָאֵל. *Am Yisrael*
וְנֹאמַר אָמֵן: *V'nomar, Amein!*

Prayers For Our Country, Israel, and the World

Adonay, uphold and bless our country, the United States of America. Implant love among all who dwell here. Bless the officers of government in this land. Set in their hearts the spirit of wisdom and understanding to uphold peace, freedom, and justice.

In Hebrew or English:

Bless the State of Israel,	בָּרַךְ אֶת־מְדִינַת יִשְׂרָאֵל,	<i>Bareich et m'dinat Yisrael</i>
the first flowering of our redemption.	רֵאשִׁית צְמִיחַת גְּאֻלַּתֵּנוּ.	<i>reisheet tz'michat g'ulateinu.</i>
Grant its government the wisdom and	תֵּן לְמַמְשֶׁלְתָּהּ אֶת הַחֲכָמָה	<i>Tein l'memshaltah et hachochmah</i>
understanding to ensure peace,	וְאֵת הַבִּינָה לְשִׁמּוֹר שְׁלוֹם,	<i>v'et habinah lish'mor shalom,</i>
freedom, and justice to all its inhabitants.	חֲרוּת, וְצֶדֶק לְכֹל יוֹשְׁבֵיהָ.	<i>cheirut, vatzedek l'chol yoshveyha.</i>
May the words of	יִתְקַיְמוּ דְבָרַי	<i>Yitkay'mu divrey</i>
Your prophet be fulfilled:	נְבִיאָךְ:	<i>n'vi'echa:</i>

We sing in Hebrew:

that "from Zion will go forth Torah	כִּי מִצִּיּוֹן תֵּיצֵא תוֹרָה	<i>Ki miTzion teitzei Torah</i>
and Adonay's word from Jerusalem."	וּדְבַר־יְהוָה מִירוּשָׁלַיִם:	<i>ud'var Adonay miY'rushalayim.</i>

Isaiah 2:3; Micah 4:2

Spread Your sheltering Sukkah of peace over all the earth, with all humankind dwelling in peace and tranquility. May this be Your will, and let us say: Amen.

May we see the day when war and bloodshed cease, when a great peace will embrace the whole world. Then nation will not threaten nation and mankind will not again know war. For all who live on earth shall realize we have not come into being to hate or to destroy. We have come into being to praise, to labor and to love. Compassionate God, bless the leaders of all nations with the power of compassion. Fulfill the promise conveyed in Scripture:

"I will bring peace to the land, and you shall lie down and no one shall terrify you. I will rid the land of vicious beasts and it shall not be ravaged by war."^a "Let love and justice flow like a mighty stream."^b "Let peace fill the earth as the waters fill the sea."^c

And let us say: Amen.

— *Rabbi Nachman of Bratslav*

^a Leviticus 26:6, ^b Amos 5:24, ^c Isaiah 11:9

הַכְנָסַת סֵפֶר תּוֹרָה

Hachnasat Sefer Torah

Returning the Torah to the Ark

The Ark is opened. All who are able, please rise.

For I have given you good instruction. כִּי לֵקַח טוֹב נָתַתִּי לָכֶם *Ki lekach tov natati lachem.*

Do not forsake My Torah.^b תּוֹרָתִי אַל-תִּעַזְבוּ: *Torati al ta'azovu.*

It is a tree of life עֵץ-חַיִּים הִיא *Etz chayim hee*
to those who grasp it, לַמַּחֲזִיקִים בָּהּ *lamachazikim bah,*
and those who support it are fortunate.^c וְתִמְכֶיהָ מְאֹשָׁר: *v'tomcheha m'ushar.*
Its ways are ways of pleasantness, דְּרָכֶיהָ דָּרְכֵי-נֹעַם *D'racheha darchey no'am,*
and all its paths are peace.^d וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם: *v'chol n'tivoteha shalom.*
Bring us back to You, Adonay, הַשִּׁיבֵנוּ יְהוָה *Hashiveinu, Adonay,*
and we will return; אֵלֶיךָ וְנָשׁוּבָה *eilecha, v'nashuvah;*
renew our days as of old.^e חֲדָשׁ יָמֵינוּ כְּקֶדֶם: *chadeish yameynu k'kedem.*

חַצִּי קַדִּישׁ

Hatzi Kaddish

Half Kaddish

Magnified and consecrated
be the great Name, **(Amen)**
in the world created as the Name willed.
May the Name be Sovereign
in your own day and your own lives,
and the life of all Israel,
speedily and soon.
And let us say: **Amen.**

יִתְגַּדֵּל וְיִתְקַדֵּשׁ Yitgadal v'yitkadash
שְׁמֵהּ רַבָּא, (אָמֵן) sh'meih raba, **(Amein)**
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ: b'alma di v'ra chiruteih.
וְיַמְלִיךְ מַלְכוּתֵיהּ V'yamlich malchuteih
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, b'chayeychon uv'yomeychon,
וּבְחַיֵּי דְכֹל בֵּית יִשְׂרָאֵל, uv'chayey d'chol beyt Yisrael,
בְּעֵגְלָא וּבְזְמַן קָרִיב: ba'agala uviz'man kariv.
וְאָמְרוּ אָמֵן: V'imru: **Amein.**

Let the great Name be blessed
throughout all time and space.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ Y'hei sh'meih raba m'vorach
לְעֵלַם וּלְעֵלְמֵי עֵלְמַיָּא: l'alam ul'almey almaya.

Blessed, praised,
glorified, exalted, uplifted,
honored, raised high,
and lauded be the holy Name,
may it be a blessing,

יִתְבָּרַךְ וְיִשְׁתַּבַּח, Yitbarach v'yishtabach,
וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, v'yitpa'ar v'yitromam v'yitnasei,
וְיִתְהַדָּר וְיִתְעַלֶּה v'yit'hadar v'yitaleh
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, v'yit'halal sh'meih d'kud'sha,
בְּרִיךְ הוּא b'rich hu

though it be far above all
blessings, songs,
praises, and consolations
that can be uttered in this world.
And let us say: **Amen.**

לְעֵלָא וּלְעֵלְא מִכֹּל l'eila ul'eila mikol
בִּרְחַתָּא וְשִׁירָתָא, birchata v'shirata,
תּוּשְׁבְּחַתָּא וְנַחֲמַתָּא tushb'chata v'nechemata
דְּאָמִירָן בְּעֵלְמַיָּא: da'amiran b'alma.
וְאָמְרוּ אָמֵן: v'imru: **Amein.**

On Yom Kippur, continue with Aleynu on page 155.
On Rosh HaShanah, we continue with the Shofar service.

סֵדֵר תְּקִיעַת הַשּׁוֹפָר

Seder T'kiat HaShofar

Shofar Service

"In the seventh month, on the first day of the month, there shall be a sacred assembly, a cessation from work, a day of commemoration proclaimed by the sound of the Shofar." – *Leviticus 23:24*

Creator of the whole illustrious expanse
And of every speck of dust that makes it up,
Creator of each one of us,
With each word of prayer we speak
We take another step toward that cosmic, grand, majestic Throne . . .
Yet what we find is not grandeur, not terrifying majesty –
But a quiet, holy Presence
Full of light, whispering,
"Come closer."

– *Rabbi Richard N. Levy*

The shofar reminds us of the ram in the thicket. Where are we, too, ensnared? Can our song set us free?
The sound of the shofar shatters our complacency. It wails with our grief and stutters with our inadequacy.
The shofar calls us to *t'shuvah*. The shofar cries out, "I was whole, I was broken, I will be whole again."
Make shofars of us, God! Breathe through us: make of us resonating chambers for Your love.

– *Rabbi Rachel Barenblat*

All who are able, please rise. We remain standing until the end of the Shofar Service.

We bow at the words ↓וַאֲנַחְנוּ, “Va’anachnu” and rise up again at ↑לִפְנֵי מֶלֶךְ, “Lifney Melech.”

Some congregants may choose to perform a half-prostration (drop to their knees, but do not lay flat) at “Va’anachnu.”



It is our destiny to laud the All-Supreme,	עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,	Aleynu l'shabe'ach la'Adon hakol
to recognize	לְתַת גְּדֻלָּה	lateit g'dulah
the Creator's greatness,	לְיוֹצֵר בְּרֵאשִׁית,	l'yotzeir b'reisheet,
Who did not make	שֶׁלֹא עָשָׂנוּ	Shelo asanu
us as other nations,	כְּגוֹיֵי הָאֲרָצוֹת,	k'goyey ha'artzot
or assign us	וְלֹא שָׂמָנוּ	v'lo samanu
as other families of the earth,	כְּמִשְׁפְּחוֹת הָאָדָמָה,	k'mishp'chot ha'adamah,
Who did not assign our lot as theirs,	שֶׁלֹא שָׂם חֵלְקֵנוּ כֵּהֵם,	shelo sam chelkeinu kahem,
nor our fate as that of their multitudes.	וְגִרְלָנוּ כְּכֹל הַמּוֹנָם.	v'goraleinu k'chol hamonam.

↓For we “bow,	↓וַאֲנַחְנוּ כּוֹרְעִים,	↓Va’anachnu korim,
prostrate ourselves,” and thank*	וּמִשְׁתַּחֲוִים, וּמוֹדִים	umishtachavim, umodim
↑the Ruler	↑לִפְנֵי מֶלֶךְ	↑lifney Melech
of the rulers of rulers,	מְלֻכֵי הַמְּלָכִים,	malchey ham'lachim,
the Holy One of blessing.	הַקָּדוֹשׁ בְּרוּךְ הוּא	haKadosh Baruch Hu

* Esther 3:2

If there are more than three tokim (shofar blowers, or literally, “blasters”), we will add more sets of shofar calls.

תקיעה

שברים-תרועה

תקיעה

תקיעה

שברים

תקיעה

תקיעה

תרועה

תקיעה

T'KIAH

SH'VARIM-T'RUAH

T'KIAH

T'KIAH

SH'VARIM

T'KIAH

T'KIAH

T'RUAH

T'KIAH

תקיעה T'KIAH

שברים-תרועה SH'VARIM-T'RUAH

תקיעה גדולה T'KIAH G'DOLAH

May the words of our lips
be pleasing to you,
exalted God.

אַרְשֶׁת שְׁפָתֵינוּ Areshet s'fateynu

יַעֲרַב לְפָנֶיךָ, ye'erav l'fanecha,

אֵל רָם וְנִשָּׂא, el ram v'nisa,

You are knowing and attentive, watchful
and aware when we call out, T'kiah!

מֵבִין וּמְאֲזִין מִבֵּית וּמִקְשִׁיב meivin uma'azin mabit umakshiv

לְקוֹל תְּקִיעֹתֵינוּ, l'kol t'kiateinu,

Lovingly, favorably receive

וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן ut'kabeil b'rachamim uv'ratzon

our Service of **Sovereignty**.

סֵדֵר מַלְכוּיֹתֵינוּ. seider **Malchuyoteynu**.

We continue with Ve'ne'emar on page 156.

עֲלֵינוּ

Aleynu

It Is Upon Us

page A2

All who are able, please rise and remain standing thru V'ne'emar.

We bow at the words ↓ וַאֲנַחֲנוּ, "Va'anachnu" and rise up again at ↑ לִפְנֵי מֶלֶךְ, "Lifney Melech."
Some congregants may choose to perform a full prostration at "Va'anachnu."

It is our destiny to laud the All-Supreme,	עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,	Aleynu l'shabe'ach la'Adon hakol
to recognize	לְתֵת גְּדֻלָּה	lateit g'dulah
the Creator's greatness,	לְיוֹצֵר בְּרֵאשִׁית,	l'yotzeir b'reisheet,
Who did not make	שֶׁלֹא עָשָׂנוּ	Shelo asanu
us as other nations,	כְּגוֹיֵי הָאָרְצוֹת,	K'goyey ha'aratzot
or assign us	וְלֹא שָׂמָנוּ	v'lo samanu
as other families of the earth,	כְּמִשְׁפְּחוֹת הָאֲדָמָה,	k'mishp'chot ha'adamah,
Who did not assign our lot as theirs,	שֶׁלֹא שָׂם חֵלְקֵנוּ כֵּהֶם,	shelo sam chelkeinuhem,
nor our fate as that of their multitudes.	וְגִרְלָנוּ כְּכֹל הַמוֹנָם.	v'goraleinu k'chol hamonam.

↓For we "bow,	↓וַאֲנַחֲנוּ כּוֹרְעִים,	↓Va'anachnu korim,
prostrate ourselves," and thank ^a	וּמִשְׁתַּחֲוִים, וּמוֹדִים	umishtachavim, umodim
↑the Ruler	↑לִפְנֵי מֶלֶךְ	↑lifney Melech
of the rulers of rulers,	מְלִכֵי הַמְּלָכִים,	malchey ham'lachim,
the Holy One of blessing,	הַקְּדוֹשׁ בְּרוּךְ הוּא,	haKadosh Baruch Hu,

Who "unfurled Heaven	שֶׁהוּא נוֹטֶה שָׁמַיִם	SheHu noteh shamayim
and coalesced earth," ^b	וַיֹּסֵד אֶרֶץ,	v'yoseid aretz,
Whose glory permeates	וּמוֹשָׁב יְקָרוֹ	umoshav y'karo
Heaven's expanse	בְּשָׁמַיִם מִמַּעַל	bashamayim mima'al

Aleynu

Jews have different feelings about the idea of chosenness, which is expressed in the traditional Aleynu prayer. Some feel that we have a special relationship with God and a different task in the world than other people. Others feel that the idea of chosenness sets us apart from the rest of humanity and is too particularistic. Rabbi Zalman Schachter-Shalomi considered two different ways to think about the word pronounced "lo" in this prayer, thus changing the meaning. See the commentary on Aleynu in the Appendix on page A16.

with powerful presence
to its utter heights.

וּשְׁכִינַת עֶזוֹ ush'chinat uzo
בְּגִבְהֵי מְרוֹמִים b'govhey m'romim.

That One is our God! None other!
Our true Monarch,
incomparable!
As it is written in Your Torah:
"Know today, bring it
to your awareness,
that Adonay is God
out to the ends of Space and Time,
and here on earth!
None other!"^c

הוּא אֱלֹהֵינוּ! אֵין עוֹד! Hu Eloheyenu! Eyn od!
אֱמֶת מַלְכֵנוּ, Emet Malkeinu,
אֶפֶס זולָתוֹ! efes zulato!
כַּכְּתוּב בְּתוֹרָתוֹ: Kakatuv b'Torato:
וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת V'yadata hayom, vahashevota
אֶל-לִבְבְּךָ el l'vavecha,
כִּי יְהוָה הוּא הָאֱלֹהִים ki Adonay hu haElohim
בַּשָּׁמַיִם מִמַּעַל bashamayim mima'al,
וְעַל-הָאָרֶץ מִתַּחַת! v'al ha'aretz mitachat!
אֵין עוֹד! Eyn od!

^a Esther 3:2, ^b Isaiah 51:13, ^c Deuteronomy 4:39

Alternative Readings for Al Kein

Once two sages were walking very early in the valley and they saw the light of the morning star. Said one to the other, "This is how the redemption will be. The dawn breaks with a single ray of light and bit by bit the sky is illumined, until morning comes and the darkness is gone. So the redemption will occur little by little, growing steadily and gradually until the world is full of light."

Do not wait for a miracle or the sudden transformation of the world. Bring the day closer, step by step, with every act of courage, of kindness, of healing and repair. Do not be discouraged by the darkness. Lift up every spark you can and watch the horizon for the coming of the dawn.

Look closely! It has already begun.

– based on Jerusalem Talmud, B'rachot 1:1

And it is said: "Adonay will be
Sovereign over all the earth.
On that day
Adonay will be One;
and God's Name will be One!"

וְנֵאמַר: וְהָיָה יְהוָה V'ne'emar: v'hayah Adonay
לְמֶלֶךְ עַל-כָּל-הָאָרֶץ. l'Melech al kol ha'aretz.
בַּיּוֹם הַהוּא Bayom hahu
יְהִי יְהוָה אֶחָד yih'yeh Adonay echad
וּשְׁמוֹ אֶחָד! uSh'mo echad!

Zechariah 14:9

קדיש יתום

Kaddish Yatom

Mourner's Kaddish

Magnified and consecrated be
the great Name, **(Amen)**
in the world created as the Name willed.
May the Name be Sovereign
in your own day and your own lives,
and the life of all Israel,
speedily and soon.
And let us say: **Amen.**

יִתְגַּדַּל וְיִתְקַדַּשׁ
שְׁמֵיהּ רַבָּא, (אָמֵן)
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ:
וְיַמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן,
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזְמַן קָרִיב:
וְאָמְרוּ אָמֵן:

Yitgadal v'yitkadash
Sh'meih raba **(Amein)**.
B'alma di v'ra chiruteih
V'yamlich malchuteih
B'chayeychon uv'yomeychon
Uv'chayey d'chol beyt Yisrael
Ba'agala uviz'man kariv.
V'imru: **Amein.**

Let the great Name be blessed
throughout all time and space.

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ
לְעַלְמֵי וּלְעַלְמֵי עָלְמַיָּא:

Y'hei sh'meih raba m'vorach
l'alam ul'almey almaya.

Blessed, praised,
glorified, exalted, uplifted,
honored, raised high,
and lauded be the holy Name,

יִתְבָּרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאֵר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵיהּ דְקֻדְשָׁא,

Yitbarach v'yishtabach,
v'yitpa'ar v'yitromam
v'yitnasei, v'yit'hadar, v'yitaleh
v'yit'halal sh'meih d'kud'sha,

may it be a blessing,

בְּרִיךְ הוּא, b'rich hu,

though it be far above all blessings,
songs, praises, and consolations
that can be uttered in this world.
And let us say: **Amen.**

לְעֵלָא וּלְעֵלָא מִכּוֹל בִּרְחָתָא
וְשִׁירָתָא, תִּשְׁבְּחָתָא וְנַחֲמָתָא
דְאָמִירָן בְּעֵלְמָא:
וְאָמְרוּ אָמֵן:

l'eila ul'eila mikol birchata
v'shirata, tushb'chata v'nechemata
da'amiran b'alma.
V'imru: **Amein.**

May there be abundant peace from
Heaven, and life for us
and for all Israel,
(and on all the world's inhabitants,)
and let us say: **Amen.**

יְהֵא שְׁלָמָא רַבָּא Y'hei sh'lama raba
מִן שָׁמַיָא, וְחַיִּים עָלֵינוּ min sh'maya, v'chayim aleynu
וְעַל כָּל יִשְׂרָאֵל, v'al kol Yisrael,
(וְעַל כָּל יוֹשְׁבֵי תֵיבֵל) (v'al kol yoshvey teiveil)
וְאָמְרוּ אָמֵן: v'imru: **Amein.**

May the One Who makes peace in
the heavens, make peace descend
on us and on all Israel,
and let us say: **Amen!**

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו Oseh shalom bim'romav
הוּא יַעֲשֶׂה שְׁלוֹם, hu ya'aseh shalom,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל aleynu v'al kol Yisrael
וְאָמְרוּ אָמֵן! v'imru: **Amein!**

The Rosh HaShanah service concludes on the following pages.

*On Yom Kippur, services continue in
Machzor Nishmat Chayim: Afternoon Services for Yom Kippur.*

אֲדוֹן עוֹלָם

Adon Olam

The Universe's Owner

The Universe's Owner reigned before the formation of any living thing. Once all was made, as God ordained, God was invoked as Sovereign.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כָּל יִצִיר נִבְרָא.
לֵעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,
אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא.
*Adon olam asher malach,
b'terem kol y'tzir nivra.
Leit na'asah v'cheftzo kol,
azay Melech sh'mo nikra.*

When all is ended, God alone will reign in awesome majesty. God was, is, and will be, beautifully.

וְאַחֲרַי כְּכֹלֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נֹרָא.
וְהוּא הָיָה, וְהוּא הוֹוֶה,
וְהוּא יִהְיֶה, בְּתִפְאַרָה.
*V'acharey kichlot hakol,
l'vado yimloch nora.
V'hu hayah v'hu hoveh,
v'hu yih'yeh b'tifarah.*

God is One, there isn't a second to compare or place next to God. Beginningless and endless, God's is the power and dominion.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הָעֹז וְהַמְּשָׁרָה.
*V'hu echad v'eyn sheini,
l'hamshil lo l'hachbirah.
B'li reisheet b'li tachlit,
v'lo ha'oz v'hamisrah.*

My God, my life's redeemer, You are my refuge in distress. My banner guiding, my refuge, ever my cupful when I call out.

וְהוּא אֵלֵי וְחֵי גֹאֲלִי,
וְצוּר חֶבְלֵי בְּעֵת צָרָה.
וְהוּא נִסִּי וּמְנוֹס לִי,
מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא.
*V'hu Eili v'chay go'ali,
v'tzur chevli b'eit tzarah.
V'hu nisi umanos li,
m'nat kosi b'yom ekra.*

Into Your "hand" I entrust my spirit, while I sleep, as while I am awake. And along with my spirit, my body. God is with me; I will not fear.

בְּיָדוֹ אֶפְקִיד רֹחִי,
בְּעֵת אִישָׁן וְאַעֲרָה.
וְעִם רֹחִי גִוְיָתִי.
יְהוָה לִי וְלֹא אִירָא.
*B'yado afkid ruchi,
b'eit ishan v'a'irah.
V'im ruchi g'viyati.
Adonay li v'lo ira.*

Opening the Heart

At the year's turn, in the days between, we step away from what we know into the spaces we cannot yet name. Slowly the edges begin to yield, the hard places soften, the gate to forgiveness opens.

– Marcia Falk

All who are able, please rise.

תְּקִיעָה T'kiah
שְׁבָרִים Sh'varim
תְּרוּעָה T'ruah
תְּקִיעָה גְּדוּלָה T'kiah G'dolah

לְשָׁנָה טוֹבָה תִּכְתְּבוּ!

L'shanah Tovah Tikateivu!

May you be written in the Book of Life for a good year!



CONGREGATION ETZ CHAYIM

MACHZOR NISHMAT CHAYIM

מחזור נשמת חיים

AFTERNOON SERVICES FOR YOM KIPPUR

יְזְכֹר

YIZKOR

Remembrance Service for Yom Kippur

יְהוָה נָתַן

Adonay Natan

God Gave

(Job 1:21)

God gave and God has taken away;
blessed be the Name of God.

יְהוָה נָתַן וַיְהוּה לְקַח, **Adonay natan**, *vAdonay lakach*,
יְהִי שֵׁם יְהוָה מְבֹרָךְ *y'hi sheim Adonay m'vorach*.

To the Living

Death is a wound. Its name is grief. Its companion is loneliness.
Whenever it comes – whatever its guise,
Even when there are not tears –
Death is a wound.
But death belongs to life –
As night belongs to day. As darkness belongs to light.
As shadow belongs to substance, As the fallen leaf to the tree
As time to eternity –
So death belongs to life.
It is not our purpose to live forever. It is only our purpose to live.
It is no added merit that life is long. It is of merit only that life is good.

– Rabbi Alvin Fine

Private Memorials

All who are able, please rise.

In memory of a father:

May God remember the soul of my father _____ who has gone to his eternal home. In remembrance of him, I shall perform acts of *tz'dakah* (giving), *t'filah* (prayer), and *chesed* (kindness) to help perpetuate ideals important to him. Through such deeds, may his soul be bound up in the bonds of life and find peace among the souls of our ancestors and righteous ones in the Garden of Eden. Amen.

יִזְכֹּר אֱלֹהִים נְשִׁמַת
אָבִי _____ שְׁהַלַּח
לְעוֹלָמוֹ, בְּעִבּוּר
אֲעֵשֶׂה צְדָקָה
תְּפִלָּה וְחֶסֶד בְּעֵדוֹ.
Yizkor Elohim nishmat
avi _____ shehalach
l'olamo, ba'avuro
e'eseh tz'dakah
t'filah v'chesed ba'ado.

בְּשִׁכַר זֶה, תְּהֵא נַפְשׁוֹ
צְרוּרָה בְּצְרוּר הַחַיִּים עִם
נְשִׁמוֹת אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
וְעִם שְׂאֵר צְדִיקִים
וְצִדְקָנִיּוֹת שֶׁבְּגַן עֵדֶן,
וְנֹאמַר אָמֵן.
Bis'char zeh, t'hei nafsho
tz'rurah bitz'ror hachayim im
nishmot avoteynu v'imoteynu,
v'im sh'ar tzadikim
v'tzidkaniyot sheb'Gan Eiden,
v'nomar amein.

In memory of a mother:

May God remember the soul of my mother _____ who has gone to her eternal home. In remembrance of her, I shall perform acts of *tz'dakah* (giving), *t'filah* (prayer), and *chesed* (kindness) to help perpetuate ideals important to her. Through such deeds, may her soul be bound up in the bonds of life and find peace among the souls of our ancestors and righteous ones in the Garden of Eden. Amen.

יִזְכֹּר אֱלֹהִים נְשִׁמַת
אִמִּי _____ שְׁהַלְחָה
לְעוֹלָמָהּ, בְּעִבּוּרָהּ
אֲעֵשֶׂה צְדָקָה
תְּפִלָּה וְחֶסֶד בְּעֵדָה.
Yizkor Elohim nishmat
imi _____ shehalchah
l'olamah, ba'avurah
e'eseh tz'dakah
t'filah v'chesed ba'adah.

בְּשִׁכַר זֶה, תְּהֵא נַפְשָׁהּ
צְרוּרָה בְּצְרוּר הַחַיִּים עִם
נְשִׁמוֹת אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
וְעִם שְׂאֵר צְדִיקִים
וְצִדְקָנִיּוֹת שֶׁבְּגַן עֵדֶן,
וְנֹאמַר אָמֵן.
Bis'char zeh, t'hei nafshah
tz'rurah bitz'ror hachayim im
nishmot avoteynu v'imoteynu,
v'im sh'ar tzadikim
v'tzidkaniyot sheb'Gan Eiden,
v'nomar amein.

In memory of a husband:

May God remember the soul of my husband _____ who has gone to his eternal home. In remembrance of him, I shall perform acts of *tz'dakah* (giving), *t'filah* (prayer), and *chesed* (kindness) to help perpetuate ideals important to him. Through such deeds, may his soul be bound up in the bonds of life and find peace among the souls of our ancestors and righteous ones in the Garden of Eden. Amen.

יִזְכֹּר אֱלֹהִים נִשְׁמַת
בְּעָלֵי _____ שְׁהָלַח
לְעוֹלָמוֹ, בְּעִבּוּרוֹ
אֶעֱשֶׂה צְדָקָה
תְּפִילָה וְחֶסֶד בְּעֵדוֹ.
Yizkor Elohim nishmat
bali _____ shehalach
l'olamo, ba'avuro
e'eseh tz'dakah
t'filah v'chesed ba'ado.

בְּשִׁכַר זֶה, תְּהֵא נַפְשׁוֹ
צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם
נִשְׁמוֹת אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
וְעִם שְׂאֵר צְדִיקִים
וְצִדְקָנִיּוֹת שֶׁבְּגַן עֵדֶן,
וְנֹאמַר אָמֵן.
Bis'char zeh, t'hei nafsho
tz'rurah bitz'ror hachayim im
nishmot avoteynu v'imoteynu,
v'im sh'ar tzadikim
v'tzidkaniyot sheb'Gan Eiden,
v'nomar amein.

In memory of a wife:

May God remember the soul of my wife _____ who has gone to her eternal home. In remembrance of her, I shall perform acts of *tz'dakah* (giving), *t'filah* (prayer), and *chesed* (kindness) to help perpetuate ideals important to her. Through such deeds, may her soul be bound up in the bonds of life and find peace among the souls of our ancestors and righteous ones in the Garden of Eden. Amen.

יִזְכֹּר אֱלֹהִים נִשְׁמַת
אִשְׁתִּי _____ שְׁהָלַחַהּ
לְעוֹלָמָהּ, בְּעִבּוּרָהּ
אֶעֱשֶׂה צְדָקָה
תְּפִילָה וְחֶסֶד בְּעֵדָהּ.
Yizkor Elohim nishmat
ishti _____ shehalchah
l'olamah, ba'avurah
e'eseh tz'dakah
t'filah v'chesed ba'adah.

בְּשִׁכַר זֶה, תְּהֵא נַפְשָׁהּ
צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם
נִשְׁמוֹת אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
וְעִם שְׂאֵר צְדִיקִים
וְצִדְקָנִיּוֹת שֶׁבְּגַן עֵדֶן,
וְנֹאמַר אָמֵן.
Bis'char zeh, t'hei nafshah
tz'rurah bitz'ror hachayim im
nishmot avoteynu v'imoteynu,
v'im sh'ar tzadikim
v'tzidkaniyot sheb'Gan Eiden,
v'nomar amein.

In memory of a son:

May God remember the soul of my son _____ who has gone to his eternal home. In remembrance of him, I shall perform acts of *tz'dakah* (giving), *t'filah* (prayer), and *chesed* (kindness) to help perpetuate ideals important to him. Through such deeds, may his soul be bound up in the bonds of life and find peace among the souls of our ancestors and righteous ones in the Garden of Eden. Amen.

יִזְכֹּר אֱלֹהִים נְשִׁמַת
בְּנֵי _____ שְׁהִלָּךְ
לְעוֹלָמוֹ, בְּעִבּוּרוֹ
אֶעֱשֶׂה צְדָקָה
תְּפִילָה וְחֶסֶד בְּעֵדוֹ.
Yizkor Elohim nishmat
banay _____ shehalach
l'olamo, ba'avuro
e'eseh tz'dakah
t'filah v'chesed ba'ado.

בְּשִׁכַר זֶה, תְּהֵא נִפְשׁוֹ
צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם
נְשִׁמוֹת אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
וְעִם שְׂאֵר צְדִיקִים
וְצִדְקָנִיּוֹת שְׁבַגְן עֵדֶן,
וְנֹאמַר אָמֵן.
Bis'char zeh, t'hei nafsho
tz'rurah bitz'ror hachayim im
nishmot avoteynu v'imoteynu,
v'im sh'ar tzadikim
v'tzidkaniyot sheb'Gan Eiden,
v'nomar amein.

In memory of a daughter:

May God remember the soul of my daughter _____ who has gone to her eternal home. In remembrance of her, I shall perform acts of *tz'dakah* (giving), *t'filah* (prayer), and *chesed* (kindness) to help perpetuate ideals important to her. Through such deeds, may her soul be bound up in the bonds of life and find peace among the souls of our ancestors and righteous ones in the Garden of Eden. Amen.

יִזְכֹּר אֱלֹהִים נְשִׁמַת
בִּתִּי _____ שְׁהִלְכָה
לְעוֹלָמָהּ, בְּעִבּוּרָהּ
אֶעֱשֶׂה צְדָקָה
תְּפִילָה וְחֶסֶד בְּעֵדָה.
Yizkor Elohim nishmat
biti _____ shehalchah
l'olamah, ba'avurah
e'eseh tz'dakah
t'filah v'chesed ba'adah.

בְּשִׁכַר זֶה, תְּהֵא נִפְשָׁהּ
צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם
נְשִׁמוֹת אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
וְעִם שְׂאֵר צְדִיקִים
וְצִדְקָנִיּוֹת שְׁבַגְן עֵדֶן,
וְנֹאמַר אָמֵן.
Bis'char zeh, t'hei nafshah
tz'rurah bitz'ror hachayim im
nishmot avoteynu v'imoteynu,
v'im sh'ar tzadikim
v'tzidkaniyot sheb'Gan Eiden,
v'nomar amein.

In memory of a brother:

May God remember the soul of my brother _____ who has gone to his eternal home. In remembrance of him, I shall perform acts of *tz'dakah* (giving), *t'filah* (prayer), and *chesed* (kindness) to help perpetuate ideals important to him. Through such deeds, may his soul be bound up in the bonds of life and find peace among the souls of our ancestors and righteous ones in the Garden of Eden. Amen.

יִזְכֹּר אֱלֹהִים נִשְׁמַת
אָחִי _____ שֶׁהָלַךְ
לְעוֹלָמוֹ, בְּעִבּוּרוֹ
אֶעֱשֶׂה צְדָקָה
תְּפִילָה וְחֶסֶד בְּעֵדוֹ.
Yizkor Elohim nishmat
achi _____ shehalach
l'olamo, ba'avuro
e'eseh tz'dakah
t'filah v'chesed ba'ado.

בְּשִׁכַר זֶה, תְּהֵא נַפְשׁוֹ
צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם
נִשְׁמוֹת אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
וְעִם שְׂאֵר צְדִיקִים
וְצִדְקָנִיּוֹת שֶׁבְּגַן עֵדֶן,
וְנֹאמַר אָמֵן.
Bis'char zeh, t'hei nafsho
tz'rurah bitz'ror hachayim im
nishmot avoteynu v'imoteynu,
v'im sh'ar tzadikim
v'tzidkaniyot sheb'Gan Eiden,
v'nomar amein.

In memory of a sister:

May God remember the soul of my sister _____ who has gone to her eternal home. In remembrance of her, I shall perform acts of *tz'dakah* (giving), *t'filah* (prayer), and *chesed* (kindness) to help perpetuate ideals important to her. Through such deeds, may her soul be bound up in the bonds of life and find peace among the souls of our ancestors and righteous ones in the Garden of Eden. Amen.

יִזְכֹּר אֱלֹהִים נִשְׁמַת
אָחוֹתִי _____ שֶׁהָלְכָה
לְעוֹלָמָהּ, בְּעִבּוּרָהּ
אֶעֱשֶׂה צְדָקָה
תְּפִילָה וְחֶסֶד בְּעֵדָה.
Yizkor Elohim nishmat
achoti _____ shehalchah
l'olamah, ba'avurah
e'eseh tz'dakah
t'filah v'chesed ba'adah.

בְּשִׁכַר זֶה, תְּהֵא נַפְשָׁהּ
צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם
נִשְׁמוֹת אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
וְעִם שְׂאֵר צְדִיקִים
וְצִדְקָנִיּוֹת שֶׁבְּגַן עֵדֶן,
וְנֹאמַר אָמֵן.
Bis'char zeh, t'hei nafshah
tz'rurah bitz'ror hachayim im
nishmot avoteynu v'imoteynu,
v'im sh'ar tzadikim
v'tzidkaniyot sheb'Gan Eiden,
v'nomar amein.

May God remember the souls of _____ who have gone to their eternal home. In remembrance of them, I shall perform acts of *tz'dakah* (giving), *t'filah* (prayer), and *chesed* (kindness) to help perpetuate ideals important to them. Through such deeds, may their souls be bound up in the bonds of life and find peace among the souls of our ancestors and righteous ones in the Garden of Eden. Amen.

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת
שֶׁהָלָכוּ _____
לְעוֹלָמָם, בְּעִבּוּרָם
אֶעֱשֶׂה צְדָקָה
תְּפִלָּה וְחֶסֶד בְּעַדָּם.
Yizkor Elohim nishmot
_____ shehalachu
l'olamam, ba'avuram
e'eseh tz'dakah
t'filah v'chesed ba'adam.

בְּשִׁכַר זֶה, תְּהֵא נַפְשָׁם
צְרוּרָה בְּצִרוּר הַחַיִּים עִם
נְשָׁמוֹת אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
וְעִם שְׂאֵר צְדִיקִים
וְצִדְקָנִיּוֹת שֶׁבְּגַן עֵדֶן,
וְנֹאמַר אָמֵן.
Bis'char zeh, t'hei nafsham
tz'rurah bitz'ror hachayim im
nishmot avoteynu v'imoteynu,
v'im sh'ar tzadikim
v'tzidkaniyot sheb'Gan Eiden,
v'nomar amein.

In Memory of Jewish Martyrs

May God remember the souls of our martyrs, holy and pure, who dedicated their deaths to God. In remembrance of them, I shall perform acts of *tz'dakah* and kindness. Through such deeds, may their souls be bound up in the bonds of life and find peace among the souls of our ancestors and righteous ones in the Garden of Eden. Amen.

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת
הַקְּדוֹשִׁים וְהַטְּהוֹרִים
שֶׁנִּשְׁחָטוּ וְשֶׁנִּשְׁחָטוּ
וְשֶׁנִּשְׂרְפוּ, וְשֶׁנִּשְׁבְּעוּ
וְשֶׁנִּחְנְקוּ עַל קְדוּשַׁת הַשֵּׁם.
בְּעִבּוּר שְׁנוּדְרִים
צְדָקָה בְּעַד הַזְּכָרָת
נְשָׁמוֹתֵיהֶם. בְּשִׁכַר זֶה,
תְּהֵא נַפְשָׁם צְרוּרָה בְּצִרוּר
הַחַיִּים עִם נְשָׁמוֹת אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ, וְעִם שְׂאֵר
צְדִיקִים וְצִדְקָנִיּוֹת
שֶׁבְּגַן עֵדֶן, וְנֹאמַר אָמֵן.
Yizkor Elohim nishmot
hak'doshim v'hat'horim
shenehergu shenishchatu
v'shenisr'fu v'shenitb'u
v'shenechenku al kidush hasheim.
Ba'avur shenodrim
tz'dakah b'ad haz'karat
nishmoteyhem. Bis'char zeh,
t'hei nafsham tz'rurah bitz'ror
hachayim im nishmot avoteynu
v'imoteynu, v'im sh'ar
tzadikim v'tzidkaniyot
sheb'Gan Eiden, v'nomar amein.

אֵלֵי אֵלֵי

Eili, Eili

My God, My God

(Oh) 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 prayers of all.

אֵלֵי אֵלֵי, *Eili Eili,*

שְׁלֹא יִגְמַר לְעוֹלָם *Shelo yigamer l' Olam*

הַחֹל וְהַיָּם *Hachol v'hayam*

רִשְׁרוּשׁ שֶׁל הַמַּיִם *Rishrush shel hamayim*

בְּרַק הַשָּׁמַיִם *B'rak hashamayim*

תְּפִילַת הָאָדָם. *T'filat ha'adam.*

— *Hannah Szenes,* melody by David Zahavi*

* **Hannah Szenes** (often anglicized as Hannah Senesh) (July 17, 1921 – November 7, 1944) was a Hungarian poet and one of thirty-seven Jewish recruits from Palestine parachuted by the British into Yugoslavia during the Second World War to assist anti-Nazi forces and ultimately in the rescue of Hungarian Jews about to be deported to the German death camp at Auschwitz. Szenes was arrested at the Hungarian border, then imprisoned and tortured, but refused to reveal details of her mission. She was eventually tried and executed by firing squad. She is regarded as a national heroine in Israel.

The Martyrdom of Rabbi Akiva

The Romans decreed that the people Israel no longer be allowed to study Torah. Rabbi Akiva publicly convened assemblies and continued to teach Torah. He was captured and imprisoned. The hour of execution was the time for the recitation of the morning *Sh'ma*, so as the Romans tortured him, he recited the *Sh'ma*, accepting the yoke of the sovereignty of Heaven. His pupils cried out, "Even now?" He said to them, "All my life, I was troubled that I could not fulfill the verse to love God 'with all your soul' – that is, even should God take your life. I asked myself, 'When will the time come that I can fulfill the verse?' Now that I have that possibility, shouldn't I fulfill it?" He prolonged the word "One" so that his soul left him as he uttered the word "One."

These I recall,

and my soul melts with sorrow;

for the bitter course of our history,

tears pour from my eyes.*

אֵלֶּה אֶזְכָּרָה Eilleh ezk'rah
וְנַפְשִׁי אֶלַי אֶשְׁפָּכָה v'nafshi alay eshp'khah,
עַל קוֹרוֹתֵינוּ הַמְרוֹת al koroteynu hamarot
עֵינַי זוֹלְגוֹת דִּמְעָה. einay zolgot dim'ah.

By the Waters of Babylon

By the waters, the waters of Babylon

We sat down and wept, and wept, for thee Zion

We remember, we remember, we remember thee Zion

Eilleh Ezk'rah

* The story of the martyrdom of Rabbi Akiva is part of the traditional *Eilleh Ezk'rah*, the story of the Ten Martyrs. The tale is recounted in various *midrashim*, but the core of the story remains the same: after the destruction of the Temple, some Jews argued that it didn't matter. God immediately put the idea in the heart of the Roman emperor to study the Torah with Jewish wise men and elders. After learning that Yosef had been sold into slavery by his brothers, he ordered ten sages to appear before him. He asked them what Jewish law demands be done with one who sells his brother into slavery, and the sages reply that such a man should be put to death. The emperor decreed that the sages be executed to bear the sins of their forefathers who sold Yosef into slavery. The sages asked for a few days to prepare their defense, but learned that the decree had been ordained by God. In the end, the *Eilleh Ezk'rah* describes in excruciating detail how each martyr was tortured and killed.

The deaths of individual sages are attested to in the Talmud and various early *midrashim*. Over time, these stories evolved into several *midrashim*, including *Midrash Eilleh Ezk'rah*, attesting to the death of ten famous sages. Among the interpretations of this story are that it is a lesson about hatred and the dissolution of family – Yosef's brothers' casual disposal of him – and the failure of Jewish society to overcome that impulse. The sages paid the price for a Jewish society that continued to harbor the kind of hatred represented by the brothers' sin. Another interpretation is a warning to consider the unintended consequences of not respecting what God has given us: dismissing the political independence provided by the existence of the Temple and casually teaching Torah to the Roman emperor sowed the seeds of the sages' destruction. Finally, the graphic descriptions of martyrdom in the story have their own powerful effect (particularly apt during the *Yizkor* service), reminding us of the great losses we have suffered not only as individuals, but as a people.

קדיש

Kaddish

The Holocaust Kaddish

All who are able, please rise.

Yitgadal

v'yitkadash

Sh'meih raba.

(Amein)

B'alma di v'ra chiruteih

V'yamlich malchuteih

B'chayeychon uv'yomeychon

Uv'chayey d'chol beyt Yisrael

Ba'agala uviz'man kariv.

V'imru: **Amein.**

Y'hei sh'meih raba m'vorach

l'alam ul'almey almaya.

Yitbarach v'yishtabach,

v'yitpa'ar v'yitromam

v'yitnasei, v'yit'hadar,

v'yitaleh v'yit'halal

sh'meih d'kud'sha,

b'rich hu,

l'eila ul'eila

mikol birchata v'shirata,

tushb'chata v'nechemata

da'amiran b'alma.

V'imru: **Amein.**

Auschwitz

Lodz

Ponar

(Amen)

Babi Yar

Maidanek

Birkenau

Kovno

Westerbork

And let us say: **Amen.**

Let the great Name be blessed

throughout all time and space.

Theresienstadt

Buchenwald

Treblinka

Vilna

Bergen-Belsen

may it be a blessing,

Mauthausen

Minsk

Warsaw

Dachau

And let us say: **Amen.**

יִתְגַּדֵּל

וַיִּתְקַדַּשׁ

שְׁמֵהּ רַבָּא,

(אָמֵן)

בְּעֵלְמָא דֵּי בְרָא כְרַעוּתֵיהּ:

וַיִּמְלִיךְ מַלְכוּתֵיהּ

בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן,

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב:

וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֵלָם וּלְעֵלְמֵי עֵלְמַיָּא:

יְתְבָרַךְ וַיִּשְׁתַּבַּח,

וַיִּתְפָּאֵר וַיִּתְרוֹמֵם

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר

וַיִּתְעַלֶּה וַיִּתְהַלָּל

שְׁמֵהּ דְקַדְשָׁא,

בְּרִיךְ הוּא,

לְעֵלָא וּלְעֵלְא

מְכָל בְּרַכְתָּא וְשִׁירְתָּא,

תְּשַׁבַּחְתָּא וְנַחֲמְתָּא

דְאָמִירוֹן בְּעֵלְמָא:

וְאָמְרוּ אָמֵן:

Y'hei sh'lama raba
min sh'maya, v'chayim aleynu
v'al kol Yisrael,
v'imru: **Amein.**

May there be abundant peace
from Heaven, and life for us
and for all Israel,
and let us say: **Amen.**

יְהִי שְׁלָמָא רַבָּא
מִן שָׁמַיָא, וְחַיִּים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן:

Oseh shalom bim'romav
hu ya'aseh shalom,
aleynu v'al kol Yisrael
v'imru: **Amein!**

May the One Who makes peace
in the heavens, make peace
descend on us and on all Israel,
and let us say: **Amen!**

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן!

Psalm 23

A Psalm of David:

God is my Shepherd, I do not lack.
God brings me into grassy pastures;
leads me along restful waters.
My soul is restored,
guiding me in just circuits¹
for Your Name's sake.

מִזְמוֹר לְדָוִד Mizmor l'David:
יְהוָה רֹעִי לֹא אֶחְסָר: Adonay Ro'i lo echsar.
בִּנְאוֹת דְּשָׁא יִרְבִּיצֵנִי, Bin'ot deshe yarbitzeini,
עַל-מַי מְנוּחֹת יְנַהֲלֵנִי: al-mey m'nuchot y'nahaleini,
נַפְשִׁי יִשׁוּבֵב Nafshi y'shoveiv,
יְנַחֲנֵי בְּמַעְגְלֵי-צֶדֶק yancheini v'magley-tzedek
לְמַעַן שְׁמוֹ: l'ma'an sh'mo.

Psalm 23

¹ *magley tzedek*: just circuits. *Ma'gal* means both a circle and a path. The psalm may be using this phrase as if to say that God leads us to travel "in circles" of righteous people — among the just. It could also refer to our "life cycle," implying that God guides us lifelong among the righteous. Last, it could be suggesting that these circles/cycles go into death and beyond.

² *gey tzalmavet*: the valley of death's shadow. A common comment on the rare word צֶלְמוֹת, *tzalmavet*, points out that if this were really the shadow of death, the vowel would be different: צֶלְמוֹת, *tzeil'mavet*. However, these same consonants could be vocalized צֶלְמוֹת, *tzalamot*, "shadows." The only other Biblical mention of this word is in Job 28:3, where it is used in parallel with the word חֹשֶׁךְ, *choshech*, "darkness." This could mean, coupled with the previous comment, that God leads us in cycles through the valley of shadows (dead souls) and on to life again.

³ *l'orech yamim*: always. This phrase literally means "to the length of days," which can mean "a long time" or "forever." The previous verse said "all the days of my life," so this may mean beyond this life. But "long days" can also be days that we experience as "long," meaning that our sense of time is lengthened — that we are satisfied both with our life and our life span.

As I again walk	גַּם כִּי־אֵלֶיךָ	Gam ki eileich
in the valley of death's shadow: ²	בְּגֵי צַלְמוֹת	b'gey tzalmavet:
I fear no evil	לֹא־אִירָא רָע	lo ira ra
for You are with me;	כִּי־אַתָּה עִמָּדִי	ki Atah imadi;
Your rod and Your staff,	שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ	shivt'cha umish'antecha,
they comfort me.	הֵמָּה יִנְחַמְנִי:	heimah y'nachamuni.
You set a table before me	תַּעֲרֹךְ לִפְנֵי אֶשְׁלֹחַן	Ta'aroch l'fanay shulchan
opposite those who torment me!	נֶגֶד צָרָרִי	neged tzor'ray!
You've anointed my head with oil:	דִּשַׁנְתָּ בַשֶּׁמֶן רֹאשִׁי	Dishanta vashemen roshi:
my cup is overfull.	כּוֹסֵי רוּיָה:	kosi r'vayah.
Ah, goodness and kindness pursue me	אַךְ טוֹב וַחֲסֵד יִרְדּוּפִנִי	Ach tov vachessed yird'funi
all the days of my life,	כָּל־יְמֵי חַיִּי	kol y'mey chayay,
and I'll dwell in God's House	וּשְׁבַתִּי בְּבֵית־יְהוָה	v'shavti b'veyt Adonay
always. ³	לְאַרְךָ יָמִים:	l'orech yamim.

אֵל מְלֵא רַחֲמִים

El Malei Rachamim

God of Compassion

*For the loved ones we remember
and especially bringing to mind those lost in our congregation since last Yom Kippur.*

God filled with mercy,
dwelling in the heavens' heights,
bring proper rest
beneath the wings of Your *Shekhinah*,
amid the ranks of the holy and the pure,
illuminating like the brilliance of the skies
the souls of our beloved
and our blameless
who went to their eternal place of rest.
May You who are the Source of mercy
shelter them beneath Your wings
eternally, and bind their souls
among the living, that they may
rest in peace.
And let us say: Amen.

אֵל מְלֵא רַחֲמִים *El malei rachamim*
שׁוֹכֵן בַּמְרוֹמִים *shochein bam'romim*
הַמְצִיא מְנוּחָה *ham'tzei m'nuchah*
נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׁכִינָה *n'chonah tachat kanfey hash'chinah*
בְּמַעְלוֹת קְדוֹשִׁים וְטְהוֹרִים *bama'alot k'doshim ut'horim*
כְּזוֹהַר הָרָקִיעַ מְזַהְרִים *k'zohar harakia maz'hirim*
לְנִשְׁמוֹת יַקִּירֵנוּ *l'nishmot yakireinu*
וּקְדוֹשֵׁינוּ שֶׁהֲלַכּוּ לְעוֹלָמָם. *uk'dosheyenu shehalchu l'olamam.*
אָנָּה בֹּעֵל הַרַחֲמִים *Ana ba'al harachamim*
הַסְתִּירָם בְּצֵל כְּנַפֶּיךָ *hastiram b'tzeil k'nafecha*
לְעוֹלָמִים וְצָרָר בְּצָרָר *l'olamim utz'ror bitz'ror*
הַחַיִּים אֶת נִשְׁמָתָם. *hachayim et nishmatam.*
יְהוָה הוּא נִחַלְתָּם וַיְנוּחֵם *Adonay hu nachalatam v'yanuchu*
בְּשָׁלוֹם עַל מִשְׁכַּבָּם *b'shalom al mishkavam*
וְנֹאמַר אָמֵן *v'nomar amein.*

קדיש יתום

Kaddish Yatom

Mourner's Kaddish

Magnified and consecrated be
the great Name, (**Amen**)
in the world created as the Name willed.
May the Name be Sovereign
in your own day and your own lives,
and the life of all Israel,
speedily and soon.
And let us say: **Amen**.

יִתְגַּדַּל וְיִתְקַדַּשׁ Yitgadal v'yitkadash
שְׁמֵיהּ רַבָּא, (אָמֵן) Sh'meih raba (**Amein**).
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ: B'alma di v'ra chiruteih
וְיַמְלִיךְ מַלְכוּתֵיהּ V'yamlich malchuteih
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, B'chayeychon uv'yomeychon
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, Uvchayey d'chol beyt Yisrael
בְּעֵגְלָא וּבְזְמַן קָרִיב: Ba'agala uviz'man kariv.
וְאָמְרוּ אָמֵן: V'imru: **Amein**.

Let the great Name be blessed
throughout all time and space.
Blessed, praised,
glorified, exalted,
uplifted, honored, raised high,
and lauded be the holy Name,

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ Y'hei sh'meih raba m'vorach
לְעַלְמֵי עֵלְמַיָּא: l'alam ul'almey almaya.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, Yitbarach v'yishtabach,
וְיִתְפָּאֵר וְיִתְרוֹמַם v'yitpa'ar v'yitromam
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה v'yitnasei, v'yit'hadar, v'yitaleh v'yit'halal
וְיִתְהַלָּל שְׁמֵיהּ דְקֻדְשָׁא, sh'meih d'kud'sha,

may it be a blessing,

בְּרִיךְ הוּא, b'rich hu,

though it be far above all blessings,
songs, praises, and consolations
that can be uttered in this world.
And let us say: **Amen**.

לְעֵלָא וּלְעֵלָא מִכָּל בִּרְכָתָא l'eila ul'eila mikol birchata
וְשִׁירָתָא, תִּשְׁבְּחָתָא וְנַחֲמָתָא v'shirata, tushb'chata v'nechemata
דְאָמִירָן בְּעֵלְמָא: da'amiran b'alma.
וְאָמְרוּ אָמֵן: V'imru: **Amein**.

May there be abundant peace from
Heaven, and life for us
and for all Israel,
and let us say: **Amen.**

יְהִי שְׁלָמָא רַבָּא Y'hei sh'lama rabba
מִן שָׁמַיָא, וְחַיִּים עָלֵינוּ min sh'maya, v'chayim aleynu
וְעַל כָּל יִשְׂרָאֵל, v'al kol Yisrael
וְאָמְרוּ אָמֵן: v'imru: **Amein.**

May the One Who makes peace in
the heavens, make peace descend
on us and on all Israel,
(and on all the world's inhabitants,)
and let us say: **Amen!**

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו Oseh shalom bim'romav
הוּא יַעֲשֶׂה שְׁלוֹם, hu ya'aseh shalom,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל aleynu v'al kol Yisrael
(וְעַל כָּל יוֹשְׁבֵי תֵבֵיל) (v'al kol yoshvey teiveil)
וְאָמְרוּ אָמֵן! v'imru: **Amein!**

מְנַחָה

MINCHAH

Afternoon Service for Yom Kippur

זְכוֹרֵנוּ לְחַיִּים

Zochreinu L'Chayim

Remember Us for Life

Remember us for life,
Ruler Who desires life,
inscribe us in the Book of Life
For Your sake, God of Life.

זְכוֹרֵנוּ לְחַיִּים, *Zochreinu l'chayim,*
מֶלֶךְ חַפֵּץ בְּחַיִּים, (2x) *Melech chafeitz bachayim, (2x)*
וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים, *v'chotveinu b'seifer hachayim,*
לְמַעַנְךָ אֱלֹהִים חַיִּים. (2x) *l'ma'ancha Elohim chayim. (2x)*

הַרִינִי

Hareini

Behold

Behold I am ready to accept
the commandment of the Creator,
"Love your neighbor as yourself"*

הַרִינִי מְקַבֵּל עָלַי
אֶת מִצְוֹת הַבּוֹרֵא
וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ

Hareyni m'kabeil alay
et mitzvat haborei
V'ahavta l'rei'acha kamocho

*Leviticus 19:18

הוֹצֵאת סֵפֶר תּוֹרָה

Hotza'at Sefer Torah

Taking the Torah Out of the Ark

The Ark is opened. All who are able, please rise.

When the Ark traveled

Mosheh would say:

Arise, Adonay, let Your enemies
scatter, let those who hate You
flee from You.^a

וַיְהִי בְּנִסְעַ הָאָרוֹן
וַיֹּאמֶר מֹשֶׁה:
קוּמָה יְהוָה וַיִּפְצְוּ
אֹיְבֶיךָ וַיִּנָּסוּ מִשָּׁנְאֶיךָ
מִפָּנֶיךָ:

Vay'hi bin'so'a ha'aron
vayomer Mosheh:
Kumah, Adonay, v'yafutzu
oyvecha, v'yanusu m'sanecha
mipanecha.

For the Torah will go forth from Zion,
and the word of Adonay
from Jerusalem.^b

כִּי מִצִּיּוֹן תֵּיצֵא תּוֹרָה,
וּדְבַר-יְהוָה
מִירוּשָׁלַיִם:

Ki miTzion teitzei Torah,
ud'var Adonay
miY'rushalayim.

Blessed is the One Who gave Torah
to Israel in holiness.

בְּרוּךְ שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ:

Baruch shenatan Torah
l'amo Yisrael bik'dushato.

^a Numbers 10:35, ^b Isaiah 2:3, Micah 4:2

We bow at the word גִּדְלוּ ↓ “gad’lu,” acknowledging God’s greatness.

Stand on tiptoes at the word וַיְנַרְמְמָה ↑ “unrom’mah,” “raise/exalt God.”)

Declare Adonay’s greatness with me,
We’ll raise the Name together.*

גִּדְלוּ לַיהוָה אִתִּי ↓ Gadlu lAdonay iti,
וַיְנַרְמְמָה שְׁמוֹ יַחְדָּו: ↑ unrom’mah sh’mo yachdav.

*Psalm 34:4

Yours, Adonay, is the greatness,
the might, the splendor,
the victory, and the beauty,
even everything in Heaven and earth.
Yours, Adonay,
is the dominion, and You are above
all rulers.*

לְךָ יְהוָה הַגְּדֻלָּה **L’cha, Adonay, hag’dulah,**
וְהַגְּבוּרָה וְהַתְּפִאֲרוֹת **v’hag’vurah v’hatiferet,**
וְהַנִּצָּח וְהַהוֹד, **v’haneitzach v’hahod,**
כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ. **ki chol bashamayim uva’aretz.**
לְךָ יְהוָה **L’cha, Adonay,**
הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא **hamamlachah, v’hamitnasei**
לְכֹל לְרוֹשׁ: **l’chol l’rosh.**

*I Chronicles 29:11

Exalt Adonay our God
and bow at God’s Footstool (the Temple).
It is holy.
Exalt Adonay our God
and bow at God’s holy mountain,
for Adonay our God is holy.*

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ **Rom’mu Adonay Eloheynu**
וְהִשְׁתַּחֲוּוּ לַהֲדָם רַגְלָיו. **v’hishtachavu lahadom raglav.**
קָדוֹשׁ הוּא: **Kadosh Hu.**
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ **Rom’mu Adonay Eloheynu**
וְהִשְׁתַּחֲוּוּ לְהַר קֹדֶשׁוֹ **v’hishtachavu l’har kodsho,**
כִּי־קָדוֹשׁ יְהוָה אֱלֹהֵינוּ: **ki kadosh Adonay Eloheynu.**

*Psalm 99:5, 9

Aliyah: Going Up to Bless the Torah Reading

Blessing before reading the Torah portion:

Bless Adonay, the Blessed. בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ: Bar'chu et Adonay, ham'vorach.

Congregation responds:

Blessed be Adonay, בְּרוּךְ יְהוָה Baruch Adonay,
Who is blessed infinitely and for ever. הַמְּבֹרָךְ לְעוֹלָם וָעֶד: ham'vorach l'olam va'ed.

The one(s) doing the aliyah continue(s):

Blessed be Adonay, בְּרוּךְ יְהוָה Baruch Adonay,
Who is blessed infinitely and for ever. הַמְּבֹרָךְ לְעוֹלָם וָעֶד: ham'vorach l'olam va'ed.
Blessed You, Adonay, בְּרוּךְ אַתָּה יְהוָה Baruch Atah, Adonay,
our God, Ruler of Space and Time, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, Eloheynu, Melech ha'olam,
Who chose us אֲשֶׁר בָּחַר בָּנוּ asher bachar banu
from all nations מִכָּל הָעַמִּים mikol ha'amim,
and gave us the Torah. וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: v'natan lanu et Torato.
Blessed You, Adonay, בְּרוּךְ אַתָּה יְהוָה, Baruch Atah, Adonay,
Giver of Torah. נוֹתֵן הַתּוֹרָה: notein haTorah.

Blessing after reading the Torah portion:

Blessed You, Adonay, בְּרוּךְ אַתָּה, יְהוָה, Baruch Atah, Adonay,
our God, Ruler of Space and Time, אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, Eloheynu, Melech ha'olam,
Who gave us a true Teaching אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת asher natan lanu Torat emet
and planted within us eternal life. וַחַיֵּי עוֹלָם נִטְעַ בְּתוֹכֵנוּ. v'chayey olam nata b'tocheinu.
Blessed You, Adonay, בְּרוּךְ אַתָּה יְהוָה, Baruch Atah, Adonay,
Giver of Torah. נוֹתֵן הַתּוֹרָה: notein haTorah.

בְּרַכַּת הַגּוֹמֵל

Birkat HaGomeil

Blessing God's Favor

For those who survived serious illness or a life-threatening event (including childbirth) or returned safe from a long journey.

Person being blessed says:

Blessed You, Adonay
our God, Ruler of Space and Time,
Who bestows favors upon we who
are indebted to You, and has been
kind to me.

בָּרוּךְ אַתָּה, יְהוָה, *Baruch Atah, Adonay,*
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, *Eloheyenu, Melech ha'olam,*
הַגּוֹמֵל לְחַיִּימִים *hagomeil l'chayavim*
טוֹבוֹת שְׂגַמְלָנִי *tovot she'g'malani*
כָּל-טוֹב: *kol tov.*

Congregation responds:

For a female:

May the One Who has bestowed
goodness upon you bestow every
goodness upon you.

מִי שְׂגַמְלִיךְ *Mi sheg'maleich*
כָּל-טוֹב הוּא יִגְמְלֶיךָ *kol tov Hu yigm'leich*
כָּל-טוֹב סְלָה: *kol tov, selah.*

For a male:

May the One Who has bestowed
goodness upon you bestow every
goodness upon you.

מִי שְׂגַמְלֶיךָ *Mi sheg'malcha*
כָּל-טוֹב הוּא יִגְמְלֶיךָ *kol tov Hu yig'molcha*
כָּל-טוֹב סְלָה: *kol tov, selah.*

For two or more people:

May the One Who has bestowed
goodness upon you bestow every
goodness upon you.

מִי שְׂגַמְלְכֶם *Mi sheg'malchem*
כָּל-טוֹב הוּא יִגְמְלְכֶם *kol tov Hu yig'molchem*
כָּל-טוֹב סְלָה: *kol tov, selah.*

You Shall Be Holy

In what way can God demand that a human being attain the level of holiness? This does not mean that you must attain the level of angels – something that is impossible. Rather, what God demands is that you attain the level of which you are capable. Be holy: in whatever circumstances you find yourself, advance a little at a time in your holiness.

– Menachem Mendel of Worka

Leviticus 18, the traditional text for this afternoon, belongs to the same Torah portion (*Acherei Mot*), as the traditional morning section, Leviticus 16 (the scapegoat). Chapter 18 details how we should be holy by avoiding a variety of forbidden sexual contacts. The Reform tradition found the following chapter, 19, to be more uplifting, while still focusing on the operative definitions of being “*Kadosh*” (Holy). In addition, this section contains the Golden Rule, which is stated in two parts to be maximally inclusive of all people. Its first line is the most famous part: “Love your neighbor as yourself.” But the word “neighbor” really means “fellow citizen,” or “kin.” In order to make clear the universality of the command, however, it is restated at the end of the Torah portion (*Leviticus 19:34*), applying to all strangers and aliens – that is, people we would have a tendency to write off as not being our responsibility – the homeless, the panhandler, the immigrant, those not of our faith, race, country, or political persuasion. This lesson, which will be expanded in the Haftarah, is a fitting climax to the Day of “At-One-Ment.” The last few verses speak of using fraudulent measures of length, weight, and quantity. If we cannot even measure truly or honestly in the market place, how can we measure our values as humans? – *Rabbi Ari Cartun*

Yom Kippur Minchah Torah Reading

Leviticus Chapter 19:1–18

¹ Adonay spoke to Moses, saying: ² Speak to the whole Israelite community and say to them: You shall be holy, for I, Adonay your God, am holy. ³ You shall each revere your mother and your father, and keep My sabbaths: I, Adonay, am your God. ⁴ Do not turn to idols or make molten gods for yourselves: I, Adonay, am your God.

⁵ When you sacrifice an offering of well-being to Adonay, sacrifice it so that it may be accepted on your behalf. ⁶ It shall be eaten on the day you sacrifice it, or on the day following; but what is left by the third day must be consumed in fire. ⁷ If it should be eaten on the third day, it is an offensive thing, it will not be acceptable. ⁸ And the one who eats of it shall bear guilt, for what is sacred to Adonay has been profaned and that person shall be cut off from their kin. ⁹ When you

¹ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ² דַּבֵּר אֶל־כָּל־
עַדְת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תְּהִיוּ
כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: ³ אִישׁ אִמּוֹ וְאָבִיו
תִּירָאוּ וְאֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם:
⁴ אֶל־תִּפְנוּ אֶל־הַאֱלִילִים וְאֵלֵהִי מִסַּכָּה לֹא
תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

⁵ וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים לַיהוָה לְרִצְוֹנְכֶם
תִּזְבַּחְתֶּם: ⁶ בַּיּוֹם זִבְחֲכֶם יֹאכְל וּמִמָּחָרָת
וְהַנּוֹתָר עַד־יוֹם הַשְּׁלִישִׁי בָאֵשׁ יִשָּׂרֶף: ⁷ וְאִם
הָאֹכֵל יֹאכְל בַּיּוֹם הַשְּׁלִישִׁי פְגוּל הוּא לֹא
יִרְצָה: ⁸ וְאֹכְלוֹ עֹנֵו וְשָׂא כְּפִי־אֶת־קֹדֶשׁ
יְהוָה חֲלָל וְנִכְרַתָּה הַנֶּפֶשׁ הַהוּא מֵעַמִּיהָ:

reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest.

¹⁰ You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger:
I, Adonay, am your God.

¹¹ You shall not steal; you shall not deal deceitfully or falsely with one another. ¹² You shall not swear falsely by My name, profaning the name of your God: I am Adonay. ¹³ You shall not defraud your fellow. You shall not commit robbery. The wages of a laborer shall not remain with you until morning. ¹⁴ You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am Adonay. ¹⁵ You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your kinsman fairly. ¹⁶ Do not deal basely with your countrymen. Do not profit by the blood of your fellow: I am Adonay. ¹⁷ You shall not hate your kinsfolk in your heart. Reprove your kinsman but incur no guilt because of him. ¹⁸ You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself:
I am Adonay.

וּבְקִצְרְכֶם אֶת־קִצִּיר אֲרָצְכֶם לֹא תִכְלֶה פְּאֵת
שְׂדֵךְ לְקֶצֶר וְלִקְט קִצִּירֶךָ לֹא תִלְקֹט: ¹⁰ וְכִרְמֶךָ
לֹא תַעֲוִלֵל וּפְרֹט כְּרִמֶךָ
לֹא תִלְקֹט לַעֲנִי וְלִגֵּר תַּעֲזֹב:
אַתֶּם אֲנִי יְהוָה אֱלֹהֵיכֶם:

¹¹ לֹא תִגְנֹבוּ וְלֹא־תִכְחָשׂוּ וְלֹא־תִשְׁקְרוּ אִישׁ
בְּעַמִּיתוֹ: ¹² וְלֹא־תִשָּׁבְעוּ בִשְׁמִי לְשָׁקֵר וְחַלְלֵתָהּ
אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה: ¹³ לֹא־תַעֲשֶׂק
אֶת־רֵעֶךָ וְלֹא תִגְזֹל לֹא־תִלְוֶן פְּעֻלַּת שְׂכִיר
אִתְּךָ עַד־בֹּקֶר: ¹⁴ לֹא־תִקְלַל חֵרֶשׁ וּלְפָנָי עֹזֵר
לֹא תִתֵּן מְכָשָׁל וְיִרְאֵת מִאֱלֹהֶיךָ אֲנִי יְהוָה:
¹⁵ לֹא־תַעֲשׂוּ עֹוֹל בְּמִשְׁפָּט לֹא־תִשָּׂא פְּנֵי־דָל
וְלֹא תִהְדָּר פְּנֵי גָדוֹל בְּצַדִּיק תִּשְׁפֹּט עַמִּיתְּךָ:
¹⁶ לֹא־תִלְוֶךָ רֵכִיל בְּעַמִּיךָ לֹא תַעֲמֹד עַל־
דָּם רֵעֶךָ אֲנִי יְהוָה: ¹⁷ לֹא־תִשְׁנֵא אֶת־אֲחִיךָ
בְּלִבְבְּךָ הוֹכַח תוֹכִיחַ אֶת־עַמִּיתְּךָ וְלֹא־תִשָּׂא
עַלְיוֹ חֲטָא: ¹⁸ לֹא־תִקֶּם וְלֹא־תִטֹּר אֶת־בְּנֵי
עַמֶּךָ וְאַהֲבַת לְרֵעֶךָ כְּמוֹד
אֲנִי יְהוָה:

בְּרַכַּת הַרְפוּאָה

Birkat HaR'fuah

Prayers for Healing

Paraphrased *Mi Shebeirach* For Healing

May the One Who was a Source of blessing for our ancestors bring the blessing of healing upon those whose names we have mentioned and those whom we name in our hearts – a healing of the body and a healing of the spirit.

May those in whose care they are entrusted be gifted with wisdom and skill in their care. May family and friends who surround them be gifted with love, openness, strength, and trust in their care.

Mosheh's Prayer For Healing

God, please heal her*
with a complete healing.

אֵל נָא רְפֹא נָא לָהּ: *El na, r'fa na lah*
רְפוּאָה שְׁלֵמָה *r'fuah sh'leimah*

Blessed You, Adonay,
Source of healing.

בָּרוּךְ אַתָּה יְהוָה, *Baruch Atah Adonay,*
רוֹפֵא חוֹלִים *Rofei cholim.*

*Numbers 12:13

Traditional *Mi Shebeirach* For Healing

May God, Who blessed our ancestors,
Avraham, Yitzchak, and Ya'akov,
Sarah, Rivkah, Racheil, and Lei'ah,
bless all who are ill
and bring upon them
a healing of spirit
and a healing of body.

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ *Mi shebeirach avoteynu v'imoteynu*
אַבְרָהָם יִצְחָק וְיַעֲקֹב, *Avraham Yitzchak v'Ya'akov,*
שָׂרָה רִיבְקָה רַחֵל וְלֵאָה, *Sarah Rivkah Racheil v'Lei'ah,*
הוּא יְבָרֵךְ אֶת הַחוֹלִים *Hu y'vareich et hacholim*
הָאֵלֶּה וְיָבִיא עֲלֵיהֶם *ha'eleh v'yavi aleihem*
רְפוּאַת הַנְּפֶשׁ *r'fu'at hanefesh*
וְרְפוּאַת הַגּוּף. *ur'fu'at haguf.*

Blessed You, Adonay,
Source of healing.

בָּרוּךְ אַתָּה, יְהוָה, *Baruch Atah Adonay,*
רוֹפֵא חוֹלִים. *Rofei cholim.*

We turn back to the Maftir portion to complete the Torah reading.

הַגְּבָהָה

Hagbahah

Raising the Torah

All who are able, please rise.

It is customary to point to the Torah with one's pinky finger when saying, "V'zot haTorah"/"This is the Torah."

This is the Torah
which Mosheh set
before the people of Israel^a
by the word of Adonay . . .
through Mosheh.^b

וְזֹאת הַתּוֹרָה V'zot haTorah
אֲשֶׁר-שָׂם מֹשֶׁה asher sam Mosheh
לְפָנַי בְּנֵי יִשְׂרָאֵל lifney b'ney Yisrael
עַל-פִּי יְהוָה... al pi Adonay . . .
בְּיַד מֹשֶׁה: b'yad Mosheh.

It is a tree of life
to those who grasp it, and those who
support it are fortunate.^c
Its ways are ways of pleasantness,
and all its paths are peace.^d
Long life is in its right hand;
in its left hand, wealth* and honor.^e
Adonay desires, for the sake of justice,
to magnify and glorify Torah.^f

עֵץ-חַיִּים הִיא Etz chayim hee
לְמַחְזִיקִים בָּהּ lamachazikim bah,
וְתִמְכֶהָ מְאֹד: v'tomcheha m'ushar.
דַּרְכֶיהָ דַּרְכֵי-נֹעַם D'racheha darchey no'am,
וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם: v'chol n'tivoteha shalom.
אֶרֶץ יָמִים בְּיַמִּינָהּ Orech yamim biy'minah;
בְּשִׂמְלוֹהָ עֹשֶׁר וְכָבוֹד: bis'molah, osher v'chavod.
יְהוָה חָפֵץ לְמַעַן צְדָקוֹ Adonay chafeitz l'ma'an tzidko,
יַגְדִּיל תּוֹרָה וַיַּאֲדִיר: yagdil Torah v'yadir.

^a Deuteronomy 4:44, ^b Numbers 9:23, ^c Proverbs 3:18, ^d Proverbs 3:17, ^e Proverbs 3:16, ^f Isaiah 42:21

Please be seated.

Nachmanides remarks that the verse "accursed is the one who will not uphold the words of this Torah . . ." (Deuteronomy 27:26) is the source of the obligation to show the written text of the Torah to the whole congregation.

Reading of the Haftarah

Blessing *before* reading the Haftarah:

Blessed You, Adonay
our God, Ruler of Space and Time,
Who chose good prophets
and was pleased with their words
which were spoken in truth.

בָּרוּךְ אַתָּה, יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
וְרָצָה בְּדִבְרֵיהֶם
הַנְּאֻמִּים בְּאֵמֶת.

*Baruch Atah, Adonay,
Eloheynu, Melech ha'olam,
asher bachar bin'vi'im tovim,
v'ratzah v'divreyhem
ha'ne'emarim be'emet.*

Blessed You, Adonay,
Who chooses Torah
and Your servant Mosheh,
and Your people Israel,
and prophets of truth and justice.

בָּרוּךְ אַתָּה, יְהוָה,
הַבוֹחֵר בַּתּוֹרָה
וּבְמֹשֶׁה עַבְדְּךָ,
וּבְיִשְׂרָאֵל עַמּוֹ,
וּבְנְבִיאֵי הָאֱמֶת וְצֶדֶק.

*Baruch Atah, Adonay,
habocheir baTorah
uv'Mosheh avdo,
uv'Yisrael amo,
uvin'vi'ey ha'emet vatzedek.*

Blessing Before Reading the Haftarah

This blessing is “troped” or chanted in the minor key in which the Haftarah will be chanted, to help the *Maftir/ah* reset their brain from the major key of the Torah chanting.

Things To Do In The Belly of The Whale

Measure the walls. Count the ribs. Notch the long days.
Look up for blue sky through the spout. Make small fires
with the broken hulls of fishing boats. Practice smoke signals.
Call old friends, and listen for echoes of distant voices.
Organize your calendar. Dream of the beach. Look each way
for the dim glow of light. Work on your reports. Review
each of your life's ten million choices. Endure moments
of self-loathing. Find the evidence of those before you.
Destroy it. Try to be very quiet, and listen for the sound
of gears and moving water. Listen for the sound of your heart.
Be thankful that you are here, swallowed with all hope,
where you can rest and wait. Be nostalgic. Think of all
the things you did and could have done. Remember
treading water in the center of the still night sea, your toes
pointing again and again down, down into the black depths.

– Dan Albergotti

Note on the Haftarah

The *Book of Jonah* (whose name means “Dove”), the Haftarah for Yom Kippur afternoon, has two simple messages: 1) You can’t run so far that you can escape God, and 2) repentance and forgiveness are open to all, non-Jew and Jew. For Jonah to go to the capital of Assyria, the country that was subjugating and that would ultimately destroy the Northern Kingdom of Israel, sending its people away to become the Ten Lost Tribes, would be like an Israeli being anointed by God as a prophet to tell the Syrians to repent so that they might prosper, or for an American in the 1950’s to be similarly sent to the Soviet Union. Yet this is how universal is God’s care.

The “big fish,” which most of us remember as a “whale,” is God’s subtle way of letting Jonah have what he thought he wanted — to live as far away from God as possible. Ironically (and this short story is full of irony), the Dove (Jonah) ends up under the Flood (in the belly of the fish) this time, instead of above it (as in Noah’s hand). Noah’s dove was a willing messenger, seeking out land in the face of a chaos of water. Jonah/Dove is, on the other hand, a recalcitrant messenger who flees the land by going to sea, and he must be dunked in the Flood to be made more willing. Jonah returns to land after being ignominiously spit out by a fish, and God starts all over with him in the same words as in chapter one: “Get up, go to Nineveh.” This is as if to say that God has accepted Jonah’s repentance and is starting all over fresh.

Three other reasons make this story an apt reading for this afternoon. The first is Jonah’s quotation in chapter four of the phrase we have thrice proclaimed before each of the High Holy Days Torah portions: “You are *El rachum v’chanun*, a merciful and gracious God . . .” in which God’s forgiving nature is mentioned (though Jonah wished it did not apply also to Israel’s enemies). The second reason this is apt today is the response of Nineveh’s king, who immediately proclaims a fast of repentance, an Assyrian Yom Kippur. Third, the story ends with Jonah sitting in a Sukkah, which hints at our next Holy Day only five days from today.

Verses from *Micah* are appended to *Jonah* to praise God as the ultimate in forgiveness. “For God casts our sins into the depths of the sea,” which is, obviously, where Jonah left some of his.

The Book of Jonah; Micah 7:18-20

^{1:1} The word of Adonay came to Jonah son of Amittai:

² Go at once to Nineveh, that great city, and proclaim judgment upon it; for their wickedness has come before Me. ³ Jonah, however, started out to flee to Tarshish from God's service. He went down to Jaffa and found a ship going to Tarshish. He paid the fare and went aboard to sail with the others to Tarshish, away from the service of Adonay. ⁴ But Adonay cast a mighty wind upon the sea, and such a great tempest came upon the sea that the ship was in danger of breaking up. ⁵ In their fright, the sailors cried out, each to his own god; and they flung the ship's cargo overboard to make it lighter for them. Jonah, meanwhile, had gone down into the hold of the vessel where he lay down and fell asleep. ⁶ The captain went over to him and cried out, "How can you be sleeping so soundly! Up, call upon your god! Perhaps the god will be kind to us and we will not perish." ⁷ The men said to one another, "Let us cast lots and find out on whose account this misfortune has come upon us." They cast lots and the lot fell on Jonah. ⁸ They said to him, "Tell us, you who have brought this misfortune upon us, what is your business? Where have you come from? What is your country, and of what people are you?" ⁹ "I am a Hebrew," he replied. "I worship Adonay, the God of Heaven, who made both sea and land." ¹⁰ The men were greatly terrified, and they asked him, "What have you done?" And when the men learned that he was fleeing from the service of Adonay – for so he told them – ¹¹ they said to him, "What must we do to you to make the sea calm around us?" For the sea was growing more and more stormy. ¹² He answered, "Heave me overboard, and the sea will calm down for you; for I know that this terrible storm came upon you on my account." ¹³ Nevertheless, the men rowed hard to regain the shore, but they could not, for the sea was growing more and more stormy about them. ¹⁴ Then they cried out to Adonay: "Oh, please, Adonay, do not let us perish on account of this man's life. Do not hold us guilty of killing an innocent person! For You, Adonay,

^{1:1} וַיְהִי דְבַר-יְהוָה אֶל-יוֹנָה בֶן-אֲמִיטַי לֵאמֹר:
² קוּם לֵךְ אֶל-נִינְוָה הָעִיר הַגְּדוֹלָה וּקְרָא
עָלֶיהָ כִּי-עָלְתָה רַעְתֶּם לִפְנָי: ³ וַיִּקָּם יוֹנָה
לְבַרְחַת תַּרְשִׁישָׁה מִלִּפְנֵי יְהוָה וַיֵּרֵד יָפוֹ וַיִּמְצָא
אֲנִיָּהוּ בָאָה תַרְשִׁישׁ וַיִּתֵּן שְׂכָרָהּ וַיֵּרֵד בָּהּ
לָבוֹא עִמָּהֶם תַרְשִׁישָׁה מִלִּפְנֵי יְהוָה: ⁴ וַיְהִי
הַטֵּיִל רוּחַ-גְּדוֹלָה אֶל-הַיָּם וַיְהִי סֶעֶר-
גָּדוֹל בַּיָּם וְהָאֲנִיָּה חֲשָׁבָה לְהִשָּׁבֵר: ⁵ וַיִּירָאוּ
הַמַּלְחָיִם וַיִּזְעְקוּ אִישׁ אֶל-אֱלֹהָיו וַיִּטְלוּ אֶת-
הַכֶּלִּים אֲשֶׁר בָּאֲנִיָּה אֶל-הַיָּם לְהִקָּל מֵעֲלֵיהֶם
וַיּוֹנָה יָרַד אֶל-יַרְכְּתֵי הַסַּפִּינָה וַיִּשְׁכַּב וַיֵּרָדֶם:
⁶ וַיִּקְרַב אֵלָיו רַב הַחִבֵּל וַיֹּאמֶר לוֹ מַה-לָּךְ
נִרְדָּם קוּם קְרָא אֶל-אֱלֹהֶיךָ אוּלַי יִתְעַשֶּׂת
הָאֱלֹהִים לָנוּ וְלֹא נִאֲבָד: ⁷ וַיֹּאמְרוּ אִישׁ אֶל-
רֵעֵהוּ לְכוּ וְנִפְּלֵה גּוֹרְלוֹת וְנִדְעָה בְּשִׁלְמֵי
הָרַעָה הַזֹּאת לָנוּ וַיִּפְּלוּ גּוֹרְלוֹת וַיִּפֹּל הַגּוֹרָל
עַל-יוֹנָה: ⁸ וַיֹּאמְרוּ אֵלָיו הַגִּידָה-נָא לָנוּ בְּאֲשֶׁר
לָמִי-הָרַעָה הַזֹּאת לָנוּ מַה-מְלַאכְתְּךָ וּמֵאֵין
תָּבוֹא מָה אַרְצְךָ וְאִי-מְזֵה עִם אֶתָּה: ⁹ וַיֹּאמֶר
אֲלֵיהֶם עַבְרִי אֲנִי וְאֶת-יְהוָה אֱלֹהֵי הַשָּׁמַיִם
אֲנִי יָרָא אֲשֶׁר-עָשָׂה אֶת-הַיָּם וְאֶת-הַיַּבֵּשָׁה:
¹⁰ וַיִּירָאוּ הָאֲנָשִׁים יְרָאָה גְּדוֹלָה וַיֹּאמְרוּ אֵלָיו
מַה-זֹּאת עָשִׂיתָ כִּי-יָדְעוּ הָאֲנָשִׁים כִּי-מִלִּפְנֵי
יְהוָה הוּא בֵרַח כִּי הִגִּיד לָהֶם: ¹¹ וַיֹּאמְרוּ אֵלָיו
מַה-נַּעֲשֶׂה לָּךְ וַיִּשְׁתַּק הַיָּם מֵעֲלֵינוּ כִּי הַיָּם
הוֹלֵךְ וְסֶעֶר: ¹² וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהִטִּילְנִי
אֶל-הַיָּם וַיִּשְׁתַּק הַיָּם מֵעֲלֵיכֶם כִּי יוֹדַע אֲנִי כִּי
בְּשִׁלְיִ הַסֶּעֶר הַגָּדוֹל הַזֶּה עֲלֵיכֶם: ¹³ וַיַּחֲתְרוּ
הָאֲנָשִׁים לְהַשִּׁיב אֶל-הַיַּבֵּשָׁה וְלֹא יָכְלוּ כִּי
הַיָּם הוֹלֵךְ וְסֶעֶר עֲלֵיהֶם: ¹⁴ וַיִּקְרָאוּ אֶל-יְהוָה
וַיֹּאמְרוּ אָנָּה יְהוָה אֱלֹהֵינוּ נִאֲבָדָה בְּנַפְשׁ
הָאִישׁ הַזֶּה וְאֶל-תִּתֵּן עָלֵינוּ דָם נִקְיָא כִּי-אַתָּה
יְהוָה כַּאֲשֶׁר חִפְצָתָ עָשִׂיתָ:

by Your will, have brought this about.”¹⁵ And they heaved Jonah overboard, and the sea stopped raging.¹⁶ The men feared Adonay greatly; they offered a sacrifice to Adonay and they made vows.

^{2:1} Adonay provided a huge fish to swallow Jonah; and Jonah remained in the fish’s belly three days and three nights.² Jonah prayed to Adonay his God from the belly of the fish.³ He said:

In my trouble I called to Adonay, And God answered me; From the belly of *Sh’ol* I cried out, and You heard my voice.⁴ You cast me into the depths, into the heart of the sea, the floods engulfed me; all Your breakers and billows swept over me.⁵ I thought I was driven away out of Your sight: Would I ever gaze again upon Your holy Temple?⁶ The waters closed in over me, the deep engulfed me. Weeds twined around my head.⁷ I sank to the base of the mountains; the bars of the earth closed upon me forever. Yet You brought my life up from the pit, Adonay my God!⁸ When my life was ebbing away, I called Adonay to mind; And my prayer came before You, into Your holy Temple.⁹ They who cling to empty folly forsake their own welfare,¹⁰ But I, with loud thanksgiving, will sacrifice to You; What I have vowed I will perform. Deliverance is Adonay’s!

¹¹ Adonay commanded the fish, and it spewed Jonah out upon dry land.

^{3:1} The word of Adonay came to Jonah a second time:² “Get up, go at once to Nineveh, that great city, and cry out to her the proclamation that I told you.”³ Jonah went at once to Nineveh in accordance with Adonay’s command. Nineveh was an enormously large city requiring three days to walk across it.⁴ Jonah started out and made his way into the city the distance of one day’s walk, and proclaimed: “Forty days more, and Nineveh shall be overthrown!”⁵ The people of Nineveh believed God. They proclaimed a fast, and great and small alike put on sackcloth.

⁶ When the news reached the king of Nineveh, he rose from his throne, took off his robe, put on sackcloth, and sat in ashes.⁷ And he issued a proclamation throughout Nineveh: “By decree of the king and his nobles: No man or beast – of flock or herd – shall taste anything! They shall not graze, and they shall not drink water!

⁸ They shall be covered with sackcloth – man and beast – and shall

¹⁵ וַיִּשְׂאוּ אֶת־יוֹנָה וַיִּטְלֵהוּ אֶל־הַיָּם וַיַּעֲמֵד הַיָּם מִזְעָפוֹ: ¹⁶ וַיִּירָאוּ הָאֲנָשִׁים יְרֵאָה גְדוֹלָה אֶת־יְהוָה וַיִּזְבְּחוּ־זִבְחַ לְיְהוָה וַיִּדְרוּ נְדָרִים:

^{2:1} וַיִּמְן יְהוָה דָּג גְּדוֹל לְבַלְעַ אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמִעֵי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלוֹת: ² וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו מִמִּעֵי הַדָּגָה: ³ וַיֹּאמֶר

קָרָאתִי מִצָּרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שְׂאוֹל שְׁוַעֲתִי שָׁמַעְתָּ קוֹלִי: ⁴ וַתִּשְׁלִיכֵנִי מִצּוֹלָה בְּלִבָּב יַמִּים וְנָהָר יִסְבְּבֵנִי כָל־מִשְׁבְּרֵיךָ וּגְלִיף עָלַי עָבְרוּ: ⁵ וַאֲנִי אֲמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אִךָ אוֹסִיף לְהִבִּיט אֶל־הַיִּכָּל קְדֹשְׁךָ: ⁶ אֶפְפוּנֵי מַיִם עַד־נֶפֶשׁ תְּהוֹם יִסְבְּבֵנִי סוֹף חֲבוּשׁ לְרֵאשִׁי: ⁷ לְקַצְבֵי הָרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲמֶיהָ בַּעֲדֵי לְעוֹלָם וַתַּעַל מִשַּׁחַת חַיִּי יְהוָה אֱלֹהֵי: ⁸ בַּהֲתַעֲטֹף עָלַי נִפְשִׁי אֶת־יְהוָה זָכַרְתִּי וַתִּבְּוֹא אֵלַיךָ תִּפְלְתִי אֶל־הַיִּכָּל קְדֹשְׁךָ: ⁹ מִשְׁמָרִים הַבְּלִי־שׁוּא חֲסָדָם יַעֲזֹבוּ: ¹⁰ וַאֲנִי בְּקוֹל תּוֹדָה אִזְבַּח־לֶךָ אֲשֶׁר נִדְרַתִּי אֲשַׁלְּמָה יְשׁוּעָתָה לְיְהוָה:

¹¹ וַיֹּאמֶר יְהוָה לַדָּג וַיִּקָּא אֶת־יוֹנָה אֶל־הַיַּבֶּשֶׁה:

^{3:1} וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שְׁנִית לֵאמֹר: ² קוּם לָךְ אֶל־נִינְוָה הָעִיר הַגְּדוֹלָה וּקְרָא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אֲנִי דֹבֵר אֵלַיךָ: ³ וַיִּקָּם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוָה כְּדָבַר יְהוָה וַנִּינְוָה הִיְתָה עִיר־גְּדוֹלָה לְאֱלֹהִים מִהֶלֶךְ שְׁלֹשֶׁת יָמִים: ⁴ וַיַּחַל יוֹנָה לָבוֹא בְּעִיר מִהֶלֶךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר עוֹד אַרְבָּעִים יוֹם וַנִּינְוָה נִהְפָּקֶת: ⁵ וַיֹּאמְרוּ אֲנָשֵׁי נִינְוָה בְּאֱלֹהִים וַיִּקְרְאוּ־צוֹם וַיִּלְבְּשׁוּ שִׁקִּים מִגְּדוֹלָם וְעַד־קֶטְנָם: ⁶ וַיִּגַע הַדָּבָר אֶל־מֶלֶךְ נִינְוָה וַיִּקָּם מִכִּסְאוֹ וַיַּעֲבֵר אֶדְרֵתוֹ מֵעַלְיוֹ וַיִּכַּס שֵׁק וַיֵּשֶׁב עַל־הָאֶפֶר: ⁷ וַיִּזְעַק וַיֹּאמֶר בְּנִינְוָה מִטַּעַם הַמֶּלֶךְ וַגְּדָלוֹ לֵאמֹר הָאָדָם וְהַבְּהֵמָה הַבֹּקֵר וְהַצֹּאן אֶל־יִטְעֲמוּ מֵאוֹמָה אֶל־יָרְעוּ וַיָּמִים אֶל־יִשְׁתּוּ: ⁸ וַיִּתְפָּסוּ שִׁקִּים הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ אֶל־

cry mightily to God. Let everyone turn back from his evil ways and from the injustice of which he is guilty.⁹ Who knows whether God will turn and relent? God may turn back from wrath, so that we do not perish.”¹⁰ God saw what they did, how they were turning back from their evil ways. And God renounced the punishment planned for them, and did not carry it out.

^{4:1} This displeased Jonah greatly, and he was grieved.² He prayed to Adonay, saying, “Adonay! Isn’t this just what I said when I was still in my own country? That is why I fled beforehand to Tarshish. For I know that You are a compassionate and gracious God, slow to anger, abounding in kindness, renouncing punishment.³ Please, Adonay, take my life, for I would rather die than live.”⁴ Adonay replied, “Are you that deeply grieved?”⁵ Now Jonah had left the city and found a place east of the city. He made a booth there and sat under it in the shade, until he should see what happened to the city.⁶ Adonay God provided a castor bean plant, which grew up over Jonah, to provide shade for his head and save him from discomfort. Jonah was very happy about the plant.⁷ But the next day at dawn God provided a worm, which attacked the plant so that it withered.⁸ And when the sun rose, God provided a sultry east wind; the sun beat down on Jonah’s head, and he became faint. He begged for death, saying, “I would rather die than live.”⁹ Then God said to Jonah, “Are you so deeply grieved about the plant?” “Yes,” he replied, “so deeply that I want to die.”¹⁰ Then Adonay said: “You cared about the plant, which you did not work for and which you did not grow, which appeared overnight and perished overnight.¹¹ And should not I care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not yet know their right hand from their left, and many beasts as well?”

^{Micah 7:18} Who is a God like You, forgiving iniquity and pardoning the transgression of the remnant of Your people? You do not maintain anger forever, but You delight in lovingkindness.¹⁹ You will again have compassion upon us, subduing our wrongdoing, casting all of the sins into the depths of the sea.²⁰ You will show faithfulness to Jacob and enduring love to Abraham, as You promised our ancestors from days of old.

אֱלֹהִים בַּחֲזָקָה וַיָּשָׁבוּ אִישׁ מִדַּרְכּוֹ הַרְעָה וּמִן־
הַחַמַּס אֲשֶׁר בְּכַפֵּיהֶם: ⁹ מִי־יֹדַע יֵשׁוּב וְנָחַם
הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא נֶאֱבַד: ¹⁰ וַיִּרְא
הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ מִדַּרְכֵּם הַרְעָה
וַיִּנָּחַם הָאֱלֹהִים עַל־הַרְעָה אֲשֶׁר־דָּבַר לַעֲשׂוֹת־
לָהֶם וְלֹא עָשָׂה:

^{4:1} וַיִּרַע אֶל־יוֹנָה רַעְיָה גְדוֹלָה וַיִּחַר לוֹ: ² וַיִּתְפַּלֵּל
אֶל־יְהוָה וַיֹּאמֶר אָנֹכָה יְהוָה הֲלוֹא־זֶה דְּבַר־י
עַד־הַיּוֹתֵל עַל־אֲדָמְתִי עַל־כֶּן קָדַמְתִּי לְבָרַח
תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה אֱלֹהֵי־חַיִּים וְרַחוּם
אֲרַךְ אַפַּיִם וְרַב־חֶסֶד וְנָחַם עַל־הַרְעָה: ³ וַעֲתָה
יְהוָה קַח־נָא אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי
מִחַיִּי: ⁴ וַיֹּאמֶר יְהוָה הֲהֵיטֵב חָרָה לְךָ: ⁵ וַיֵּצֵא
יוֹנָה מִן־הָעִיר וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שָׁם
סֹכָה וַיֵּשֶׁב תַּחְתֶּיהָ בַּצֹּל עַד אֲשֶׁר יִרְאֶה מֵה־
יְהִיָּה בְּעִיר: ⁶ וַיִּמֶן יְהוָה אֱלֹהִים קִיקְיוֹן וַיַּעֲלוּ
מֵעַל לְיוֹנָה לְהָיוֹת צֶלַעַל עַל־רֹאשׁוֹ לְהַצִּיל לוֹ
מִרַעְתּוֹ וַיִּשְׁמַח יוֹנָה עַל־הַקִּיקְיוֹן שֶׁמָּחָה גְדוֹלָה:
⁷ וַיִּמֶן הָאֱלֹהִים תּוֹלַעַת בַּעֲלוֹת הַשָּׂחַר לְמַחֲרַת
וַתִּךְ אֶת־הַקִּיקְיוֹן וַיִּיבֹשׁ: ⁸ וַיְהִי כִּזְרַח הַשֶּׁמֶשׁ
וַיִּמֶן אֱלֹהִים רוּחַ קָדִים חַרִּישִׁית וַתִּךְ הַשֶּׁמֶשׁ
עַל־רֹאשׁ יוֹנָה וַיִּתְעַלֵּף וַיִּשְׁאַל אֶת־נַפְשׁוֹ לְמוֹת
וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי: ⁹ וַיֹּאמֶר אֱלֹהִים אֶל־
יוֹנָה הֲהֵיטֵב חָרָה לְךָ עַל־הַקִּיקְיוֹן וַיֹּאמֶר הֵיטֵב
חָרָה־לִּי עַד־מוֹת: ¹⁰ וַיֹּאמֶר יְהוָה אַתָּה חֲסַת
עַל־הַקִּיקְיוֹן אֲשֶׁר לֹא־עָמַלְתָּ בּוֹ וְלֹא גִדַּלְתָּ
שָׁבֶר־לְיִלָּה הִיָּה וּבָר־לְיִלָּה אֲבָד: ¹¹ וְאַנְלִי לֹא
אֲחוּס עַל־נִינְוָה הָעִיר הַגְּדוֹלָה אֲשֶׁר יֵשְׁבֶיהָ
הַרְבֵּה מִשְׁתִּים־עֹשֵׂרָה רַבּוֹ אָדָם אֲשֶׁר לֹא־יָדַע
בֵּין־יְמִינּוֹ לְשִׁמְאֵלוֹ וּבִהֲמָה רַבָּה:

^{Micah 7:18} מִי־אֵל כַּמוֹךָ נִשְׂא עוֹן וְעֵבֵר עַל־פְּשָׁע
לְשֹׂאֲרֵית נִחַלְתּוֹ לֹא־הִחְזִיק לְעַד אַפּוֹ כִּי־
חַפֵּץ חֶסֶד הוּא: ¹⁹ יֵשׁוּב יִרְחַמְנוּ יִכַּבֵּשׁ עֲוֹנוֹתֵינוּ
וַתִּשְׁלִיךְ בְּמַצְלוֹת יָם כָּל־חַטָּאתָם:
²⁰ תַּתֵּן אֶמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־
נִשְׁבַּעְתָּ לְאַבְתְּרָנוּ מִיְמֵי קָדָם:

Blessing *after* reading the Haftarah:

Blessed You, Adonay
our God, Ruler of Space and Time,
Rock of all the worlds,
Righteous One of all generations.
The faithful God
Whose word is deed,
Whose speech causes existence,
Whose words are all true and just.
You are the faithful One, Adonay
our God, and Your words are faithful,
and none of Your words are turned
back unfulfilled.
For You are the Almighty Ruler,
faithful and merciful.

בָּרוּךְ אַתָּה, יְהוָה,
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
צוּר כָּל הָעוֹלָמִים,
צַדִּיק בְּכָל הַדּוֹרוֹת.
הָאֵל הַנֶּאֱמָן
הָאוֹמֵר וְעוֹשֶׂה,
הַמְדַבֵּר וּמְקַיֵּם,
שְׁכֹל דְּבָרָיו אֱמֶת וְצֶדֶק:
נֶאֱמָן אַתָּה הוּא, יְהוָה,
אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ,
וְדָבָר אֶחָד מִדְּבָרֶיךָ
אֲחֹר לֹא יָשׁוּב רֵיקָם.
כִּי אֵל מֶלֶךְ,
נֶאֱמָן וְרַחֲמָן אַתָּה:

Baruch Atah, Adonay,
Eloheyenu, Melech ha'olam,
tzur kol ha'olamim,
Tzadik b'chol hadorot.
Ha'El hane'eman
ha'omeir v'oseh,
ham'dabeir um'kayeim,
shekol d'varav emet vatzedek.
Ne'eman Atah Hu, Adonay
Eloheyenu, v'ne'emanim d'varecha,
v'davar echad mid'varecha
achor lo yashuv reykam.
Ki El Melech,
ne'eman v'rachaman Atah.

Blessed You, Adonay,
“God, faithful”
in all Your words. (Amen)^a

בָּרוּךְ אַתָּה, יְהוָה,
הָאֵל הַנֶּאֱמָן
בְּכָל דְּבָרָיו: (אָמֵן)

Baruch Atah, Adonay,
ha'El hane'eman
b'chol d'varav. (Amein)

Show compassion for Zion,
for she is the source of our life.
To those whose spirit is abased bring
deliverance speedily, in our days.

רַחֵם עַל צִיּוֹן,
כִּי הִיא בֵּית חַיֵּינוּ.
וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ
בְּמַהֲרָה, בְּיָמֵינוּ:

Racheim al Tzion,
ki hee beyt chayeynu.
V'la'aluvat nefesh toshia
bim'heirah, v'yameynu.

Blessed You, Adonay, Who gladdens
Zion through her children. (Amen)

בָּרוּךְ אַתָּה, יְהוָה,
מְשִׁיחַ צִיּוֹן בְּבָנֶיהָ: (אָמֵן)

Baruch Atah, Adonay,
m'samei'ach Tzion b'vaneha. (Amein)

Cause us to rejoice, Adonay our God,
with Your servant Elijah the prophet,
and with the rule of the House of David,
Your anointed. May it come soon and
gladden our heart.

שְׂמַחֵנוּ, יְהוָה אֱלֹהֵינוּ,
בְּאֵלֵיהֶוּ הַנְּבִיא עֵבְדֶךָ,
וּבְמַלְכוּת בֵּית דָּוִד,
מְשִׁיחֶךָ. בְּמַהֲרָה יָבוֹא
וַיְגַל לִבֵּנוּ.

Samcheinu, Adonay Eloheyenu,
b'Eiliyahu haNavi avdecha,
uv'malchut beyt David,
m'shichecha. Bim'heirah yavo
v'yageil libeinu.

Let no stranger sit on this throne and
let no others inherit
this honor. For by Your holy Name
You swore to David that his lamp
would never be extinguished.

עַל כִּסֵּאֵי לֹא יֵשֵׁב זָר
וְלֹא יִנְחָלוּ עוֹד אַחֵרִים
אֶת כְּבוֹדוֹ. כִּי בְשֵׁם קֹדֶשׁךָ
נִשְׁבַּעְתָּ לּוֹ שֶׁלֹּא יִכָּבֵה נֵירוֹ
לְעוֹלָם וָעֶד:

Al kiso lo yeishev zar

v'lo yinchalu od acheirim

et k'vodo. Ki v'sheim kodsh'cha

nishbata lo shelo yichbeh neuro

l'olam va'ed.

Blessed You, Adonay,
Shield of David. (Amen)

בָּרוּךְ אַתָּה, יְהוָה,
מִגֵּן דָּוִד. (אָמֵן)

Baruch Atah Adonay,

magein David. (Amein)

^a Deuteronomy 7:9

הַכְנָסַת סֵפֶר תּוֹרָה

Hachnasat Seifer Torah

Returning the Torah to the Ark

The Ark is opened. All who are able, please rise.

For I have given you good instruction.
Do not forsake My Torah.^b

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם
תּוֹרָתִי אַל-תִּעַזְבוּ:

Ki lekach tov natati lachem.

Torati al ta'azovu.

It is a tree of life
to those who grasp it,
and those who support it are fortunate.^c
Its ways are ways of pleasantness,
and all its paths are peace.^d

עֵץ-חַיִּים הִיא
לַמַּחֲזִיקִים בָּהּ
וְתוֹמְכֶיהָ מְאֻשָּׁר:
דַּרְכֶיהָ דַּרְכֵי-נְעִים
וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם:

Etz chayim hee

lamachazikim bah,

v'tomcheha m'ushar.

D'racheha darchey no'am,

v'chol n'tivoteha shalom.

Bring us back to You, Adonay,
and we will return;
renew our days as of old.^e

הַשִּׁיבֵנוּ יְהוָה
אֵלֶיךָ וְנִשְׁוּבָה
חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Hashiveinu, Adonay,

eilecha, v'nashuvah;

chadeish yameynu k'kedem.

^a Numbers 10:36, ^b Proverbs 4:2, ^c Proverbs 3:18, ^d Proverbs 3:17, ^e Lamentations 5:21

חַצִּי קַדִּישׁ

Hatzi Kaddish

Half Kaddish

Magnified and consecrated

be the great Name, **(Amen)**

in the world created as the Name willed.

May the Name be Sovereign

in your own day and your own lives,

and the life of all Israel,

speedily and soon.

And let us say: **Amen.**

יִתְגַּדַּל וְיִתְקַדַּשׁ

Yitgadal v'yitkadash

שְׁמֵי הַ רַבָּא, (אָמֵן)

sh'meih raba, **(Amein)**

בְּעֶלְמָא דִּי בְּרָא כִרְעוּתֵיהּ:

b'alma di v'ra chiruteih.

וְיַמְלִיךְ מַלְכוּתֵיהּ

V'yamlich malchuteih

בְּחַיֵּינוּ וּבְיוֹמֵינוּ,

b'chayeychon uv'yomeychon,

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

uv'chayey d'chol beyt Yisrael

בְּעֶגְלָא וּבְזְמַן קָרִיב:

ba'agala uviz'man kariv.

וְאָמְרוּ אָמֵן:

V'imru: **Amein.**

Let the great Name be blessed

throughout all time and space.

Blessed, praised,

glorified, exalted, uplifted,

honored, raised high, and lauded be

the holy Name,

may it be a blessing,

יְהִי שְׁמֵי הַ רַבָּא מְבָרַךְ

Y'hei sh'meih raba m'vorach

לְעֵלְמָא וּלְעֵלְמֵי עֵלְמַיָּא:

l'alam ul'almey almaya.

יְתַבְרַךְ וְיִשְׁתַּבַּח,

Yitbarach v'yishtabach,

וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא

v'yitpa'ar v'yitromam v'yitnasei,

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

v'yit'hadar v'yitaleh v'yit'halal

שְׁמֵי הַ דְּקַדְשָׁא

sh'meih d'kud'sha,

בְּרִיךְ הוּא

b'rich hu

though it be far above

all blessings, songs,

praises, and consolations

that can be uttered in this world.

And let us say: **Amen.**

לְעֵלְמָא וּלְעֵלְמֵי מִכּוֹל

l'eila ul'eila mikol

בִּרְחַתָּא וּשְׁרִירָתָא,

birchata v'shirata,

תּוּשְׁבְּחָתָא וְנֶחֱמָתָא

tushb'chata v'nechemata

דְּאָמִירָן בְּעֶלְמָא:

da'amiran b'alma.

וְאָמְרוּ אָמֵן:

v'imru: **Amein.**

כָּל הָעוֹלָם כְּלוֹ

Kol ha'Olam Kulo

The Entire World

Though the entire world
is a narrow bridge,
the main thing
is not to fear at all.

כָּל הָעוֹלָם כְּלוֹ *Kol ha'olam kulo*
גֶּשֶׁר צָר מְאֹד *gesher tzar m'od*
וְהַעִיקָר *V'ha'ikar*
לֹא לִפְחֵד כְּלָל *lo l'fcheid k'lal.*

– Rabbi Nachman of Bratslav

Recognizing The Good We've Done

Hakarat HaTov

For the mitzvot we did before You as Jews and as members of a Jewish community.

It is important that we acknowledge our mistakes on Yom Kippur: both the things we have actually done wrong, as well as other things we wish to continually avoid.

Similarly, it is good to recognize the good things we did and want to do, both to set goals for ourselves in the coming year to repeat the good we know we can do, and to avoid the sin of omission – the failure to do other good things when we have the opportunity to do them.

It is also important to acknowledge the good we did without it seeming like self-justification for Divine mercy. No amount of deeds would be enough to overcome a lifetime of misdeeds and mistakes, as our High Holy Days prayerbook says,

Avinu Malkeinu . . . ayn banu ma'asim

Our Parent and Ruler . . . we do not have sufficient deeds

– Rabbi Ari Cartun

May we remember and stir ourselves to do more acts like these in the year ahead:

For the mitzvah we did before You by slowing down, allowing us to savor life more, as well as to avoid the excesses of heated words and deeds.

For the mitzvah we did before You by planting trees and healthy deeds along our paths.

For the mitzvah we did before You by choosing to do right, when the wrong thing was easier and more enticing.

For the mitzvah we did before You by guiding someone personally, or teaching by example, when it would have been easier to offer quick advice and send them on their way.

For the mitzvah of *t'shuvah*: apologizing and making it good when we have done something wrong.

For the mitzvah we did before You by admitting responsibility and accepting accountability for our negligence.

For the mitzvah we did before You by regularly extending the hospitality of our home to guests.

For the mitzvah we did before You by visiting the sick, calling and visiting an aging relative or friend, and listening to them.

For the mitzvah we did before You by attending a *shiv'ah minyan* and thus comforting a mourner.

For the mitzvah we did before You by helping those who need assistance, as part of our *Mitzvah Havurah*: making food for individuals and families afflicted with illnesses or grief, or blessed with a new baby.

For the mitzvah of learning more about our Jewish heritage.

For the mitzvah of learning more Torah, ancient and modern, and of making its words come alive in our lives.

For the mitzvah we did before You by joining and taking part in a Jewish community.

For the mitzvah we did before You by teaching children their Jewish spiritual and ethical heritage through our own deeds.

For the mitzvah we did before You by making Shabbat and Festivals times to gather family and friends, take a break from the work week, and recharge our lives.

For the mitzvah we did before You by visiting Israel.

For the mitzvah we did before You by caring about the goodness and safety of Israel, that "Adonay bless you from Zion: May you see the welfare of Jerusalem all the days of your life, and your children's children see peace over Israel."*

For the mitzvot we did before You in *tikkun olam*, making a better world for our children, our children's children, and all the world's children.

As we have confessed our many mistakes and recounted our few mitzvot, may our mitzvot be the seeds of our new lives.

* Psalm 128:5-6

וְעַל כָּלֵם, אֵלֹהֵי סְלִיחוֹת,
סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-לָנוּ.

*V'al kulam, Eloah s'lichot,
s'lach lanu, m'chal lanu, kaper-lanu.*

For all our wrongs, God of forgiveness, forgive us, pardon us, grant us atonement.

נְעִילָה

N'ILAH

“The Closing of the Gates”
Concluding Service for Yom Kippur

פְּתַח לָנוּ שַׁעַר

P'tach Lanu Sha'ar

Keep Open the Gate For Us

Open for us the gate.

פְּתַח לָנוּ שַׁעַר *P'tach lanu sha'ar*

Gate – Open!

שַׁעַר תִּפְתָּח! *Sha'ar Tiftach!*

The Gates: A Piyyut

Open the gates of righteousness for us,
that we may enter them and praise God.
We have knocked on Your doors, Merciful One;
do not turn us away empty-handed.

Open for us and for all Israel,
our people, wherever they are:
Gates of light, blessing, and joy,
gates of gladness, splendor, and good counsel,
gates of merit, love, and purity,
gates of salvation, atonement, and kindness,
gates of pardon, consolation, and forgiveness,
gates of help, prosperity, and righteousness,
gates of uprightness and complete healing,
gates of peace and repentance.

– Machzor Lev Shalem

Open for us the gate.

פְּתַח לָנוּ שַׁעַר *P'tach lanu sha'ar*

Gate – Open!

שַׁעַר תִּפְתָּח! *Sha'ar Tiftach!*

עֲמִידָה

Amidah

The Standing Prayer

All who are able, please rise and face east.

As we sing “Adonay s’fatay tiftach,” there is a custom of taking three steps forward, starting with the right (eager) foot, as if coming into the presence of royalty, and, at the end of the Amidah, of leaving, by taking three steps backward, starting with the left (reluctant) foot.

Adonay, open my lips,
and my mouth will praise You.

אֲדֹנָי שְׁפָתַי תִּפְתָּח אֲדֹנָי, שְׁפָתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתֶךָ: ufi yagid t’hilatecha.

Psalm 51:17

אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

Avoteynu v’Imoteynu

God of Our Ancestors

Bowing: We bow, bending the knee, at the word בָּרוּךְ ↓, Baruch. We rise at אֲדֹנָי ↑, Adonay, the Name of God. Some also bow from the waist at the word Elohey preceding each patriarch and matriarch, to recognize their individual relationships with God.

↓Blessed You, ↑ Adonay,
our God, God of
our fathers and mothers:

בָּרוּךְ אַתָּה, אֲדֹנָי, בָּרוּךְ אַתָּה, אֲדֹנָי,
אֱלֹהֵינוּ, וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ: ↓Baruch Atah, ↑Adonay,
Eloheynu, v’Eilohey
avoteynu v’imoteynu:

“God of Avraham,	אֱלֹהֵי אַבְרָהָם,	Elohey Avraham,
God of Yitzchak,	אֱלֹהֵי יִצְחָק,	Elohey Yitzchak,
God of Ya’akov,” ^a	וְאֱלֹהֵי יַעֲקֹב;	vElohey Ya’akov;
God of Sarah, God of Rivkah,	אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,	Elohey Sarah, Elohey Rivkah,
God of Racheil, God of Lei’ah.	אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵיאָה:	Elohey Racheil, vElohey Lei’ah.
“God great,	הָאֵל הַגָּדֹל	Ha’El hagadol,
mighty and awesome,” ^b	הַגִּבּוֹר וְהַנּוֹרָא,	hagibor v’hanora,
“God supreme,” ^c	אֵל עֲלִיוֹן,	El elyon,
Who repays acts of faithkeeping,	גּוֹמֵל חַסְדִּים טוֹבִים,	gomeil chasadim tovim,
“Owner” of all, ^d	וְקוֹנֵה הַכֹּל,	v’koneih hakol,
You remember the faithfulness	וְזוֹכֵר חַסְדֵי	v’zocheir chasdey
of our ancestors,	אָבוֹת וְאִמּוֹת,	avot v’imahot,
bringing redemption	וּמְבִיא גְאֻלָּה	umeivi g’ulah
to their children’s children,	לְבָנֵי בְנֵיהֶם,	livney v’neyhem,
for Your Name, lovingly.	לְמַעַן שְׁמוֹ, בְּאַהֲבָה:	l’ma’an sh’mo, b’ahavah.

Remember us for life,	זְכַרְנוּ לְחַיִּים,	Zochreinu l’chayim,
Ruler Who desires life,	מֶלֶךְ חָפֵץ בַּחַיִּים,	Melech chafeitz bachayim,
inscribe us in the Book of Life	וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,	v’chotveinu b’seifer hachayim,
For Your sake, God of Life.	לְמַעַנְךָ אֱלֹהִים חַיִּים.	l’ma’ancha Elohim chayim.

Ruler, Help, and Savior and Shield:	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן:	Melech ozeir umoshia umagein:
↓Blessed You,↑ Adonay,	↓בְּרוּךְ אַתָּה, ↑יְהוָה,	↓Baruch Atah, ↑Adonay,
Avraham’s “shield” ^e	מִגֵּן אַבְרָהָם	magein Avraham

and Sarah’s help . [*] (<i>Reform/Reconstructionist</i>)	וְעִזְרַת שָׂרָה:*	v’ezrat Sarah.*
“Who remembers” Sarah. ^f (<i>Conservative</i>)	וּפּוֹקֵד שָׂרָה:	ufokeid Sarah.

^a Exodus 3:15, ^b Deuteronomy 10:17, ^c Genesis 14:18, ^d Genesis 14:19, ^e Genesis 15:1, ^f Genesis 21:1

Alternative Phrases in the Amidah

* In a few places, the different traditions have selected different words in the prayers.

<i>Reform and Reconstructionist</i>	and Sarah’s help	וְעִזְרַת שָׂרָה	v’ezrat Sarah
<i>Conservative</i>	“Who remembers ” Sarah Genesis 21:1	וּפּוֹקֵד שָׂרָה	ufokeid Sarah

גְבוּרוֹת

G'vurot

God's Powers

You are boundlessly powerful	אַתָּה גְבוּר לְעוֹלָם	Atah gibor l'olam
Adonay, enlivening	אֲדוֹנָי, מְחַיֶּה	Adonay, m'chayeh
the dead. (all/all that lives.)*	מֵתִים, (הַכֹּל, כֹּל חַי),*	meitim, (hakol, kol chay),*
You "greatly save (us)." ^a	אַתָּה רַב לְהוֹשִׁיעַ:	Atah rav l'hoshia.
Dropping the (summer) dew,	מוריד הטל:	Morid hatal.
providing the living with food, enlivening	מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה	M'chalkeil chayim b'chesed, m'chayeih
the dead. (all, all that lives.)	מֵתִים, (הַכֹּל, כֹּל חַי),	meitim, (hakol, kol chay),
so compassionately;	בְּרַחֲמִים רַבִּים;	b'rachamim rabim;
"supporting the falling," ^b	סוֹמְךָ נִפְלִיִּים,	someich noflim,
healing the sick,	וְרוֹפְאֵי חוֹלִים,	v'rofei cholim,
"freeing the fettered," ^c	וּמַתִּיר אֲסוּרִים,	umatir asurim,
keeping faith	וּמְקַיֵּם אֱמוּנָתוֹ	um'kayeim emunato
with "those asleep in the dust." ^d	לִישְׁנֵי...עֶפְרָ:	lisheiney afar.
Who is as You, All-Powers?	מִי כְמוֹךָ בְּעַל גְבוּרוֹת?	Mi chamocha, ba'al g'vurot?
And who compares to You,	וּמִי דוֹמֶה לָךְ,	umi domeh lach,
Ruler "of life and death," ^e	מֶלֶךְ מֵמִית וּמְחַיֶּה	Melech meimit um'chayeh,
sprouting victory?	וּמַצְמִיחַ יְשׁוּעָה?	umatzmiach y'shuah?

Who is like You, merciful God,	מִי כְמוֹךָ אֵב הַרַחֲמִים,	Mi chamocha av harachamim,
Who sustains life in compassion?	זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים?	zocheir y'tzurav l'chayim b'rachamim?

Alternative Phrases in the Amidah

* This prayer invokes God's power over life and death, i.e.: "enlivening the dead." Traditionally this meant resurrection of the dead, an ancient Jewish belief, but one with which modern Jews frequently have trouble. Reform and Reconstructionist Jews created substitutes for מֵתִים, *meitim*, "the dead," implying that God is the source of all life. But the phrase can also be interpreted metaphorically, as investing even the dead of spirit with life. We have provided all three alternatives to choose from as you read the prayer.

Traditional	the dead	מֵתִים	meitim
Reform	all	הַכֹּל	hakol
Reconstructionist	all that lives	כֹּל חַי	kol chay

You are faithful in bringing life to
the dead. (all, all that lives.)

וְנֵאֱמַן אֶתְּהָ לְהַחַיּוֹת
מֵתִים, (הַכֹּל, כֹּל חַי),
V'ne'eman Atah l'hachayot
meitim, (hakol, kol chay,)

Blessed You, Adonay, Who enlivens
the dead. (all, all that lives.)

בָּרוּךְ אַתָּה, יְהוָה, מְחַיֶּה
הַמֵּתִים (הַכֹּל, כֹּל חַי)
Baruch Atah, Adonay, m'chayeih
hameitim, (hakol, kol chay,)

^a Isaiah 63:1, ^b Psalms 145:14, ^c Psalms 146:7, ^d Daniel 12:2, ^e 1 Samuel 2:6

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

God's Holiness

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

נִקְדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם,
כְּשֵׁם שְׁמִקְדִּישִׁים
אוֹתוֹ בְּשָׁמַי מָרוֹם,
כַּכְּתוּב עַל יַד נְבִיאֶךָ,
וְקָרָא זֶה אֶל-זֶה וְאָמַר:
N'kadeish et Shimcha ba'olam,
k'sheim shemakdishim
oto bishmey marom,
kakatuv al yad n'vi'echa,
V'kara zeh el-zeh v'amar:

"Holy, holy, holy*
is Adonay of Great Gatherings,
Whose glory fills the whole world."^a

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ*
יְהוָה צְבָאוֹת
מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ:
Kadosh, kadosh, kadosh*
Adonay tz'va'ot,
m'lo chol-ha'aretz k'vodo.

Source of our strength, Adonay our God,
How majestic is Your Name
throughout the earth.

אֲדִיר אֲדִירֵנוּ, יְהוָה אֲדוֹנֵינוּ,
מַה-אֲדִיר שִׁמְךָ
בְּכָל-הָאָרֶץ:
Adir Adireinu, Adonay Adoneinu,
Mah adir Shimcha
b'chol ha'aretz.

"Blessed is Adonay's glory
from its place."^b

בָּרוּךְ כְּבוֹד-יְהוָה
מִמְקוֹמוֹ:
Baruch k'vod Adonay
mim'komo.

You alone are our God
and our Father, our Mother;
You are our Ruler and our Rescuer

אֶחָד הוּא אֱלֹהֵינוּ
הוּא אָבִינוּ, אִמֵּנוּ;
הוּא מְלַכְנוּ הוּא מוֹשִׁיעֵנוּ
Echad Hu Eloheynu
Hu Avinu, Imeinu:
Hu Malkeinu Hu Moshi'einu

and in Your mercy You reveal Yourself
in the sight of all alive.

“Adonay will reign forever;
your God, Zion,
from generation to generation
HalleluYah!”^c

From generation to generation
we will declare Your greatness
and to all eternity,
we will sanctify Your holiness.
and Your praise, our God,
will not depart from our mouth
for ever and ever.
For You are God, Ruler,
great and holy.

^a Isaiah 6:3, ^b Ezekiel 3:12, ^c Psalm 146:10

Continue silently through the end of the Amidah on page 44.

Adonay our God, let all Your creatures sense Your
awesome power, let all that You have fashioned stand
in fear and trembling. Let all humanity pledge You their
allegiance, united wholeheartedly to carry out Your will.
For we know, Adonay our God, that Your sovereignty, Your
power, and Your awesome majesty are supreme over all
creation.

Grant honor, Adonay, to Your people, glory to those who
revere You, hope to those who seek You, and confidence
to those who await You. Grant joy to Your land and
gladness to Your city. Kindle the lamp of Your anointed
servant, David, by fulfilling our prayers for the days of
Messiah soon, in our lifetime.

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו
לְעֵינֵי כָל־חַיִּי: v’Hu Yashmi’einu b’rachamav
l’eyney kol chay.

יְמֻלֹךְ יְהוָה לְעוֹלָם
אֱלֹהֵיךָ צִיּוֹן
לְדֹר וָדֹר
הַלְלוּיָהּ: Yimloch Adonay l’olam –
Elohayich Tzion –
l’dor vador
Hal’luYah!

לְדֹר וָדֹר L’dor vador
נִגִּיד גְּדֻלָּךְ nagid godlecha
וּלְנֵיצַח נִצְחִים ul’neitzach n’tzachim
קְדוּשַׁתְּךָ נִקְדִּישׁ K’dushat’cha nakdish.
וּשְׁבַחְךָ אֱלֹהֵינוּ V’shivchacha, Eloheyenu,
מִפִּינוּ לֹא יִמוּשׁ mipinu lo yamush
לְעוֹלָם וָעֶד l’olam va’ed.
כִּי אֵל מֶלֶךְ Ki El Melech
גָּדוֹל וְקָדוֹשׁ אַתָּה. gadol v’kadosh Atah.

וּבְכֹן תִּתֵּן פִּחְדֶּךָ יְהוָה אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ,
וְאֵימַתְךָ עַל כָּל מַה שֶּׁבָרָאתָ, וְיִירָאוּךָ כָּל
הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים,
וְיַעֲשׂוּ כָל־מַצְוָתְךָ אֶחָת לְעֵשׂוֹת רְצוֹנְךָ בְּלִבָּב
שָׁלֵם, כְּמוֹ שֶׁיְדַעְנוּ יְהוָה אֱלֹהֵינוּ, שֶׁהַשָּׁלְטָן
לְפָנֶיךָ, עַז בְּיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא
עַל כָּל מַה שֶּׁבָרָאתָ.

וּבְכֹן תִּתֵּן כְּבוֹד, יְהוָה לְעַמֶּךָ, תְּהִלָּה לְיִרְאַיִךָ
וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ, וּפְתִחוֹן פֶּה לְמַיְחָלִים
לְךָ, שְׂמֵחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ,
וְצִמְיַחַת קָרוֹן לְדָוִד עַבְדְּךָ,
וְעֲרִיכַת נֵר לְבֹן־יִשִׁי מְשִׁיחְךָ,
בְּמַהֲרָה בְּיָמֵינוּ.

Then will the righteous be glad, the upright rejoice, the pious celebrate in song. When You remove the tyranny of arrogance from the earth, evil will be silenced, all wickedness will vanish like smoke.

Then You alone will rule all creation from Mount Zion, Your glorious throne; from Jerusalem, Your holy city. So is it written in the Psalms of David: Adonay will reign through all generations; your God, O Zion, will reign forever. HalleluYah!

Holy, awesome, there is no God but You. Thus is it written by Your prophet: Adonay is exalted in justice, God's holiness is seen in righteousness.*

Blessed You, Adonay, Holy Sovereign.

* Isaiah 5:16

וּבְכֹן צְדִיקִים יֵרְאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים יַעֲלֶזוּ,
וַחֲסִידִים בְּרִנָּה יִגִּילוּ, וְעוֹלָתָה תִקְפָּץ-פִּיהָ,
וְכָל הָרָשָׁעָה כָּלָה כַּעֲשֵׁן תִכָּלֶה, כִּי תַעֲבִיר
מִמִּשְׁלַת זָדוֹן מִן הָאָרֶץ.

וּתְמַלֵּךְ, אַתָּה יְהוָה לְבִדְךָ, עַל כָּל מַעֲשֵׂיךָ,
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר
קִדְשֶׁךָ, כַּפְתּוֹב בְּדַבְרֵי קִדְשֶׁךָ: יְמַלֵּךְ יְהוָה
לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְזֶרֶךְ וְזָרֶךְ:
הַלְלוּיָהּ.

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֵךָ, וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ,
כַּפְתּוֹב: וַיִּגְבַּהּ יְהוָה צְבָאוֹת בְּמִשְׁפָּט, וְהֵאֵל
הַקְדוֹשׁ נִקְדָּשׁ בְּצִדְקָה.

בְּרוּךְ אַתָּה, יְהוָה, הַמְּלִיךְ הַקְדוֹשׁ.

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

The Holy Day

You have chosen us of all nations for Your service by loving and favoring us as bearers of Your Torah. You have exalted us as a people by sanctifying us with Your commandments, identifying us with Your great and holy name.

Adonay our God, lovingly have You given us (this Shabbat for sanctity and rest and) this Yom Kippur for pardon, forgiveness, and atonement, to pardon us for all our sins, a day for (in love,) holy assembly and for recalling the Exodus from Egypt.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֶהְבַּת אוֹתָנוּ
וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת,
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ מִלְּכָנוּ
לְעַבֹדְתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ
עָלֵינוּ קָרָאתָ.

וּתְתַן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשַּׁבָּת
הַזֶּה לְקְדוּשָׁה וְלְמִנוּחָה וְאֶת יוֹם) הַכְּפוּרִים
הַזֶּה, לְמַחִילָה וְלְסְלִיחָה וְלְכַפָּרָה, וְלְמַחֲל-בוֹ
אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קִדְשׁ, זִכָּר
לְיִצִיאַת מִצְרָיִם.

Our God and God of our ancestors, on this Yom Kippur remember our ancestors, and be gracious to us. Consider the people standing before You praying for a messianic age and for Jerusalem Your holy city. Grant us life, well-being, lovingkindness, and peace. Bless us, Adonay our God, with all that is good. Remember Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, gracious and merciful God and Sovereign.

Our God and God of our ancestors, forgive our sins on this (Shabbat and this) Yom Kippur. Blot out and disregard our transgressions, as Isaiah declared in Your Name: "I alone blot out your transgressions, for My sake; your sins I shall not recall."^a And the prophet adds: "I have swept away your transgressions like a cloud, your sins like mist. Return to Me, for I have redeemed you."^b And in the Torah it is written: "For on this day atonement shall be made for you, to cleanse you; of all your sins before Adonay shall you be cleansed."^c

Our God and God of our ancestors, (accept our Shabbat offering of rest,) make our lives holy with Your commandments, and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. (Lovingly and willingly, Adonay our God, grant that we inherit the gift of Shabbat forever, so that Your people Israel who hallow Your Name will always find rest on this day.) Cleanse our hearts to serve You faithfully, for You forgive and pardon the people Israel in every generation. Except for You we have no Ruler who pardons and forgives — only you!

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, יַעֲלֶה וַיָּבֵא,
וַיִּגְיַע וַיִּרְאֶה, וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר
זְכוּרֹנֵנוּ וּפְקֻדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
וְזִכְרוֹן מְשִׁיחַ בְּיָדֶיךָ עֲבָדֶיךָ, וְזִכְרוֹן יְרוּשָׁלַיִם
עִיר קְדוֹשָׁה, וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל
לְפָלִיטָה וּלְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים
וּלְשָׁלוֹם, בְּיוֹם הַכְּפוּרִים הַזֶּה. זְכַרְנוּ, יי אֱלֹהֵינוּ
בוֹ לְטוֹבָה, וּפְקֻדְנוּ בוֹ לְבָרָכָה, וְהוֹשִׁיעֵנוּ בוֹ
לְחַיִּים; וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן,
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵל מְלֹךְ
חַנוּן וְרַחוּם אַתָּה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, מְחַל
לְעוֹנוֹתֵינוּ בְּיוֹם (הַשַּׁבָּת הַזֶּה וּבְיוֹם) הַכְּפָרִים
הַזֶּה. מְחַה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנִּגְד
עֵינֶיךָ, כְּאָמֹר: אֲנֹכִי אֲנֹכִי הוּא מוֹחַה
פְּשָׁעֶיךָ לְמַעְנֵי, וְחַטָּאתֶיךָ לֹא אֶזְכֹּר.
וְנֹאמַר: מַחֲיֵתִי כָעֵב פְּשָׁעֶיךָ וְכַעֲנֹן
חַטָּאתֶיךָ, שׁוֹבָה אֵלַי כִּי גֹאֲלֶתֶיךָ. וְנֹאמַר:
כִּי בְיוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם לְטַהַר
אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה
תִּטְהָרוּ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
(רְצֵה בְּמִנוּחַתְנוּ) קְדָשְׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֵלְקֵנוּ
בְּתוֹרָתֶךָ, שְׂבַעְנוּ מִטוֹבֶךָ וּשְׂמַחְנוּ בִישׁוּעָתֶךָ
(וְהִנְחִילֵנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה
וּבְרָצוֹן שַׁבַּת קְדוֹשָׁה, וַיְנוּחוּ בָּהּ
יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ)
וְטַהַר לִבֵּנוּ לְעֲבָדֶיךָ בְּאַמֶּת, כִּי אַתָּה סֹלְחָן
לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל
דוֹר וָדוֹר, וּמַבְלֵעֲדֶיךָ אֵין לָנוּ מִלֶּךְ
מוֹחֵל וְסוֹלֵחַ אֶלָּא אַתָּה.

Blessed are You, who pardons and forgives our sins and the sins of all Israel, absolving us of guilt each year, Sovereign of all the earth, who sanctifies (Shabbat,) the people Israel and Yom Kippur.

^a Isaiah 43:25, ^b Isaiah 44:22, ^c Leviticus 16:30

בָּרוּךְ אַתָּה, יְהוָה, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ וְלְעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל יוֹם הַכִּפּוּרִים.

רְצֵה

R'tzeh

May Our Worship Be Pleasing

Adonay, our God, be pleased with Your people, Israel, and willingly accept their prayer. May the worship service of Your people, Israel, always please You. And let our eyes see Your compassionate return to Zion.

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל, וּתְפַלְתֵם בְּאֵהָבָה תִקְבַּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. וּתְחַזְיֵנָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.

Blessed You, Adonay, returning Your Presence to Zion.

בָּרוּךְ אַתָּה, יְהוָה, הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

מודים

Modim

We Thank / Acknowledge You

We bow at the words \uparrow מוֹדִים אֲנַחְנוּ \downarrow , Modim Anachnu, "We thank/acknowledge you" that begin this blessing and at the words \downarrow בְּרוּךְ אַתָּה, יְהוָה \uparrow , Baruch Atah Adonay, "Blessed You, Adonay," that end this blessing.

\downarrow We thank/acknowledge \uparrow You,

for You are Adonay our God, God of our fathers and mothers, for ever and ever.

\downarrow מוֹדִים אֲנַחְנוּ \uparrow לָךְ,

שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ, לְעוֹלָם וָעֶד.

Rock of our lives, shield of our safety, You transcend generations. "We thank You ... and recount Your praise,"^a for our lives, given over to Your protection, for our souls, entrusted to You, for Your phenomenal deeds, each day with us, for Your astounding goodness at any time: evening, morning, and noon.

צוּר חַיֵּינוּ, מָגֵן יְשׁוּעָנוּ, אַתָּה הוּא לְדוֹר
וְדוֹר. גְּדוּדָה לְךָ וְנִסְפָּר תְּהִלָּתְךָ: עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ, הַפְּקוּדוֹת לְךָ,
וְעַל נַפְשׁוֹתֵינוּ, שְׂבִבְךָ יוֹם עַמּוּנוּ, וְעַל נַפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׂבִבְךָ עֵת: עָרֵב וּבֹקֵר וְצַהֲרָיִם.
הַטּוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ:

The Good One "of never-exhausted mercy."^b The Merciful One of never-depleted kindness; we have always placed our hope in You.

וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ; מֵעוֹלָם קוִינֵנו
לָךְ.

For all this, may Your Name be blessed and exalted, our Monarch, continually, for ever.

וְעַל כָּל־זֶה יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ, מְלֻכָּנוּ, תָּמִיד
לְעוֹלָם וָעֶד.

Seal for a good life all the children of Your covenant.

All alive thank You! With truth they sing praise to Your Name: "God – our Safety, our Help!"

וְחַתּוּם לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סְלָה! וַיְהִלּוּ אֶת שְׁמֶךָ
בְּאֱמֶת: הָאֵל יְשׁוּעָתָנוּ וְעֹזְרָתָנוּ סְלָה!

\downarrow Blessed You, \uparrow Adonay, Whose Name is Good; and Whom it is pleasant to thank.

\downarrow בְּרוּךְ אַתָּה, יְהוָה \uparrow ,

הַטּוֹב שְׂמֶךָ; וְלָךְ נָאֵה לְהוֹדוֹת.

^a Psalm 79:13, ^b Lamentations 3:22

שָׁלוֹם

Shalom

Peace

Establish peace, goodness, and blessing,
graciousness, kindness, and compassion
on us and on all who revere Your Name.

Bless us, our Parent,
all of us as one, Your Face alight.

For with Your Face alight You gave us,
Adonay, our God,
the Torah of life and love of kindness,
justice, blessing,
compassion, life, and peace.

May it be good in Your sight to bless
Your people Israel in every season
and in every hour with Your peace.

In the Book of Life, blessing, peace,
and a good living
may we be remembered and sealed,
we and all Your people
the House of Israel,
for a good life, and peace.

Blessed are You, Adonay,
Who makes peace.

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה,
חַן וְחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל יִרְאֵי שְׁמֶךָ.
בְּרַכְנוּ אָבוּנוּ
כְּלָנוּ כְּאַחַד, בְּאוֹר פְּנֵיךָ.

כִּי בְאוֹר פְּנֵיךָ נִתְתָּ לָנוּ,
יְהוָה, אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וּצְדָקָה, וּבְרָכָה,
וְרַחֲמִים, וְחַיִּים, וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת
עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל
שָׁעָה בְּשָׁלוֹמְךָ.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם,
וּפְרִנְסָה טוֹבָה,
נִזְכָּר וְנִחְתָּם לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ
בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בְּרוּךְ אַתָּה, יְהוָה,
עוֹשֵׂה הַשָּׁלוֹם:

**Sim shalom tovah uv'rachah
chein vachessed v'rachamim**
aleynu v'al kol yir'ey Sh'mecha.
Barcheinu, avinu,
kulanu K'echad, b'or Panecha.

Ki v'or Panecha natata lanu,
Adonay, Eloheynu,
Torat chayim v'ahavat chesed,
utz'dakah, uv'rachah,
v'rachamim, v'chayim, v'shalom.
V'tov b'eynecha l'vareich et
amcha Yisrael b'chol eit uvchol
sha'ah bish'lomecha.

B'seifer chayim, b'rachah v'shalom,
ufarnasah tovah,
nizacheir v'neichateim l'fanecha,
anachnu v'chol amcha
Beyt Yisrael
l'chayim tovim ul'shalom.

Baruch Atah, Adonay,
oseh hashalom.

Please be seated when finished.

אֵל נּוֹרָא עֵלִילָה

Eil Norah Alilah

God of Awe

The initial letters of six of the stanzas of the original piyyut spell out משה חזק, Mosheh hazak, "Moses, may he be strong," in reference to the piyyut's author Moses ibn Ezra (12th century Spain). The translation used here is a lyric, not literal, rendering, reproducing a rhyme similar to the Hebrew.

Chorus:

God of awe,
God of might,
Grant us pardon in this hour,
as Your gates are closed this night.

אֵל נּוֹרָא עֵלִילָה, El nora alilah,
אֵל נּוֹרָא עֵלִילָה, El nora alilah,
הַמְצִיא לָנוּ מַחִילָה, Ham'tzi lanu m'chilah,
בְּשַׁעַת הַנְּעִילָה. bish'at han'ilah.

We, who are few,
raise our eyes to Heaven's height,
trembling, fearful in our prayer,
as Your gates are closed this night.

מִתֵּי מִסְפָּר קְרוּאִים, M'tey mispar k'ru'im,
לְךָ עַיִן נוֹשָׂאִים, l'cha ayin nosim,
וּמְסַלְדִּים בְּחִילָה, um'saldim b'chilah,
בְּשַׁעַת הַנְּעִילָה. bish'at han'ilah.

Chorus

May we all, both old and young,
look for gladness and delight
in the many years to come,
as Your gates are closed this night.

תִּזְכּוּ לְשָׁנִים רַבּוֹת, Tizku l'shanim rabot,
הַבָּנִים וְהָאֲבוֹת, habanim v'ha'avot,
בְּדִיצָה וּבְצָהֳלָה, b'ditzah uv'tzoholah,
בְּשַׁעַת הַנְּעִילָה. bish'at han'ilah.

Chorus

Michael, prince of Israel,
Gabriel, Your angels bright
with Elijah, come, redeem,
as Your gates are closed this night.

מִיכָאֵל שַׂר יִשְׂרָאֵל, Micha'eil sar Yisrael
אֵלִיָּהוּ וְגַבְרִיאֵל, Eiliyahu v'Gavri'eil,
בְּשָׂרוֹ נָא הַגְּאֹלָה, Basru na hag'ulah,
בְּשַׁעַת הַנְּעִילָה. bish'at han'ilah.

Chorus

S'lichot Forgiveness

Our God and God
of our ancestors —
forgive us, pardon us,
grant us atonement.

אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,
סְלַח לָנוּ מִחַל לָנוּ,
כַּפֶּר-לָנוּ.
Eloheynu v'Eilohey
avoteynu v'imoteynu,
s'lach lanu m'chal lanu,
kaper-lanu

For we are Your people,
and You our God.
We are Your children,
and You the One who gave us life.
We are Your servants,
and You the One who acquires us.
We are Your congregation,
and You our only One.

כִּי אָנוּ עַמֶּךָ,
וְאַתָּה אֱלֹהֵינוּ;
אָנוּ בְנֶיךָ
וְאַתָּה אֲבִינוּ.
אָנוּ עַבְדֶּיךָ,
וְאַתָּה אֲדוֹנֵנוּ;
אָנוּ קְהִלָּה,
וְאַתָּה חֶלְקֵנוּ.
Ki anu amecha,
v'atah Eloheynu;
anu vanecha
v'atah Avinu.
Anu avadecha,
v'atah Adoneinu;
anu k'halecha,
v'atah Chelkeinu.

We are Your heritage,
and You our Destiny.
We are Your flock,
and You our Shepherd.
We are Your vineyard,
and You our Protector.
We are Your creatures,
and You our Creator.

אָנוּ נַחְלָתֶךָ,
וְאַתָּה גּוֹרְלֵנוּ;
אָנוּ צֹאנֶךָ,
וְאַתָּה רוֹעֵנוּ.
אָנוּ כַרְמֶךָ,
וְאַתָּה נוֹטְרֵנוּ;
אָנוּ פְּעֻלָּתֶךָ,
וְאַתָּה יוֹצְרֵנוּ.
Anu nachalatecha,
v'atah Goraleinu;
anu tzonecha,
v'atah Ro'einu.
Anu charmecha,
v'atah Notreinu;
anu f'ulatecha,
v'atah Yotzreinu.

We are Your companion,
and You our Beloved.
We are Your treasure,
and You the intimate who redeems us.
We are Your people,
and You our Sovereign.
We have chosen You,
and You have chosen us.

אָנוּ רְעִיתֶךָ,
וְאַתָּה דוֹדֵנוּ;
אָנוּ סְגֻלָּתֶךָ,
וְאַתָּה קְרוֹבֵנוּ.
אָנוּ עַמֶּךָ,
וְאַתָּה מַלְכֵנוּ;
אָנוּ מֵאֲמִירֶיךָ,
וְאַתָּה מֵאֲמִירֵינוּ.
Anu rayatecha,
v'atah Dodeinu;
anu s'gulatecha,
v'atah K'roveinu.
Anu amecha,
v'atah Malkeinu;
anu ma'amirecha,
v'atah ma'amireinu.

וְדוּי

Vidui

Confession

We have trespassed,
we have betrayed,
we have robbed,
we have slandered.

We have caused others to sin,
we have caused others to be wicked,
we have sinned maliciously,
we have done violence,
we have been deceitful.

We have given evil advice,
we have deceived,
we have mocked,
we have rebelled,
we have angered God,
we have turned away from Torah,
we have sinned deliberately,
we have been negligent,
we have caused grief,
we have been obstinate,
we have acted wickedly,
we have been corrupt,
we have committed abominations,
we have gone astray,
we have led others astray.

אֲשָׁמְנוּ, Ashamnu,
בָּגַדְנוּ, bagadnu,
גָּזַלְנוּ, gazalnu,
דִּבַּרְנוּ דָּפִי. dibarnu dofi.
הִעֵוִינוּ, He'evinu,
וְהִרְשָׁעְנוּ, v'hirshanu,
זָדְנוּ, zadnu,
חָמַסְנוּ, chamasnu,
טַפַּלְנוּ שֶׁקֶר. tafalnu sheker.
יַעֲצֵנוּ רָע, Ya'atznu ra,
כִּזְבָּנוּ, kizavnu,
לָצְנוּ, latznu,
מָרַדְנוּ, maradnu,
נִאֲצָנוּ, niatznu,
סָרַרְנוּ, sararnu,
עֵוִינוּ, avinu,
פָּשַׁעְנוּ, pashanu,
צָרַרְנוּ, tzararnu,
קִשִּׁינוּ עֵרָף. kishinu oref.
רָשָׁעְנוּ, Rashanu,
שְׁחַתְנוּ, shichatnu,
תִּעֲבָנוּ, tiavnu,
תָּעִינוּ, ta'inu,
תִּעַתְעָנוּ. titanu.

Vidui

As each harmful act is mentioned, some worshipers gently strike their hearts with the right hand. The Midrash identifies this not as an act of self-punishment but as a way of identifying the heart (that is, desire and impulse) as the source of sin, taking personal responsibility, and showing remorse (*Ecclesiastes Rabbah* 7:9) Rabbi Israel Meir Kagan taught: "God does not forgive us when we strike our hearts; rather, we are forgiven when our heart strikes us; that is, when we feel the pangs of conscience for our wrongdoing." – *Mishkan HaNefesh*

אָבִינוּ מֶלְכֵנוּ

Avinu Malkeinu

Our Father, Our Mother; Our King, Our Queen

The High Holy Days are considered to be, in our tradition, the season of God as Ruler. At this time, more than any other, the Sovereignty, the Reign of God, is emphasized throughout the liturgy. For many of us in contemporary society, the concept of a King or Queen is a difficult one. It comes to many of us as an outmoded, perhaps somewhat medieval idea. Some of us also have trouble using only masculine language in reference to God.

Despite these difficulties, there is a powerful core of truth in the Avinu Malkeinu prayer. We know we cannot survive on our own. Knowing who we are means accepting the limits of our own resources, power, and knowledge and the inevitability of our dependency on our family, on our community, and on God, however we experience that. – adapted from *Chadesh Yamenu Machzor*

Alternative phrases for Avinu Malkeinu:

Our Creator, our Guardian
Our Mother, our Queen

בוֹרְאָנוּ שׁוֹמְרֵנוּ
אִמֵּנוּ מְלַכְתָּנוּ

Boreinu Shomreinu
Imeinu Malkateinu

Avinu Malkeinu, we have
sinned against You.

אָבִינוּ מֶלְכֵנוּ
חָטְאָנוּ לְפָנֶיךָ.
Avinu Malkeinu,
chatanu l'fanecha.

Avinu Malkeinu, we have no
Supreme Sovereign but You.

אָבִינוּ מֶלְכֵנוּ אֵין לָנוּ
מֶלֶךְ אֵלָא אַתָּה.
Avinu Malkeinu, eyn lanu
melech ela atah.

Avinu Malkeinu, help us for
Your own sake.

אָבִינוּ מֶלְכֵנוּ עֲשֵׂה עִמָּנוּ
לְמַעַן שְׂמֶיךָ.
Avinu Malkeinu, aseih imanu
l'ma'an sh'mecha.

Avinu Malkeinu, grant us a blessed
New Year.

אָבִינוּ מֶלְכֵנוּ בְּרַךְ עָלֵינוּ
שָׁנָה טוֹבָה.
Avinu Malkeinu, bareich aleynu
shanah tovah.

Avinu Malkeinu, annul
all evil decrees against us.

אָבִינוּ מֶלְכֵנוּ בִטֵּל
מֵעָלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת.
Avinu Malkeinu, bateil
mei'aleynu kol g'zeirot kashot.

<p><i>Avinu Malkeinu</i>, annul the plots of our enemies.</p>	<p>אָבִינוּ מִלְּפָנֵינוּ בַּטֵּל מִחֲשָׁבוֹת שׁוֹנְאֵינוּ.</p>	<p><i>Avinu Malkeinu</i>, bateil <i>machsh'vot soneinu</i>.</p>
<p><i>Avinu Malkeinu</i>, frustrate the designs of our foes.</p>	<p>אָבִינוּ מִלְּפָנֵינוּ הָפֵר עֲצַת אוֹיְבֵינוּ.</p>	<p><i>Avinu Malkeinu</i>, hafeir <i>atzat oyveynu</i>.</p>
<p><i>Avinu Malkeinu</i>, rid us of tyrants.</p>	<p>אָבִינוּ מִלְּפָנֵינוּ כִּלֵּה כָּל צָר וּמִשְׁטִין מֵעַלְיָנוּ.</p>	<p><i>Avinu Malkeinu</i>, kaleih <i>kol tzar umastin mei'aleyenu</i>.</p>
<p><i>Avinu Malkeinu</i>, rid us of pestilence, sword, famine, captivity, sin, and destruction.</p>	<p>אָבִינוּ מִלְּפָנֵינוּ כִּלֵּה דְבָר וְחָרֵב וְרָעַב וְשָׂבִי וּמִשְׁחִית וְעוֹן וְשִׂמְד מִבְּנֵי בְרִיתְךָ.</p>	<p><i>Avinu Malkeinu</i>, kaleih dever <i>v'cherev v'ra'av ush'vi umashchit</i> <i>v'avan ush'mad mib'neiy v'ritecha</i>.</p>
<p><i>Avinu Malkeinu</i>, forgive and pardon all our sins.</p>	<p>אָבִינוּ מִלְּפָנֵינוּ סָלַח וּמָחַל לְכָל עֲוֹנוֹתֵינוּ.</p>	<p><i>Avinu Malkeinu</i>, s'lach umachal <i>l'chol avonoteynu</i>.</p>
<p><i>Avinu Malkeinu</i>, ignore the record of our transgressions.</p>	<p>אָבִינוּ מִלְּפָנֵינוּ מָחָה וְהֵעֵבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנִּגְדַי עֵינֶיךָ.</p>	<p><i>Avinu Malkeinu</i>, m'cheih v'ha'aveir <i>p'shaeynu v'chatoteynu mineged eynecha</i>.</p>
<p><i>Avinu Malkeinu</i>, help us return to You fully repentant.</p>	<p>אָבִינוּ מִלְּפָנֵינוּ הִחַזִּירֵנוּ בְּתִשְׁבּוּבָה שְׁלֵמָה לְפָנֶיךָ.</p>	<p><i>Avinu Malkeinu</i>, hachazireinu <i>bit'shuvah sh'leimah l'fanecha</i>.</p>
<p><i>Avinu Malkeinu</i>, send complete healing to the sick.</p>	<p>אָבִינוּ מִלְּפָנֵינוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּךָ.</p>	<p><i>Avinu Malkeinu</i>, sh'lach <i>r'fuah sh'leimah l'choley amecha</i>.</p>
<p><i>Avinu Malkeinu</i>, remember us with favor.</p>	<p>אָבִינוּ מִלְּפָנֵינוּ זָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.</p>	<p><i>Avinu Malkeinu</i>, zochreinu <i>b'zikaron tov l'fanecha</i>.</p>
<p><i>Avinu Malkeinu</i>, seal us in the Book of Happiness.</p>	<p>אָבִינוּ מִלְּפָנֵינוּ חֲתַמְנוּ בְּסֵפֶר חַיִּים טוֹבִים.</p>	<p><i>Avinu Malkeinu</i>, chotmeinu <i>b'seifer chayim tovim</i>.</p>
<p><i>Avinu Malkeinu</i>, seal us in the Book of Deliverance.</p>	<p>אָבִינוּ מִלְּפָנֵינוּ חֲתַמְנוּ בְּסֵפֶר גְּאֻלָּה וּישׁוּעָה.</p>	<p><i>Avinu Malkeinu</i>, chotmeinu <i>b'seifer g'ulah vishuah</i>.</p>
<p><i>Avinu Malkeinu</i>, seal us in the Book of Prosperity.</p>	<p>אָבִינוּ מִלְּפָנֵינוּ חֲתַמְנוּ בְּסֵפֶר פְּרֻסָּה וְכִלְכָּלָה.</p>	<p><i>Avinu Malkeinu</i>, chotmeinu <i>b'seifer parnasah v'chalkalah</i>.</p>
<p><i>Avinu Malkeinu</i>, seal us in the Book of Merit.</p>	<p>אָבִינוּ מִלְּפָנֵינוּ חֲתַמְנוּ בְּסֵפֶר זְכוּיֹת.</p>	<p><i>Avinu Malkeinu</i>, chotmeinu <i>b'seifer z'chuyot</i>.</p>

Avinu Malkeinu, **seal** us
in the Book of Forgiveness.

אָבִינוּ מִלְּפָנֵי חַתְּמוֹ
בְּסֵפֶר סְלִיחָה וּמְחִילָה
Avinu Malkeinu, **chotmeinu**
b'seifer s'lichah um'chilah.

Avinu Malkeinu, hasten
our deliverance.

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

Avinu Malkeinu, exalt
Your people Israel.

אָבִינוּ מִלְּפָנֵי הָרֵם קֶרֶן
יִשְׂרָאֵל עַמֶּךָ.
Avinu Malkeinu, *hareim keren*
Yisrael amecha.

Avinu Malkeinu, hear us;
show us mercy and compassion.

אָבִינוּ מִלְּפָנֵי שְׁמַע קוֹלְנוּ,
חַוֵּס וְרַחֵם עָלֵינוּ.
Avinu Malkeinu, *sh'ma koleinu*,
chus v'racheim aleynu.

Avinu Malkeinu, accept our prayer
with favor and mercy.

אָבִינוּ מִלְּפָנֵי קַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.
Avinu Malkeinu, *kabeil b'rachamim*
uv'ratzon et t'filateinu.

Avinu Malkeinu, do not
turn us away unanswered.

אָבִינוּ מִלְּפָנֵי נָא אַל
תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ.
Avinu Malkeinu, *na al*
t'shiveinu reykam mil'fanecha.

Avinu Malkeinu, remember
that we are dust.

אָבִינוּ מִלְּפָנֵי זְכוֹר,
כִּי עָפָר אָנַחְנוּ.
Avinu Malkeinu, *zachor*
ki afar anachnu.

Avinu Malkeinu, have pity for us
and for our children.

אָבִינוּ מִלְּפָנֵי חַמּוֹל עָלֵינוּ
וְעַל עוֹלָלֵינוּ וְטִפְנוּ.
Avinu Malkeinu, *chamol aleynu*
v'al olaleynu v'tapeinu.

Avinu Malkeinu, act for those
slain for Your holy name.

אָבִינוּ מִלְּפָנֵי עֲשֵׂה לְמַעַן
הַרוּגִים עַל שֵׁם קִדְשֶׁךָ.
Avinu Malkeinu, *aseih l'ma'an*
harugim al sheim kodshecha.

Avinu Malkeinu, act for those
slaughtered for proclaiming Your
unique holiness.

אָבִינוּ מִלְּפָנֵי עֲשֵׂה לְמַעַן
טְבוּחִים עַל
יְחִוּדֶךָ.
Avinu Malkeinu, *aseih l'ma'an*
t'vuchim al
yichudecha.

Avinu Malkeinu, act for those
who went through fire and water
to sanctify You.

אָבִינוּ מִלְּפָנֵי עֲשֵׂה לְמַעַן
בְּאֵי בְּאֵשׁ וּבַמַּיִם עַל
קִדּוּשׁ שְׁמֶךָ.
Avinu Malkeinu, *aseih l'ma'an*
ba'ey va'eish uvamayim al
kidush sh'mecha.

Avinu Malkeinu, act for Your sake
if not for ours.

אָבִינוּ מִלְּפָנֵי עֲשֵׂה לְמַעַנְךָ
אִם לֹא לְמַעַנֵנוּ.
Avinu Malkeinu, *aseih l'ma'ancha*
im lo l'ma'aneinu.

Avinu Malkeinu,

answer us

though we have no deeds

to plead our cause;

save us with mercy

and lovingkindness.

אָבִינוּ מֶלְכֵנוּ

חֲנֵנוּ וְעֲנֵנוּ

כִּי אֵין בָּנוּ

מַעֲשִׂים

(2x) עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד

וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu,

choneinu va'aneinu, (2x)

ki eyn banu

ma'asim

Aseih imanu tz'dakah vacheses (2x)

v'hoshi'einu.

The Ark is closed. Please be seated.

קַדִּישׁ שָׁלֵם

Kaddish Shalem

Full Kaddish

Magnified and consecrated be

the great Name, (**Amen**)

in the world created as the Name willed.

May the Name be Sovereign

in your own day and your own lives,

and the life of all Israel,

speedily and soon.

And let us say: **Amen.**

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵי הַרְבָּא, (אָמֵן)

בְּעֶלְמָא דִּי בְרָא כְרַעוּתֵיהּ:

וְיַמְלִיךְ מַלְכוּתֵיהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ,

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֶגְלָא וּבְזִמְנָא קָרִיב:

וְאָמְרוּ אָמֵן:

Yitgadal v'yitkadash

Sh'meih raba (**Amein**).

B'alma di v'ra chiruteih

V'yamlich malchuteih

B'chayeychon uv'yomechon

Uv'chayey d'chol beyt Yisrael

Ba'agala uviz'man kariv.

V'imru: **Amein.**

Let the great Name be blessed

throughout all time and space.

Blessed, praised,

glorified, exalted,

uplifted, honored, raised high,

and lauded be the holy Name,

יְהִי אֱלֹהֵי שְׁמֵי הַרְבָּא מְבָרַךְ

לְעַלְמֵי עַלְמֵי עַלְמֵי:

Y'hei sh'meih raba m'vorach

l'alam ul'almey almaya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח,

וְיִתְפָּאֵר וְיִתְרוֹמַם

וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה

וְיִתְהַלַּל שְׁמֵי הַרְבָּא,

Yitbarach v'yishtabach,

v'yitpa'ar v'yitromam

v'yitnasei, v'yit'hadar, v'yitaleh

v'yit'halal sh'meih d'kud'sha,

may it be a blessing,

בְּרִיךְ הוּא,

b'rich hu,

<p>though it be far above all blessings, songs, praises, and consolations that can be uttered in this world. And let us say: Amen.</p>	<p>לְעֵלָא וּלְעֵלָא מִכֹּל בִּרְחָתָא וְשִׁירָתָא, תִּשְׁבְּחָתָא וְנַחֲמָתָא דְּאִמְרִין בְּעֵלְמָא: וְאִמְרוּ אָמֵן:</p>	<p><i>l'eila ul'eila mikol birchata v'shirata, tushb'chata v'nechemata da'amiran b'alma. V'imru: Amein.</i></p>
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<p>May the prayer and petition of the whole house of Israel be accepted by their Father, their Mother, in Heaven, and let us say, Amen.</p>	<p>תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אָבוּהוֹן, אִמָּהוֹן, דִּי בִשְׁמַיָא, וְאִמְרוּ אָמֵן:</p>	<p><i>Titkabeil tz'lot'hon uva'ut'hon d'chol beyt Yisrael kodam avuhon, imehon, di vishmaya, v'imru: Amein.</i></p>
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<p>May there be abundant peace from Heaven, and life for us and for all Israel, and let us say: Amen.</p>	<p>יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:</p>	<p><i>Y'heih sh'lama raba min sh'maya, v'chayim aleynu v'al kol Yisrael, v'imru: Amein.</i></p>
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<p>May the One Who makes peace in the heavens, make peace descend on us and on all Israel, and let us say: Amen!</p>	<p>עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן!</p>	<p><i>Oseh shalom bim'romav hu ya'aseh shalom, aleynu v'al kol Yisrael v'imru: Amein!</i></p>
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הַבְּדֵלָה

HAVDALAH

For the Conclusion of Yom Kippur

Blessed You, Adonay
our God, Ruler of the universe,
Who creates the fruit of the vine.

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגָּפֶן.
*Baruch atah, Adonay,
Elohaynu melech ha'olam,
borei p'ri hagafen.*

(On Saturday night add blessing over spices:)

Blessed You, Adonay
our God, Ruler of the universe,
Who creates fragrant spices.

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מִיַּי בְּשָׁמִים.
*Baruch atah, Adonay,
Eloheynu Melech ha'olam,
borei miney v'samim.*

Blessed You, Adonay
our God, Ruler of the universe,
Who creates the lights of fire.

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאוּרֵי הָאֵשׁ.
*Baruch atah, Adonay,
Eloheynu Melech ha'olam,
borei m'orey ha'eish.*

Blessed You, Adonay
our God, Ruler of the universe,
Who differentiated sacred and profane,
light and darkness, between the
people of Israel and other peoples,
between the seventh day
and the six days of the week.

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל,
בֵּין אֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.
*Baruch atah, Adonay,
Eloheynu Melech ha'olam,
hamavdil beyn kodesh l'chol,
beyn or l'choshech
beyn Yisrael la'amim,
beyn yom hash'vi'i
l'sheishet y'mey hama'aseh.*

Blessed are You, God,
who separates the holy and the profane.

בָּרוּךְ אַתָּה יְהוָה,
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל.
*Baruch atah, Adonay,
hamavdil beyn kodesh l'chol.*

Increasing Light

In a time of increasing darkness, we must respond with an increasing of light.

– The Lubavitcher Rebbe

אֵלִיָּהוּ הַנְּבִיא, מִרְיָם הַנְּבִיאָה

Eiliyahu Hanavi, Miryam Han'viah

Elijah the Prophet, Miriam the Prophet

Elijah the Prophet,

Elijah the Tishbite,

Elijah the Giladite,

May he soon come to us,

with Mashiach the son of David.

אֵלִיָּהוּ הַנְּבִיא, *Eiliyahu Hanavi,*

אֵלִיָּהוּ הַתִּשְׁבִּי, *Eiliyahu Hatishbi,*

אֵלִיָּהוּ הַגִּלְעָדִי *Eilyahu Hagiladi,*

בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ *Bim'heirah b'yameynu yavo eileynu*

עִם מָשִׁיחַ בֶּן דָּוִד *Im Mashiach ben David.*

Miriam the prophet,

strength and song in her hand.

Miriam dance with us

in order to increase the song of the world.

Miriam dance with us

in order to repair the world.

Soon she will bring us to

the waters of redemption.

מִרְיָם הַנְּבִיאָה, *Miryam han'viah*

עֹז וְזִמְרָה בְּיָדָהּ, *oz v'zimrah b'yadah*

מִרְיָם תִּרְקֹד אִתָּנוּ *Miryam tirkod itanu*

לְהַגְדִּיל זִמְרַת עוֹלָם. *l'hagdil zimrat olam.*

מִרְיָם תִּרְקֹד אִתָּנוּ *Miryam tirkod itanu*

לְתַקֵּן אֶת-הָעוֹלָם: *l'takein et ha'olam.*

בְּמַהֲרָה בְּיָמֵינוּ הִיא תְּבִיאֵנוּ *Bim'heirah b'yameynu hee t'vi'enu*

אֶל מֵי הַיְשׁוּעָה *el mey ha'y'shuah.*

– Hebrew lyrics by Rabbi Leila Gal Brenner

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Sh'ma Yisra'El: Adonay Eloheynu, Adonay Echad!

Listen, Israel: Adonay, Our God, Adonay is One!^a

Recite **three** times:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Baruch Sheim k'vod malchuto l'olam va'ed.

Blessed is the Name of Your glorious realm, for ever and ever.

Recite **seven** times:

יְהוָה הוּא הָאֱלֹהִים

Adonay hu ha'Elohim!

Adonay alone is God!^b

^a Deuteronomy 6:4, ^b I Kings 18:39

תְּקִי עָה גְדוּלָה

T'kiah G'dolah

Next year in Jerusalem!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם! *L'shanah Haba'ah Biy'rushalayim!*

שָׁנָה טוֹבָה!

Shanah Tovah!

Appendix



Reconstructionist Versions



עֲלֵינוּ

Aleynu

It Is Upon Us

It is up to us to offer praises to the Source of all, to declare the greatness of the Author of creation, Who has given to us a Torah of truth, And planted eternal life within us.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית,
שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת,
וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
Aleynu l'shabe'ach la'adon hakol,
lateit g'dulah
l'yotzeir b'reisheet,
shenatan lanu Torat emet,
v'chayey olam nata b'tocheinu.

↓ For we “bow,
prostrate ourselves,” and thank^a
↑ the Ruler of the rulers of rulers,
the Holy One of blessing,

↓ וַאֲנַחֲנוּ כּוֹרְעִים,
וּמְשַׁתַּחֲוִים, וּמוֹדִים
↑ לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא,
↓ Va'anachnu korim,
umishtachavim, umodim
↑ lifney Melech malchey ham'lachim,
haKadosh Baruch Hu,

Who “unfurled Heaven and
coalesced earth,”^b
Whose glory permeates Heaven's
expanse with powerful presence
to its utter heights.

שֶׁהוּא נוֹטֵה שָׁמַיִם
וַיֹּסֵד אֶרֶץ,
וּמוֹשָׁב יְקָרוֹ בַּשָּׁמַיִם
מִמַּעַל וּשְׁכִינַת עֲזוֹ
בְּגִבְהֵי מְרוֹמִים.
SheHu noteh shamayim
v'yosed aretz,
umoshav y'karo bashamayim
mima'al ush'chinat uzo
b'govhey m'romim.

That One is our God! None other!
Our true Monarch, incomparable!
As it is written in Your Torah:
“Know today, bring it to your
awareness, that Adonay is
God out to the ends of Space and
Time, and here on earth!
None other!”^c

הוּא אֱלֹהֵינוּ! אֵין עוֹד!
אֱמֶת מַלְכֵנוּ, אֶפֶס זולָתוֹ!
כִּכְתוּב בְּתוֹרָתוֹ:
וַיַּדַּעַת הַיּוֹם וְהַשְּׁבִיטָה
אֶל-לְבַבְךָ כִּי יְהוָה הוּא
הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל
וְעַל-הָאָרֶץ מִתַּחַת!
אֵין עוֹד!
Hu Eloheynu! eyn od!
Emet Malkeinu, efes zulato!
Kakativ b'Torato:
V'yadata hayom, vahasheivota
el-l'vavecha, ki Adonay hu
haElohim bashamayim mima'al,
v'al ha'aretz mitachat!
Eyn od!

^a Esther 3:2, ^b Isaiah 51:13, ^c Deuteronomy 4:39

קידוש

Kiddush

Blessing for Wine on Rosh HaShanah

On Shabbat, add the words in parentheses.

With the permission of this company:

סְבִירֵי חֵבְרֵי: Sav'ray chaveiray:

Blessed are you, Adonay our God,
the sovereign of all worlds,
who creates the fruit of the vine.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגָּפֶן: Baruch atah Adonay Eloheynu
melech ha'olam
borei p'ri hagafen.

Blessed are You, Adonay our God,
the Sovereign of all worlds, who has
called us to Your service and made us
holy with Your mitzvot, and given us,
Adonay our God, in love
(this Sabbath day and)
this day of remembering,
a day (of remembrance)
of blowing the shofar,
(with love) a day of holy assembly
and for recalling our Exodus from Egypt.
For You called to us and made us
holy for Your service,
and Your word is truth and stands forever.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קְרָאנוּ
לְעִבּוּדָתוֹ וְרוֹמַמְנוּ בְּקִדְשָׁתוֹ,
וְקִדְשָׁנוּ בְּמִצְוֹתָיו וְתַתֵּן לָנוּ
יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
(אֵת יוֹם הַשַּׁבָּת הַזֶּה וְ)
אֵת יוֹם הַזִּכְרוֹן הַזֶּה,
יוֹם (זִכְרוֹן)
הַתְּרוּעָה hat'ruah,
(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ,
זֵכֶר לִיציאת מִצְרַיִם.
כִּי אֵלֵינוּ קָרָאתָ וְאוֹתָנוּ
קִדְשָׁתָ לְעִבּוּדְתְּךָ,
וְדַבַּרְךָ אֱמֶת וְקַיָּם לְעַד. Baruch atah Adonay Eloheynu
melech ha'olam asher K'ra'anu
la'avodato v'rom'manu bik'dushato
v'kidshanu b'mitzvotav. Vatiten lanu
Adonay Eloheynu b'ahavah
(et yom haShabbat hazeh, v')
et yom haZikaron hazeh
yom (zik'ron)
hat'ruah,
(b'ahavah) mikra kodesh,
zeicher litziat Mitzrayim.
Ki eileynu karata v'otanu
kidashta la'avodatecha
ud'varcha emet v'kayam la'ad.

Blessed are you, Adonay,
Ruler of all the earth, Sanctifier of
(Shabbat and) the people Israel
and the Day of Remembrance.

בָּרוּךְ אַתָּה יְהוָה
מֶלֶךְ עַל־כָּל־הָאָרֶץ מְקַדֵּשׁ
(הַשַּׁבָּת וְ) יִשְׂרָאֵל
וְיוֹם הַזִּכְרוֹן. Baruch atah Adonay
melech al kol ha'aretz m'kadesih
(haShabbat v') Yisrael
v'Yom haZikaron.

Blessings For The Reading Of The Torah

Aliyah: Going Up to the Bimah to Bless the Torah Reading

Blessing *before* reading the Torah portion:

Bless Adonay, the Blessed.

בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ: Bar'chu et Adonay, ham'vorach.

Congregation responds:

Blessed be Adonay,

בְּרוּךְ יְהוָה Baruch Adonay,

Who is blessed infinitely and for ever.

הַמְּבֹרָךְ לְעוֹלָם וָעֶד: ham'vorach l'olam va'ed.

The one(s) doing the aliyah continue(s):

Blessed be Adonay,

בְּרוּךְ יְהוָה Baruch Adonay,

Who is blessed infinitely and for ever.

הַמְּבֹרָךְ לְעוֹלָם וָעֶד: ham'vorach l'olam va'ed.

Blessed You, Adonay

בְּרוּךְ אַתָּה יְהוָה Baruch Atah, Adonay,

our God, Ruler of Space and Time,

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, Eloheynu, Melech ha'olam,

who has drawn us to your service,

אֲשֶׁר קִרְבָּנוּ לְעִבּוּדוֹ, asher keirvanu la'avodato,

and gave us the Torah.

וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: v'natan lanu et Torato.

Blessed You, Adonay,

בְּרוּךְ אַתָּה יְהוָה, Baruch Atah, Adonay,

Giver of Torah.

נֹתֵן הַתּוֹרָה: notein haTorah.

Blessing *after* reading the Torah portion:

Blessed You, Adonay

בְּרוּךְ אַתָּה, יְהוָה, Baruch Atah, Adonay,

our God, Ruler of Space and Time,

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, Eloheynu, Melech ha'olam,

Who gave us a true Teaching

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, asher natan lanu Torat emet

and planted within us eternal life.

וַחַיֵּי עוֹלָם נִטְעַ בְּתוֹכֵנוּ. v'chayey olam nata b'tocheinu.

Blessed You, Adonay,

בְּרוּךְ אַתָּה יְהוָה, Baruch Atah, Adonay,

Giver of Torah.

נֹתֵן הַתּוֹרָה: notein haTorah.

Commentary

Special Note on the Names of God

In the Kaddish we read, “You are far above any praise that humanity can utter.” Nonetheless, as the Kaddish points out, that is exactly what we do when we pray — we try to express the inexpressible, to capture infinity with finite words. The enterprise is ludicrous from the start, but “can anyone look heavenward and not feel awe?” And feeling that awe, can anyone not attempt to appreciate?

When we appreciate in prayer or worship, we use words. They are meant to be symbols, not definitions, in order to achieve a relationship with divinity and infinity. Therefore, God has usually been represented in liturgy as a person — with use of the personal pronouns, “You” and “He.” In order to make a distinction between idols and the only God, Hebrew used plural nouns — *Elohim*, *Adonay* — “Gods” and “My Lords” — with singular verbs to show that all powers and forces are One. So you have the strange situation of a masculine (or common) plural noun being represented in action with a masculine, singular verb and represented with masculine, singular pronouns. (This is complicated even further by Hebrew poetic style, which can switch from second person to third person in the middle of a sentence.)

Why masculine? Because “the Torah is written in human language,” and until recently, masculine nouns, verbs, and pronouns were understood in Hebrew and English as common gender — “man” meaning “humanity,” “he” meaning “he and/or she.” It has always been understood that “God created humanity in God’s image . . . and God created them male and female” (*Genesis 1:27*) “and called their name ‘Human’ (*Adam*)” (*Genesis 5:2*). Therefore, the implicit assumption was that although the infinite God is indescribable in human words and certainly not limited by maleness or femaleness, nonetheless, by virtue of our desire to have a relationship with God, God must be described as “personal.” Since males and females were both equally God’s images, the “common” personal gender, “He,” was used, in Hebrew and in English.

As this usage of masculine words for common nouns is now under question in many circles; and since traditional Judaism scoffs at the notion of a “masculine” God; and since Ezra and Nehemiah “caused the people to understand the Torah” (*Nehemiah 8:7*) — from which the Talmud induces that literal translations, inasmuch as they are misleading, are forbidden — this machzor is generally consistent with the intent of exalting God’s infinity while retaining our desire for personal relationship. The text uses words such as the “One,” “Ruler,” “Sovereign,” “Owner,” “Divine,” “the Name,” and “haShem” (the four-letter Hebrew unpronounced Name), “Adonay” (common plural word used as a proper noun instead of the unpronounced one), “God,” and “Parent,” and other non-gendered terms for God in most places. The Hebrew, however, has been left the same (except for the addition of matriarchs) because even Hebrew verbs are gendered.

The result is an inaccurate English rendering of the inaccurate Hebrew. “The great Name is beyond all the praise which humanity can utter,” says the Kaddish.

We can only observe, be awed, and be moved to bless.

What is a Blessing?

The smallest unit of the liturgy is the “prayer.” Many of the “prayers” in the machzor are readings from the Torah, the rest of the Bible, and the Talmud. The other prayers consist of “blessings” (*b’rachot*). A blessing is a prayer which acknowledges God, thanking (“acknowledge” and “thank” are the same Hebrew word: *‘Ihodot*,” which is the root of the word *Yehudah*, “Jew”) God. These blessings occur singly, in groups, and in “chains.”

All blessings begin or end (or begin and end) with the word בָּרַךְ, *Baruch*, “Blessed.” In his original text, Rabbi Ari Cartun left the English “Praised/Blessed are You” to signify this phrase (which is called a “signature”), even though, as he wrote in the last edition, “one of these days, someone will find a better way to translate the Hebrew without sounding too awkward in English.” In this edition we’ve used a similar construction, sometimes shortening the phrase to “Blessed You, Adonay.”

Each signature (“*chatimah*”) is a sentence containing “*Baruch* . . .” and then the theme of the blessing (“who brings on the evening,” “who creates the fruit of the vine,” etc.). If blessings occur in sequence on one topic they are called a “chain.” Two examples of a chain are the “*Sh’ma*” section and the “*Amidah*.” In a chain, often only the first and last *b’rachot* begin and end with “*Baruch*” (and the last does not always begin with “*Baruch*”), though all the blessings end with a “*Baruch*” signature stating the theme of that individual blessing. The last signature of the chain, however, is the signature not only for that individual blessing, but for the entire chain, thus unifying the themes of all the preceding blessings.

There are three basic styles for blessings, all of which are found in this *Machzor*:

“Praise/Petition/Acknowledgment” (Examples: The blessings before the *Sh'ma*; the *Amidah*) “*Baruch atah Adonay . . .* at the beginning and end (“Blessed are You, Adonay”).

“Enjoyment” (Examples: Blessings over wine and bread) “*Baruch atah Adonay, Eloheynu Melech ha-olam . . .* (“Blessed are You, Adonay, our God, Ruler of infinity . . .”)

“For Performance of a Mitzvah” (Examples: Lighting candles, blowing the Shofar) “*Baruch atah Adonay, Eloheynu Melech ha-olam, asher kidshanu b'mitzvotav v'tzivanu . . .*” (“Blessed are You, Adonay our God, Ruler of infinity, for you consecrated us with Your mitzvot, commanding us to . . .”)

At times this *Machzor* contains paraphrased reworkings of traditional blessings, and some that are totally free-form. These may or may not begin or end with “*Baruch/Blessed*.”

The Three Daily Services:

Ma'ariv (Evening), *Shacharit* (Morning), and *Minchah* (Afternoon)

There are three daily services: Morning, afternoon, and evening. They are derived from the times for performing the daily sacrifices — dawn and dusk, an “additional”/“*musaf*” added on the morning sacrifice of Sabbaths, Festivals, and new months and the time for eating the sacrifices (all the same night).

The *Amidah* (“*T'fillah*” or “*Shmoneh Esreh*”) is the official substitute for the sacrificial service, and is said at all three daily prayer services. The *Sh'ma* is to be said at morning and evening (“lying down and rising up . . .” Deuteronomy 6:7), and thus is said at those two services only, and not in the afternoon service. These two sections, the *Sh'ma* and the *Amidah*, are the heart and soul of the morning and evening service. The service ends with the universal concluding prayer — the “*Aleynu*,” which owes its origin to the first section of the Rosh HaShanah shofar service.

Kavvanah and Kavvanot

Kavvanah, כַּוְּנָה, “directed intention,” is the phrase used in rabbinic literature to denote a state of mental concentration and devotion at prayer and during the performance of mitzvot. Although the demand for *kavvanah* as an obligatory component of religious prayer and action is not explicitly mentioned in the Torah, it is clearly referred to by the prophets. Isaiah, for instance, condemns those who “with their mouth and with their lips do honor Me, but have removed their heart far from Me” (*Isaiah 29:13*).

The Talmud attaches considerable importance to *kavvanah* in prayer. The Mishnah quotes Rabbi Simeon’s dictum: “Do not regard your prayer as a fixed mechanical device, but as an appeal for mercy and grace before the All-Present” (*Avot 2:13*). Later medieval authors distinguished between the preparation for *kavvanah* which precedes prayer and the achievement of *kavvanah* during prayer itself, while repeatedly stressing the importance of both.

In the *Kabbalah*, *kavvanot* (the plural of *kavvanah*) denotes the special thoughts one should have at the recitation of key words in prayer. In this *Machzor*, we label as *kavvanot* introductory readings intended to create spiritual uplift and concentration for the prayers to follow.

Kol Nidrey

Though the author and the date of the *Kol Nidrey* are unknown, the prayer was in use as early as the 8th century C.E. In ancient times, as in our day, vows to God were often rashly made. In the precarious eras in which our ancestors lived, circumstances beyond their control frequently denied them the opportunity to fulfill their vows. Because of the unusual stress and exigencies of their lives, these vows at times were forgotten and thus violated. Recognizing that the broken word profaned the soul, they developed the earnest desire to have such vows nullified on the Day of Atonement, when they yearned to be at peace with God and humanity. The legal formula known as the *Kol Nidrey* was the result. In those lands where Jews, under duress, made vows to accept another faith, the recitation of the *Kol Nidrey* often brought relief to their tormented consciences.

Judaism always recognized and taught that the *Kol Nidrey* cannot release anyone from a juridical oath or from any promise, contract or obligation between people. It applies only to those vows that an individual makes to God and in which no other

persons are involved. Sins or promises between people are not ended until amends have been made for the wrong, or the promise has been fulfilled.

The underlying motives of the *Kol Nidrey* prayer, the sincere longing for a clear conscience, the release from the feeling of guilt, the recognition of the sacredness of the plighted word, and the desire to be absolved from vows that could not be carried out or that would make for enmity and rancor, still possess significance for us today.

As famous as the legal formula is the appealing melody which grew up around the words. Through the words and the melody of *Kol Nidrey*, Jews expressed deep feelings and emotions. Altogether apart from the meaning of the words and their significance, the plaintive chant has captivated and charmed the hearts of the Jewish people to this day.

Kol Nidrey is repeated three times because in Jewish law, when a person is released from a vow, the court declares three times, "You are released."

***Sh'ma* and Its Blessings**

According to the Mishnah (*Tamid* 5:1), the priests, *Kohanim*, of the second Temple would recite the three paragraphs of the *Sh'ma*, comprised of biblical verses, in the daily Temple service.

The first paragraph is the continuation of the *Sh'ma* verse, from Deuteronomy 6:5–9, starting with the word "*v'ahavta*." This paragraph deals with the acceptance of God's rule. This section emphasizes the religious duties to love God, to teach Torah to our children, to talk of Torah at every possible time, to put on *tefillin*, and to place *mezuzot* on the doorposts of our home.

The second passage is from Deuteronomy 11:13–21, beginning with the word "*v'haya*." It declares our acceptance of the commandments and our undertaking to carry them out as evidence of our loyalty to God. It talks of the principle of reward and punishment based on the fulfillment of God's commandments.

The third paragraph is from Numbers 15:37–41, beginning with the word "*vayomer*." It deals with the commandment of wearing *tzitzit*, which remind the wearer of God's commandments. It mentions the exodus from Egypt, which we are obligated to refer to each day.

In Reform prayer books, the second paragraph of the *Sh'ma* is often omitted because the doctrine of retribution is different in the Reform movement.

The priests, *Kohanim*, went on to pray for the redemption of Israel and the world, just as God had redeemed us from Egypt. Then they would carry out the sacrifice and end with the "Priestly Blessing" for peace (*Numbers* 6:22–27). This is still the basic order for morning and evening services.

The *Sh'ma* section begins with the *Bar'chu*. This is usually labeled the "Call to Worship," which it is. But it is also specifically the "blessing before reciting Torah" (from *Nehemiah* 8:6), and precedes the Torah blessings in the Torah service. In this case it precedes the reading of the Torah verses of the *Sh'ma*, which is from Deuteronomy, and the following passage from the Book of Numbers.

Between the *Bar'chu* and the *Sh'ma* texts lie two prayers. The first is the "one prayer," praising God for creating and controlling the forces that change evening into day, or day into evening. The second blessing praises God for loving us, and for demonstrating that love by giving us Torah. This blessing is called "revelation." It replaces the Ten Commandments, which were dropped when Jewish Christians began to assert that God had revealed only the Ten Commandments at Sinai, and not the whole Torah. You can still find the Ten Commandments at the end of the morning service in a traditional siddur.

Following the *Sh'ma*, in which we accept all of God's love and mitzvot, as a means of acknowledging God as our loving Sovereign, we recite blessings on the theme of redemption. The first compares all future redemption to the Exodus. The section ends with *Mi Chamocha*, the song of amazement at the Red Sea. A second blessing, *Hashkivenu*, asks God to watch over our souls as we sleep. This, for obvious reasons, is only included in the evening service. Then we recite a half-*Kaddish*, to end the *Sh'ma* section and distinguish it from the *Amidah*. Taken as a whole, the "*Sh'ma* and its blessings" recapitulate all of Jewish theology: the themes of Creation (prayer one), Revelation (prayer two), and Redemption (the final prayers) which surround the Torah section that affirm our past, present, and future allegiance to the God of the Universe.

The *Sh'ma* is said seated by some Jews as was the practice recorded by the Babylonian Jewish community in the authoritative Babylonian Talmud. Other Jews adopted the practice of emphasizing the *Sh'ma's* importance by standing,

according to the custom of the community of Jews remaining in the Holy Land, as recorded in the Jerusalem Talmud. If the enlarged letters are united, they form the word “witness,” *eyd*, עֵד. It is the custom of some Jews to close their eyes during the first line of the *Sh'ma* in order to concentrate on rewitnessing the revelation at Sinai. The enlarged ט is also to distinguish the word “one,” *echad*, אֶחָד, from the word “another,” *acher*, אֲחֵר, a mistake that would totally alter the meaning of the *Sh'ma*. Many Jews emphasize the distinction by heavily pronouncing the *d* in *echad*.

Kaddish

The “*Kaddish*” (Aramaic for “*kiddush*”/sanctification) was originally called the “*Rabbi’s Psalm*.” In the early days of the Pharisees (100 B.C.E.–200 C.E.) it was used to end a study session (in this form it is still called the “*Rabbi’s Kaddish*” (“*Kaddish d’Rabbanan*”).

The early rabbis were aware that anytime they attempted to confine God to finite human speech they were blaspheming. In order to study God’s ways, however, they had to use human language. Therefore, to be honest, they recited a prayer which, in essence, says that “*God’s Name*” (any one of the words we use for God) is above all human utterance. In effect, they negated all they had said, hoping God would accept their desire to follow God’s ways however masked their desire might be in inaccurate speech. This concept spread to the worship service — to set off separate sections of a service, or entire services, one from the other, by means of acknowledging the inaccuracy of all we have said in our desire to express our relationship with God. Thus, the half-*Kaddish* (“*hatzi-Kaddish*” or “*reader’s Kaddish*”) came to separate service sections; the full *Kaddish* (“*Kaddish d’titkabel*”) came to end the *Amidah* (to ask, in its insert, that our prayers be accepted by God); and the full *Kaddish* (without the insert “*titkabel*”) came to end entire services.

Finally, *Kaddish* became associated with death: Just as study reaches toward expressing the inexpressible, so a life is merely a human attempt to incorporate a holy lifestyle in a flesh and blood body. It is therefore a fitting attempt to sanctify God’s Name and Torah in the deceased’s life, and to ask for eternal peace for those whose earthly lives have ended. This desire was applied to the “*full Kaddish*”; which ends a full service (a full life). Thus the *Kaddish* which ends a service is known also as “*Kaddish Yatom*” (Orphan’s/Mourner’s *Kaddish*). It is usually said, standing, only by those who mourn, who are observing *Yahrtzeit*, or who are commemorating the death of a friend, a significant person, or the untold martyrs and deceased whom no one remembers.

The *Kaddish* is slightly different during the High Holy Days than during the rest of the year, because the word *l’eila* is repeated in the phrase “above, above all the prayers and consolations that humanity can utter” during the 10 days from Rosh HaShanah through Yom Kippur. This is because these are the “*Days of Awe*,” when we envision God as judging the entire universe, and we use more transcendent language to express that. In order to keep the number of words in the first paragraph at 28 (the number of Hebrew words in Ecclesiastes chapter 3 that sum up all of life as “*A time to be born, a time to die*,”) the words *min kol* are contracted to *mikol*, which both mean “of all.”

Amidah

The *Amidah* is the official substitute for the sacrificial service and the prayer for peace (with which it ends). We are allowed to pray instead of sacrifice on the basis of Hosea 14:3, “*We will render for bullocks the offering of our lips*.” “*Amidah*” means “*standing*,” because we say this prayer standing, just as our ancestors stood in the Temple of old to offer their sacrifices. Its official name is “*HaT’fillah*,” “*The Prayer*.” It is one “*chain*” of nineteen blessings on weekdays. Originally there were eighteen (the Hebrew number equivalent to the word for “*Life*”) blessings, hence the name “*Shmoneh Esreh*,” the eighteen. Later, blessing fourteen, “*rebuild Jerusalem*,” was split into two: numbers fourteen and fifteen “*restore the dynasty of David*.” So now there are nineteen blessings in the “*Shmoneh Esreh*,” but the name eighteen was kept to signify “*Life*.”

The first three blessings, called Praise, are said all the time.

- 1) “*Avot*” (Ancestors), the God of our ancestors’ covenant;
- 2) “*G’vurot*” (Powers), all-powerful God who can deliver what we ask;
- 3) “*K’dushat haShem*” (acknowledging God’s Holiness), God demands a holy life of us.

The middle blessings are called “*Petitions*,” or “*Sanctification of the Holy Day*.” On weekdays there are thirteen petitions to
4) grant us understanding, that we may 5) repent, that God may 6) forgive us, and 7) redeem us, and 8) heal us, and 9) grant the world a year of prosperity. Then God will; 10) bring us back from exile, and 11) give us our own true leaders and judges;

12) cause iniquity to disappear; and 13) reward faithfulness, 14) rebuild Jerusalem, and 15) restore the dynasty of David, the Messiah. We hope God will 16) hear our prayer.

On Sabbaths and Festivals we replace the middle thirteen petitions with one blessing, 4) "*K'dushat haYom*" (Sanctifying the Day). For on these days we have enough not to ask for more. This gives us a "complete" number of blessings: seven.

We always conclude with three grouped together and called Thanksgiving:

17) weekday or 5) Shabbat or Festival: "*R'tzeh*" (Accept Our Worship), asking that our worship be acceptable enough for God to favor us with Divine Presence restored to Zion and from there to the world;

18) weekday or 6) Shabbat or Festival: "*Modim*" (Acknowledgment/Thanks), thanking/acknowledging God in advance for answering our prayer; and

19) weekday or 7) Shabbat or Festival: "*Shalom*" (Peace), invoking God's promise of peace for the world, summing up our whole prayer with one word: *Shalom*.

The *Amidah* is said standing, as if one were in audience with a Ruler. Many are accustomed to taking three steps forward, starting with the right foot, to symbolize eagerness to speak at the beginning ("God, help me pray") when entering God's audience. They also end (starting with the left foot to symbolize reluctance to leave God's audience) with three steps backward.

We face east for the *Amidah* as if we were performing the sacrifice in (the direction of) the Temple in Jerusalem. The end of the *Amidah* is a time for those who finish early to pray privately, using the prayers in this *Machzor* or any other prayer our heart may prompt. We wait for all to finish before proceeding.

It has been a custom to repeat the *Amidah* for those who arrive late or cannot read it themselves. This is the practice for morning and afternoon services which had to occur at fixed times. But the evening service has no fixed time. In order to preserve the "flexible" nature of the evening service in distinction to the "fixed" nature of the afternoon and morning service, the *Amidah* is not repeated formally in *Ma'ariv*. At Liberal services in many congregations, the *amidot* are not repeated in the interest of having a shorter service. This tradition of not repeating is called "*Heicha Kedushah*," the saying of the *Amidah* together through the *Kedushah*, and then continuing silently individually to the end.

Hows and whys of bowing in the *Amidah*

Some bow, as if presenting their case to a Heavenly Court, at the beginning and end of the *Amidah*, and at the end of the Thanks/*Modim* Blessing. These mark the beginning and end of the parts of the *Amidah* prayer that officially replace the sacrifices we no longer send as smoke signals "up" to the Heavenly Court. The Peace/*Shalom* blessing was offered by the *Kohanim*/Priests following the sacrifice, and thus does not replace sacrificial worship. This is why we do not bow in that prayer.

Some also bow from the waist (not the knees) at the mention of our founders' ideas of God: God of Avraham, God of Sarah, for a total of seven more times, acknowledging the many ways, even at the beginning of our people, that we relate to "God." Why not bow from the knees? Because of two things: the word *Baruch*, "Blessed," derives from the word for knee, *Berech*, and there is no mention in this phrase of *Baruch*. Second, the bowing on *Baruch* is a time-hallowed and universally-observed custom, while bowing for the patriarchs and matriarchs and their God concepts is done less often (only by some traditional and liberal Jews).

G'vurot ("Enlivening the Dead")

This prayer invokes God's power over life and death, i.e.: "enlivening the dead." Traditionally this meant resurrection of the dead, an ancient Jewish belief, but one with which modern Jews frequently have trouble. Reform Jews substituted the word *hakol*, "everything," for *hameitim*, "the dead," implying that God is the source of all life. But it can also be interpreted metaphorically, as investing even the dead of spirit with life.

On a similar note, the prayer for rain is inserted here because Israel's (and California's) rainy season, "from *Shmini Atzeret* to *Pesach*," makes the brown hills turn green; that is, reviving the seemingly dead landscape. When this prayer asserts that God keeps faith with those "asleep in the dust," that is, those who are dead and buried, it means that God's promises to the people transcend our lifetimes.

***K'dushat HaShem* (“Holiness of God”)**

The *K'dushah* originated in Babylonia subsequent to the destruction of the first Temple and the forced relocation of the Judean population in 586 B.C.E. It offers a mystical appreciation of the holiness of God based on the exclamations of angels envisioned by Isaiah 6:3, spirits by Ezekiel 3:12, as well as by the psalmist (146:10). Its inclusion in the service may have been justified by the teaching in Leviticus 22:32, “I will be sanctified in the midst of the people of Israel.”

“*Kadosh, kadosh, kadosh, Adonay tz'va'ot,*” קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת. *Tz'va'ot צבאות* literally means “armies,” usually translated as “hosts,” which refers to the myriad angels thought to constantly gather around God to do God’s work. (Note: we translate this as Adonay of Great Gatherings, forces for war or for peace.)

“Basically, the holy in the world is nothing other than what is open to transcendence, as the profane is nothing other than what at first is closed off from it, and hallowing is the event of opening out.” — *Martin Buber*

“Judaism is a theology of the common deed . . . dealing not so much with the training for the exceptional, as with the management of the trivial. The predominant feature in the Jewish pattern of life is unassuming, inconspicuous piety rather than extravagance, mortification, asceticism. Thus, the purpose seems to be to ennoble the common, to endow worldly things with hieratic beauty; to attune the comparative to the absolute, to associate the detail with the whole, to adapt our own being with its plurality, conflicts and contradictions, to the all-transcending unity, to the holy.” — *Rabbi Abraham Joshua Heschel*

The Story in the *K'dushat HaShem*

When we take a look at the world, we wonder where God’s holiness is hiding, and why our people, Israel, are so small and always in peril. The *K'dushat haShem* attempts to answer that with its string of quotes. In effect, these quotes, sung as we do, form an “opera” that describes mystical voyages of vision towards and away from the holiness we seek.

The first quote is from Isaiah’s vision of God’s intrinsic (i.e., heavenly) holiness. One day, while watching a sacrifice in the Temple, Isaiah was transported (physically? spiritually?) into God’s heavenly court. There, Isaiah had a peek into the reservoir — the reactor core — of pure holiness, where Isaiah heard the heavenly myriads shouting out, “Holy, holy, holy! . . . The whole earth is full of God’s glory.” That is, even though we may not know it, holiness runs throughout the world, and we can find it if we know where to look.

Some raise themselves up slightly on their toes when reciting each word of קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ, *Kadosh, kadosh, kadosh*, “Holy, holy, holy.” In Isaiah’s description of his vision, he describes the threshold of God’s throne shaking to its foundations as the angels exclaim God’s glory. If wood and stone shake from this invocation, obviously humans must tremble as well when reciting the *K'dusha*. There are also references in Midrash that Jews should raise their heels when they sanctify God (e.g., *Beit Yosef*).

At the end of Isaiah’s vision, God asked for a volunteer to let humanity know about this, and Isaiah volunteered. We (God’s servants) learned from him, and say to each other “*Baruch*.” What does this mean? It means we are quoting the next quote, from Ezekiel, which begins “*Baruch/Blessed*.”

Why do we do that? Because this quote expresses how it seems that God’s holiness is withdrawn from this world. Here is why: Ezekiel, already having been carried away into Babylonian exile, saw a very strange chariot carrying God’s presence away from Jerusalem as the Temple was destroyed. Thus, he said, “Blessed be God’s glory from its place.” This is a vision of the secular world in which we live, where it seems that God’s glory has receded away from earth and back into the heavenly reservoir which Isaiah saw.

Still, we are not to dwell on the plight of being exiled into the mundane and the seemingly secular, but instead we are supposed to seek for the holy. And if we seek God, we will find God, as the next quote, from Numbers, shows. Because of that, we rejoice, in the words of Psalm 146, that “God reigns forever, throughout all generations.” This means now as well, and the end of the *Kedushah* affirms our relationship to God, and to God’s holiness permeating our lives.

K'dushat HaShem: Un'taneh Tokef

There is a famous legend behind this stirring prayer as recorded in the thirteenth century work, *Ohr Zerua*, by Rabbi Yitzchak of Vienna. In the section dealing with laws of Rosh HaShana (Section 276), he writes, “I found a letter from Rabbi Ephraim

of Bonn, in which he wrote that Rabbi Amnon of Mainz (in Germany) authored the וּנְתַנֶּה תְּקָרָה, *Un'taneh Tokef*, as a result of a tragic incident in his life." This is the story as recorded in the letter:

Rabbi Amnon of Mainz, a great scholar, a person of wealth, a handsome man of noble ancestry was under great pressure from the lords and Archbishop of the city to change his faith and adopt their religion. He repeatedly ignored them, but on one occasion, in order to put them off, he asked for three days to consider their request. Afterwards he was heartbroken because he had given the impression that he might actually consider renouncing his belief in the One Living God. He refused food or drink; weeping bitterly over his lapse, he refused to accept the sympathy and consolation of friends and relatives.

At the end of the three days he was summoned by the Archbishop, but he ignored the summons. A distinguished delegation was sent to ask him to appear at the court but he refused them. Finally, he was brought before the court by force, and the Archbishop demanded, "Why did you not come and answer me as you promised?" Rabbi Amnon answered, "As a punishment, you should have my tongue cut out, because my tongue deceived you." Rabbi Amnon thought to sanctify God's Name in this manner, since his tongue had uttered such a promise. The Archbishop replied, "No, I will not cut out your tongue for it spoke well; instead, I will cut off your feet for they did not bring you to me." The tyrant ordered that his hands and feet be cut off in piecemeal fashion, asking him at each interval if he was willing to renounce his faith. He was finally released and sent home with his severed and mutilated limbs aside him in bed.

The holiday of Rosh HaShanah was at hand, and the Rabbi, dying from the effects of his wounds, was at his own request carried into the synagogue, bringing his severed limbs with him. When the *Chazzan* was about to recite the *Kedushah*, Rabbi Amnon asked him to stop, saying, "Pause that I may sanctify God's most holy Name," and he said in a loud voice: וּבְכֹן וְלֵךְ תְּעֵלָה קְדוּשָׁה, *uv'chein ul'cha ta'aleh kedushah*, "and thus may this sanctification ascend to You," inferring that with his terrible suffering, he had sanctified God's Name. He then began reciting the וּנְתַנֶּה תְּקָרָה, *un'taneh tokef*, and with the words אֱמֶת כִּי אַתָּה הוּא דִין וּמוֹכֵיחַ, *emet ki atah hu dayan umokheekh*, "true that You are Judge and Arbitrator," he indicated his acceptance of God's Divine judgment, and with the words וְתִכְתֹּב אֶת גְּזֵרֵי דַיְנִים, *v'teekhtov et g'zar deenam*, "and decreeing its destiny," he manifested his belief that his fate had been decreed on Rosh HaShanah. No sooner had he finished the prayer when he expired. Three days later, he appeared to Rabbi Kolonymus ben Meshullam in a dream and taught him this prayer, asking him to introduce it to all congregations as a testimonial and as a memorial for him. This prayer has formed a portion of our Service ever since.

– *The Metsudah Machzor*

***K'dushat HaYom* "Holiness of the Day"**

The three *K'dushot haYom* of the Shabbat Services tell the story of the wedding between God and Israel:

The evening version begins, "*Atah Kiddashta . . .*" which both means "You sanctified," and also "You betrothed." This evokes the wedding ceremony, where those marrying each other consecrate/betroth each other with rings, saying, "*Harey at/ah mekudash/mekudeshet li*, "behold, you are consecrated to me."

The morning version begins "*Yismach*," "Rejoice," which evokes the *simchah*, the rejoicing, the wedding party.

The afternoon version begins "*Atah echad*," "You are One," which evokes *Yichud*, the physical "union" of those marrying each other, which consummates the wedding.

S'lichot

Jews take collective responsibility for the moral targets that get missed in life. At least ten days before Rosh HaShanah, prayers called *S'lichot* are added where, having empathy for ourselves as only human, we admit personal and collective ownership of the full range of problematic human behaviors:

ashamnu: We are guilty (spiritually desolate and distant from our higher selves)

bagadnu: We have betrayed (our loved ones, the community, the planet)

gazalnu: We have stolen (eaten without giving thanks, taken away the privacy and dignity of others)

dibarnu dofi: We have spoken slander (speaking behind others' backs, discrediting them)

The *Ashamnu* prayer continues in this manner. A congregant of mine once protested this, saying he lives such a careful life, why should he recite lines of wrongdoings that do not apply to him? In the words of Dr. Abraham Joshua Heschel, “In a democratic society, not all are guilty, but indeed all are responsible.”

For example, think about environmentalism. There is a dynamic between the one paper cup of yours that gets into the trash container and all the ones tossed to the ground by the person in front of you. Once awareness of the impact of environmentally irresponsible practices knocks on a heart, a desire for collective responsibility often begins. Judaism looks at this world much like a glorious national park — the underlying intention is to enjoy thoroughly while treading with great respect and appreciation for the privilege of being here.

On Yom Kippur the passion of knowing yourself and acknowledging missteps intensifies. Though people tend to think of confession as more of a Christian practice, it has long been part of Judaism, though the precise nature of it is different. *Vidui*, “confessional” prayers, do not denote each error as an *aveyrah*, “sin,” but rather as a *cheit*, an archery term meaning “a missed mark.” Judaism understands you to be constantly developing and capable of changing your trajectory. Jewish spiritual practices encourage you to take moral targets seriously and work to better approximate them each day, because the consequences of your intentions, words, works, and actions are like the proverbial pebble yielding endless ripples in the lives of your communities of influence.

Make a fist with one hand. Use it to softly knock on the door to your heart, while reciting the moral targets you and other humans likely missed this year.

“*Al cheit shechatahnu l’fanecha*,” regarding the mark we have missed . . .

You are not alone in facing this hard part of being human.

Look around you in synagogue — we are all culpable, interdependent, struggling.

We all can evolve, we all can change. One of the High Holy Days season metaphors is to reflect and pray as though these are the last days of your life. For some there is a sense of urgency for understanding and change to set in, and they will penitentially thump themselves over the heart with a closed fist. The Kotzker *rebbe* suggested a gentle massage over the heart area during the powerful confessional litanies. For a new year to be even more full of life than the previous year, there is so much to grasp from the days you have already lived.

Everywhere a Jew is praying, we are re-remembering together the human obligation to be custodians of the earth, of ethics, and of peace. Yes, we are culpable if we stand by idly and don’t intervene when we see someone fall off their mark. And you don’t have to do it all on your own — we have each other on the team. Judaism views humans as team members in the great research and development project known as creation. This project began long before you emerged and hopefully will continue long after you depart. In *Pirkei Avot*, “Ethics of the Fathers,” our sages had a way of phrasing this: “It is not incumbent upon you to complete the task; nor are you free to desist from it.”

— Rabbi Goldie Milgram

Ki Hinei Kachomer

The *piyyut* *Ki Hinei Kachomer* — Behold [we are] as clay in the hand of the Potter — was composed by an unknown author possibly in the 12th century. The *piyyut* is based on a biblical theme which appears first in Isaiah 64:7–8 and reappears in the book of Jeremiah. The prophet has been told by God to go down to the potter’s house to hear God’s words. He does so and sees the potter working at his wheel, and how he sculpts the clay. Then God speaks to him: “O House of Israel, can I not do with you as this potter?” says God. ‘Behold, as the clay is in the potter’s hand, so are you in My hand, O House of Israel.’ (*Jeremiah 18:6*)

The author of the *piyyut* commences with the words, “*Ki hineih kachomer b’yad hayotseir*, “Behold [we are] as clay in the hand of the Potter,” (the word *yotseir* is a general word for craftsman or creator). He then continues the theme with God as a different artisan in each verse, shaping us with whichever medium the craftsman works with. The author emphasizes the helplessness and passivity of man. Each verse ends with the plea, “*lab’rit habeit, v’al teifen layeitser*,” “look at the covenant, not at the sin.” Ostensibly, we are asking God to remember the covenant which God made with us and to overlook our sins. However, there is a play on words which hints at another meaning: the word *yetser* also refers to human inclinations (frequently *yetser* refers to the *yetser hara* — the evil inclination). In this case, the chorus could be referring to the two-way covenant: we ask God to remember God’s promise to us and to overlook our digressions, but we are also enjoined to remember our covenant with Go and not to turn away to the side of the evil inclination. Maybe we are being asked to be

the *yotser* – we are each the artisan and we are to fashion ourself into a work of art: on Yom Kippur we aspire to elevate the clay of which we are formed to loftier heights.

– Elizabeth Topper

Confession (“*Vidui*”) and *Al Cheit*

The confession, *vidui*, did not originally follow any set form of words. Cain said merely: “My punishment is heavier than I can bear” (*Genesis 4:13*).

Jacob declared: “I am not worthy of all the true and steadfast love which Thou hast shown to Thy servant” (*Genesis 32:11*).

David confessed, “I have done a very wicked thing . . . I have been very foolish” (*II Samuel 24:10*).

Gradually certain phrases like these became more or less standard: “We have sinned and acted perversely and wickedly” (*I Kings 8:47*); “we have sinned like our forefathers, we have erred and done wrong” (*Psalms 106:6*); “we have sinned, we have done what was wrong and wicked; we have rebelled, we have turned our backs on Your commandments and Your decrees” (*Daniel 9:5*).

In the Temple, the *Kohen Gadol*, the High Priest, made confession on Yom Kippur for himself and his household, for the *kohanim*, and for the people (he placed himself first, in accordance with the principle that only he who is pure can plead for others). He used the phrase *chatati aviti pashati*, “I have sinned, I have committed iniquity, I have transgressed.”

The three verbs encompass *chata'im*, careless sins; *avonot*, conscious iniquities; and *pasha'im*, rebellious transgressions (*Yoma 3:8*). On this precedent is based the terminology we utilize today.

The Talmud records confession formulas originally used by Talmudic sages in their private devotions (*Yoma 87b*). Most of these were adopted for general use and entered the liturgy.

The modern *vidui* comprises the following elements (at Etz Chayim we recite the first four of these):

1) An introductory paragraph, leading up to the words, *aval anachnu chatanu*, “indeed, we have sinned.”

This phrase, according to the Talmud, is the essential part of the confession; Mar Zutra declared (*Yoma 87b*) that if one said *aval anachnu chatanu*, nothing more is really necessary.

2) *Ashamnu*, the brief confession listing sins in alphabetical order.

This goes back to at least the eighth century and probably even earlier.

3) The *vidui* of Rav: “You know the secrets of eternity and the most hidden mysteries of all living . . . Nothing is concealed from You, or hidden from Your eyes. May it then be Your will . . . to forgive us for all our sins.”

4) *Al Cheit*, a long alphabetical confession which began to develop at the time of Yose ben Yose (about 600 C.E.).

The modern Ashkenazi version has forty-four lines, while the Sephardim have a shorter form. The difference between the two may reflect an ancient dispute (*Yoma 86b*) as to whether it is necessary to specify sins in detail.

5) *Ve'al chata'im*, eight lines listing sacrifices which were once imposed, when sins had been committed.

This passage dates from the 8th or 9th century.

6) The *vidui* of R. Hamnuna: “O my God, before I was formed I was of no worth, and now that I have been formed it is as if I had not been formed . . . before Thee I am like a vessel full of shame and reproach. May it be Thy will that I sin no more, and what I have sinned wipe away in Thy mercy.”

The Short and Long Confessions

The two main confessions are *Ashamnu* and *Al Cheit*. The fact that both are arranged in alphabetical order seems strange, at least at first sight. Can thoughts and words really be sincere and spontaneous if they have to be accommodated in a set literary framework? Yet such is the skill of the authors that one is not really conscious of the artificiality of the device they have used.

The reason behind the reliance on the order of the *alef-bet*, a feature characteristic of the High Holy Days liturgy, is quite prosaic. It was simply that authors and editors had to provide an easy aid to memory in days long before printing, when very few worshippers would have had prayer books.

Other explanations, homiletical but instructive, have also been advanced. Some saw in the use of the alphabet a suggestion that Israel had violated the Law from *alef* to *tav*, from beginning to end. The mystics took this idea further when they advised the worshiper, “Make the *alef-bet* your advocate; let its letters help in formulating your pleas before the Divine Judge.”

— Rabbi Dr. Raymond Apple

Bar’chu

The *Bar’chu* is essentially a call to the community to come to prayer. It is traditionally recited standing up with those reciting the prayer bowing briefly at the beginning of each sentence and straightening back up before singing “*Adonay*.” The *chazzan* or person leading the prayer service chants the first line. The congregation then chants the second line which is then repeated by the leader.

Some say that the source of the *Bar’chu*, or at least the tradition of bowing, comes from I Chronicles 29:20: “And David said to all the congregation: “Now bless *haShem* your God.” And all the congregation blessed *haShem*, the God of their fathers, and bowed down their heads, and prostrated themselves before *haShem*, and before the king. — *davenmaven.com*

Bar’chu is recited while standing and only in the presence of a *minyan* (a quorum of ten Jewish adults). The prayer leader bows at the word “praise” and straightens at “*Adonay*,” while both the prayer leader and the congregation bow at the word “praised” and straighten at “*Adonay*” in the response. The recitation of *Bar’chu* and the practice of standing during it may have originated at the time of Ezra, based on the verse in Nehemiah 9:5, “Rise, bless *Adonay* your God who is from eternity to eternity: ‘May Your glorious Name be blessed, exalted though it is above every blessing and praise!’” — *Ronald L. Eisenberg*

Choosing Torah Portions for Rosh HaShanah and Yom Kippur

When the Torah is read on a regular Shabbat that is not part of a festival or Rosh Chodesh (the beginning of a new month), Jews of all traditions agree that the chosen parasha (portion) is based on an annual cycle of readings. The cycle is reset on *Simchat Torah* (after the end of *Sukkot*), and at that celebration we read the end of Deuteronomy, the fifth and last book of the Torah, and the beginning of Genesis, the first book of the Torah. On the Shabbat after *Simchat Torah*, we read the beginning of Genesis again, and thus start another cycle of readings that will end on the Shabbat before the next *Simchat Torah*. In the most traditional congregations, the entire parasha is read each week. This makes for either a very fast or a very long Torah service, so there are other traditions of reading only parts of each parasha in such a way that the entire Torah is covered in three years. Etz Chayim, being liberal and not necessarily attached to any particular tradition, has its own methods, where the concern is more to balance what we would like to read, who is available to read, and how we like to divide our service time between reading and discussion.

New guidelines apply when we read the Torah during a festival. In a tradition that dates back some 1,500 years, these are the sections that are chosen for reading on Rosh HaShanah and Yom Kippur.

Traditional Readings	Parasha	Verses	Description
Rosh HaShanah Day 1	Vayeira	Genesis 21	Birth of Yitzchak, expulsion of Ishmael and Hagar
Rosh HaShanah Day 2	Vayeira	Genesis 22	Almost sacrifice of Yitzchak by Avraham
Rosh HaShanah if only celebrating one day			
Rosh HaShanah both days – final reading	Pinchas	Numbers 29:1–6	Temple sacrifices for Rosh HaShanah
Yom Kippur morning	Acharei mot	Leviticus 16	Duties of the high priest, including sacrifices; the scapegoat
Yom Kippur morning – final reading	Pinchas	Numbers 29:7–11	Temple sacrifices for Yom Kippur
Yom Kippur afternoon	Acharei mot	Leviticus 18	Forbidden relationships

Some non-traditional movements and individual congregations have redefined what is read.

One might not consider the Genesis 21 and 22 stories to be our finest moments, though they are stories that are rich in content and always promote great discussion. On the whole, Reform and Reconstructionist *machzorim* have kept these portions as their normal practice, but may also offer the somewhat less strident story of creation as a set of Rosh HaShanah day one readings.

Many modern Jews question the desirability or practicality of a Third Temple, and thus question the relevance of readings that include a lot of animal sacrifice and priestly behavior details. Thus the readings from Numbers are not generally included in Reform and Reconstructionist communities. Also many today object to Leviticus 18's prohibition of homosexuality and find at least this verse, if not the very tone of Leviticus 18, to be distasteful. Since 1948, the following alternate sets of readings for Yom Kippur have been included in Reform and Reconstructionist *machzorim*.

Reform/Reconstructionist Alternate Readings	Parasha	Verses	Description
Yom Kippur morning	Nitzavim	Deuteronomy 29-30	Solidarity, blessings for goodness, curses for wickedness
Yom Kippur afternoon	Kedoshim	Leviticus 19	Fair dealing, no sorcery, loving your neighbor

In an effort to be inclusive, our *machzorim* include traditional, Reform, and Reconstructionist texts. This also gives us the luxury to draw from these texts in our own unique way, and include a specifically customized and possibly novel set of readings each year.

A few other sets of readings are included in some recent Reform *machzorim*:

Other Reform Alternate Readings	Parasha	Verses	Description
Rosh HaShanah Day 1	Bereshit	Genesis 1:1-2:3	Seven days of creation
Yom Kippur morning	Bereshit	Genesis 3:22-4:16	Expulsion from the Garden of Eden
Yom Kippur afternoon	Vayechi	Genesis 50:14-26	Yoseph and his brothers; Yoseph's death
	Acharei mot	Leviticus 16:29-34	Details of Yom Kippur celebration
	Kedoshim	Leviticus 19:1-18;32-37	Fair dealing, no sorcery, loving your neighbor

Raising the Torah

It is customary to point to the Torah with one's pinky finger when saying, "V'zot haTorah"/"This is the Torah."

Why the little finger? Because we never use it to point at anything else! – *Rabbi Ari Cartun*

Nachmanides remarks that the verse "accursed is the one who will not uphold the words of this Torah . . .," (*Deuteronomy 27:26*) is the source for the obligation to show the written text of the Torah to the whole congregation.

The *Shulchan Aruch* tells us that it is a mitzvah for all men and women to see the written text of the Torah, to bow, and to say, "This is the Torah that Mosheh placed before the Children of Israel." Halachic authorities explain that this verse is to be said only upon seeing the actual text of the Sefer Torah.

While the *Shulchan Aruch* obligates reciting the verse: "This is the Torah . . .," it is also a *minhag* (custom) to append part of a second verse: "according to the word of *haShem* through Mosheh." In his comprehensive anthology *Me'am Lo'ez*, Rav Yaakov Kuli expounds on this custom saying: "the combination of these two verses, though from different sections of the Torah, alludes to the dual nature of Torah – a Written and an Oral Law both stemming from a single Source."

Also, The *Me'am Lo'ez* is the only source that mentions the custom of pointing the pinky finger towards the text, adding that it is customary to kiss the pinky after pointing. However, this is not a universal custom, and is not mentioned in other *halachic* sources.

In reply to our inquiry as to the source of this custom, Rabbi Chaim Pinchas Scheinberg, *shlita*, gave the following explanation: The Torah lists the ten generations from Noah until Abraham, including Yoktan, who established the largest number of families. Rashi notes that Yoktan merited establishing so many families due to his great humility as his name indicates (from the root *katan* – “little”). Rabbi Scheinberg went on to explain that when pointing at the Torah we take this lesson to heart and we point with our smallest finger – the pinky – to indicate that we should reach out to try to gain understanding of the Torah with the utmost humility and thus merit to succeed in this aspiration.

The significance and the symbolism that our Sages attach to every finger and to each part of our body is most instructive. Rabbeinu Bechaye discusses the utility of each organ and in particular the fingers, each of which serves to facilitate one of the five senses. The pinky finger is associated with the sense of hearing and we may conjecture that this is related to the custom of pointing towards the Torah with the pinky.

– *Ohr Somayach*

What is a Haftarah, and where does it come from?

The word “Haftarah” comes from the Hebrew three-letter root PhTR, “to conclude.” A Haftarah is a concluding reading from the books of the prophets and usually is an expansion of a theme or phrase from the weekly Torah portion. The last Torah reading (the *Maftir*) introduces the Haftarah. The word *Maftir* (MaPhTiR), which is from the same Hebrew root as Haftarah, means “concluder,” and is the concluding reading from the Torah. Traditionally, the *Maftir/ah* (who reads/blesses the MaPhTiR) also reads the HaPhTaRaH.

During the seven weeks between the 9th of Av (which commemorates the destruction of the First and Second Temples) and Rosh HaShanah (the New Year), the Haftarat (plural) are from the second half of the Book of Isaiah, and are all about returning to Zion after the Babylonian Exile. These readings are meant to inspire a rebuilding mode of self-improvement in anticipation of starting the New Year with a clean slate.

In some books, the word Haftarah is spelled *Haftorah*, which is the Ashkenazic (Yiddish-speaking Jewry) pronunciation (*Haftórah*). Sephardic (Spanish-Portuguese speaking Jewry), and Modern Israeli Jews pronounce the Hebrew word *Haftaráh*. Some think that, because of the spelling, a Haftorah is part of the Torah. But the two words are not related at all! The Hebrew root of the word Haftarah is PhTR, “to conclude,” and the root of the word Torah is YRH, which means “to teach.”

Origins of Reading a Haftarah

The origins of reading a Haftarah are obscure. Some speculate that either under Greek rule (Maccabean times) or under Roman oppression (1st century, C.E.), Jews were forbidden to read the Torah. At first they ignored the orders and continued the Torah reading. The punishments were so severe and so unbearably cruel that they finally did cease reading the Torah. The Jews reasoned, however, that though they were forbidden to read from the Torah, they were not forbidden to read from the Prophets. They then chose a prophetic reading for each Shabbat that reminded them in some way of the Torah portion which would have been read that Shabbat.

When the oppressors finally lifted the ban on reading the Torah, our people had become so accustomed to reading from the Prophets that the prophetic reading remained part of the Shabbat service. The choice of what Haftarah to read remained in flux until medieval times, which is why there are variations among *Ashkenazim*, *Sephardim*, Italians, and the community of *Frankfurt am Main* in Germany.

Aleynu

The *Aleynu* is a two-paragraph prayer whose themes are: the chosenness of Israel for our distinctive mission and way of worshiping God; and God’s ultimate sovereignty over all the universe. The two themes are contained separately in the two paragraphs, which were originally separate prayers. The first paragraph was written in the 1st or 2nd century C.E. for the *Malchuyot* (Kingship) section of the shofar service, and was an immediately popular hit.

Thereupon it was used to conclude all services with evocations of God’s ultimate sovereignty over the whole universe. This was a comforting thought for Jews who had lost their political independence after the destruction of the second Temple

in 70 C.E. As it is a very particular prayer (“It is incumbent upon us to be God’s chosen worshipers”), a more universalistic prayer was added as the second paragraph in the middle ages (“All will acknowledge You on that day”). They were joined to express our belief that though Israel has its special task, nonetheless God is the Universal Ruler and will redeem the whole world along with us.

We bow during the phrase “We bow” (*Va’anachnu Kor’im*), just like the bow of the *Amidah*, only deeper, slower, and longer. We call God the “King of the kings of kings” *Melech malchey ham’lachim*, herein translated as the Ruler of the rulers of rulers, in order to also place our allegiance to God above all emperors who deified themselves, their images, and their laws. We have only one ultimate sovereign to whom our allegiance and loyalty is owed. “On that day” when all worship God as “One,” the world can be considered redeemed, and Israel will no longer have its distinctive, chosen task.

Inside the quote from Deuteronomy 4:39 is a quote from I Kings 18:39: “Adonay is God.” This is what Israel shouted upon seeing Elijah bring fire from Heaven to burn up the priests of Ba’al on Mount Carmel. It is the affirmation of seeing God’s presence utterly manifest! Elijah was quoting King Solomon (I Kings 8:60) who reaffirmed the people’s commitment to God with these words at the dedication of his Temple. Solomon added the words which appear at the end of the paragraph, “*Eyn od*, There is no other!” It is also the climax of the Yom Kippur *Ne’ilah* service, shouted seven times before the final shofar calls.

More on *Aleynu*

The *Aleynu* is the closing prayer of every Jewish worship experience, which begins, “It is incumbent upon us to praise the God of all . . .” The prayer expresses fervent hopes for a time when the power of God’s beauty will sweep away idolatry, so that the truth of God’s presence will repair the world. Powerful stuff. (Liturgical scholars seem to agree that the prayer’s origins are in the Rosh HaShanah service, and that it moved from here to the regular weekday liturgy.) Fairly early in the prayer, we sing, “We bow low and prostrate ourselves in thanks before the source of all sources, the Holy One, blessed is God.” Most of the year, when we chant those words, we bend our knees and dip our heads, a kind of symbolic bowing. Not so [today]: today we actually prostrate ourselves. Knees first; then hands; then forehead.

I like to approach religion intellectually. I like my brain, and I trust my brain, and I know how to use my brain. But the first time I tried prostrating myself during the Great *Aleynu*, the experience went right past my brain and hit me somewhere far more profound.

This summer I learned a little drash on the word *melech* (King): it can be read as an acronym for *mochin* (mind), *lev* (heart) and *kishkes* (guts). In other words, God’s sovereignty makes itself felt through our minds, our hearts, and our bodies. My first prostration was the first time I consciously prayed with my body, and it was overwhelming. I barely registered the rest of the prayer; some part of me was still on the ground long after we had risen and moved on.

– Rabbi Rachel Barenblat

In the first paragraph of the *Aleynu*, the word לֹא, *lo*, is used three times. There are two different Hebrew words pronounced the same (“*lo*”) that are spelled differently and carry different meanings: lamed-aleph לֹא, which means “not” and is the one in the traditional *Aleynu*; and lamed-vav לוֹ, which means “for God”. The first articulates Jewish chosenness; the second places us as part of the family of all humanity.

Depending on which “*lo*” you choose to be saying, the translations would be:

It is our destiny to laud the All-Supreme, to recognize the Creator’s greatness.

(lamed-aleph translation)

(lamed-vav translation)

Who: did not make us like other nations. made us for God like all nations.

We are: unlike other families of the earth. placed here for God like all humanity.

Our fate is: not as that of their multitudes. for God’s own sake.

With either version, *Aleynu* describes the day when God will be One and God’s Name One.

– based on the thinking of Rabbi Zalman Schachter-Shalomi

Questions and Answers About the High Holy Days

The following notes about Rosh HaShanah and Yom Kippur were originally adapted by Rabbi Ari Cartun from a variety of sources, including *The Jewish Home Series*, UAHC; *Introduction to Judaism*, UAHC; *The Jewish Holiday Kitchen*, Joan Nathan; *The Jewish Holidays*, Michael Strassfeld; *The First Jewish Catalog*, Richard Siegel and Michael Strassfeld; and *The Jewish Book of Why*, Alfred Kolatch.

What is the meaning of Rosh HaShanah?

Rosh (“head of”) ha (“the”) Shanah (“year”): New Year, refers to the celebration of creation, initiating the High Holy Days.

When do we celebrate Rosh HaShanah? Why one or two days?

We observe Rosh HaShanah on the first day of the Hebrew month of *Tishrei*. This may fall in either September or October of the secular year, due to the differences between the solar and lunar calendars. As a lunar month is 29¼ days long, a Hebrew month can only be 29 or 30 days long, depending on when the new moon (which rises at dawn) is visible. If, perchance, the dawn were cloudy, then the new month would automatically be delayed a day. Yet, since that cloudy morning just might have concealed a new moon, both the cloudy 30th of the previous month and the automatic first of the next month were considered to be *Rosh Chodesh* – the first days of the new month. The rabbis ordained that Rosh HaShanah should always be observed for two days, just in case! This was important because there were special dawn sacrifices for Rosh HaShanah.

Since that time, our people invented a calendar that works very well. And, as the Bible specifies that Rosh HaShanah (and all other festival holy days) be one day, and not two, many Liberal Jews have dropped the precautionary second day. Etz Chayim has historically only held services on the first day – but some in the congregation found that approach lacking, and sought other options for the second day. In response, Etz Chayim in recent years has added a second day of Rosh HaShanah services.

Is Rosh HaShanah biblically based?

In a sense it is. The Book of Leviticus (23:24–5) declares: “In the seventh month, on the first day of the month, you shall observe a day of rest, a memorial proclaimed with the blowing of the shofar, a holy convocation.” This day eventually became Rosh HaShanah, the Jewish New Year. But it was not known as Rosh HaShanah then.

How could the first day of the seventh month become the new year?

In ancient times, there were four “new years” in the Jewish calendar! Each one had a distinct significance:

The first of *Nissan*: The Torah refers to *Nissan* as the first month of the Jewish year because it is then that the Exodus happened and we became a people. It is also the New Year of Kings, a date used to calculate the number of years a given king has reigned. The order of months in the Jewish calendar starts with *Nissan* and ends with *Adar*.

The first of *Elul*: The new year for tithing of cattle, a time when one out of every ten cattle was marked and offered as a sacrifice to God.

The first of *Tishrei*: The Creation of the world.

The fifteenth of *Sh'vat*: *Tu b'Sh'vat*, the New Year of the Trees, when all trees are one year older for purposes of tithing. (*Exodus 12:1–2*)

When did the holiday get the name Rosh HaShanah?

It was not until the 2nd century C.E. The name “Rosh HaShanah” first occurs in the Mishnah. Before then, however, the day had many other designations. The oldest name, found in the Torah (*Numbers 29:1*), is *Yom T'ruah* (Day of Sounding the Shofar). Two other names, undoubtedly reflecting Babylonian influence, were *Yom haZikaron* (Day of Remembrance) and *Yom haDin* (Day of Judgment). While those terms are still preserved in the liturgy and rabbinic literature, Jews all over the world today usually refer to the Jewish New Year as Rosh HaShanah.

Is Rosh HaShanah like the secular new year?

While there are common elements of joy and celebration, Rosh HaShanah is far more than an evening of parties and entertainment. It is a deeply religious occasion, ushering in a period of profound spiritual significance. The customs and symbols of Rosh HaShanah reflect the holiday's dual emphasis, happiness and humility.

What is the origin of the Rosh haShanah greeting “L’Shanah Tovah Tikatevu”?

This Hebrew phrase, which means “May You be inscribed for a good year,” first arose during the Middle Ages. There was a belief that there was a book of destiny, opened by God on Rosh HaShanah and closed on Yom Kippur. Naturally, Jews hoped that their families and friends would enjoy a year of health, happiness and success. Saying “L’Shanah Tovah Tikatevu” after the service implied that a friend or relative was still in need of repentance! Today, however, we use the greeting freely, an expression of fellowship and sincere good wishes for all Jews. For Yom Kippur we say “L’Shanah Tovah Tichatemu” – “May you be sealed in the book for a good year.”

Are there any special home rituals for Rosh HaShanah?

Yes. It is customary, before the beginning of Rosh HaShanah, for each member of the household to contribute to some worthy cause. On the eve of the holiday, we recite the festival candle blessing and Kiddush. We pronounce the *Motzi* prayer as usual, but traditionally over a round challah. Finally, just before beginning the Rosh HaShanah meal, we customarily eat challah or apples dipped in honey. The meal itself is festive and special.

What makes the Rosh HaShanah meal so special and festive?

The Rosh HaShanah table is laden with delicacies representing optimism for a sweet future. The foods selected for the meal are usually bright, colorful, and sweet. Dishes abound with honey, raisins, carrots, and apples – all seasonal reminders of hope for the coming year. No sour or bitter dishes have a place on this joyous table.

Both Sephardic and Ashkenazic Jews say a blessing over an apple dipped in honey. “May it be Your will to renew us a good and sweet year.” On the second night, another new fruit (a pomegranate when available) evokes the blessing: “In the coming year may we be rich and replete with acts inspired by religion and piety as this pomegranate is rich and replete with seeds.” Either a new fruit of the season is eaten or a new garment is worn on the second night at the Kiddush, because new fruits and garments call for the *Shehecheyanu* prayer, the blessing for new experiences.

Why do we use a round challah?

One of the most symbolic foods at Rosh HaShanah has become the round challah. Some people see the round shape as reflecting the continuing cycle of years and seasons, a symbol of life. For others it recalls the image of prayer rising heavenward. A common interpretation is that the challah resembles a crown, thus symbolizing God's sovereignty. At a time of year when our thoughts turn to repentance and resolutions of self-improvement, the round challah reminds us that God is central to our people and to our faith.

Where did the shofar originate?

The shofar is one of the world's oldest wind instruments. The Hebrew word means “horn” or “trumpet.” The shofar was important in our people's history long before it became associated with the holiday we now know as Rosh HaShanah. Throughout the Bible, we find the shofar mentioned as a central element in ritual observance. The shofar, for example, was sounded at the new moon and at solemn feasts. The Book of Exodus (19:16, 20:18) describes how the shofar was blown at Sinai to prepare the people for the giving of the Torah. The Book of Joshua (6:1–21) details the use of the shofar as part of the conquest of Jericho. And, as we have seen, the celebration which ultimately evolved into Rosh HaShanah was originally called “*Yom T'ruah*” (Day of Blowing the Shofar). It also signified a call to respond to danger (plague, battle, etc.). On Rosh HaShanah it calls us to acknowledge the danger to our lives from the errors of our ways, and it symbolizes the great convening of so many Jews to reconsider our actions.

What other interpretations of blowing the shofar on Rosh HaShanah are there?

Some people feel that the shofar reminds us of the Sinai experience. At a time when Jews are closest to God, they say, this historical moment is re-lived throughout the shofar service. The great Jewish philosopher Maimonides saw the sounding of the shofar as a call to repentance, while the Talmud viewed the ritual as a means of confusing Satan so that he would not harm the Jewish people during this time of judgment.

Another explanation of the shofar in the Rosh HaShanah service, however, derives from the account of the binding of Yitzchak in Genesis 22. The sacrifice of Yitzchak was averted through the substitution of a ram. Blowing the shofar — ram's horn — reminds us that God stopped the sacrifice, desiring Yitzchak (and we, his descendants) to live.

Is that the only reason we use a ram's horn?

No. All horns could be trumpets, but traditional Jews also avoided using horns from a cow or ox because of the negative role that the golden calf played in undermining the Jewish people's faith at Sinai. In addition, the shofar is customarily curved, symbolic of the human heart bent in humble repentance on this important day.

Why is the *shofar* blown at the end of the Yom Kippur service?

At the end of the *N'ilah* Service (final service of Yom Kippur) one long blast of the shofar concludes the day of fasting. The extended blast expressed the feeling of the worshipers that they have extended themselves spiritually during the long day of prayer and are now resolved to reach out during the coming year towards new insights and more meaningful living. It is also a remembrance of the Jubilee Year, a year of sabbatical rest and release from debts each fifty years that was ushered in with a *shofar* blast at the end of Yom Kippur.

Why do Jews fast on Yom Kippur?

The requirement of fasting on Yom Kippur is biblical in origin. Numbers 29:7 states, "And on the tenth day of this seventh month (*Tishrei*) you shall have a holy convocation and you shall afflict your souls . . ." In Jewish tradition to "afflict" the soul means to abstain from food and not wear leather shoes, which were a greater comfort than others in antiquity.

Why does Yom Kippur never fall on a Friday, a Sunday, or a Tuesday?

While all other fast days that fall on Shabbat in a particular year are postponed to Sunday because they are not of Torah origin, Yom Kippur must be observed on its appointed day: the tenth day of *Tishrei*, as prescribed in the Torah. The calendar was designed so that the tenth of *Tishrei* should not fall on a Friday, Sunday, or Tuesday.

If Yom Kippur were to fall on a Friday, it would be impossible to prepare food for Shabbat. If it were to fall on a Sunday, it would be impossible to do on Shabbat all that is necessary to prepare a big meal before the fast. If it were to fall on a Tuesday, *Hoshanah Rabbah*, the seventh day of the subsequent holiday of *Sukkot* which falls eleven days later, would fall on Shabbat and the requirement that *aravot* (willows) be beaten would not be able to be observed, for this would be a violation of Shabbat.

Why are children under age thirteen not required to fast?

In Jewish law boys and girls reach religious maturity at age thirteen, (in some traditions, girls reach religious maturity at age twelve). Before that age they are not subject to any of the commandments that apply to adults, although it is customary to train children to observe adult rites at an early age. Thus, some boys and girls will begin fasting all or part of the day on Yom Kippur several years before they are actually obligated to do so.

Why are sick people often not required to fast on Yom Kippur?

Any religious requirement that might endanger the health of an individual is suspended, even on Yom Kippur. The commandments in Jewish tradition are intended to support life, not endanger it. If a doctor recommends that one eat on Yom Kippur, he or she is commanded to do so. This also applies to pregnant and nursing women.

Why are prayer shawls (*tallit/tallitot* in Hebrew, *tallis/taleisim* in Yiddish) worn at the *Kol Nidrey* service but at not other services held after dark?

Kol Nidrey is a very special night in the Jewish calendar. A prayer shawl is worn to emphasize its holiness. The *tallit*, however, is often donned before nightfall so one can recite the blessing over it while it is still light because of the commandment in the Book of Numbers "to see them (the fringes)." The *Kol Nidrey* prayer itself is recited before sunset.

Why is a white robe (a *kittel*) worn by some worshipers on Rosh HaShanah and Yom Kippur?

In Jewish tradition white garments are symbolic of humility and purity of thought. When the High Priest entered the Holy of Holies on the Day of Atonement, rather than dressing in his usual golden vestments he wore simple white linen garments.

Wearing a white *kittel* on Rosh HaShanah and Yom Kippur, not only by rabbis and cantors but by members of the congregation, was encouraged by the statement of Isaiah, whose words are read in the Haftarah reading on Rosh HaShanah: "Though your sins be as scarlet (hence real and incontestable), they shall be as white as snow (after repentance)" (*Isaiah 1:18*). The custom of dressing in white spread, and it has become traditional for men and women to dress in white on the High Holy Days as well as to replace the colored Ark curtain (*parochet*), the Torah mantles, and the cover on the reader's table with white ones. It has also become customary to decorate the synagogue with white flowers.

Why do the service leaders and others kneel and prostrate themselves during the High Holy Days services?

During the *Musaf* service of Rosh HaShanah and Yom Kippur, when the cantor chants "We bend the knee and prostrate ourselves before the Ruler of rulers of rulers," the leader and others kneel and touch their foreheads to the ground. This custom was practiced in the Temple by the *Kohanim* (Priests) and we make this day special by making this service as if it were in the Temple, for on this day only did the *Kohen Gadol*/High Priest enter the Holy of Holies in the Temple. And although the words "we kneel and worship" are part of the *Aleynu* prayer recited daily today, kneeling and prostration have been abandoned for the most part because the Orthodox Christian and Roman Catholic Churches have adopted these postures, and Jews tended to avoid doing things that could be misinterpreted as indicative of another religion.

Why is *Yizkor* (the memorial service) included in the Yom Kippur service?

The Yom Kippur *Yizkor* service, memorializing close relatives, dates back to the 5th century. Its origin is uncertain, but it was probably first introduced as a prayer for Yom Kippur to stir the people to repent by recalling the lives of their dear departed. Recitation of the *Yizkor* became mandatory during the period of the Crusades (11th to 13th century) when thousands of Jews were violently slain by the fanatical armies that marched through Europe to the Holy Land. The service provided an opportunity for the individual and the community as a whole to express their common loss. This service memorializes all Jewish martyrs as well as our relatives. We include *Yizkor* in the *Minchah* service, as do Reform Jews, instead of the traditional location in the morning service, to shorten the morning service, thereby making the afternoon and morning services closer in length.

