

YOM KIPPUR SERVICE

SELECTIONS FROM

Maḥzor Ḥadesh Yameinu

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Congregation Shirat HaYam

YOM KIPPUR 5782 / 2021

EREV YOM KIPPUR, KOL NIDRE

Wednesday, September 15, 7:30pm – 8:30pm

YOM KIPPUR MORNING, PART 1

Thursday, September 16, 9:30am – 10:30am

YOM KIPPUR MORNING, PART 2

Thursday, September 16, 11:00am – 12:15pm

NEILAH, CLOSING SERVICE

Thursday, September 16, 6:00pm – 7:00pm

Please note: the page numbers in this booklet are linked to the page numbers contained in our original prayerbook and are placed in the order our service will be conducted. Do not be concerned if it appears out of order—this is intentional.



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EREV YOM KIPPUR, KOL NIDRE

WEDNESDAY, SEPTEMBER 15

7:30PM – 8:30PM

Yom ha-kippurim mekhappeir יום הכפורים מכפר

Ha-omeir האומר
 eḥeta ve-ashuv eḥeta ve-ashuv אֶחָטָא וְאָשׁוּב אֶחָטָא וְאָשׁוּב –
 ein maspikin be-yado אֵין מַסְפִּיקִין בְּיָדוֹ
 la-‘asot teshuvah. לַעֲשׂוֹת תְּשׁוּבָה.
 Ha-omeir eḥeta האומר אֶחָטָא
 ve-yom ha-kippurim mekhappeir וְיוֹם הַכְּפוּרִים מְכַפֵּר –
 ein yom ha-kippurim mekhappeir. אֵין יוֹם הַכְּפוּרִים מְכַפֵּר.

THE FORGIVENESS OF YOM KIPPUR

The one who says repeatedly:
 “I shall sin and repent, sin and repent” —
 does not have the capacity
 to truly do *teshuvah*.
 The one who says: “I shall sin and
 the Day of Atonement shall atone for me” —
 Yom Kippur shall not bring atonement.

‘Aveirot she-bein adam la-makom עֲבֵירוֹת שֶׁבֵּין אָדָם לְמָקוֹם –
 yom ha-kippurim mekhappeir. יוֹם הַכְּפוּרִים מְכַפֵּר.
 ‘Aveirot she-bein adam la-ḥaveiro עֲבֵירוֹת שֶׁבֵּין אָדָם לְחֵבֵירוֹ –
 ein yom ha-kippurim mekhappeir אֵין יוֹם הַכְּפוּרִים מְכַפֵּר
 ‘ad she-yeratzeh et ḥaveiro. עַד שֶׁיִּרְצֶה אֶת חֵבֵירוֹ.

Only for transgressions against the Everpresent
 can Yom Kippur bring atonement.
 For transgressions between one person and another,
 Yom Kippur does not bring atonement
 until one’s fellow has been reconciled. *Talmud, Yoma 85b*

Shuvah eilai שׁוּבָה אֵלַי

Shuvah eilai, shuvah eilai שׁוּבָה אֵלַי, שׁוּבָה אֵלַי
 Shuvah yisra’el eilai שׁוּבָה יִשְׂרָאֵל אֵלַי

RETURN AGAIN

Return again, return again
 Return to the land of your soul.

Shuvah le-nafshekha שׁוּבָה לְנַפְשְׁךָ
 Shuvah le-‘atzmekha שׁוּבָה לְעִצְמְךָ
 Shuvah habaitah שׁוּבָה הַבַּיְתָה
 bi-tshuvah sheleimah בְּתִשׁוּבָה שְׁלֵמָה

Return to who you are,
 Return to what you are,
 Return to where you are
 whole again and home again.

Shuvah eilai, shuvah eilai שׁוּבָה אֵלַי, שׁוּבָה אֵלַי
 Shuvah yisra’el eilai שׁוּבָה יִשְׂרָאֵל אֵלַי

Return again, return again,
 Return to the land of your soul. *Shlomo Carlebach (adapted)*

The Kol Nidrei ritual was originally carried out in the presence of a beit din, a court of law. In order to invoke the solemnity of the ancient beit din, it became the custom to wear the tallit, the fringed garment, and stand in the presence of at least two Torah scrolls. While the Kol Nidrei is begun and the tallit is donned before sunset, we keep the tallit on for the remainder of the evening. We rise now to wrap ourselves in the tallit, as the ark is opened, the Torah scrolls are taken out, and we enter into self-judgment.

Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	You abound in blessings, Eternal One
eloheinu melekh ha-’olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	our God, Sovereign of all time and space,
asher kiddeshanu be-mitzvotav	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	who brings holiness to our lives by commanding us
ve-tzivvanu le-hit’atteif ba-tzitzit.	וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית:	to wrap ourselves in the fringed garment.
Bi-shivah shel ma’lah	בִּישִׁיבָה שֶׁל מַעְלָה	By the authority of the heavenly court
u-vi-shivah shel mattah	וּבִישִׁיבָה שֶׁל מַטָּה	and by the authority of this earthly court;
’al da’at ha-makom	עַל דַּעַת הַמָּקוֹם	with the consent of the Everpresent
ve-’al da’at ha-kahal	וְעַל דַּעַת הַקְּהָל	and the consent of this congregation;
anu mattirin	אֲנוּ מְתִירִין	we hereby declare it permissible
le-hitpalleil ‘im ha-’avaryanim.	לְהִתְפַּלֵּל עִם הָעֹבְרִינִים:	to pray with those who have transgressed.

Bishivah shel ma’lah u-vi-shivah shel mattah, “By the authority of the heavenly court and by the authority of this earthly court” — This was the formula of excommunication, *herem*, the most severe social sanction available, by which the local community placed a ban upon the recalcitrant individual. Being placed in *herem* meant that one could not be given a Jewish burial, have one’s child circumcised, nor attend a synagogue service. On the night of Kol Nidrei, this last restriction was relaxed, but the original ban had to be reversed with same solemn formula, “By the authority of the heavenly court...and this earthly court.”

anu mattirin le-hitpalel ‘im ha-’avaryanim, “we hereby declare it permissible to pray with those who have transgressed.” — This declaration is not said with self-righteous superiority and condescension. It is rather an expression of sharing in the common human condition that unites all Jews as equals on this sacred evening of introspection and soul-searching. According to Jewish legend, *ha-avaryanim*, “those who have transgressed,” is a word-play on *iberyanim*, “Spaniards,” referring to the Jews of Spain who were forced to convert to Christianity during the time of the Inquisition in the 15th century. On this holiest day of the Jewish calendar, we welcome every Jew who wishes to join with their community, whatever their status or degree of observance.

Kol nidrei

Kol nidrei ve-esarei va-ḥamei
ve-konamei
ve-khinnuyei ve-kinnusei u-shvu'ot
di-ndarna u-d-ishtabba'na
u-d-aḥarimna ve-di-asarna
'al nafshatana
mi-yom kippurim zeh 'ad yom kippurim
ha-ba 'aleinu le-tovah
kullehon iḥaratna ve-hon.
Kullehon yehon sharan
shevikin shevitin beteilin u-mvuttalin
la sheririn ve-la kayyamin.
Nidrana la nidrei
ve-esarana la esarei
u-shvu'atana la shevu'ot.

כל נדר

כָּל נִדְרֵי וְאִסְרֵי וְחַרְמֵי וְקוֹנְמֵי
וְכַנְיֵי וְקִנְיֵי וְשְׁבוּעוֹת
דִּנְדָּרְנָא וְדִאֲשְׁתַּבְּעָנָא
וְדִאֲחַרְמִנָּא וְדִאֲסָרְנָא עַל נַפְשַׁתְנָא
מִיּוֹם כִּפּוּרִים זֶה עַד יוֹם כִּפּוּרִים
הַבָּא עֲלֵינוּ לְטוֹבָה
כְּלֵהוֹן אֲחֵרְטָנָא כְּהוֹן.
כְּלֵהוֹן יֵהוֹן שְׂרָן
שְׁבִיקִין שְׁבִיתִין בְּטֵלִין וּמְבַטְלִין
לָא שְׁרִירִין וְלָא קַיָּמִין.
נִדְרָנָא לָא נִדְרֵי
וְאִסְרָנָא לָא אִסְרֵי
וְשְׁבוּעָתְנָא לָא שְׁבוּעוֹת:

KOL NIDREI

All vows, bonds, pledges, promises,
pacts, obligations, and oaths
that we have vowed, sworn,
pledged and imposed upon ourselves
from this Yom Kippur until next Yom Kippur —
may it come to us for good —
regarding them all, we regret them.
Let them all be released,
forgiven, erased, and be made null and void.
They are not valid nor are they in force.
Our personal vows are not vows,
our personal bonds are not bonds,
our personal oaths are not oaths.



nidrei, “vows” — The *neder* is a comprehensive term for any kind of religious obligation, such as, in the biblical context, a vow to bring a sacrifice or to become a nazirite, a religious ascetic. The release from any of the categories of vows listed in the Kol Nidrei refers only to obligations unpaid to God, and not to fellow human beings.

esarei, “bonds” — The *issar* stems from the verb meaning “to tie” and “to impose upon oneself a restriction.” In rabbinic terminology it denotes “that which is forbidden,” *asur*. “While the *neder* denotes a recognized and standard obligation, the *issar* suggests a personal obligation to which the donor wished to be bound” (Jeffrey M. Cohen).

ḥamei, “pledges” — The *ḥerem* in biblical terminology denotes that which is devoted to God or for a special purpose, such as for use in the Sanctuary.

konamei, “promises” — “This is in the same category as the preceding, except that it refers to pledges made by employing the dedicatory formula *konam*, ‘consecrated’” (Jeffrey M. Cohen).

khinnuyei ve-kinnusei, “pacts, obligations” — These are technical terms found in the Mishnah as substitute formulae for making vows.

shevu'ot, “oaths” — The terms *shevuah* and *neder* are the most common. The term is used when taking a vow to deny oneself any benefit from a particular object.

Reader and Congregation chant three times:

Venislah le-khol 'adat benei yisra'el ve-la-geir ha-gar betokham ki le-khol ha-'am bi-shgagah.	וְנִסְלַח לְכָל-עַדַּת בְּנֵי יִשְׂרָאֵל וְלִגֵּר הַגֵּר בְּתוֹכְכֶם כִּי לְכָל הָעָם בִּשְׂגָגָה:	May the whole congregation of Israel be forgiven, as well as the stranger residing in their midst, for the people all have sinned unwittingly.
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Reader:

Selah na la-'avon ha-'am ha-zeh ke-godel ḥasdekha ve-kha'asher nasatah la-'am ha-zeh mi-mitzrayim ve-'ad heinnah. Ve-sham ne'emar	סְלַח-נָא לְעוֹן הָעָם הַזֶּה כְּגֹדֶל חַסְדְּךָ וְכַאֲשֶׁר נִשְׂאַתָּה לָעָם הַזֶּה מִמִּצְרַיִם וְעַד-הֵנָּה: וְשָׁם נֵאמַר –	Forgive the transgression of this people according to the greatness of your steadfast love, just as you have forgiven this people from Egypt until now.	Numbers 15
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Thus we read:

Reader and Congregation chant three times:

Vayyomer adonai salaḥti ki-dvarekha.	וַיֹּאמֶר יְהוָה סְלַחְתִּי כִּדְבָרְךָ:	And the Eternal One said: “I have forgiven as you have asked.”	Numbers 14
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Barukh attah adonai eloheinu melekh ha-'olam she-heḥeyanu ve-kiyyemanu ve-higgi'anu la-zeman ha-zeh.	בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחַיֵּנוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה:	Boundless are you, Eternal One our God, Source of all life, who has kept us alive, sustained us and allowed us to reach this occasion.
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The Torah scrolls are returned to the Ark and we are seated.

Salaḥti ki-dvarekha, “I have forgiven as you have asked” — (Literally, “according to your word; your terms.”) The importance of forgiveness is that it be genuinely agreed upon by both parties.

she-heḥeyanu, “who has kept us alive” — On other festivals this prayer is recited following the *kiddush*, but since *kiddush* is not recited on Yom Kippur, it is said at the conclusion of Kol Nidrei.

We rise for the *Barekhu*, the call to worship.

Leader:

Barekhu et adonai ha-mevorakh. בְּרַכּוּ אֶת יְהוָה הַמְבֹרָךְ: **Bless the Eternal, the Boundless One.**

Congregational response:

Barukh adonai ha-mevorakh בְּרוּךְ יְהוָה הַמְבֹרָךְ **Blessed is the Eternal One of blessing**
 le-ʿolam va-ʿed. לְעוֹלָם וָעֶד: **for all eternity.**

We are seated.



Barekhu et adonai ha-mevorakh, “*Bless the Eternal, the Boundless One*” — Our sages often asked, “How is it possible for flesh and blood to bless God?” In his *Nefesh Ha-Hayyim*, Hayyim of Volozhyn cites the Talmud where Rabbi Ishmael is invited to actually pray for God:

Rabbi Ishmael ben Elisha said: I once entered into the innermost part [of the Sanctuary] to offer incense and I saw God seated upon a high and exalted throne. God said to me: “Ishmael, my son, bless Me!” I replied, “May it be your will that your mercy may suppress your anger and your mercy prevail over your other attributes, so that You may deal with your children according to your attribute of mercy, and may, on their behalf stop short of the limit of strict justice!” And God nodded to me ... (*Talmud, Berakhot 7a*).

But how can a person actually bless God! Through speech, suggests Hayyim of Volozhyn, a people can “call forth the Divine flow of blessing.” We can evoke what would otherwise have remained only latent, unrealized, unfulfilled. We cannot, to be sure, put something there that was not already there, but we can bring something into reality that was only hitherto a possibility. Thus the one who blesses becomes an agent of self-realization and fulfillment for the one who receives the blessing. We “conjure” a blessing. Even for God. And when we “bless” God, since God is the source of all life, we effectively enable the Holy One to bless us. In blessing God, we are blessing ourselves!

The one who offers a blessing is like a coach whispering to an athlete before the competition, “You can do it!” More than encouragement, positive spin, or sincere wish, the words of blessing literally bring forth, reify, an otherwise unrealized force.

In this way, blessing is not supplication but symbiosis. God needs us to summons blessings, just as we could not live without them. And so the service begins: *Barekhu et adonai*, “Bless God” (*Lawrence Kushner and Nehemia Polen*).

As we bless the Source of Life, so we are blessed.

And the blessing gives us strength and makes our vision clear.

And the blessing gives us peace, and the courage to dare (*Faith Rogow*).

Ha-ma'ariv 'aravim

Barukh attah adonai
 eloheinu melek ha-'olam
 asher bi-dvaro ma'ariv 'aravim
 be-ḥokhmah potei'ah she'arim
 u-vi-tvunah meshanneh 'ittim
 u-maḥalif et ha-zemannim
 u-mesaddeir et ha-kokhavim
 be-mishmeroteihem
 ba-raki'a' ki-rtzono.

המעריב ערבים
 בְּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר בְּדַבְּרוֹ מְעַרֵּב עֲרָבִים
 בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים
 וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים
 וּמַחְלִיף אֶת הַזְּמַנִּים
 וּמְסַדֵּר אֶת הַכּוֹכָבִים
 בְּמִשְׁמְרוֹתֵיהֶם
 בְּרַקִּיעַ כְּרִצּוֹנוֹ:

HA-MA'ARIV 'ARAVIM

You abound in blessings, Eternal One
 our God, Sovereign of all time and space
 whose word brings on twilight.
 With wisdom you open gateways,
 with understanding you alter times,
 vary the seasons,
 and assign the stars
 to their watches
 in the sky.

Borei yom va-lailah
 goleil or mi-penei ḥoshekh
 ve-ḥoshekh mi-penei or.
 U-ma'avir yom u-meivi lailah
 u-mavdil bein yom u-vein lailah
 adonai tzeva'ot shemo.
 El ḥai ve-kayyam tamid
 yimlokh 'aleinu le-'olam va-'ed.
 Barukhattah adonai
 ha-ma'ariv 'aravim.

בּוֹרֵא יוֹם וְלַיְלָה
 גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ
 וְחֹשֶׁךְ מִפְּנֵי אוֹר.
 וּמַעְבִּיר יוֹם וּמְבִיא לַיְלָה
 וּמְבַדֵּל בֵּין יוֹם וּבֵין לַיְלָה
 יְהוָה צְבָאוֹת שְׁמוֹ:
 אֵל חַי וְקַיָּם תָּמִיד
 יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:
 בְּרוּךְ אַתָּה יְהוָה
 הַמְעַרֵּב עֲרָבִים:

Creator of day and night,
 who rolls light away from darkness
 and darkness from light,
 you cause day to pass, and bring about night,
 distinguishing between day and night,
 “Source of all forces” is your name.
 O living and ever enduring God,
 reign over us for ever and ever.
 Blessed are you, Eternal One,
 who brings on twilight.

Be-ḥokhmah potei'ah she'arim, u-vi-tvunah meshanneh 'ittim, "With wisdom you open gateways, with understanding you alter times," — The inner gateways are the gateways of love (*hesed*), strength (*gevurah*), and beauty (*tiferet*); the gateways of heart, mind and soul; the gateways of prayer (*tefillah*) and repentance (*teshuvah*). In the Jewish mystical tradition these gateways are opened with *ḥokhmah* and *binah*, a special kind of wisdom and understanding. This wisdom and understanding is concealed and hidden deep within us. We must struggle with the inner darkness to find the light that can help us unlock those gateways.

Ahavat ‘olam

Ahavat ‘olam

beit yisra’el ‘ammekha ahavta.

Torah u-mitzvot

hukkim u-mishpatim

otanu limmadta.

‘Al ken adonai eloheinu

be-shokhveinu u-v-kumeinu

nasi’ah be-hukkekha

ve-nismaḥ be-divrei toratekha

u-v-mitzvotekha le-‘olam va-‘ed.

Ki hem ḥayyeinu

ve-orekh yameinu

u-vahem nehgeh

yomam va-lailah.

Ve-ahavatekha al tasir

mimmennu le-‘olamim.

Barukh attah adonai

oheiv ‘ammo yisra’el.

אהבת עולם

אהבת עולם

בית ישראל עמך אהבת.

תורה ומצוות

חקים ומשפטים

אותנו למדת:

על בן יהוה אלהינו

בשכבנו ובקומנו

נשיח בחקך

ונשמח בדברי תורתך

ובמצוותיך לעולם ועד:

כי הם חיינו

וארך ימינו

ובהם נהגה

יומם ולילה:

ואהבתך אל תסיר

ממנו לעולמים:

ברוך אתה יהוה

אוהב עמו ישראל:

AHAVAT ‘OLAM

With everlasting love

have you loved the House of Israel;

Torah and commandments,

laws and justice,

have you taught us.

And so, Eternal One, our God,

when we lie down and when we rise up

we shall discuss your laws,

rejoicing in the words of your Torah

and divine commands for all eternity.

For they are our life

and our length of days,

and we shall meditate on them

day and night.

Never take away

your love from us.

Blessed are you, the Everpresent,

who loves your people Israel.

Ahavat ‘olam beit yisra’el ‘ammekha ahavta, “With everlasting love have you loved the House of Israel” — The relationship between God and Israel begins with a love that is eternal and everlasting. As individuals, we may first glimpse this love through the wonders of nature, perceived as a divine gift, as in the previous blessing. As a people, however, we have come to know God’s love — as members of a household, young and old alike — through the gift of Torah and mitzvot, the moral laws of life. This is the essence of our own everlastingness, “for they are our life and our length of days.”

It is for the sake of learning and loving that we are urged to “choose life!” “Therefore choose life ... by loving the Eternal your God and heeding God’s voice steadfastly, for in this is your life and length of days” (Deuteronomy 30:19-20).

Shema yisra'el
adonai eloheinu
adonai ehad.

שְׁמַע יִשְׂרָאֵל
יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

HEAR O ISRAEL,
THE ETERNAL IS OUR GOD,
THE ETERNAL ONE ALONE!

Barukh shem kevod malkhuto
le-'olam va-'ed.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד:

Blessed be God's ruling Presence,
for ever and ever.

Ve'ahavta et adonai elohekha
be-khol levavekha u-v-khol nafshekha
u-v-khol me'odekha.

וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ:

You shall love the Eternal, your God,
with all your heart, with all your soul
and with all your might.

Vehayu ha-devarim ha-eilleh
asher anokhi metzavvekha ha-yom
'al levavekha.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם
עַל-לִבְבְּךָ:

And these words
which I command you this day,
shall you take to heart.

Veshinnantam le-vanekha vedibbarta bam
be-shivtekha be-veitekha
u-v-lekhtekha va-derekh
u-v-shokhbeikha u-v-kumekha.

וְשִׁנַּנְתֶּם לְבָנֵיכֶם וּדְבַרְתֶּם בָּם
בְּשִׁבְתְּכֶם בְּבֵיתְכֶם וּבְלֶכְתְּכֶם בְּדֶרֶךְ
וּבְשׁוֹכְבְּכֶם וּבְקוּמְכֶם:

Repeat them to your children; speak of them
when you are at home and when you go out,
when you lie down and when you rise up.

Ukshartam le-ot 'al yadekha
vehayu le-totafot bein 'einekha.

וְקָשַׁרְתֶּם לְאוֹת עַל-יָדְךָ
וְהָיוּ לְמַטְפֹּת בֵּין עֵינֶיךָ:

Bind them as a sign upon your arm;
set them as a signet upon your brow.

Ukhtavtam 'al mezuzot beitekha
u-vi-sh'arekha.

וְכָתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:

Write them upon the doorposts of your house
and on your gates.

Deuteronomy 6

Ve'ahavta, "You shall love" — What kind of love is commanded here? A love that is neither limited nor bifurcated, but a love that expresses all of one's passions, both intellectual and emotional (*levavekha*); all of one's very being, both body and soul (*nafshekha*); and all of one's strength of character and personality (*me'odekha*).

Vayyomer adonai el moshe leimor.	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:	Then God spoke to Moses, saying:
Dabbeir el benei yisra'el	דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל	“Speak to the Israelites;
ve’amarta aleihem	וְאָמַרְתָּ אֲלֵהֶם	tell them
ve’asu lahem tzitzit	וַעֲשׂוּ לָהֶם צִיצִית	to make for themselves <i>tzitzit</i>
‘al kanfei vigdeihem	עַל-פְּנֵי בְּגָדֵיהֶם	upon the corners of their garments,
le-dorotam	לְדֹרֹתָם	throughout their generations,
venatenu ‘al tzitzit	וְנָתַנּוּ עַל-צִיצִית	placing on the corner <i>tzitzit</i>
ha-kanaf petil tekheilet.	הַכַּנָּף פֶּתִיל תְּכֵלֶת:	a thread of blue.
Vehayah lakhem le-tzitzit	וְהָיָה לָכֶם לְצִיצִית	The <i>tzitzit</i> shall be for you
ur’item oto uzkhartem	וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם	to look at and be reminded
et kol mitzvot adonai	אֶת-כָּל-מִצְוֹת יְהוָה	of all the mitzvot of the Eternal One,
va’asitem otam ve-lo taturu	וַעֲשִׂיתֶם אֹתָם וְלֹא תִטּוּרוּ	that you might do them and not wander
aḥarei levavkhem ve-aḥarei ‘eineikhem	אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם	after your lustful hearts and eyes
asher attem zonim aḥareihem.	אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:	which lead you astray,
Lema’an tizkeru	לְמַעַן תִּזְכְּרוּ	in order that you remember
va-’asitem et kol mitzvotai	וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי	to do all my mitzvot
vihyitem kedoshim l-eiloheikhem.	וְהִייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם:	and become holy for your God.
Ani adonai eloheikhem	אֲנִי יְהוָה אֱלֹהֵיכֶם	I am the Life-giver, your God,
asher hotzeiti etkhem	אֲשֶׁר הוֹצֵאתִי אֶתְכֶם	who brought you
mei-eretz mitzrayim	מֵאֶרֶץ מִצְרַיִם	out of the land of Egypt
li-hyot lakhem l-eilohim	לְהִיּוֹת לָכֶם לְאֱלֹהִים	to be your God;
ani adonai eloheikhem.	אֲנִי יְהוָה אֱלֹהֵיכֶם:	I am the Eternal One, your God.”

Ani adonai eloheikhem asher hotzeiti etkhem mei-eretz mitzrayim, “I am the Life-giver, your God, who brought you out of the land of Egypt” — Acknowledging that our God is the God of liberation forms the first of the Ten Commandments and the central teaching of Judaism. Every Shabbat and sacred occasion on the festival calendar is “a reminder of the going out from Egypt.” Here too, in the final verse of the central credo of Jewish faith, we affirm this truth.

<p>Mi khamokhah Ba-eilim adonai Mi kamokhah nedar ba-kodesh nora tehillot 'oseih fele.</p>	<p>מִי־כִמְכָה בְּאֵלִים יְהוָה מִי כִמְכָה נִאֲדָר בְּקֹדֶשׁ נֹרָא תְהִלַּת עֲשֵׂה פֶלֶא:</p>	<p>“Who among the mighty compares with you, Eternal One! Whose holiness is as glorious as yours! Praised as awesome, doing wonders.” <i>Exodus 15</i></p>
<p>Malkhutekha ra'u vanekha bokei'a' yam lifnei moshe. Zeh eili 'anu ve-amru</p>	<p>מַלְכוּתְךָ רָאוּ בְנֵיךָ בֹקְעֵ יָם לְפָנַי מֹשֶׁה: זֶה אֱלֹהֵינוּ וְאָמְרוּ—</p>	<p>Your children beheld your majesty when the sea parted before Moses. “This is my God,” they responded in song,</p>
<p>Adonai yimlok le-'olam va-'ed.</p>	<p>יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:</p>	<p>“The Eternal shall reign for ever and ever!” <i>Exodus 15</i></p>
<p>Ve-ne'emar Ki fadah adonai et ya'akov u-g'alo mi-yad hazak mimennu. Barukh attah adonai ga'al yisra'el.</p>	<p>וְנֹאמַר— כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב וַגְּאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ: בְּרוּךְ אַתָּה יְהוָה גֹּאֵל יִשְׂרָאֵל:</p>	<p>And it was said: “The Eternal has rescued Jacob, redeemed him from a mightier power.” <i>Jeremiah 31</i> Praised are you Eternal One, who redeemed Israel.</p>

U-shmor tzeiteinu u-vo'einu	וּשְׁמֹר צֵאתֵנוּ וּבֹאֵנוּ	Guard our going and our coming
le-ḥayyim u-l-shalom	לְחַיִּים וּלְשָׁלוֹם	in life and in peace
mei-‘attah ve-‘ad ‘olam	מֵעַתָּה וְעַד עוֹלָם	now and for all eternity.
u-fros ‘aleinu sukkat shelomekha.	וּפְרוֹשׂ עָלֵינוּ סִכַּת שְׁלוֹמְךָ:	Spread over us your shelter of peace.
Barukh attah adonai	בְּרוּךְ אַתָּה יְהוָה	Blessed are you, Eternal One,
ha-poreis sukkat shalom ‘aleinu	הַפּוֹרֵשׂ סִכַּת שְׁלוֹם עָלֵינוּ	who spreads your shelter of peace over us,
ve-‘al kol ‘ammo yisra‘el	וְעַל כָּל עַמּוֹ יִשְׂרָאֵל	over all your people Israel,
ve-‘al yerushalayim.	וְעַל יְרוּשָׁלַיִם:	and over Jerusalem.

We rise.

On Shabbat:

Veshameru venei yisra‘el et ha-shabbat la-‘asot et ha-shabbat le-dorotam berit ‘olam.	וּשְׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדוֹרֹתָם בְּרִית עוֹלָם:	Let all of Israel keep the Shabbat, observing Shabbat for all generations as an everlasting Covenant.
Beini u-vein benei yisra‘el ot hi le-‘olam	בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם	It is between me and the Israelites a sign forever,
ki sheishet yamim ‘asah adonai et ha-shamayim ve-et ha-aretz u-va-yom ha-shevi‘i shavat vayyinnafash.	כִּי-שִׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַשׁ:	that in six days the Eternal One made the heavens and the earth, but on the seventh day paused and was renewed. <i>Exodus 31</i>
Ki va-yom ha-zeh yekhappeir ‘aleikhem le-taheir etkhem mi-kol ḥattoteikhem lifnei adonai tit’haru	כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ	For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Eternal. <i>Leviticus 16</i>

Kavvanah le-shanah ḥadashah

Shanah ḥadashah nifreset lah
 u-nkabbelah be-i vadda'ut akh
 be-tikvah
 Ki mah she-lefaneinu nistar
 ha-hizdamnuyot ve-ha-nisyonot
 ha-simḥah ve-ha-yagon.
 'Al saf ha-shanah na'amod be-yir'ah
 la-'asot ḥeshbon nefesh
 be-kol demamah dakkah.

כוונה לשנה חדשה

שנה חדשה נפרשת לה
 ונקבלה באי ודאות אך בתקוה
 כי מה שלפנינו נסתר –
 ההזדמנויות והנסיונות
 השמחה והיגון.
 על סף השנה נעמד ביראה
 לעשות חשבון נפש
 בקול דממה דקה.

MEDITATION FOR A NEW YEAR

A new year opens before us,
 and we approach it uncertain yet with hope,
 for we cannot know what lies ahead of us:
 the opportunities and temptations it will bring,
 the pleasure and the pain.
 On the threshold we pause in the quietness
 to think about the past year,
 and in the silence consider how we used it.

trans., Forms of Prayer

YOM KIPPUR AMIDAH

The Amidah, “the standing prayer,” is recited silently until the end of page 426 while standing in reverent attentiveness facing east, towards Jerusalem. It is customary to bend the knee and bow at the beginning and at the conclusion of the first and sixth blessings.

Adonai sefatai tiftah u-fi yaggid
 tehillatekha.

אדני שפתי תפתח ופי יגיד תהלתך:

May God open my lips, that I might utter praise.

God as the source of our spiritual history.

Avot

Barukh attah adonai eloheinu
 v-eilohei avoteinu elohei avraham
 elohei yitzḥak v-eilohei ya'akov.
 Elohei sarah elohei rivkah
 v-eilohei raḥeil ve-lei'ah.

אבות

ברוך אתה יהוה אלהינו
 ואלהי אבותינו אלהי אברהם
 אלהי יצחק ואלהי יעקב.
 אלהי שרה אלהי רבקה
 ואלהי רחל ולאה.

1. AVOT: ANCESTORS

Blessed are you, Eternal One our God,
 and God of our ancestors; God of Abraham,
 God of Isaac, and God of Jacob;
 God of Sarah, God of Rebecca,
 and God of Rachel and Leah;

eloheinu v-eilohei avoteinu, “our God, and God of our ancestors” — Our prayer repeats “the God of Abraham, the God of Isaac, the God of Jacob,” and again with each of the matriarchs, and does not simply say, “the God of Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel and Leah.” From this we learn that in each generation, each of our ancestors sought to discover and experience God in his or her own way. So too do we seek to affirm that our own search for God is unique and yet remains linked to that of our ancestors, as we say, “our God and God of our ancestors.”

415 YOM KIPPUR EVENING SERVICE

Ha-el ha-gadol ha-gibbor ve-ha-nora	הַאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא	the great, mighty and awe-inspiring God,
el 'elyon	אֵל עֲלִיּוֹן	the supreme Power,
gomeil ḥasadim tovim ve-koneih ha-kol	גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכּוֹל	who acts with lovingkindness and creates all;
ve-zokheir ḥasdei avot	וְזוֹכֵר חַסְדֵי אֲבוֹת	who recalls the devotion of our ancestors
u-meivi ge'ullah	וּמְבִיא גְאֻלָּה	and with love brings redemption
li-vnei veneihem	לְבָנֵי בְנֵיהֶם	to their children's children,
lema'an shemo be-ahavah.	לְמַעַן שְׁמוֹ בְּאַהֲבָה:	for the sake of God's name.

Zokhreinu le-ḥayyim	זְכַרְנוּ לְחַיִּים	Remember us for life,
melekh ḥafeitz ba-ḥayyim	מֶלֶךְ חָפֵץ בְּחַיִּים	our Sovereign who delights in life;
ve-khotveinu be-seifer ha-ḥayyim	וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים	inscribe us in the book of life
lema'ankha elohim ḥayyim.	לְמַעַנְךָ אֱלֹהִים חַיִּים:	to fulfill your will, God of life.

Melekh 'ozeir u-moshi'a' u-magein.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:	Sovereign Power and saving Protector!
Barukh attah adonai	בָּרוּךְ אַתָּה יְהוָה	Blessed are you, the Everpresent,
magein avraham u-fokeid sarah.	מִגַּן אַבְרָהָם וּפּוֹקֵד שָׂרָה:	Shield of Abraham and Surety of Sarah.

Zokhreinu le-ḥayyim ... ve-khotveinu be-seifer ha-ḥayyim, "Remember us for life ... inscribe us in the book of life" — Said Rabbi Kruspedai in the name of Rabbi Yoḥanan: Three books are opened on Rosh Ha-Shanah — one for the completely righteous, one for the completely wicked, and one for the intermediates. The completely righteous are at once inscribed and sealed in the book of life; the completely wicked are at once inscribed and sealed in the book of death; and the intermediates are held suspended from Rosh Ha-Shanah until Yom Kippur. If they are found worthy, they are inscribed for life; if found unworthy, they are inscribed for death (*Talmud, Rosh Ha-Shanah 16b*).

God as the source of ethical power.

Gevurot

גבורות

2. GEVUROT: POWERS

Attah gibbor le-‘olam adonai
meḥayyeih meitim (kol ḥai) attah
rav le-hoshi’a’.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי
מְחַיֶּה מֵתִים (כָּל חַי) אַתָּה
רַב לְהוֹשִׁיעַ:

You are mighty for all eternity, O God;
renewing life (sustaining life) beyond death
you are great in deliverance.

Mekhalkeil ḥayyim be-ḥesed
meḥayyeih meitim (kol ḥai)
be-raḥamim rabbim.
Someikh nofelim ve-rofei ḥolim

מְכַלְכֵּל חַיִּים בְּחֶסֶד
מְחַיֶּה מֵתִים (כָּל חַי) בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים

You sustain life with loving devotion,
renew life (sustain life) eternally with great compassion:
upholding the fallen, healing the sick,

u-mattir asurim u-mkayyeim
emunato
li-sheinei ‘afar.

וּמַתִּיר אֲסוּרִים וּמְקַיֵּים אֱמוּנָתוֹ
לִישְׁנֵי עָפָר:

freeing captives, and keeping divine faithfulness
for those who sleep in dust.

Mi khamokha ba’al gevurot.

מִי כְמוֹךָ בַּעַל גְּבוּרוֹת.

Who compares with you, master of all powers!

U-mi domeh lakh

וּמִי דוֹמֶה לָךְ

Who is like you —

melekh meimit u-meḥayyeh

מֶלֶךְ יְמִית וּמְחַיֶּה

a Sovereign that brings death, generates life,

u-matzmi’ah yeshu’ah.

וּמַצְמִיחַ יֵשׁוּעָה:

and causes divine fulfillment to flourish.

Mi khamokha av ha-raḥamim

מִי כְמוֹךָ אָב הַרְחָמִים

Who compares with you, Source of all compassion,

zokheir yetzurav le-ḥayyim
be-raḥamim.

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

who remembers with love all you created for life!

Ve-ne’eman attah le-haḥayot
meitim (kol ḥai).

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים (כָּל חַי):

Faithful are you to renew life (sustain life) eternally.

Barukh attah adonai

בָּרוּךְ אַתָּה יְהוָה

Blessed are you, Life-giver,

meḥayyeih ha-meitim (kol ḥai).

מְחַיֶּה הַמֵּתִים (כָּל חַי):

who renews life (sustains life) beyond death.

meḥayyeih meitim, “renewing life beyond death,” “renew life eternally,” literally, “giving life to the dead.” — This concept was introduced by the rabbis to connote two different ideas: bodily resurrection and the immortality of the soul. The literalness of bodily resurrection, however, was played down by the rabbis. “*Rav used to say: In the world to come, there is neither eating nor drinking, nor procreation, nor business dealings, nor jealousy, nor hate, nor competition. But the righteous shall sit with their crowns on their heads, as it were, and enjoy the splendour of the Shekhinah*” (Talmud, Berakhot 17a). Since the time of the 12th-century rationalist philosopher, Maimonides, this concept has been understood primarily as a symbolic way of giving eternal significance to our embodied existence.

419 YOM KIPPUR EVENING SERVICE

Ve-timlokh attah adonai levaddekha
 ‘al kol ma’asekha
 be-har tziyyon mishkan kevodekha
 u-vi-rushalayim ‘ir kodshekha
 ka-katuv be-divrei kodshekha

וְתִמְלֹךְ אַתָּה יְהוָה לְבַדְךָ
 עַל כָּל מַעֲשֵׂיךָ
 בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
 וּבִירוּשָׁלַיִם עִיר קֹדְשְׁךָ
 כְּכָתוּב בְּדִבְרֵי קֹדְשְׁךָ—

Then shall you alone, Eternal One,
 reign over all your works,
 on Mount Zion, where your Presence dwells,
 and in Jerusalem, your holy city,
 as it is written in your holy scriptures:

Yimlokh adonai le-‘olam
 elohayikh tziyyon le-dor va-dor
 haleluyah.

יִמְלֹךְ יְהוָה לְעוֹלָם
 אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר
 הַלְלוּיָהּ.

“The Eternal will reign forever,
 your God, O Zion, for all generations.
 Hallelujah!”

Psalm 146

Kadosh attah ve-nora shemekha
 ve-ein elo’ah mi-bal’adekha ka-katuv

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ
 וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ כְּכָתוּב—

You are holy and awesome is your Name,
 and there is no God but you, as it is written:

Vayyigbah adonai tzeva’ot ba-mishpat
 ve-ha-el ha-kadosh nikdash bi-tzdakah.
 Barukh attah adonai
 ha-melekh ha-kadosh.

וַיִּגְבַּהּ יְהוָה צְבָאוֹת בַּמִּשְׁפָּט
 וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה:
 בְּרוּךְ אַתָּה יְהוָה
 הַמְּלֶכֶךְ הַקָּדוֹשׁ:

“The Source of all forces is exalted through justice;
 the holy God is sanctified through righteousness.”
 Praised are you, Eternal One,
 the holy Sovereign.

Isaiah 5

Ha-el ha-kadosh nikdash bitzdakah, “The holy God is sanctified through righteousness (tzedakah)” — *Tzedakah*, literally “justice” or righteousness, is an obligation upon every Jew. For Jews, giving to the poor is not merely an act of charity, but a mitzvah, a command to correct the injustices of the world, one person at a time. Affirming the holiness of God is not a matter of professing an abstract dogma or doctrine. This prayer, as amplified throughout the High Holiday liturgy with this quote from the prophet Isaiah, is a reminder that we are obligated to make God’s holiness a reality through acts of *tzedakah*. As we transcend ourselves by attending to the needs of others, we gain a glimpse of the transcendence of God.

423 YOM KIPPUR EVENING SERVICE

Ki attah solhan le-yisra'el	כִּי אַתָּה סָלַחְתָּ לְיִשְׂרָאֵל	For you are the One who forgives Israel
u-moholan le-shivtei yeshurun	וּמְחָלָן לְשִׁבְטֵי יִשְׂרָאֵל	and pardons the tribes of Yeshurun
be-khol dor va-dor	בְּכָל דּוֹר וָדוֹר	in every generation;
u-mi-bal'adekha ein lanu melek	וּמִבְּלָעֲדֶיךָ אֵין לָנוּ מֶלֶךְ	we have no Sovereign
moheil ve-solei'ah ella attah.	מוֹחֵל וְסוֹלֵחַ אֱלֹהֵי אֶתְּךָ:	who forgives and pardons other than you.

Barukh attah adonai melek	בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ	Praised are you, Eternal One, Sovereign
moheil ve-solei'ah la'avonoteinu	מוֹחֵל וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ	who pardons and forgives our iniquities
ve-la'avonot 'ammo	וְלְעֲוֹנוֹת עַמּוֹ	and the iniquities of your people,
beit yisra'el	בֵּית יִשְׂרָאֵל	the House of Israel,
u-ma'avir ashmoteinu	וּמַעְבִּיר אֲשָׁמוֹתֵינוּ	absolving us of our guilt
be-khol shanah ve-shanah	בְּכָל שָׁנָה וְשָׁנָה	year after year,
melek 'al kol ha-aretz	מֶלֶךְ עַל כָּל הָאָרֶץ	Sovereign over all the earth
mekaddeish (ha-shabbat ve-)	מְקַדֵּשׁ (הַשַּׁבָּת וְ)	who sanctifies (Shabbat,)
yisra'el ve-yom ha-kippurim.	יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:	Israel and the Day of Atonement.

God as the source of fulfillment.

‘Avodah

Retzeih adonai eloheinu
 be-‘ammekha yisra’el
 ve-lahav tefillatam be-ahavah
 tekabbeil be-ratzon.
 U-t’hi le-ratzon tamid
 ‘avodat yisra’el ‘ammekha.

עבודה
 רְצֵה יְהוָה אֱלֹהֵינוּ
 בְּעַמְּךָ יִשְׂרָאֵל
 וְלֵהֵב תְּפִלָּתָם בְּאַהֲבָה
 תִּקְבַּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

5. ‘AVODAH: WORSHIP

Take pleasure, Eternal One our God,
 in your people Israel,
 and their fervent prayers
 willingly receive with love.
 May the worship of your people Israel
 always be pleasing.

Ve-teḥezenah ‘eineinu be-shuvekha
 le-tziyyon be-rah’amim.
 Barukh attah adonai
 ha-maḥazir shekhinato le-tziyyon.

וְתַחְזִינָה עֵינֵינוּ בְּשׁוּבְךָ
 לְצִיּוֹן בְּרַחֲמִים:
 בָּרוּךְ אַתָּה יְהוָה
 הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן:

Let our eyes behold your return
 to Zion with love.
 Boundless are you, Eternal One,
 who restores Godly Presence to Zion.

God as the source of gratitude.

Hoda’ah

Modim anahnu lakh
 sha-attah hu adonai
 eloheinu v-eilohei avoteinu
 elohei khol basar.
 Tzur ḥayyeinu magein yish‘einu
 attah hu. Le-dor va-dor
 nodeh lekha u-nsappeir tehillatekha
 ‘al ḥayyeinu ha-mesurim be-yadekha
 ve-‘al nishmoteinu ha-pekudot lakh.
 Ve-‘al nissekha she-be-khol yom ‘immanu
 ve-‘al nifle’otekha ve-tovotekha
 she-be-khol ‘eit ‘erev va-voker
 ve-tzohorayim.

הודאה
 מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָהּ הוּא יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי כָל בָּשָׂר:
 צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ
 אַתָּה הוּא. לְדוֹר וָדוֹר
 נוֹדֶה לָּךְ וְנִסְפֵּר תְּהִלָּתְךָ
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
 וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ.
 וְעַל נִסְיֶיךָ שֶׁבְּכָל יוֹם עִמָּנוּ
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל עֵת עֶרֶב וְבֹקֵר וְצַהֲרָיִם.

6. HODA’AH: GRATITUDE

We are thankful
 that you are the Eternal One,
 our God and God of our ancestors,
 the God of all flesh.
 Rock of our life, Shield of our deliverance;
 from generation to generation
 we acknowledge you and relate your praise,
 for our lives bound up in your hand,
 and for our souls in your keeping;
 for your miracles that are daily with us,
 and for your wondrous goodness
 at all times, evening, morning and noon.

Ha-tov ki lo khalu raḥamekha
 ve-ha-meraḥeim ki lo tammu ḥasadekha
 mei-‘olam kivvinu lakh.
 Ve-‘al kullam
 yitbarakh ve-yitromam shimkha
 malkeinuu tamid le-‘olam va-‘ed.

הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
 וְהַמְרַחֵם כִּי לֹא תִמּוּ חַסְדֶיךָ
 מֵעוֹלָם קִיּוּנוֹ לָךְ:
 וְעַל כָּלֵם
 יִתְבָּרַךְ וַיִּתְרומַם שִׁמְךָ
 מַלְכֵינוּ תָמִיד לְעוֹלָם וָעֶד:

You are goodness, for your love never ceases;
 compassionate One, your devotion never ends;
 we have ever hoped for you.

For all this,
 may your name ever be blessed and exalted,
 our Sovereign, for ever and ever.

U-khtov le-ḥayyim tovim
 kol benei veritekha.

וְכַתּוּב לְחַיִּים טוֹבִים
 כָּל בְּנֵי בְרִיתְךָ:

And inscribe for a good life
 all the people of your Covenant.

Ve-khol ha-ḥayyim yodukha selah
 vi-halelu et shimkha be-emet
 ha-el yeshu‘ateinu ve-‘ezrateinu selah.
 Barukh attah adonai
 ha-tov shimkha
 u-lkha na‘eh le-hodot.

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה
 וַיְהַלְלוּ אֶת שִׁמְךָ בְּאֵמֶת
 הָאֵל יִשׁוּעָתֵנוּ וְעִזְרָתֵנוּ סֵלָה:
 בָּרוּךְ אַתָּה יְהוָה
 הַטוֹב שִׁמְךָ
 וְלָךְ נָאֵה לְהוֹדוֹת:

Let everything that lives acknowledge you
 and praise your name in truth,
 God of our deliverance and help.

Praised are you, Eternal One,
 whose name is goodness,
 and to whom gratitude is fitting.

God as the source of peace.

Shalom

Shalom rav
 ‘al yisra‘el ‘ammekha ve-‘al kol
 yoshevei teiveil tasim le-‘olam
 ki attah hu melekh
 adon le-khol ha-shalom.
 Ve-tov be-‘einekha
 le-vareikh et ‘ammekha yisra‘el

שְׁלוֹם
 שְׁלוֹם רַב
 עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל
 יוֹשְׁבֵי תֵבֵל תְּשִׂים לְעוֹלָם
 כִּי אַתָּה הוּא מֶלֶךְ
 אֲדוֹן לְכָל הַשְּׁלוֹם.
 וְטוֹב בְּעֵינֶיךָ
 לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל

7. SHALOM: PEACE

Let there be abundant peace
 for Israel, your people,
 and for all who dwell on earth, forever;
 for you are the sovereign
 Source of all peace.
 May it be good in your sight
 to bless your people Israel

ve-et kol ha-‘ammim
be-khol ‘eit u-v-khol sha’ah
bi-shlomekha.

וְאֵת כָּל הָעַמִּים
בְּכָל-עֵת וּבְכָל-שָׁעָה
בְּשָׁלוֹמְךָ:

and all peoples
at every season and at all times
with your peace.

Be-seifer ḥayyim berakhah ve-shalom
u-farnasah tovah
nizzakheir ve-nikkateiv lefanekha
anahnu ve-khol ‘ammekha beit yisra’el
le-ḥayyim tovim u-l-shalom.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם
וּפְרִנְסָה טוֹבָה
נִזְכָּר וְנִקְטָע לְפָנֶיךָ
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל
לְחַיִּים טוֹבִים וּלְשָׁלוֹם:

In the book of life, blessing, peace
and honourable prosperity,
may we be remembered and inscribed,
we and all your people Israel,
for a life of goodness and peace.

Barukh attah adonai
‘oseih ha-shalom.

בְּרוּךְ אַתָּה יְהוָה
עוֹשֵׂה הַשָּׁלוֹם:

Blessed are you, Eternal One,
author of peace.

Private meditation:

Elohai netzor le-shoni mei-ra’
u-sfatai mi-dabbeir mirmah.
Ve-li-mkalelai nafshi tiddom
ve-nafshi ke-‘afar la-kol tihyeh.
Petaḥ libbi be-toratekha
u-v-mitzvotekha tirdof nafshi.
Yihyu le-ratzon imrei fi
ve-hegyon libbi
lefanekha
adonai tzuri ve-go’ali. Amen.

אֱלֹהֵי נֹצֵר לְשׁוֹנֵי מַרְעַ
וּשְׂפָתַי מִדַּבֵּר מִרְמָה.
וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם
וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה:
פֶּתַח לִבִּי בְּתוֹרַתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי:
יְהִיו לְרָצוֹן אִמְרֵי פִי
וְהִגְיוֹן לִבִּי
לְפָנֶיךָ
יְהוָה צוּרִי וְגֹאֲלִי. אָמֵן:

My God, keep my tongue from evil
and my lips from speaking deceit.
Let me be silent to my detractors
and my soul be as dust to all.
Open my heart to your Torah
that I might pursue your values.
May the words of my mouth
and the meditation of my heart
find favour in your Presence,
Eternal One, my Rock and Redeemer, Amen.

Talmud, Berakhot 17a

We are seated.

We rise as the ark is opened.

Ya'aleh			יעלה			YA'ALEH
Ya'aleh	taḥanuneinu	mei-erev	מֵעֶרֶב	תִּתְחַנְּנֵנוּ	יעלה	May our plea rise up from dusk,
ve-yavo	shav'ateinu	mi-boker	מִבֹּקֶר	שׁוֹעִתֵנוּ	וְיָבֵא	our cry for help come with the dawn,
ve-yeira'eh	rinnuneinu	'ad 'arev.	עַד עֶרֶב:	רְנוּנֵנוּ	וְיִרְאֶה	and our song be heard till dusk.
Ya'aleh	koleinu	mei-erev	מֵעֶרֶב	קוֹלֵנוּ	יעלה	May our voice rise up from dusk,
ve-yavo	tzidkateinu	mi-boker	מִבֹּקֶר	צְדִקְתֵנוּ	וְיָבֵא	our merit come with the dawn,
ve-yeira'eh	pidyoneinu	'ad 'arev.	עַד עֶרֶב:	פְּדִיּוֹנֵנוּ	וְיִרְאֶה	that our redemption arrive by dusk.
Ya'aleh	'innuyeinu	mei-erev	מֵעֶרֶב	עֲנִיּוֹנוּ	יעלה	May our suffering rise up from dusk,
ve-yavo	seliḥateinu	mi-boker	מִבֹּקֶר	סְלִיחָתֵנוּ	וְיָבֵא	our forgiveness come with the dawn,
ve-yeira'eh	na'akateinu	'ad 'arev.	עַד עֶרֶב:	נִאֲקָתֵנוּ	וְיִרְאֶה	as our cry is heard till dusk.
Ya'aleh	menuseinu	mei-erev	מֵעֶרֶב	מְנוּסֵנוּ	יעלה	May our trials rise up at dusk,
ve-yavo	lema'ano	mi-boker	מִבֹּקֶר	לְמַעַנוּ	וְיָבֵא	our acquittal come with the dawn,
ve-yeira'eh	kippureinu	'ad 'arev.	עַד עֶרֶב:	כְּפֻרָנוּ	וְיִרְאֶה	that our atonement be realized at dusk.
Ya'aleh	yish'einu	mei-erev	מֵעֶרֶב	יִשְׁעֵנוּ	יעלה	May our deliverance rise up from dusk,
ve-yavo	tohoreinu	mi-boker	מִבֹּקֶר	טָהַרְנוּ	וְיָבֵא	our purification come with the dawn,
ve-yeira'eh	ḥinnuneinu	'ad 'arev.	עַד עֶרֶב:	חֲנוּנֵנוּ	וְיִרְאֶה	till our plea be fulfilled at dusk.

Ya'aleh is a reverse alphabetic acrostic of unknown authorship, in which we express the hope that our plea, our cry, our song, our voice for all that we seek, may "rise up from dusk," "come with the dawn," and culminate "at dusk." Although it plainly refers to the entire Day of Atonement, from dusk to dusk, it at the same time sets our quest for inner transformation within the larger transformation of the rhythm of nature. It suggests that in seeking a relationship with God, we set out on an eternal quest that will go on like the cycles of day and night, light and dark, through good times and bad.

Because of our imperfections, our faults and our failures, we sin. Because God's compassion exceeds God's justice, God forgives. We invoke now God's Covenant of Compassion, which leads to forgiveness and atonement.

El melekh yosheiv

El melekh yosheiv 'al kissei raḥamim
mitnaheig ba-ḥasidut
moḥeil 'avonot 'ammo
ma'avir rishon rishon
marbeh meḥilah le-ḥatta'im
u-sliḥah le-foshe'im
'oseh tzedakot 'im kol basar
va-ru'ah lo khe-ra'atam tigmol.

אל מלך יושב

אל מלך יושב על כסא רחמים
מתנהג בחסידות
מוחל עונות עמו
מעביר ראשון ראשון
מרבה מחילה לחטאים
וסליחה לפושעים
עושה צדקות עם כל בשר
ורוח לא כרעתם תגמול:

EL MELEKH YOSHEV

Sovereign God, enthroned on compassion,
who acts with loving devotion,
and pardons your people's transgressions,
making them pass one by one,
generously granting pardon to sinners
and forgiveness to transgressors.
You deal justice to all living beings,
not according to the evil of their deeds.

El horeita lanu

I-omar shelosh 'esreih

zekhor lanu ha-yom

berit shelosh 'esreih

kemo she-hoda'ta le-'anav mi-kedem

kemo she-katuv

אל הורית לנו

לומר שלש עשרה

זכר לנו היום

ברית שלש עשרה

כמו שהודעת לענו מקדם

כמו שכתוב—

God, you have taught us

to recite these thirteen attributes of compassion,

recall for us today this Covenant of Thirteen

that you made known

to your humble servant of old,

as it is written:

El melekh yoshev...moḥeil 'avonot 'ammo, "Sovereign God, enthroned on compassion ...[who] pardons your people's transgressions" — This prayer alludes to God's willingness to overcome the rage occasioned by the sin of the Golden Calf and forgive the Israelites their greatest sin. Following the smashing of the tablets, the Israelites were given a second chance to restore their shattered relationship with God, represented in the second pair of tablets that Moses brought down. In this second encounter atop the mountain, God was revealed to Moses in the "covenant of thirteen attributes." It is this revelation that became the centerpiece of the Yom Kippur Seliḥot liturgy.

ma'avir rishon rishon, "making them pass one by one" — God pardons one sin at a time before the next one is put on the scale (*Talmud, Rosh Ha-Shanah 17a*).

Vayyeired adonai be-ʿanan	וַיֵּרֵד יְהוָה בְּעָנָן	The Eternal descended in a cloud
vayyityatzeiv ʿimmo sham	וַיִּתְיַצֵּב עִמּוֹ שָׁם	and stood with him there.
vayyikra ve-shem adonai.	וַיִּקְרָא בְּשֵׁם יְהוָה:	Moses proclaimed the name of the Eternal,
Vayyaʿavor adonai ʿal panav	וַיַּעֲבוֹר יְהוָה עַל-פָּנָיו	and the Eternal One passed before him
vayyikra	וַיִּקְרָא-	and proclaimed:
Adonai, adonai	יְהוָה יְהוָה	The Eternal, the Everpresent
El raḥum ve-ḥannun	אֱלֹהֵי רַחֻם וְחַנּוּן	is a compassionate and gracious God,
erekh appayim ve-rav ḥesed	אֶרֶךְ אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת.	patient, abounding in devotion and truth,
ve-emet.		
Notzeir ḥesed la-alafim	נֹצֵר חֶסֶד לְאַלְפִים	assuring steadfast love for a thousand generations,
nosei ʿavon va-feshaʿ ve-ḥattaʿah	נוֹשֵׂא עוֹן וּפְשָׁע וְחַטָּאָה	forgiving transgression, iniquity and sin,
ve-nakkeih.	וְנִקְּהָ:	and granting pardon.

Exodus 34



Adonai *The Eternal* — I am the Eternal before a person sins
adonai *the Everpresent* — I am the same after a person sins
el *God* — merciful to all peoples
raḥum *compassionate* — to those with merit
ve-ḥannun *gracious* — to those without merit
erekh appayim *patient* — with the wicked who may yet repent
ve-rav ḥesed *abounding in devotion* — with those in need of devotion
ve-emet *and truth* — rewarding those who do God's will
notzeir ḥesed la-alafim *assuring steadfast love for a thousand generations* — when a person does good deeds
nosei ʿavon *forgiving transgression* — to the one who sins deliberately
va-feshaʿ *iniquity* — to those who rebel maliciously
ve-ḥattaʿah *and sin* — to the one who sins unintentionally
ve-nakkeih *and granting pardon* — to those who return

(Moshe Ha-Kohen Nirai, 18th century, based upon Talmud, Rosh Ha-Shanah 17b and midrashim)

Vesalahta la-avoneinu u-l-ḥattateinu unḥaltanu.	וְסָלַחְתָּ לְעוֹנֵינוּ וּלְחַטָּאתֵנוּ וְנַחֲלָתָנוּ:	Forgive our iniquity and our sin, and make us your heritage.
Selah lanu avinu ki ḥatanu meḥal lanu malkeinu ki fasha'nu ki attah adonai tov ve-sallah ve-rav ḥesed le-khol kore'ekha.	סָלַח לָנוּ אֲבִינוּ כִּי חָטָאנוּ מִחַל לָנוּ מַלְכֵנוּ כִּי פָשַׁעְנוּ כִּי אַתָּה אֲדֹנָי טוֹב וְסָלַח וְרַב חֶסֶד לְכֹל קוֹרְאֶיךָ.	Forgive us, our Source, for we have sinned; pardon us, our Sovereign for we have transgressed. For you, our Crown, are truly forgiving and abounding in devotion to all who call upon you.

Shema' koleinu

Shema' koleinu adonai eloheinu
ḥus ve-raḥeim 'aleinu
ve-kabbeil be-rah'amim u-v-ratzon
et tefillateinu.

שמע קולנו

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ
חֹס וְרַחֵם עָלֵינוּ
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן
אֶת תְּפִלָּתֵנוּ:

SHEMA KOLEINU

Hear our voice, Eternal One our God,
be compassionate and loving with us,
and with loving favour
accept our prayer.

Hashiveinu adonai
eilekha ve-nashuvah
ḥaddeish yameinu ke-kedem.

הַשִּׁיבֵנוּ יְהוָה
אֵלֶיךָ וְנָשׁוּבָה
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

Restore us, Eternal One, to you
and we shall return;
renew our days as of old. *Lamentations 5*

Amareinu ha'azinah adonai
binah hagigeinu.

אֲמַרְנוּ הֲאִזִּינָה יְהוָה
בִּינָה הִגִּיגְנוּ:

Give heed to our words, Eternal One,
understand our thoughts. *Psalms 5*

Yihyu le-ratzon imrei finu
ve-hegyon libbeinu lefanekha
adonai tzureinu ve-go'aleinu.

יְהִי לְרַצוֹן אֲמַרֵי-פִינוּ
וְהִגְיוֹן לִבֵּנוּ לְפָנֶיךָ
יְהוָה צוּרֵנוּ וְגוֹאֲלֵנוּ:

May the words of our mouths
and the meditations of our hearts be acceptable,
Eternal One, our Rock and Redeemer. *Psalms 19*

Shema Koleinu is taken from the daily Shemoneh Esrei; the remainder of this prayer is composed of verses from Lamentations and Psalms. The seven verses from Psalms are phrased here in the plural, though originally they appear in the singular.

VIDDUI
CONFESSION

Anu 'azei fanim

Anu 'azzei fanim ve-attah raḥum
ve-ḥannun.

Anu keshei 'oref ve-attah erekh
appayim.

Anu mele'i'ei 'avon

ve-attah malei raḥamim.

Anu yameinu ke-tzeil 'oveir

ve-attah hu u-shnotekha lo yittammu.

Eloheinu v-eilohei avoteinu

tavo lefanekha tefillateinu

ve-al tit'allam mi-teḥinnateinu.

She-ein anu 'azzei fanim u-kshei 'oref

l-omar lefanekha

adonai eloheinu v-eilohei avoteinu

tzaddikim anaḥnu ve-lo ḥatanu.

Aval anaḥnu ḥatanu.

אָנוּ עֲזֵי פָּנִים

אָנוּ עֲזֵי פָּנִים וְאַתָּה רַחוּם וְחַנוּן.

אָנוּ קִשְׁי עֶרֶף וְאַתָּה אָרֶךְ אַפַּיִם.

אָנוּ מְלֵאֵי עוֹן

וְאַתָּה מְלֵא רַחֲמִים.

אָנוּ יָמֵינוּ כְּצֵל עוֹבֵר

וְאַתָּה הוּא וְשְׁנוֹתֶיךָ לֹא יִתְמוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ

וְאַל תִּתְעַלֵּם מִתְּחִנָּתֵנוּ:

שֶׁאֵין אָנוּ עֲזֵי פָּנִים וְקִשְׁי עֶרֶף

לֹאֵנוּ לְפָנֶיךָ

יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאֵנוּ.

אָבֵל אֲנַחְנוּ חַטָּאֵנוּ:

ANU 'AZEI FANIM

We are brazen, but you are indulgent;

we are obstinate, but you are long-suffering;

we are filled with iniquity,

but you are full of compassion;

our days are like a passing shadow,

but your years are without end.

Our God and God of our ancestors,

may our prayer reach you;

do not ignore our plea —

for we are neither so brazen nor so obstinate

as to claim,

Eternal One our God and God of our ancestors,

that we are righteous and without sin;

for surely we have sinned.

Ashamnu

אֲשַׁמְנוּ ASHAMNU

It is customary to beat one's heart gently with the right hand upon declaring each of these sins.

We rise.

Ashamnu bagadnu gazalnu dibbarnu dofi.	אֲשַׁמְנוּ בְּגַדְנוּ גָזַלְנוּ דִּבְרַנּוּ דֹפִי.	We have sinned, betrayed, robbed, and deceived.
He'evinu ve-hirsha'nu	הֶעֵיִנוּ וְהִרְשָׁעְנוּ	We have acted basely and caused evil;
zadnu ḥamasnu	זָדְנוּ חֲמָסְנוּ	we have acted maliciously, violently,
tafalnu sheker.	טַפְּלָנוּ שֶׁקֶר.	and have spread lies.
Ya'atznu ra' kizzavnu	יַעֲצְנוּ רָע כִּזְצַבְנוּ	We have given bad advice, we have misled;
latznu maradnu ni'atznu	לָצְנוּ מָרְדְנוּ נִאֲצְנוּ	we have mocked, rebelled, and scorned;
sararnu 'avinu	סָרְרְנוּ עֵוִינוּ	we have acted stubbornly and perversely;
pasha'nu tzararnu	פָּשַׁעְנוּ צָרָרְנוּ	we have transgressed and acted hostilely;
kishinu 'oref.	קִישִׁינוּ עֵרֶף.	we have been obstinate.
Rasha'nu shiḥatnu	רָשָׁעְנוּ שִׁחַתְנוּ	We have acted wickedly and corruptly;
ti'avnu	תֵּעַבְנוּ	we have committed abominations;
ta'inu ti'ta'nu.	תַּעֲיִנוּ תַעֲתִיעְנוּ:	we have gone astray and have led others astray.

INTERPRETIVE ASHAMNU

We **alienate**, we **berate**, we **castigate**.
 We **desecrate**, we **execrate**, we **fulminate**.
 We **glorify**, **horrify** and **indemnify** evil.
 We **justify** killing love, we **mortify**.
 We **neutralize**, we **ostracize**, we **patronize**.
 We are **quick** to **rationalize** and **satirize**.
 We **trivialize** and are **unwise**, we **vulgarize**.
 We are **wanton**, **xenophobic** and **yield** to **zealotry**.

Howard Richler

The congregation is seated.

'Al ĥeit

'Al ĥeit she-ĥatanu lefanekha
 be-ones u-v-ratzon
 ve-'al ĥeit she-ĥatanu lefanekha
 be-immutz ha-leiv.

עַל הַטָּא

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּאִנּוּס וּבְרָצוֹן
 וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּאַמוּץ הַלֵּב:

'AL ĤEIT

For the sin we committed
 unwillingly or willingly;
 and for the sin
 of hardening the heart.

'Al ĥeit she-ĥatanu lefanekha
 bi-vli da'at

ve-'al ĥeit she-ĥatanu lefanekha
 be-vittu'i sefatayim.

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּבִלֵי דַעַת

וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּכִטּוּי שְׁפָתַיִם:

For the sin we committed
 by not thinking;
 and for the sin
 of idle talk.

'Al ĥeit she-ĥatanu lefanekha
 be-gillu'i 'arayot

ve-'al ĥeit she-ĥatanu lefanekha
 be-galu'i u-va-sater.

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּגִלּוּי עֲרִיּוֹת

וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּגִלּוּי וּבְסִטְרָה:

For the sin we committed
 through sexual immorality;
 and for the sin we committed
 in public or in private.

'Al ĥeit she-ĥatanu lefanekha
 be-da'at u-v-mirmah

ve-'al ĥeit she-ĥatanu lefanekha
 be-dibbur peh.

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּדַעַת וּבְמִרְמָה

וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּדִבּוּר פֶּה:

For the sin we committed
 knowingly and deceitfully;
 and for the sin
 of offensive speech.

'Al ĥeit she-ĥatanu lefanekha
 be-hona'at rei'a'

ve-'al ĥeit she-ĥatanu lefanekha
 be-harhor ha-leiv.

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּהוֹנָאת רֵעַ

וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּהַרְהוֹר הַלֵּב:

For the sin we committed
 in wronging another;
 and for the sin
 of the scheming heart.

'Al ĥeit she-ĥatanu lefanekha
 bi-v'idat zenut

ve-'al ĥeit she-ĥatanu lefanekha
 be-viddu'i peh.

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּוַעֲדַת זְנוּת

וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ
 בְּוִדּוּי פֶּה:

For the sin we committed
 by joining in depravity;
 and for the sin
 of hypocrisy.

<p>‘Al heit she-ḥatanu lefanekha be-zilzul horim u-morim ve-‘al heit she-ḥatanu lefanekha be-zadon u-vi-shgagah.</p>	<p>עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּזָדוֹן וּבְשִׁגְגָה:</p>	<p>For the sin we committed by contempt for parents and teachers; and for sins, both willful and thoughtless.</p>
<p>‘Al heit she-ḥatanu lefanekha be-ḥozek yad ve-‘al heit she-ḥatanu lefanekha be-ḥillul ha-shem.</p>	<p>עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּחֹזֶק יָד וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם:</p>	<p>For the sin we committed through wielding power; and for the sin of desecrating the Name.</p>
<p>‘Al heit she-ḥatanu lefanekha be-tum’at sefatayim ve-‘al heit she-ḥatanu lefanekha be-tifshut peh.</p>	<p>עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּטִמְאַת שִׁפְתַּיִם וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּטִפְשׁוֹת פֶּה:</p>	<p>For the sin we committed through impure speech; and for the sin of foolish talk.</p>
<p>‘Al heit she-ḥatanu lefanekha be-yeitzer ha-ra’ ve-‘al heit she-ḥatanu lefanekha be-yode’im u-v-lo yode’im.</p>	<p>עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּיֵצֵר הָרָע וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יֹדְעִים:</p>	<p>For the sin we committed with the evil impulse; and for sins, both knowing and unwitting.</p>
<p>Ve-‘al kullam elo’ah seliḥot selah lanu meḥal lanu kapper lanu.</p>	<p>וְעַל כָּלֶם אֱלֹהֵי סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ כַּפֵּר לָנוּ:</p>	<p>For all these, O forgiving God, forgive us, pardon us, grant us atonement.</p>
<p>‘Al heit she-ḥatanu lefanekha be-khaḥash u-v-khazav ve-‘al heit she-ḥatanu lefanekha be-khappat shoḥad.</p>	<p>עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּכַפַּת שׁוֹחַד:</p>	<p>For the sin we committed by denying and lying; and for the sin of bribery.</p>

<p>'Al ĥeit she-ĥatanu lefanekha be-latzon</p>	<p>עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּלִצּוֹן</p>	<p>For the sin we committed by scorning;</p>
<p>ve-'al ĥeit she-ĥatanu lefanekha be-lashon ha-ra'.</p>	<p>וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע:</p>	<p>and for the sin of slander.</p>
<p>'Al ĥeit she-ĥatanu lefanekha be-massa u-v-mattan</p>	<p>עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמַתָּן</p>	<p>For the sin we committed in business dealings;</p>
<p>ve-'al ĥeit she-ĥatanu lefanekha be-ma'akhal u-v-mishteh.</p>	<p>וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתֵּה:</p>	<p>and for sins we committed in eating and drinking.</p>
<p>'Al ĥeit she-ĥatanu lefanekha be-neshekh u-v-marbit</p>	<p>עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּנִשְׁכָּה וּבְמַרְבִּית</p>	<p>For the sin we committed by usury and extortion;</p>
<p>ve-'al ĥeit she-ĥatanu lefanekha bi-ntiyyat garon.</p>	<p>וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּנִמְיִת גָּרוֹן:</p>	<p>and for the sin of haughtiness.</p>
<p>'Al ĥeit she-ĥatanu lefanekha be-si'ah siftoteinu</p>	<p>עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׂיחַ שִׁפְתוֹתֵינוּ</p>	<p>For the sin we committed in our manner of speech;</p>
<p>ve-'al ĥeit she-ĥatanu lefanekha be-sikkur 'ayin.</p>	<p>וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵיִן:</p>	<p>and for the sin of glancing lustfully.</p>
<p>'Al ĥeit she-ĥatanu lefanekha be-'einayim ramot</p>	<p>עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּעֵינַיִם רָמוֹת</p>	<p>For the sin we committed with haughty eyes;</p>
<p>ve-'al ĥeit she-ĥatanu lefanekha be-'azzut meitzah.</p>	<p>וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּעִזּוֹת מֵיֵצָה:</p>	<p>and for the sin of insolence.</p>
<p>Ve-'al kullam elo'ah seliḥot selah lanu meḥal lanu kapper lanu.</p>	<p>וְעַל כָּלֶם אֱלֹהִים סְלִיחוֹת סְלַח לָנוּ מַחַל לָנוּ כַּפֵּר לָנוּ:</p>	<p>For all these, O forgiving God, forgive us, pardon us, grant us atonement.</p>
<p>'Al ĥeit she-ĥatanu lefanekha bi-frikat 'ol</p>	<p>עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּפְרִיקַת עַל</p>	<p>For the sin we committed by casting off responsibility;</p>

<p>Ve-ʿal ḥeit she-ḥatanu lefanekha bi-flilut.</p>	<p>וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלּוּת:</p>	<p>and for the sin of breaking the law.</p>
<p>ʿAl ḥeit she-ḥatanu lefanekha bi-tzdiyyat reiʿaf</p>	<p>עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצַדִּיַּת רֵעַ</p>	<p>For the sin we committed in plotting against others;</p>
<p>ve-ʿal ḥeit she-ḥatanu lefanekha be-tzarut ʿayin.</p>	<p>וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי:</p>	<p>and for the sin of pettiness.</p>
<p>ʿAl ḥeit she-ḥatanu lefanekha be-kallut rosh</p>	<p>עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקָלוּת רֹאשׁ</p>	<p>For the sin we committed by undue levity;</p>
<p>ve-ʿal ḥeit she-ḥatanu lefanekha be-kashyut ʿoref.</p>	<p>וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּקָשְׁיוֹת עֹרֵף:</p>	<p>and for the sin of stubbornness.</p>
<p>ʿAl ḥeit she-ḥatanu lefanekha be-ritzat raglayim le-haraʿ</p>	<p>עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִיצַת רַגְלַיִם לְהָרַעַ</p>	<p>For the sin we committed by running to do evil;</p>
<p>ve-ʿal ḥeit she-ḥatanu lefanekha bi-rkhillut.</p>	<p>וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּרַכִּילוּת:</p>	<p>and for the sin of gossip.</p>
<p>ʿAl ḥeit she-ḥatanu lefanekha bi-shvuʿat shav</p>	<p>עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשְׁבוּעַת שָׁוְא</p>	<p>For the sin we committed through perjury;</p>
<p>ve-ʿal ḥeit she-ḥatanu lefanekha be-sinʿat ḥinnam.</p>	<p>וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאַת חֲנָם:</p>	<p>and for the sin of baseless hatred.</p>
<p>ʿAl ḥeit she-ḥatanu lefanekha bi-tsumet yad</p>	<p>עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִשּׁוּמַת יָד</p>	<p>For the sin we committed by being meddlesome;</p>
<p>ve-ʿal ḥeit she-ḥatanu lefanekha be-timhon leivav.</p>	<p>וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּתִמְחוֹן לֵבָב:</p>	<p>and for sins occasioned by confusion of the heart.</p>
<p>Ve-ʿal kullam eloʿah seliḥot selah lanu meḥal lanu kapper lanu.</p>	<p>וְעַל כָּלֶם אֱלֹוֶה סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ כַּפֵּר-לָנוּ:</p>	<p>For all these, O forgiving God, forgive us, pardon us, grant us atonement.</p>

Avinu Malkeinu is omitted on Shabbat.

We remain standing as the Ark is opened.

Avinu malkeinu

אָבִינוּ מַלְכֵנוּ

AVINU MALKEINU

Avinu malkeinu

אָבִינוּ מַלְכֵנוּ

Our Source, our Sovereign,

ḥatanu lefanekha.

חָטֵאנוּ לְפָנֶיךָ:

we have sinned before you.

Avinu malkeinu

אָבִינוּ מַלְכֵנוּ

Avinu, Malkeinu,

ein lanu melekh ella attah.

אֵין לָנוּ מֶלֶךְ אֱלֹהֵי אַתָּה:

we have no sovereign but you.

Avinu malkeinu

אָבִינוּ מַלְכֵנוּ

Our Source, our Sovereign,

‘aseih ‘immanu lema‘an shemekha.

עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:

treat us so that your name be enhanced.

Avinu malkeinu

אָבִינוּ מַלְכֵנוּ

Avinu, Malkeinu,

ḥaddeish ‘aleinu shanah tovah.

חֲדֵשׁ עֲלֵינוּ שָׁנָה טוֹבָה:

renew us with a good year.

Avinu malkeinu

אָבִינוּ מַלְכֵנוּ

Our Source, our Sovereign,

hafeir ‘atzat oyeveinu.

הִפֵּר עֲצַת אוֹיְבֵינוּ:

frustrate the counsel of our foes.

Avinu malkeinu

אָבִינוּ מַלְכֵנוּ

Avinu, Malkeinu,

setom piyyot mastineinu

סָתוּם פִּיּוֹת מִשְׂטֵינֵינוּ

stop the mouths of our adversaries

u-mkatregeinu.

וּמְקַטְרְגֵינוּ:

and accusers.

Avinu malkeinu

אָבִינוּ מַלְכֵנוּ

Our Source, our Sovereign,

kalleih dever ve-ḥerev ve-ra‘av

כִּלֵּיהַ דֵּבַר וְחֶרֶב וְרָעַב

rid us of disease, war, famine,

u-shvi u-mash’hit mi-benei veritekha.

וּשְׁבִי וּמַשְׁחִית מִבְּנֵי בְרִיתְךָ:

exile and destruction.

Avinu malkeinu

אָבִינוּ מַלְכֵנוּ

Avinu, Malkeinu,

selah u-mḥal le-khol ‘avonoteinu.

סֵלַח וּמַחַל לְכֹל עֲוֹנוֹתֵינוּ:

forgive and pardon all our wrongdoing.

Avinu, Malkeinu, “Our Source, our Sovereign,” (literally, “our Father, our King”) — This well-known address of God in prayer captures the emotional tension of a God who is both near and far. We desire the intimacy and comfort of an immanent, loving God that resides within, that nurtures and sustains us; a God “whose Presence fills the whole world” (Isaiah 6). And yet, we also need and desire a relationship with an Other, a transcendent and awe-inspiring commanding voice of ethics; “the Eternal reigns forever” (Psalm 146).

'Aleinu

'Aleinu le-shabbei'ah la-adon ha-kol
la-teit gedullah le-yotzeir bereishit
she-natan lanu torat emet
ve-ḥayyei 'olam nata' betokheinu.

עלינו

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת
וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ:

ALEINU

It is up to us to praise the Crown of all,
to ascribe greatness to the Author of Creation,
who has given us a Torah of truth
and planted eternal life within us.

TRADITIONAL

'Aleinu le-shabbei'ah la-adon ha-kol
La-teit gedullah le-yotzeir bereishit
she-lo 'asanu ke-goyei ha-aratzot
ve-lo samanu ke-mishpehot ha-adamah
She-lo sam ḥelkeinu kahem
ve-goraleinu ke-khol hamonam

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה
שֶׁלֹּא שָׂם חֶלְקֵנוּ בָהֶם
וְגוֹרְלֵנוּ כְּכֹל הַמּוֹנָם:

It is up to us to praise the Crown of all,
to ascribe greatness to the Author of Creation,
who has not made us like other peoples
and families of the earth,
nor given us a lot like theirs,
nor a fate like any other people.

Va-anahnu kore'im u-mishtaḥavim
u-modim
lifnei melekh malkhei ha-melakhim
ha-kadosh barukh hu.
She-hu noteh shamayim
ve-yoseid aretz
u-moshav yekaro ba-shamayim mi-ma'al
u-shkhinat 'uzzo be-govhei meromim.
Hu eloheinu ein 'od
emet malkeinu efes zulato.

וְאִנְהֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקְּדוֹשׁ בָּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם
וְיוֹסֵד אֶרֶץ
וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל
וּשְׁכִינַת עֹזוֹ בְּגִבְהֵי מְרוֹמִים:
הוּא אֱלֹהֵינוּ אֵין עוֹד
אֱמֶת מַלְכֵנוּ אֶפֶס זֹלָתוֹ.

Thus we bow in worship
and thankfulness
before the Sovereign of all sovereigns,
the Holy One of Being;
the One who stretched out the heavens
and laid the foundations of the earth,
a precious dwelling in the highest heavens,
a powerful presence in the loftiest heights.
This One is our God, there is no other;
our Sovereign is faithful, there is none else.

she-natan lanu ... "who has given us a Torah of truth and planted eternal life within us." — This verse replaces the traditional phrase of earlier versions which stressed Jewish particularity in terms of distinction from other peoples: **she-lo 'asanu ke-goyei ha-aratzot, ve-lo samanu ke-mishpehot ha-adamah; she-lo sam ḥelkeinu kahem, ve-goraleinu ke-khol hamonam**, "who has not made us like other peoples and families of the earth, nor given us a lot like theirs, nor a fate like any other people." Rather than make negative comparisons, we choose to focus on the positive basis for our distinction as a people: the life-giving teachings of Torah.

Ka-katuv be-torato	כְּכָתוּב בְּתוֹרָתוֹ –	As it is written in the Torah:
Veyada'ta ha-yom vahasheivota el levavekha ki adonai hu ha-elohim	וַיְדַעַת הַיּוֹם וְהִשְׁבַּת אֶל-לִבְכֶּךָ כִּי יְהוָה הוּא הָאֱלֹהִים	“Know this day and take it to heart that the Life-giver is the God
ba-shamayim mi-ma'al	בְּשָׁמַיִם מִמַּעַל	of the heavens above
ve-‘al ha-aretz mi-taḥat ein ‘od.	וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:	and of earth below; there is no other.” <i>Deuteronomy 4</i>
‘Al ken nekavveh lekha	עַל בֵּן נִקְוָה לְךָ	We therefore hope for you,
adonai eloheinu	יְהוָה אֱלֹהֵינוּ	Eternal One our God, that soon
li-r‘ot meheirah be-tif‘eret ‘uzzekha	לְרֹאוֹת מְהִירָה בְּתִפְאֶרֶת עֲזֶךָ	we might see your radiant strength
le-ha‘avir gillulim min ha-aretz	לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ	sweep away idolatry
ve-ha-elilim ka-rot yikkareitun.	וְהָאֱלִילִים כְּרוֹת יִכָּרְתוּן.	and destroy false gods.
Le-takkein ‘olam	לְתַקֵּן עוֹלָם	May <i>tikkun</i> ‘olam, mending the world,
be-malkhut shaddai	בְּמַלְכוּת שַׁדַּי	make manifest your mighty dominion;
ve-khol benei vasar yikre‘u vi-shmekha	וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ	that all humankind might invoke your name,
le-hafnot eilekha	לְהַפְנוֹת אֵלֶיךָ	and all the wicked of the earth
kol rish‘ei aretz.	כָּל רִשְׁעֵי אֶרֶץ:	might fall away before you.
Yakkiru ve-yeide‘u kol yoshevei teiveil	יִכְרְוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵיבֵל	Let all who dwell on earth recognize
ki lekha tikhra‘ kol berekh	כִּי לְךָ תִכְרַע כָּל בְּרֵךְ	that to you every knee must bend
tishava‘ kol lashon.	תִּשָּׁבַע כָּל לָשׁוֹן.	and every mouth swear allegiance.
Lefanekha adonai eloheinu	לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ	Before you, Eternal One our God,
yikhre‘u ve-yippolu	יִכְרְעוּ וַיִּפְלוּ	will they humble themselves
ve-li-khvod shimkha yekar yitteinu.	וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ.	and cherish the dignity of your name.
Vi-kabbelu khullam et ‘ol malkhutekha	וַיִּקְבְּלוּ כָלֵם אֶת עַל מַלְכוּתְךָ	Let all accept the yoke of your reign,
ve-timlokh ‘aleihem meheirah	וְתִמְלֹךְ עֲלֵיהֶם מְהִירָה	that your sovereignty may soon embrace them
le-‘olam va-‘ed.	לְעוֹלָם וָעֶד:	for evermore.
Ki ha-malkhut shellekha hi	כִּי הַמַּלְכוּת שְׁלֶךָ הִיא	For dominion is yours
u-l-‘olemei ‘ad timlokh be-khavod.	וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד.	and for all eternity you will rule with dignity.

Ka-katuv be-toratekha	בְּכָתוּב בְּתוֹרַתְךָ –	As it is written in your Torah:
Adonai yimlokh le-‘olam va-‘ed.	יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:	“The Eternal will reign forever.” <i>Exodus 15</i>
Ve-ne’emar	וְנֹאמַר –	And as it is said:
Vehayah adonai le-melekh	וְהָיָה יְהוָה לְמֶלֶךְ	“The Eternal One will be sovereign
‘al kol ha-aretz	עַל-כָּל-הָאָרֶץ	over all the earth;
ba-yom ha-hu yihyeh adonai ehad	בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד	on that day the Eternal will be One,
u-shmo ehad.	וּשְׁמוֹ אֶחָד:	whose name will be ‘Oneness.” <i>Zechariah 14</i>

We are seated.

ON THAT DAY

Maybe God and perfection are at the end, and not at the beginning. Maybe it is a growing world and a growing humanity and a growing God, and perfection is to be achieved, not something to start out with.

Our own prophets and prayer books seem to have had an inkling of this. At culminating points in our liturgy we say a phrase borrowed from one of the last prophets (*Zechariah 14:9*), “*On that day God will be One and God’s name shall be One.*” On that day, not as yet, alas, but surely on that day God shall be One, as God is not yet One. For how can God be called One, that is, real, if humanity is rent asunder in misery and poverty and hate and war? When humankind has achieved its own reality and unity, it will thereby have achieved God’s reality and unity. Till then, God is merely an idea, an ideal: the world’s history consists in making that ideal real. In simple religious earnestness it can be said that God does not yet exist. Till now God merely subsists in the vision of a few great hearts, and exists only in part, and is slowly being translated into reality.

Henry Slonimsky (adapted)

Kaddish yatom

קדיש יתום MOURNER'S KADDISH

The Mourner's Kaddish, like every Kaddish, makes no reference to death. It is rather an affirmation that God's name and Godly attributes abide in the world. The primary attribute invoked is that of shalom — "wholeness," "peace," "well-being." When a human being, "created in God's image," dies, then God's image is also diminished. Our re-affirmation of God's presence and shalom is therefore as much for God's sake, as it were, as for our own.

Mourners:

Yitgaddal ve-yitkaddash shemeih rabba be-alma di vera khi-r'uteih.	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי בְּרָא כְּרַעוּתָהּ.	Magnified and sanctified be God's great name in this world, created as God willed.
Ve-yamlikh malkhuteih be-ḥayyeikhon u-v-yomeikhon u-v-ḥayyei de-khol beit yisra'el ba-'agala u-vi-zman kariv.	וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֻגְלָא וּבְזִמְן קָרִיב.	May God's sovereignty be established in your lifetime, and the life of the entire House of Israel, speedily and soon;
Ve-imru amen.	וְאָמְרוּ אָמֵן:	and let us say: Amen.

Congregation and Mourners respond:

Yehei shemeih rabba mevarakh le-'alam u-l-'alemei 'almayya.	יְהִי שְׁמֵהּ רַבָּא מְבָרָךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:	May God's great name be blessed forever, in all worlds, unto eternity.
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Shema' adonai ve-ḥonneini
 adonai heyeih 'ozeir li.
 Hafakhta mispedi le-maḥol li
 pittaḥta sakki vatte'azzereini simḥah.
 Lema'an yezammerkha khavod
 ve-lo yiddom.
 Adonai elohai le-'olam odekka.

שְׁמַע-יְהוָה וְחַנּוּנִי
 יְהוָה הִיָּה-עֲזָר לִי:
 הִפַּכְתָּ מִסִּפְדִּי לְמַחֹל לִי
 פִּתַּחְתָּ שַׁקִּי וּתְאַזְרֵנִי שִׂמְחָה:
 לְמַעַן יִזְמְרְךָ כְבוֹד וְלֹא יִדָּם.
 יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ:

Hear me, Eternal One, and be gracious;
 Eternal One, be a help for me.
 You turned my mourning into dancing,
 you undid my sackcloth and girded me with joy,
 that I might sing your praise and not be silent.
 Eternal my God, I shall praise you forever.

Psalm 30

Mah tovu

Mah tovu ohalekha ya'akov
 mishkenotekha yisra'el.
 Va-ani be-rov ḥasdekha
 avo veitekha.
 Eshtaḥaveh el heikhal kodshekha
 be-yir'atekha.
 Adonai ahavti me'on beitekha
 u-mkom mishkan kevodekha.
 Va-ani eshtaḥaveh ve-ekhra'ah
 evrekhaḥ lifnei adonai 'osi.
 Va-ani tefillati lekha adonai
 'eit ratzon.
 Elohim be-rov ḥasdekha
 'aneini be-emet yish'ekha.

מָה טוֹב
 מַה-טוֹבוֹ אֹהֲלֶיךָ יַעֲקֹב
 מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:
 וְאֲנִי בְּרַב חַסְדֶּךָ
 אָבוֹא בֵּיתְךָ.
 אֲשַׁתַּחֲוֶה אֶל-הַיְכָל-קֹדֶשְׁךָ
 בְּיִרְאַתְךָ:
 יְהוָה אֲהַבְתִּי מְעוֹן בֵּיתְךָ
 וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:
 וְאֲנִי אֲשַׁתַּחֲוֶה וְאֶכְרַע
 אֶבְרַכְּךָ לְפָנָי-יְהוָה עֹשֵׂי:
 וְאֲנִי תְפִלָּתִי-לְךָ יְהוָה
 עֵת רְצוֹן.
 אֱלֹהִים בְּרַב-חַסְדֶּךָ
 עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ:

MAH TOVU

How good are your tents, Jacob,
 your dwelling places, Israel.
 With your abundant love,
 I will enter your house
 and worship in your holy sanctuary
 with reverence.
 Eternal One, I love your abode,
 the place where your presence dwells.
 I bow in worship, offering blessings
 before the Eternal, my maker.
 I, myself, offer prayer to you;
 may it be timely.
 With your great love, O God,
 answer me with the truth of your deliverance.

Numbers 24:5; Psalms 5:8; 26:8; 95:6; 69:14

Malkhei eretz ve-khol le'ummim
sarim ve-khol shofetei aretz.
Baḥurim ve-gam betulot
zekeinim 'im ne'arim.

מְלֻכֵי-אֶרֶץ וְכָל-לְאֻמִּים
שָׂרִים וְכָל-שֹׁפְטֵי אֶרֶץ:
בַּחֻרִים וְגַם-בְּתוּלוֹת
זְקֵנִים עִם-נְעָרִים:

you earthly rulers and all peoples,
all officials and earthly judges;
young men and maidens,
old and young together.

Yehalelu et shem adonai
ki nisgav shemo levaddo
hodo 'al eretz ve-shamayim.
Vayyarem keren le-'ammo
tehillah le-khol ḥasidav
li-vnei yisra'el 'am kerovo.
Halleluyah.

יִהְיֶה לְשֵׁם יְהוָה
כִּי-נִשְׁגַּב שְׁמוֹ לְבַדּוֹ
הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם:
וַיָּרֶם קֶרֶן לְעַמּוֹ
תְּהִלָּה לְכָל-חַסִּידָיו
לְבָנֵי יִשְׂרָאֵל עִם קְרוּבוֹ.
הַלְלוּיָהּ:

Let the Name of the Eternal be praised,
for that Name alone is exalted,
praised on earth as in the heavens.
God raises up the strength of our people,
and the praise of all the devoted ones —
Israel, a people drawn near to God.
Hallelujah!

Psalm 150

Halleluyah.
Halelu el be-kodsho
halleluhu bi-rki'a' 'uzzo.

תְּהִלִּים ק"נ
הַלְלוּיָהּ.

PSALM 150

Hallelujah!
Sing God's praise in God's sanctuary,
throughout the firmament, God's stronghold.

Halleluhu vi-gvurotav
halleluhu ke-rov gudlo.

הַלְלוּהוּ בְּגִבּוֹרֹתָיו
הַלְלוּהוּ כְּרֹב גֻּדְלוֹ:

Sing God's praise, for divine mighty deeds,
sing out praise to match God's greatness.

Halleluhu be-teika' shofar
halleluhu be-neivel ve-khinnor.

הַלְלוּהוּ בְּתַקַּע שׁוֹפָר
הַלְלוּהוּ בְּנִבֵּל וּבְכִנּוֹר:

Sing God's praise with the shofar blast,
sing out praise with harp and lute.

Ḥatzi kaddish

חצי קדיש

ḤATZI KADDISH

Reader:

Yitgaddal ve-yitkaddash shemeih
rabba
be-alma di vera khi-r'uteih.
Ve-yamlikh malkhuteih
be-ḥayyeikhon u-v-yomeikhon
u-v-ḥayyei de-khol beit yisra'el
ba-ʿagala u-vi-zman kariv.
Ve-imru amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא
בְּעֵלְמָא דִּי בְּרָא כְרְעוּתָהּ.
וְיַמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב.
וְאִמְרוּ אָמֵן:

Magnified and sanctified be God's great name
in this world, created as God willed.
May God's sovereignty be established
in your lifetime,
and the life of the entire House of Israel,
speedily and soon;
and let us say: Amen.

Congregation and Reader respond:

Yehei shemeih rabba mevarakh
le-ʿalam u-l-ʿalemei ʿalmayya.

יְהִי שְׁמֵיהּ רַבָּא מְבָרָךְ
לְעָלָם וּלְעָלְמֵי עֵלְמַיָּא:

May God's great name be blessed forever,
in all worlds, unto eternity.

Reader:

Yitbarakh ve-yishtabbah ve-yitpa'ar
ve-yitromam ve-yitnassei
ve-yit'haddar ve-yit'alleh ve-yit'hallal
shemeih de-kudsha

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵיהּ דְּקֻדְשָׁא

Blessed, praised and glorified,
extolled and honoured,
adorned, exalted and acclaimed,
be the name of the Holy One,

Congregation and Reader:

Berikh hu.

בְּרִיךְ הוּא.

the blessed,

Reader:

Le-ʿeilla u-l-ʿeilla
mi-kol birkhata ve-shirata
tushbeḥata ve-neḥemata
da-amiran be-ʿalma. Ve-imru amen.

לְעֵלְא וּלְעֵלְא
מִכָּל בִּרְכָתָא וְשִׁירָתָא
תְּשֻׁבְחָתָא וְנַחֲמָתָא
דְּאַמִּירָן בְּעֵלְמָא. וְאִמְרוּ אָמֵן:

far beyond
all prayer and song,
praise and consolation that may be
uttered in this world; and let us say: Amen.

We rise for the *Barekhu*, the call to worship

Reader:

Barekhu et adonai ha-mevorakh. **בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ: Praise the Eternal, the Boundless One.**

Congregational response:

Barukh adonai ha-mevorakh **בְּרוּךְ יְהוָה הַמְּבֹרָךְ Praised is the Eternal One of blessing**
 le-‘olam va-‘ed. **לְעוֹלָם וָעֶד: for all eternity.**

Yotzeir or

יוצֵר אֹר

YOTZER OR

Barukh attah adonai **בְּרוּךְ אַתָּה יְהוָה** You abound in blessings, Eternal
 eloheinu melekh ha-‘olam **אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם** our God, Sovereign of all time and space,
 yotzeir or u-vorei ḥoshekh **יוצֵר אֹר וּבוֹרֵא הַשָּׁד** who forms light and creates darkness,
 ‘oseh shalom u-vorei et ha-kol. **עוֹשֵׂה שְׁלוֹם וּבוֹרֵא אֶת-הַכּל** makes peace and creates all things.

Or ‘olam be-otzar ḥayyim **אֹר עוֹלָם בְּאוֹצַר חַיִּים** In the Treasury-of-life is light eternal;
 orot mei-ofel amar vayyehi. **אוֹרוֹת מֵאוֹפֵל אָמַר וַיְהִי: God spoke, and out of darkness came light.**

Yotzer or ... u-vorei et ha-kol, “Who forms light... creates all things” — is a euphemistic version of the verse from Isaiah 45:7 — “I am the Eternal and there is none else. I form light and create darkness, I make peace and create evil.” The original appears to be an attack on the Zoroastrian belief in two godly powers, one of light and goodness, and the other of darkness and evil. The rabbis explain that they were uncomfortable in attributing to God the quality of evil, and therefore permitted themselves to quote Scripture euphemistically (*Talmud, Berakhot 11b*).

Or ‘olam be-otzar ḥayyim, “In the Treasury-of-life is light eternal;” — This fragment of an ancient *piyyut*, liturgical poem, makes reference to the legendary light of the first six days of Creation. That primordial light, so brilliant that it would eclipse the light of the sun, was hidden away for the righteous in the messianic future (*Midrash, Genesis Rabbah 3:6*). Until that time, it is stored up in the “Treasury-of-life.”

In the future there will be a more perfect light, “when the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days of the week” (*Isaiah 30:26*). This view of the cosmos affirms that the world is expanding toward a fuller, more perfect expression of life, rather than contracting toward decay and extinction.

Ahavah rabbah

Ahavah rabbah ahavtanu
 adonai eloheinu
 ḥemlah gedolah vi-teirah
 ḥamalta ‘aleinu.
 Avinu malkeinu
 ba-‘avur avoteinu she-bateḥu vekha
 vattelammedeim ḥukkei ḥayyim
 ken teḥonneinu u-tlammedeinu.
 Avinu ha-av ha-raḥaman ha-meraḥeim
 raḥeim ‘aleinu
 ve-tein be-libbeinu le-havin u-l-haskil
 li-shmo‘a’ li-lmod u-le-lammeid
 li-shmor ve-la-‘asot u-l-kayyeim
 et kol divrei talmud
 toratekha be-ahavah.

אהבה רבה

אֶהְבֶּה רַבָּה אֶהְבֶּתְנוּ
 יְהוָה אֱלֹהֵינוּ
 חֲמֵלָה גְדוֹלָה וַיִּתְּרָה
 חָמַלְתָּ עָלֵינוּ:
 אָבִינוּ מַלְכֵנוּ
 בְּעֵבֹר אֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ
 וְתִלְמַדְם חֻקֵי חַיִּים
 בֵּן תְּחַנְּנֵנוּ וְתִלְמַדְנָנוּ:
 אָבִינוּ הָאֵל הַרְחֵמֵן הַמְּרַחֵם
 רַחֵם עָלֵינוּ
 וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׂכִּיל
 לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד
 לְשׁוֹר וּלְעֲשׂוֹת וּלְקַיֵּם
 אֵת כָּל דְּבָרֵי תִלְמוּד
 תּוֹרָתְךָ בְּאַהֲבָה:

AHAVAH RABBAH

With abounding love have you loved us,
 Life-giver, our God;
 with exceedingly great compassion
 have you cared for us.
 Our Source, our Sovereign,
 for the sake of our ancestors who trusted in you
 and whom you taught the laws of life,
 be gracious and teach us, too.
 Our nurturing Source, compassionate One,
 deal lovingly with us;
 give us a heart to understand and perceive,
 to listen, to learn and to teach,
 to keep, to do and to fulfill
 all the words of your teaching
 with love.

Ve-ha‘eir ‘eineinu be-toratekha
 ve-dabbeik libbeinu be-mitzvotekha
 ve-yaḥeid levaveinu le-ahavah u-l-yir‘ah
 et shemekha
 ve-lo neivosh ve-lo nikkaleim
 ve-lo nikkasheil le-‘olam va-‘ed.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ
 וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ
 וַיַּחַד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה
 אֵת שְׁמֶךָ
 וְלֹא נִבּוֹשׁ וְלֹא נִקְלַעַם
 וְלֹא נִקְשָׁל לְעוֹלָם וָעֶד:

Enlighten our eyes with your teaching;
 let our hearts cling to your commands.
 Unify our hearts in love and awe
 of your name,
 that we might never be ashamed or humiliated,
 nor ever stumble.

le-ahavah u-l-yir‘ah, “in love and awe” — Where there is fear, there is no love; where there is love, there is no fear — except in relation to the Blessed Holy One (*Sifrei, Deuteronomy 6:5*).

Shema yisra'el
adonai eloheinu
adonai eḥad.

שְׁמַע יִשְׂרָאֵל
יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

HEAR O ISRAEL,
THE ETERNAL IS OUR GOD,
THE ETERNAL ONE ALONE!

Barukh shem kevod malkhuto
le-‘olam va-‘ed.

בְּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד:

Blessed be God's ruling Presence,
for ever and ever.

Ve'ahavta et adonai elohekha
be-khol levavekha u-v-khol nafshekha
u-v-khol me'odekha.

וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְּךָ וּבְכָל-נַפְשֶׁךָ
וּבְכָל-מְאֹדֶךָ:

You shall love the Eternal, your God,
with all your heart, with all your soul
and with all your might.

Vehayu ha-devarim ha-eilleh
asher anokhi metzavvekha ha-yom
‘al levavekha.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם
עַל-לִבְּךָ:

And these words
which I command you this day
shall you take to heart.

Veshinnantam le-vanekha vedibbarta bam
be-shivtekha be-veitekha
u-v-lekhtekha va-derekh
u-v-shokhbekha u-v-kumekha.

וְשִׁנַּנְתֶּם לְבָנֵיךָ וּדְבַרְתֶּם בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדַרְךָ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

Repeat them to your children; speak of them
when you are at home and when you go out,
when you lie down and when you rise up.

Ukshartam le-ot ‘al yadekha
vehayu le-totafot bein ‘einekha.

וְקִשַּׁרְתֶּם לְאוֹת עַל-יָדְךָ
וְהָיוּ לְמַטְפֹּת בֵּין עֵינֶיךָ:

Bind them as a sign upon your arm;
set them as a signet upon your brow.

Ukhtavtam ‘al mezuzot beitekha
u-vi-sh'arekha.

וְכָתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ:

Write them upon the doorposts of your house
and on your gates.

Deuteronomy 6

be-khol levavekha, "...with all your heart" (spelled *levav*, with two letter vets) — with both your inclinations, with your *yetzer ha-tov*, your good inclination, and your *yetzer ha-ra*, your evil inclination (*Mishnah Berakhot 9:5*).

SEEING THE FLAWS

A person cannot find redemption until he sees the flaws in his soul, and tries 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 a person or a people, whoever shuts out the realization of one's flaws is shutting out redemption. We can be redeemed only to the extent to which we see ourselves.

Martin Buber

“WHERE ARE YOU?”

“Where are you?” Whether God's question is addressed to Adam or to some other person, God does not expect to learn something God does not know....

Adam hides himself to avoid rendering accounts, to escape responsibility for his way of living. Each of us hides for this purpose, for each of us is Adam and finds ourselves in Adam's situation. To escape responsibility for our life, we turn existence into a system of hide-outs. And in thus hiding again and again from “the face of God,” we enmesh ourselves more and more deeply in perversity. A new situation thus arises, which becomes more and more questionable with every day, with every new hide-out.

We cannot escape the eye of God, but in trying to hide from the Eternal One, we are hiding from ourselves. True, in us there is also something that seeks the Divine, but we make it harder and harder for that “something” to find God.

Adam finally faces the Voice, perceives his enmeshment, and avows: “I hid myself.” This is the beginning of the human way. The decisive heart-searching is the beginning of the way in our life; it is, again and again, the beginning of a human way.

Martin Buber

Moshe u-miryam u-vnei yisra'el lekha 'anu shirah be-simḥah rabbah ve-ameru khullam	מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָּל־ם-	Thus Moses and the Israelites responded to you in song with great rejoicing; together they chanted:
Mi khamokhah ba-eilim adonai mi kamokhah nedar ba-kodesh nora tehillot 'oseih fele.	מִי-כְמוֹכָה בְּאֵלִים יְהוָה מִי כְמוֹכָה נֹאדָר בְּקֹדֶשׁ נֹרָא תְהִלַּת עֲשֵׂה פֶלֶא:	“Who among the mighty compares with you, Eternal One! Whose holiness is as glorious as yours! Praised as awesome, doing wonders.” <i>Exodus 15</i>
Shirah ḥadashah shibbeḥu ge'ulim le-shimkha 'al sefat ha-yam. Yaḥad kullam hodu ve-himlikhu ve-ameru Adonai yimlokh le-'olam va-'ed.	שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִּים לְשִׁמְךָ עַל-שִׁפְתַי הַיָּם. יַחַד כָּל־ם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ- יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:	A new song of praise sang those rescued by the shore of the sea; all together they gratefully acknowledged your ruling power, declaring: “The Eternal shall reign for ever and ever!” <i>Exodus 15</i>
Tzur yisra'el kumah be-'ezrat yisra'el u-fdeih khi-n'umekha yehudah ve-yisra'el. Go'aleinu adonai tzeva'ot shemo kedosh yisra'el. Barukh attah adonai ga'al yisra'el.	צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה כְּנָאמְךָ יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלְנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל: בְּרוּךְ אַתָּה יְהוָה גֹּאֵל יִשְׂרָאֵל:	Rock of Israel, arise to the aid of Israel, keeping your word to deliver Judah and Israel. Our redeemer is “the Source of all forces, the Holy One of Israel.” <i>Isaiah 47</i> Praised are you, Life-giver, who redeemed Israel.

kumah be-ezrat yisrael, “*arise to the aid of Israel*,” — *Be-'ezrat* can also mean “with the aid” of Israel. That is, God, the “Rock of Israel,” fulfills the promise of deliverance, as it were, with our help. As we act “to free captives, rescue the meek, give power to the weak and respond when people cry out,” we bring God’s redeeming presence into the world. Hence, we stand when we say *kumah*, “arise.”

The Morning service for Yom Kippur begins with Birkhot Ha-Shaḥar on page 72.

YOM KIPPUR AMIDAH

The Amidah, “the standing prayer,” is recited while standing in reverent attentiveness facing east, towards Jerusalem. It is customary to bend the knee and bow at the beginning and the conclusion of the first and sixth blessings. The theme of each blessing is summarized following the concluding signature, “Blessed are you...”

Adonai sefatai tiftaḥ u-fi yaggid
tehillatekha.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

May God open my lips, that I might utter praise.

God as the source of our spiritual history.

Avot

Barukh attah adonai eloheinu
v-eilohei avoteinu elohei avraham
elohei yitzḥak v-eilohei ya'akov.
Elohei sarah elohei rivkah
v-eilohei raḥeil ve-lei'ah.
Ha-el ha-gadol ha-gibbor ve-ha-nora
el 'elyon
gomeil ḥasadim tovim ve-koneih ha-kol.
Ve-zokheir ḥasdei avot
u-meivi ge'ullah
li-vnei veneihem
lema'an shemo be-ahavah.

אֲבוֹת
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה
וְאֱלֹהֵי רָחֵל וְלֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיּוֹן
גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל.
וְזוֹכֵר חֲסֵדֵי אֲבוֹת
וּמְבִיא גְאֻלָּה
לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה:

1. AVOT: ANCESTORS

Blessed are you, Eternal One our God
and God of our ancestors; God of Abraham,
God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca,
and God of Rachel and Leah;
the great, mighty and awe-inspiring God,
the supreme Power,
who acts with lovingkindness and creates all;
who recalls the devotion of our ancestors
and with love brings redemption
to their children's children,
for the sake of God's name.

eloheinu v-eilohei avoteinu, “our God and God of our ancestors;” — The logical chronological order would have been to mention the “God of our ancestors,” and only afterwards “our God.” Psychologically, however, our individual, personal relationship to God comes prior to the relationship we learn from historical tradition. We have to use our own intellectual and emotional capacities to know God to the limits of our own capabilities. For what lies beyond our power to grasp we have to rely on what others can transmit to us. Or, as another commentator puts it: “One is not to believe in God merely because our ancestors did so, as is the practice among other nations, but as a result of one’s own searching through the Torah” (*Otzar Ha-Tefillah*).

Mi-sod ḥakhamim u-nvonim	מְסוּד חֲכָמִים וְנְבוֹנִים	Invoking the profound wisdom of our sages
u-mi-lemed da'at mevinim	וּמִלְמַד דַּעַת מְבִינִים	and the deep teachings of learned scholars
efteḥah pi bi-tfillah u-v-taḥanunim.	אֶפְתָּחָה פִּי בְתַפִּלָּה וּבְתַחֲנוּנִים.	I open my lips in prayerful plea
Le-ḥallot u-l-ḥannein penei melekḥ	לְחַלּוֹת וּלְחַנּוּן פָּנַי מֶלֶךְ	imploing the forbearance
malkhei ha-melakhim	מְלָכֵי הַמְּלָכִים	of the Sovereign of all sovereigns,
va-adonei ha-adonim.	וְאֲדוֹנֵי הָאֲדוֹנִים:	the Crown of all who rule.
Zokhreinu le-ḥayyim	זְכֹרְנוּ לַחַיִּים	Remember us for life,
melekḥ ḥafeitz ba-ḥayyim	מֶלֶךְ חָפֵץ בַּחַיִּים	our Sovereign who delights in life;
ve-khotveinu be-seifer ha-ḥayyim	וּכְתִבֵנוּ בְּסֵפֶר הַחַיִּים	inscribe us in the book of life
lema'ankha elohim ḥayyim.	לְמַעַנְךָ אֱלֹהִים חַיִּים:	to fulfill your will, God of life.
Melekḥ 'ozeir u-moshi'a' u-magein.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּן:	Sovereign Power and saving Protector!
Barukḥ attah adonai	בָּרוּךְ אַתָּה יְהוָה	Blessed are you, the Everpresent,
magein avraham u-fokeid sarah.	מַגֵּן אַבְרָהָם וּפֹקֵד שָׂרָה:	Shield of Abraham and Surety of Sarah.

ve-khotveinu be-seifer ha-ḥayyim, "inscribe us in the book of life" — I wanted a perfect ending, so I sat down to write the book with an ending in place before there even was an ending. Now I've learned the hard way, that some poems don't rhyme, and some stories don't have a clear beginning, middle, and end. Like my life, this book has ambiguity. Like my life, this book is about not knowing, having to change, taking the moment and making the best of it, without knowing what's going to happen next (*Gilda Radner*).

God as the source of ethical power.

Gevurot

גְּבוּרוֹת

2. GEVUROT: POWERS

Attah gibbor le-‘olam adonai
meḥayyeih meitim (kol ḥai) attah
rav le-hoshi‘a‘.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי
מְחַיֶּה מֵתִים (כָּל חַי) אַתָּה
רַב לְהוֹשִׁיעַ:

You are mighty for all eternity, O God;
renewing life (sustaining life) beyond death
you are great in deliverance.

Mekhalkeil ḥayyim be-ḥesed
meḥayyeih meitim (kol ḥai)
be-raḥamim rabbim.
Someikh nofelim ve-rofei ḥolim

מְכַלְכֵּל חַיִּים בְּחֶסֶד
מְחַיֶּה מֵתִים (כָּל חַי) בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים

You sustain life with loving devotion,
renew life (sustain life) eternally with great compassion:
upholding the fallen, healing the sick,

u-mattir asurim u-mkayyeim
emunato
li-sheinei ‘afar.

וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ
לְיֹשְׁנֵי עָפָר:

freeing captives, and keeping divine faithfulness
for those who sleep in dust.

Mi khamokha ba‘al gevurot.

מִי כְמוֹךָ בַּעַל גְּבוּרוֹת.

Who compares with you, master of all powers!

U-mi domeh lakh

וּמִי דוֹמֶה לָךְ

Who is like you —

melekh meimit u-meḥayyeh

מֶלֶךְ מָמִית וּמְחַיֶּה

a Sovereign that brings death, generates life,

u-matzmi‘ah yeshu‘ah.

וּמַצְמִיחַ יֵשׁוּעָה:

and causes divine fulfillment to flourish.

Mi khamokha av ha-raḥamim

מִי כְמוֹךָ אָב הַרַחֲמִים

Who compares with you, Source of all compassion,

zokheir yetzurav le-ḥayyim
be-raḥamim.

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

who remembers with love all you created for life!

Ve-ne‘eman attah le-haḥayot
meitim (kol ḥai).

וְנִיאֵמָן אַתָּה לְהַחְיֹת מֵתִים (כָּל חַי):

Faithful are you to renew life (sustain life) eternally.

Barukh attah adonai

בָּרוּךְ אַתָּה יְהוָה

Blessed are you, Life-giver,

meḥayyeih ha-meitim (kol ḥai).

מְחַיֶּה הַמֵּתִים (כָּל חַי):

who renews life (sustains life) beyond death.

When reciting the silent Amidah, continue at the top of page 475.

meḥayyei meitim, “renewing life beyond death,” — By citing “upholding the fallen, healing the sick, and freeing captives” as examples of *meḥayyei meitim*, “renewing life beyond death,” the rabbis were pointing to a metaphorical understanding. Clearly, the rabbis were speaking metaphorically in the blessing they composed upon seeing a friend for the first time in over a year: “Blessed is the One *meḥayyei ha-meitim*, who renews life beyond death” (*Talmud, Berakhot 58a*).

We rise as the Ark is opened.

Unetaneh tokef

U-netanneh tokef kedushat ha-yom

ki hu nora ve-ayom

u-vo tinnasei malkhutekha

ve-yikkon be-ḥesed kis'ekha

ve-teishev 'alav be-emet.

Emet ki attah hu dayyan u-mokhi'ah

ve-yodei'a' va-'eid

ve-khoteiv ve-ḥoteim ve-sofeir u-moneh

ve-tizkor kol ha-nishkaḥot

ve-tiftaḥ et seifer ha-zikhronot

u-mei-eilav yikkarei

ve-ḥotam yad

kol adam bo.

ונתנה תקף

וְנִתְּנֶה תִּקְּף קְדוּשַׁת הַיּוֹם

כִּי הוּא נוֹרָא וְאִיּוֹם

וּבוֹ תִּנָּסֵי מַלְכוּתְךָ

וַיִּכּוֹן בְּחֶסֶד כִּסְאֶךָ

וַתִּשֶׁב עָלָיו בְּאֵמֶת.

אֵמֶת כִּי אַתָּה הוּא דַיָּן וּמוֹכִיחַ

וַיֹּדֵעַ וְעֵד

וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֵה

וְתִזְכּוֹר כָּל הַנִּשְׁכָּחוֹת

וְתִפְתָּח אֶת סֵפֶר הַזִּיכְרוֹנוֹת

וַיִּמְאַלְיוּ יִקְרָא

וְחוֹתֵם־יָד

כָּל אָדָם בּוֹ:

UNETANEH TOKEF

Let us declare the powerful holiness of this day
for it is fearfully awesome.

Today your sovereignty is elevated —
your throne is founded on steadfast love,
and you are seated upon it in the spirit of truth.

Truly, you are the Judge who calls us to account,
the all-knowing Witness.

You record and seal, count and measure;
you remember all that is forgotten.

You open the Book of Memories,
and it speaks for itself,

for each of us, by our deeds,
has put our signature to it.

According to legend, Rabbi Amnon of Mayence, a wealthy eleventh-century scholar of noble descent, was asked by the Bishop to convert in order to accept a position as minister. Rabbi Amnon told the Bishop he needed three days to think it over, but as soon as he left he regretted having even considered conversion for a moment. After three days, Rabbi Amnon was arrested and compelled to plead guilty to the charge of not converting. Out of remorse for having even considered conversion, Amnon asked to have his tongue cut out, but the Bishop ordered that his hands and feet be cut off instead and had him sent home.

Rosh Ha-Shanah was soon approaching. Dying of his wounds, Rabbi Amnon crawled to the synagogue. When the Cantor was reciting the *Kedushah* of *Musaf*, Rabbi Amnon asked him to pause, whereupon Amnon recited *Unetaneh Tokef* and died. Three days later Rabbi Amnon appeared in a dream to Rabbi Kalonymous ben Meshullam and taught him this prayer. He wrote it down as a memorial to Rabbi Amnon for all synagogues to recite on Rosh Ha-Shanah and Yom Kippur.

U-v-shofar gadol yittaka'	וּבְשׁוֹפָר גָּדוֹל יִתְקַע	A great shofar is sounded,
ve-kol demamah dakkah yishama'	וְקוֹל דְּמָמָה דַּקָּה יִשְׁמַע	yet a still small voice is heard.
u-mal'akhim yeiḥafeizun	וּמַלְאָכִים יִחְפְּזוּן	The angels are alarmed,
ve-ḥil u-r'adah yoḥeizun	וְחִיל וּרְעָדָה יֹאחֲזוּן	gripped by fear and trembling.
ve-yomeru hinneih yom ha-din	וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין	They cry: "Behold, the Day of Judgment!"
li-fkod 'al tzeva marom ba-din	לְפָקוֹד עַל צְבָא מְרוֹם בְּדִין	For the heavenly hosts pass before you in judgment
ki lo yizku ve-'einekha ba-din.	כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין:	and even they are found wanting.
Ve-khol ba'ei 'olam	וְכֹל בְּאֵי עוֹלָם	All who have entered the world
ya'avrun lefanekha ki-vnei maron.	יַעֲבְרוּן לְפָנֶיךָ כְּבְנֵי מָרוֹן:	pass before you like a flock of sheep.
Ke-vakkarat ro'eh 'edro	כְּבִקְרַת רוֹעֵה עֵדְרוֹ	Like a shepherd who takes account of his flock,
ma'avir tzono taḥat shivto	מֵעֵבִיר צֹאנוֹ תַּחַת שִׁבְטוֹ	causing each one to pass beneath his staff,
ken ta'avir ve-tispor ve-timneh	כֵּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה	so you review, recount, and appraise
ve-tifkod nefesh kol ḥai.	וְתִפְקֹד נֶפֶשׁ כָּל חַי.	the life of every living being.
Ve-taḥtokh kitzvah le-khol beriyyah	וְתַחְתּוֹךָ קִצְבָה לְכֹל בְּרִיָּה	You set a limit for every creature's life
ve-tikhtov et gezar dinam.	וְתִכְתּוֹב אֶת גְּזַר דִּינָם:	and determine each one's destiny.

ve-kol demamah dakkah, "yet a still small voice is heard." — This alludes to the well-known theophany that occurred to the prophet Elijah following forty days and forty nights at Mount Horeb: "The Eternal passed by and a great, mighty wind crumbled mountains and shattered rocks, but the Eternal was not in the wind; and after the wind an earthquake, but the Eternal was not in the earthquake. And after the earthquake, fire, but the Eternal was not in the fire; and after the fire, kol demamah dakkah, "a sound of thin silence" (I Kings 19:11-12). In great contrast to the theophany Moses and his generation experienced at Mount Sinai when God spoke "amidst thunder and lightning, fire and earthquake, and the blast of the shofar," Elijah finds God in "the still small voice," the sound of silence.

kivnei maron, "like a flock of sheep" — Some scholars argue the text should read **ke-ve-numeron**, like troops "numbered." Are we like sheep — aimless and herdlike, or like soldiers — purposeful, powerful actors?

Be-rosh ha-shanah yikkateivun u-v-yom tzom kippur yeihateimun	בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּן וּבְיוֹם צוֹם כִּפּוּר יִהְיֶה תְּמוּןָ—	On Rosh Ha-Shanah it is recorded and on Yom Kippur it is sealed:
Kammah ya'avrun ve-khammah yibbarei'un mi yihyeh u-mi yamut mi ve-kitzo u-mi lo ve-kitzo.	כַּמָּה יַעֲבֹרוּן וְכַמָּה יִבְרָאוּן מִי יִחְיֶה וּמִי יָמוּת מִי בְּקִצּוֹ וּמִי לֹא בְּקִצּוֹ.	How many shall pass away and how many shall be born, who shall live and who shall die, who in the fullness of years and who before his time.
Mi va-eish u-mi va-mayim mi va-ḥerev u-mi va-ḥayyah mi va-ra'av u-mi va-tzama mi va-ra'ash u-mi va-maggeifah mi va-ḥanikah u-mi vi-skilah.	מִי בָאֵשׁ וּמִי בַמַּיִם מִי בַחֶרֶב וּמִי בַחַיָּה מִי בָרָעֵב וּמִי בַצָּמָא מִי בָרַעַשׁ וּמִי בַמַּגְפָּה מִי בַחֲנִיקָה וּמִי בַסְּקִילָה.	Who by fire and who by water, who by the sword and who by wild beast, who by hunger and who by thirst, who by earthquake and who by plague, who by strangling and who by stoning.
Mi yanu'ah u-mi yanu'a' mi yishakeit u-mi yittareif mi yishaleiv u-mi yityassar mi yei'ani u-mi yei'asheir mi yishafeil u-mi yarum.	מִי יָנוּחַ וּמִי יָנוּעַ מִי יִשְׁקֵט וּמִי יִטְרַף מִי יִשְׁלוֹ וּמִי יִתְיַסֵּר מִי יַעֲנֶי וּמִי יַעֲשֵׂר מִי יִשְׁפֹּל וּמִי יָרוּם:	Who shall be at rest and who shall be restless, who shall be calm and who shall be distraught, who shall be serene and who shall be tormented, who shall be poor and who shall be rich, who shall be brought low and who uplifted.
U-tshuvah u-tfillah u-tzdakah ma'avirin et ro'af ha-gezeirah.	וּתְשׁוּבָה וּתְפִלָּה וּצְדָקָה מַעֲבִירִין אֶת רֹעַ הַגְּזֵרָה:	But <i>teshuvah</i> , <i>tefillah</i> and <i>tzedakah</i> repentance, prayer and righteous deeds transform the harshness of the decree.

ma'avirin, "transform" — Literally, "annul." The laws of nature cannot be changed. As the rabbis taught, *'olam noheg keminhago*, "the world operates in its customary way." While we cannot necessarily annul the harshness of the "decree," we can nevertheless transform the meaning and impact it has for us through acts of *teshuvah*, *tefillah* and *tzedakah*, repentance, prayer and righteous deeds.

Ki ke-shimkha ken tehillatekha
 kasheh li-kh'os ve-no'ah li-rtzot
 ki lo tahpotz be-mot ha-meit
 ki im be-shuvo mi-darko vehayah.
 Ve-'ad yom moto tehakkeh lo
 im yashuv miyyad tekabbelo.
 Emet ki attah hu yotzeram
 ve-attah yodei'a' yitzram
 ki hem basar va-dam.

Adam yesodo mei-'afar ve-sofo le-'afar
 be-nafsho yavi lahmo
 mashul ke-heres ha-nishbar
 ke-htzitz yaveish u-kh-tzitz noveil
 ke-tzeil 'oveir u-kh-'anan kalah
 u-kh-ru'ah noshavet u-kh-avak porei'ah
 ve-kha-halom ya'uf.

Ve-attah hu melekh
 el hai ve-kayyam.

כִּי בְשִׁמְךָ בֵּן תִּהְלָתֶךָ
 קָשָׁה לְכַעֵס וְנוֹחַ לְרַצּוֹת
 כִּי לֹא תַחְפוֹץ בְּמוֹת הַמֵּית
 כִּי אִם בְּשׁוּבוֹ מִדַּרְכוֹ וְחַיָּה.
 וְעַד יוֹם מוֹתוֹ תִּהְכֶּה לוֹ
 אִם יָשׁוּב מִיַּד תִּקְבְּלוֹ:
 אֱמֶת כִּי אַתָּה הוּא יוֹצֵרָם
 וְאַתָּה יוֹדֵעַ יִצְרָם
 כִּי הֵם בֶּשָׂר וְדָם.

אָדָם יְסוּדוֹ מֵעֶפֶר וְסוֹפוֹ לְעֶפֶר
 בְּנַפְשׁוֹ יָבִיא לְחֵמוֹ
 מְשׁוּל כְּהֶרֶס הַנִּישָׁבָר
 כְּחִצִּיר יֵבֵשׁ וְכִצִּיץ נוֹבֵל
 כְּצֵל עוֹבֵר וְכֶעָנָן כֹּלֵה
 וְכְרוּחַ נוֹשֶׁבֶת וְכְאַבֶּק פּוֹרֵחַ
 וְכְחֵלוֹם יָעוּף:

וְאַתָּה הוּא מֶלֶךְ
 אֵל חַי וְקַיָּם:

You are all that we praise you for —
 slow to anger and easily appeased.
 For you do not desire a person's death,
 but rather that one turn from one's path and live.
 Until the day of our death you await us;
 when we return, you immediately welcome us.
 For you are the Creator
 and you know the nature of your creatures,
 that they are flesh and blood.
 A person's origin is dust and one's end is dust,
 at the hazard of one's life one earns a living.
 We are fragile as pottery, so easily shattered,
 like the grass that withers, like the flower that fades,
 like the fleeting shadow, like the vanishing cloud,
 like the wind that rushes by, like the scattered dust,
 like the dream that flies away.

But you are the Sovereign One,
 the living and everlasting God!

The Ark is closed and we remain standing for the continuation of the Amidah.

Na'aritzekha ve-nakdishekha ke-sod si'ah sarfei kodesh ha-makdishim shimkha ba-kodesh. Ka-katuv 'al yad nevi'ekha. Vekara zeh el zeh ve'amar	נְעַרִיצְךָ וְנִקְדִישְׁךָ כְּסוּד שִׁיחַ שַׂרְפֵי קֹדֶשׁ הַמְקַדְּשִׁים שְׁמֶךָ בְּקֹדֶשׁ. כְּכָתוּב עַל יַד נְבִיאֶךָ. וְקָרָא זֶה אֶל זֶה וְאָמַר—	We shall revere and sanctify you with the mystic utterance of holy Seraphim who sanctify your name. As envisioned by your prophets: “They echoed one another, crying:
Kadosh kadosh kadosh adonai tzeva'ot melo khol ha-aretz kevodo.	קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ:	‘Holy, holy, holy is the Source of all forces, whose Presence fills the whole world.’ <i>Isaiah 6</i>
Kevodo malei 'olam mesharetav sho'alim zeh la-zeh ayyeih mekom kevodo le-'ummatam barukh yomeiru	כְּבוֹדוֹ מְלֵא עוֹלָם מְשַׁרְתָּיו שׂוֹאֲלִים זֶה לָזֶה אֵיזֶה מְקוֹם כְּבוֹדוֹ לְעַמָּתָם בְּרוּךְ יֵאמְרוּ—	God's Presence fills the world yet the ministering angels ask one another: “Where is the place of God's Presence?” and they respond with equal praise:
Barukh kevod adonai mi-mekomo.	בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ:	“Boundless is God's Presence, a limitless Source!” <i>Ezekiel 3</i>
Mi-mekomo hu yifen be-rah'amim ve-yahon 'am ha-meyahadim shemo 'erev va-voker be-khol yom tamid pa'amayim be-ahavah Shema omerim	מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים וְיַחַן עִם הַמְיַחֲדִים שְׁמוֹ עֶרֶב וּבֹקֵר בְּכָל יוֹם תָּמִיד פְּעָמַיִם בְּאַהֲבָה שֹׁמְעֵי אוֹמְרִים—	From that Endless Source, turn with compassion and show grace to the people who unify your name. Evening and morn, every day continually, twice daily proclaiming with love the Shema:
Shema yisra'el adonai eloheinu adonai ehad.	שֹׁמְעֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:	“Hear O Israel, the Eternal One is our God, the Eternal One alone!” <i>Deuteronomy 6</i>

Kadosh, kadosh, kadosh, ... “Holy, holy, holy is the Source of all forces, whose Presence fills the whole world” — The world is filled with divinity. Wherever there is beauty, there you will find God — in every spirit and soul, in every living thing: in the intricacies of tiny insects, in the forms of graceful plants, in the colours, shapes and scents of flowers, in the great accomplishments of people and civilizations, in the expanse above, and in the majesty of the sun, moon and stars (*Rav Kook*).

Hu eloheinu hu avinu
 hu malkeinu hu moshi'einu
 ve-hu yashmi'einu be-rah'amav sheinit
 le-'einei kol ḥai

הוא אֱלֹהֵינוּ הוּא אָבִינוּ
 הוּא מַלְכֵנוּ הוּא מוֹשִׁיעֵנוּ
 וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית
 לְעֵינֵי כָל חַי –

This One is our God, this One our Source
 this One our Sovereign, our Redeemer.
 This One, with love, will let us hear once again
 in the sight of all living:

Li-hyot lakhem I-eilohim.
 Ani adonai eloheikhem.

לְהִיּוֹת לָכֶם לְאֱלֹהִים.
 אֲנִי יְהוָה אֱלֹהֵיכֶם:

“... to be your God;
 I am the Eternal, your God.” *Numbers 15*

Addir addireinu adonai adoneinu
 mah addir shimkha be-khol ha-aretz.
 Vehayah adonai le-melekh
 'al kol ha-aretz
 ba-yom ha-hu yihyeh adonai ehad
 u-shmo ehad.

אֲדִיר אֲדִירֵנוּ יְהוָה אֲדוֹנֵנוּ
 מַה אֲדִיר שִׁמְךָ בְּכֹל הָאָרֶץ:
 וְהָיָה יְהוָה לְמֶלֶךְ
 עַל כָּל הָאָרֶץ
 בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד
 וּשְׁמוֹ אֶחָד:

Our most glorious One, Eternal our God,
 how glorious is your name in all the world.
 The Eternal will be sovereign
 over all the earth;
 in that day the Eternal will be One,
 whose name shall be ‘Oneness.’ *Zechariah 14*

U-v-divrei kodshekha katuv leimor
 Yimlokh adonai le-'olam.
 Elohayikh tziyyon le-dor va-dor.
 Haleluyah.

וּבְדִבְרֵי קֹדֶשְׁךָ כָּתוּב לֵאמֹר –
 יִמְלֹךְ יְהוָה לְעוֹלָם.
 אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר.
 הַלְלוּיָהּ:

And in your holy writings it is said:
 “The Eternal will reign forever,
 your God, O Zion, for all generations.
 Hallelujah!” *Psalm 146*

Le-dor va-dor naggid godlekha
 u-l-neitzah netzahim kedushatekha
 nakdish.
 Ve-shivḥakha eloheinu
 mi-pinu lo yamush le-'olam va-'ed
 ki el melekh gadol ve-kadosh attah.

לְדוֹר וָדוֹר נִגְדֵךָ
 וְלִנְצַח נְצַחִים קְדוּשַׁתְךָ נְקַדִּישׁ.
 וְשִׁבְחֶךָ אֱלֹהֵינוּ
 מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד
 כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:

In every generation we tell of your greatness;
 for all eternity we proclaim your holiness.
 Your praise, our God,
 shall never depart from our mouths,
 for you are a great and holy ruling Power.

We continue silently until the end of page 491.

God as the source of rest and renewal.

Kedushat ha-yom

קְדוּשַׁת הַיּוֹם

**4. KEDUSHAT HA-YOM:
SANCTIFYING THE DAY**

Attah ahavtanu ve-ratzita banu
ve-kiddashtanu be-mitzvotekha.
Ve-keiravtanu malkeinu la-‘avodatekha
ve-shimkha ha-gadol ve-ha-kadosh
‘aleinu karata.

אַתָּה אֲהַבְתָּנוּ וְרָצִיתָ בָּנוּ
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ.
וְקִרְבָּתָנוּ מִלִּפְנֵי לַעֲבֹדְתֶךָ
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
עָלֵינוּ קָרָאתָ:

You have loved us and been gracious to us,
making us holy through your mitzvot,
and drawing us close to your service;
by your great and holy name
have you called us.

On Shabbat add the words in parentheses:

Vattitten lanu
adonai eloheinu be-ahavah et
(yom ha-shabbat ha-zeh
li-kdushah ve-li-mnuḥah ve-et)
yom ha-kippurim ha-zeh
li-mḥilah ve-li-sliḥah u-l-khapparah
ve-li-mhol bo et kol ‘avonoteinu
(be-ahavah) mikra kodesh
zeikher li-tzi‘at mitzrayim.

וְתַתֵּן לָנוּ
יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת
(יוֹם הַשַּׁבָּת הַזֶּה לְקְדוּשָׁה וְלִמְנוּחָה וְאֶת)
יוֹם הַכִּפּוּרִים הַזֶּה
לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה
וְלִמְחֹל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ
(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ
זֵכֶר לִיְצִיאַת מִצְרָיִם:

And with love have you given us,
Eternal One our God,
(this day of Shabbat for sanctity and rest and)
this Day of Atonement
for pardon, forgiveness and atonement,
to pardon all our transgressions,
(in love) as a sacred occasion
recalling the Exodus from Egypt.

Eloheinu v-eilohei avoteinu
ya‘aleh ve-yavo ve-yaggi‘a’
ve-yeira‘eh ve-yeiratzeh ve-yishama’
ve-yippakeid ve-yizzakheir
zikhronenu u-fikdoneinu
ve-zikhron avoteinu.
Ve-zikhron mashi‘ah ben david ‘avdekha
ve-zikhron yerushalayim ‘ir kodshekha

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
יַעֲלֶה וְיָבֹא וְיַגִּיעַ
וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע
וְיִפְקֹד וְיִזְכֹּר
זִכְרוֹנֵנוּ וּפְקֻדוֹתֵנוּ
וְזִכְרוֹן אֲבוֹתֵינוּ.
וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ

Our God and God of our ancestors,
let our memories
of all that we deem significant
be acknowledged and recalled
in sight and sound —
the memory of our ancestors,
the memory of the messianic promise,
the memory of Jerusalem, your holy city,

Ve-zikhron kol ‘ammekha beit yisra’el lefanekha. Li-fleitah u-l-tovah le-ḥein u-l-ḥesed u-l-raḥamim le-ḥayyim u-l-shalom be-yom ha-kippurim ha-zeh.	וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלְיֹתָהּ וּלְטוֹבָהּ לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַכִּפּוּרִים הַזֶּה:	the memory of your people, the entire House of Israel. Let them be for deliverance and well-being, for grace, lovingkindness and compassion, for life and for peace on this Day of Atonement.
Zokhreinu adonai eloheinu bo le-tovah u-fokdeinu vo li-vrakhah ve-hoshi’einu vo le-ḥayyim. U-vi-dvar yeshu’ah ve-raḥamim ḥus ve-ḥonneinu ve-raḥeim ‘aleinu ve-hoshi’einu ki eilekha ‘eineinu. Ki el melekh ḥannun ve-raḥum attah.	זְכֹרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֹדֵנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: וּבְדִבַר יְשׁוּעָה וְרַחֲמִים חֹסֶם וְחֲנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:	Eternal One our God, remember us this day for well-being; acknowledge us with a blessing; grant us the fullness of life. With a compassionate redeeming word be gracious, show us your tender love, and save us; for we look to you, for you are a gracious and compassionate ruling Power.
Eloheinu v-eilohei avoteinu meḥal la-‘avonoteinu be-yom (ha-shabbat ha-zeh u-v-yom) ha-kippurim ha-zeh. Meḥeih ve-ha’aveir fesha’einu ve-ḥattoteinu mi-neged ‘einekha.	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מִחַל לְעוֹנוֹתֵינוּ בְּיוֹם (הַשַּׁבָּת הַזֶּה וּבְיוֹם) הַכִּפּוּרִים הַזֶּה: מִחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ:	Our God and God of our ancestors, pardon our iniquities (on this day of Shabbat and) on this Day of Atonement. Blot out and overlook our transgressions and sins.

<p>Ka-amur Anokhi anokhi hu moḥeh feshá'ekha le-ma'ani ve-ḥattotekha lo ezkor.</p>	<p>כָּאֲמֹר – אֲנֹכִי אֲנֹכִי הוּא מוֹחֵה פְּשָׁעֶיךָ לְמַעְנֵי וְחַטֹּאתֶיךָ לֹא אֶזְכֵּר:</p>	<p>As it was proclaimed: “I alone am the One who blots out your transgressions and for my own sake I will not recall your sins.” <i>Isaiah 43</i></p>
<p>Ve-ne'emar Maḥiti kha-av peshá'ekha ve-khe-anan ḥattotekha shuvah eilai ki ge'altikha.</p>	<p>וְנֹאמֵר – מַחִיתִי כְּעָב פְּשָׁעֶיךָ וְכַעֲנַן חַטֹּאתֶיךָ שׁוּבָה אֵלַי כִּי גֵאלְתֶיךָ:</p>	<p>And it is said: “I have blotted out your transgressions as a mist and your sins like a cloud. Return to me for I have redeemed you.” <i>Isaiah 44</i></p>
<p>Ve-ne'emar Ki va-yom ha-zeh yekhappeir 'aleikhem le-taheir etkhem mi-kol ḥattoteikhem lifnei adonai tit'haru.</p>	<p>וְנֹאמֵר – כִּי-בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:</p>	<p>And it is said: “For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the Eternal.” <i>Leviticus 16</i></p>
<p>Eloheinu v-eilohei avoteinu (retzeih vi-mnuḥateinu) kaddesheinu be-mitzvotekha ve-tein ḥelkeinu be-toratekha sabbe'einu mi-tuvekha ve-sammeḥeinu bi-shu'atekha (ve-hanḥileinu adonai eloheinu be-ahavah u-v-ratzon shabbat kodshekha ve-yanuḥu vah yisra'el mekaddeshei shemekha) ve-taheir libbeinu le-ovdekha be-emet.</p>	<p>אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (רְצֵה בְּמִנוּחָתֵנוּ) קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ שְׂבַעְנוּ מִטוֹבֶךָ וְשִׂמְחֵנוּ בִּישׁוּעָתֶךָ (וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ וַיְנַחוּ כָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ) וְטַהֵר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת:</p>	<p>Our God and God of our ancestors, (accept our rest,) make us holy through your mitzvot, and imbue our lives with your Torah. Satisfy us with your goodness, let us rejoice in your fulfillment, (and in your gracious love, Eternal One our God, let us inherit your holy Shabbat. Let all Israel rest on it, they who sanctify your name,) and restore our hearts to serve you in truth.</p>

Shuvah eilai, “Return to me” — The sins we commit, those are not the worst thing. After all, temptation is powerful and we humans are weak. The great crime is that we could turn at any time, but don't (*Rabbi Simḥa Bunam*).

481 YOM KIPPUR MORNING SERVICE

Ki attah solhan le-yisra'el	כִּי אַתָּה סָלַחְתָּ לְיִשְׂרָאֵל	For you are the One who forgives Israel
u-moholan le-shivtei yeshurun	וּמְחַלְתָּ לְשִׁבְטֵי יִשְׂרָאֵל	and pardons the tribes of Yeshurun
be-khol dor va-dor	בְּכָל דּוֹר וָדוֹר	in every generation;
u-mi-bal'adekha ein lanu melek	וּמִבְּלִעְדֵיךָ אֵין לָנוּ מֶלֶךְ	we have no Sovereign
moheil ve-solei'ah ella attah.	מוֹחֵל וְסוֹלֵחַ אֲלָא אַתָּה:	who forgives and pardons other than you.

Barukh attah adonai melek	בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ	Praised are you, Eternal One, Sovereign
moheil ve-solei'ah la'avonoteinu	מוֹחֵל וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ	who pardons and forgives our iniquities
ve-la'avonot 'ammo	וְלְעֲוֹנוֹת עַמּוֹ	and the iniquities of your people,
beit yisra'el	בֵּית יִשְׂרָאֵל	the House of Israel,
u-ma'avir ashmoteinu	וּמַעֲבִיר אֲשָׁמוֹתֵינוּ	absolving us of our guilt
be-khol shanah ve-shanah	בְּכָל שָׁנָה וְשָׁנָה	year after year,
melek 'al kol ha-aretz	מֶלֶךְ עַל כָּל הָאָרֶץ	Sovereign over all the earth
mekaddeish (ha-shabbat ve-)	מְקַדֵּשׁ (הַשַּׁבָּת וְ)	who sanctifies (Shabbat,)
yisra'el ve-yom ha-kippurim.	יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:	Israel and the Day of Atonement.

God as the source of fulfillment.

‘Avodah

Retzeih adonai eloheinu
 be-‘ammekha yisra’el
 ve-lahav tefillatam be-ahavah
 tekabbeil be-ratzon.
 U-t’hi le-ratzon tamid
 ‘avodat yisra’el ‘ammekha.
 Ve-teḥezenah ‘eineinu be-shuvekha
 le-tziyyon be-raḥamim.
 Barukh attah adonai
 ha-maḥazir shekhinato le-tziyyon.

עבודה

רְצֵה יְהוָה אֱלֹהֵינוּ
 בְּעַמְּךָ יִשְׂרָאֵל
 וְלִהְיוּ תְפִלָּתָם בְּאַהֲבָה
 תִּקְבַּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:
 וְתִחְזֶינָה עֵינֵינוּ בְּשׁוּבֶךָ
 לְצִיּוֹן בְּרַחֲמִים:
 בְּרוּךְ אַתָּה יְהוָה
 הַמְּחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן:

5. ‘AVODAH: WORSHIP

Take pleasure, Eternal One our God,
 in your people Israel,
 and their fervent prayers
 willingly receive with love.
 May the worship of your people Israel
 always be pleasing.
 Let our eyes behold your return
 to Zion with love.
 Blessed are you, Eternal One,
 who restores Godly Presence to Zion.

God as the source of gratitude.

Hoda’ah

Modim anaḥnu lakh
 sha-attah hu adonai
 eloheinu v-eilohei avoteinu
 elohei khol basar.
 Tzur ḥayyeinu magein yish‘einu
 attah hu. Le-dor va-dor

הודאה

מִוְדִים אֲנַחְנוּ לָךְ
 שְׂאֵתָה הוּא יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי כָּל בָּשָׂר:
 צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ
 אַתָּה הוּא. לְדוֹר וָדוֹר

6. HODA’AH: GRATITUDE

We are thankful
 that you are the Eternal One,
 our God and God of our ancestors,
 the God of all flesh.
 Rock of our life, Shield of our deliverance;
 from generation to generation

Modim anaḥnu, “We are thankful” — Our need to express gratitude is eternal, as the rabbis taught: “In the time to come, all other sacrifices will cease, but the sacrifice of thanksgiving will not cease. All other prayers will cease, but thanksgiving will not cease” (*Midrash, Leviticus Rabbah* 9:7).

Shalom

Eloheinu v-eilohei avoteinu.

Barekheinu va-berakhah ha-meshulleshet
ha-amurah mi-pi aharon u-vanav

Yevarekh'kha adonai ve-yishmerekha.

Ken yehi ratzon.

Ya'eir adonai panav eilekha

vi-ḥunnekka.

Ken yehi ratzon.

Yissa adonai panav eilekha

ve-yaseim lekha shalom.

Amen. Ken yehi ratzon.

Sim shalom tovah u-vrakhah

ḥein va-ḥesed ve-raḥamim

'aleinu ve-'al kol yir'ei shemekha.

Barekheinu avinu kullanu ke-eḥad

be-or panekha.

Ki ve-or panekha natatta lanu

adonai eloheinu torat ḥayyim

ve-ahavat ḥesed u-tzdakah u-vrakhah

ve-raḥamim ve-ḥayyim ve-shalom.

God as the source of peace.

שְׁלוֹם

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
בְּרַכְּנוּ בְּבְרָכָה הַמְּשֻׁלֶּשֶׁת
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו—

יְבָרֶכֶךָ יְהוָה וַיִּשְׁמְרֶכָּ:

כֵּן יְהִי רָצוֹן:

יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ

וַיְחַנֶּכָּ:

כֵּן יְהִי רָצוֹן:

יֵשֵׁא יְהוָה פָּנָיו אֵלֶיךָ

וַיִּשֵׂם לְךָ שְׁלוֹם:

אָמֵן. כֵּן יְהִי רָצוֹן:

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה

חֵן וְחֶסֶד וְרַחֲמִים

עֲלֵינוּ וְעַל כָּל יִרְאֵי שְׁמֶךָ:

בְּרַכְּנוּ אֲבוֹנֵנוּ כְּלָנוּ כְּאַחַד

בְּאוֹר פָּנֶיךָ.

כִּי בְּאוֹר פָּנֶיךָ נִתַּתְּ לָנוּ

יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים

וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה

וְרַחֲמִים וְחַיִּים וְשְׁלוֹם:

7. SHALOM: PEACE

Our God and God of our ancestors,
bless us with the three-fold blessing
spoken by Aaron and his sons:

“May God bless you and keep you.”

May it be so.

“May God’s presence radiate upon you
and grant you graciousness.”

May it be so.

“May God’s presence be with you
and grant you peace.”

Numbers 6

Amen. May it be so.

Grant peace, well-being and blessing,
grace, lovingkindness and compassion,
to us and all God-fearing people.

Bless us, our Source, all of us uniquely
with the light of your presence;

for with your light, you have given us,

Eternal One our God, a Torah of life,

love of kindness, justice and blessing,

compassion, life and peace.

485 YOM KIPPUR MORNING SERVICE

Ve-tov be-'einekha

le-vareikh et 'ammekha yisra'el

ve-et kol ha-'ammim

be-rav 'oz ve-shalom.

וְטוֹב בְּעֵינֶיךָ

לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל

וְאֵת כָּל הָעַמִּים

בְּרַב עֹז וְשָׁלוֹם:

May it be good in your sight

to bless your people Israel

and all peoples

with great strength and peace.

Be-seifer ḥayyim berakhah ve-shalom

u-farnasah tovah

nizzakheir ve-nikkateiv lefanekha

anaḥnu ve-khol 'ammekha beit yisra'el

le-ḥayyim tovim u-l-shalom.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם

וּפְרִנְסָה טוֹבָה

נִזְכָּר וְנִקְטָע לְפָנֶיךָ

אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל

לְחַיִּים טוֹבִים וּלְשָׁלוֹם:

In the book of life, blessing, peace

and honourable prosperity,

may we be remembered and inscribed,

we and all your people Israel,

for a life of goodness and peace.

Barukh attah adonai

'oseih ha-shalom.

בְּרוּךְ אַתָּה יְהוָה

עוֹשֵׂה הַשָּׁלוֹם:

Blessed are you, Eternal One,

author of peace.

Uvikkashtem mi-sham et adonai
elohekha umatzata
ki tidreshenu be-khol levavekha
u-v-khol nafshekha.

וּבְקַשְׁתֶּם מִשָּׁם אֶת־יְהוָה
אֱלֹהֵיךָ וּמְצֵאתָ
כִּי תִדְרָשְׁנוּ בְּכֹל־לִבְּךָ
וּבְכֹל־נַפְשְׁךָ.

“If you seek the Eternal
you will find your God,
if only you search with all your heart
and with all your soul.”

Deuteronomy 4

Kappeir ḥata'einu ba-yom ha-zeh
ve-tahareinu
ke-mah she-katuv

כַּפֵּר חַטָּאֵינוּ בַּיּוֹם הַזֶּה וְטַהַרְנוּ
כַּמָּה שֶׁכָּתוּב—

Forgive our sins on this day and purify us,
as it is written:

Ki va-yom ha-zeh yekhappeir 'aleikhem
le-taheir etkhem mi-kol ḥattoteikhem
lifnei adonai tit'haru.

כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם
לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם
לִפְנֵי יְהוָה תִּטְהָרוּ:

“For on this day atonement shall be made for you
to cleanse you of all your sins;
you shall be clean before the Eternal.”

Leviticus 16

SELIHOT
FORGIVENESS

Shema' koleinu

Shema' koleinu adonai eloheinu
ḥus ve-raḥeim 'aleinu
ve-kabbeil be-raḥamim u-v-ratzon
et tefillateinu.

שְׁמַע קוֹלֵנוּ
שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ
חֹס וְרַחֵם עָלֵינוּ
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן
אֶת תְּפִלָּתֵנוּ:

SHEMA KOLEINU

Hear our voice, Eternal One our God,
be compassionate and loving with us,
and with loving favour
accept our prayer.

Hashiveinu adonai
eilekha ve-nashuvah
ḥaddeish yameinu ke-kedem.

הַשִּׁיבֵנוּ יְהוָה
אֵלֶיךָ וְנָשׁוּבָה
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

Restore us, Eternal One, to you
and we shall return;
renew our days as of old.

Lamentations 5

Shema Koleinu is taken from the daily Shemoneh Esrei; the remainder of this prayer is composed of verses from Lamentations and Psalms. The seven verses from Psalms are phrased here in the plural, though originally they appear in the singular.

Ki anu ‘ammekha

Eloheinu v-eilohei avoteinu
selah lanu mehal lanu kapper lanu.

Ki anu ‘ammekha ve-attah eloheinu.
Anu vanekha ve-attah avinu.

Anu ‘avadekha ve-attah adoneinu.
Anu kehalekha ve-attah ḥelkeinu.

Anu naḥalatekha ve-attah goraleinu.
Anu tzonekha ve-attah ro‘einu.

Anu kharmekha ve-attah notereinu.
Anu fe‘ullatekha ve-attah yotzereinu.

Anu ra‘yatekha ve-attah dodeinu.
Anu segullatekha ve-attah keroveinu.

Anu ‘ammekha ve-attah malkeinu.
Anu ma’amirekha ve-attah
ma’amireinu.

כי אנו עמך

אלהינו ואלהי אבותינו
סלח לנו מהל לנו כפר לנו:

כי אנו עמך ואתה אלהינו.
אנו בניה ואתה אבינו:

אנו עבדיך ואתה אדוננו.
אנו קהלתך ואתה חלקנו:

אנו נחלתך ואתה גורלנו.
אנו צאנך ואתה רוענו:

אנו כרמך ואתה נוטרינו.
אנו פעלתך ואתה יוצרנו:

אנו רעיך ואתה דודנו.
אנו סגלתך ואתה קרובנו:

אנו עמך ואתה מלכנו.
אנו מאמיריך ואתה מאמירנו:

KI ANU ‘AMMEKHA

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

For we are your people, and you our God.
We are your children, and you our Parent.

We are your servants, and you our Crown.
We are your congregation, and you our Portion.

We are your domain, and you our Destiny.
We are your flock, and you our Shepherd.

We are your vineyard, and you our Watchman.
We are your creatures, and you our Creator.

We are your lovers, and you our Beloved.
We are your treasure, and you our Keeper.

We are your people, and you our Sovereign.
We affirm you, and you affirm us.

Ki anu ‘ammekha, “For we are your people...” — This prayer expresses the profound intimacy and reciprocity between God and ourselves. “Said Rabbi Levi: ‘God appears to Israel like a mirror in which many faces can be reflected; a thousand people look at it, it looks at each of them.’” (Pesikta de-Rav Kahana). We speak of God using a thousand images, trying to discover God’s truth behind them. We use these names we give God to reach beyond them, and find God’s presence in our lives (Forms of Prayer).

VIDDUI
CONFESSION

Anu 'azzei fanim

Anu 'azzei fanim ve-attah raḥum
ve-ḥannun.

Anu keshei 'oref ve-attah erekh
appayim.

Anu mele'i'eī 'avon

ve-attah malei raḥamim.

Anu yameinu ke-tzeil 'oveir

ve-attah hu u-shnotekha lo yittammu.

Eloheinu v-eilohei avoteinu

tavo lefanekha tefillateinu

ve-al tit'allam mi-teḥinnateinu.

She-ein anu 'azzei fanim u-kshei 'oref

l-omar lefanekha

adonai eloheinu v-eilohei avoteinu

tzaddikim anaḥnu ve-lo ḥatanu.

Aval anaḥnu ḥatanu.

אָנוּ עֲזֵי פָּנִים

אָנוּ עֲזֵי פָּנִים וְאַתָּה רַחוּם וְחַנוּן.

אָנוּ קִשְׁי עֶרֶךְ וְאַתָּה אָרֶךְ אַפַּיִם.

אָנוּ מְלֵאֵי עוֹן

וְאַתָּה מְלֵא רַחֲמִים.

אָנוּ יָמֵינוּ כְּצֵל עוֹבֵר

וְאַתָּה הוּא וְשְׁנוֹתֶיךָ לֹא יִתָּמוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ

וְאַל תִּתְעַלֵּם מִתְּהִינָתֵנוּ:

שֶׁאֵין אָנוּ עֲזֵי פָּנִים וְקִשְׁי עֶרֶךְ

לוֹמַר לְפָנֶיךָ

יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ.

אֲבָל אֲנַחְנוּ חָטָאנוּ:

ANU 'AZEI FANIM

We are brazen, but you are indulgent;

we are obstinate, but you are long-suffering;

we are filled with iniquity,

but you are full of compassion;

our days are like a passing shadow,

but your years are without end.

Our God and God of our ancestors,

may our prayer reach you;

do not ignore our plea —

for we are neither so brazen nor so obstinate
as to claim,

Eternal One our God and God of our ancestors,

that we are righteous and without sin;

for surely we have sinned.

Ashamnu

אֲשַׁמְנוּ ASHAMNU

It is customary to beat one's heart gently with the right hand upon declaring each of these sins.

We rise.

Ashamnu bagadnu gazalnu dibbarnu dofi. He'evinu ve-hirsha'nu	אֲשַׁמְנוּ בַגְדָנוּ גִזְלָנוּ דִבְרָנוּ דֹפִי. הֵעִינוּ וְהִרְשָׁעֵנוּ	We have sinned, betrayed, robbed, and deceived. We have acted basely and caused evil;
zadnu ḥamasnu tafalnu sheker.	זָדָנוּ חָמָסָנוּ טַפְּלָנוּ שֶׁקֶר.	we have acted maliciously, violently, and have spread lies.
Ya'atznu ra' kizzavnu latznu maradnu ni'atznu	יַעֲצֵנוּ רַע כִּזְבָּנוּ לָצָנוּ מָרְדָנוּ נִאֲצָנוּ	We have given bad advice, we have misled; we have mocked, rebelled, and scorned;
sararnu 'avinu pasha'nu tzararnu	סָרָרְנוּ עֵוִינוּ פָּשַׁעֵנוּ צָרָרְנוּ	we have acted stubbornly and perversely; we have transgressed and acted hostilely;
kishinu 'oref. Rasha'nu shiḥatnu	קִישִׁינוּ עֵרֶף. רָשָׁעֵנוּ שִׁחַתָנוּ	we have been obstinate. We have acted wickedly and corruptly;
ti'avnu ta'inu ti'ta'nu.	תֵּעַבְבוּ תַּעִינוּ תַּעֲתֵעֵנוּ:	we have committed abominations; we have gone astray and have led others astray.

We are seated.

Sarnu mi-mitzvotekha u-mi-mishpatekha ha-tovim ve-lo shavah lanu. Ve-attah tzaddik	סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ. וְאַתָּה צַדִּיק	Turning away from your virtuous commands and laws has not benefitted us. You are just
'al kol ha-ba 'aleinu ki emet 'asita va-anahnu hirsha'nu.	עַל כָּל הַבָּא עֲלֵינוּ כִּי אֱמֶת עָשִׂיתָ וְאַנְחָנוּ הִרְשָׁעֵנוּ:	through all that happens to us; for you have dealt truthfully, while we have done evil.

We rise.

‘AL HET

*We sin against You when we sin against ourselves
for our failures of truth, O God, we ask forgiveness:*

For pretending to emotions we do not feel;
for using the sins of others to excuse our own;
for denying our responsibility for our own misfortunes;
for refusing to admit our share in the troubles of others;
for condemning in our children the faults we tolerate in ourselves;
for condemning in our parents the faults we tolerate in ourselves;
for passing judgment without knowledge of the facts;
for remembering the price of things but forgetting their value;
for teaching our children everything but the meaning of life;
for loving our egos better than the truth.

Ve-‘al kullam elo’ah seliḥot selaḥ lanu meḥal lanu kapper lanu. וְעַל כָּלֶם אֱלֹהִים סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ כַּפֶּר-לָנוּ:

*We sin against You when we sin against ourselves
for our failures of love, O God, we ask forgiveness:*

For using people as stepping stones to advancement;
for confusing love and lust;
for withholding love to control those we claim to love;
for hiding from others behind an armour of mistrust;
for treating with arrogance people weaker than ourselves;
for condescending towards those whom we regard as inferiors;
for shunting aside those whose age is an embarrassment to us;
for giving ourselves the fleeting pleasure of inflicting lasting hurts;
for cynicism which eats away our faith in the possibility of love.

Ve-‘al kullam elo’ah seliḥot selaḥ lanu meḥal lanu kapper lanu. וְעַל כָּלֶם אֱלֹהִים סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ כַּפֶּר-לָנוּ:

*We sin against You when we sin against ourselves;
for our failures of justice, O God, we ask forgiveness for us and all humankind:*

For the sin of false and deceptive advertising;
for the sin of keeping the poor in the chains of poverty;
for the sin of withholding justice from the world;
for the sin of racial hatred and prejudice;
for the sin of denying its existence;
for the sin of using violence to maintain our power;
for the sin of using violence to bring about change;
for the sin of separating ends from means;
for the sin of threatening the survival of life on this planet;
for the sin of filling the common air with poisons;
for the sin of making our waters unfit to drink and unsafe for fish;
for the sin of pouring noxious chemicals upon trees and soil;
for the sin of war;
for the sin of aggressive war;
for the sin of appeasing aggressors;
for the sin of building weapons of mass destruction;
for the sin of obeying criminal orders;
for the sin of lacking civic courage;
for the sin of silence and indifference;
for running to do evil but limping to do good.

*For all these sins, O Forgiving God, teach us to
forgive ourselves, and help us to overcome them.*

ועל כלם יְיָ אֱלֹהֵי סְלִיחוֹת סְלַח לָנוּ מִחַל לָנוּ בְּפָרֶי-לָנוּ: Ve-ʿal kullam elo'ah seliḥot selaḥ lanu meḥal lanu kapper lanu.

Forms of Prayer

We are seated.

The Ark is opened and we rise.

Avinu malkeinu

אָבִינוּ מַלְכֵנוּ

AVINU MALKEINU

Avinu malkeinu

אָבִינוּ מַלְכֵנוּ

Our Source, our Sovereign,

ḥatanu lefanekha.

חָטָאנוּ לְפָנֶיךָ:

we have sinned before you.

Avinu malkeinu

אָבִינוּ מַלְכֵנוּ

Avinu, Malkeinu,

ein lanu melekh ella attah.

אֵין לָנוּ מֶלֶךְ אֱלֹהֵי אַתָּה:

we have no sovereign but you.

Avinu malkeinu

אָבִינוּ מַלְכֵנוּ

Our Source, our Sovereign,

‘aseih ‘immanu lema’an shemekha.

עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:

treat us so that your name be enhanced.

Avinu malkeinu

אָבִינוּ מַלְכֵנוּ

Avinu, Malkeinu,

ḥaddeish ‘aleinu shanah tovah.

חֲדַשׁ עָלֵינוּ שָׁנָה טוֹבָה:

renew us with a good year.

Avinu malkeinu

אָבִינוּ מַלְכֵנוּ

Our Source, our Sovereign,

hafeir ‘atzat oyeveinu.

הַפֵּר עֲצַת אוֹיְבֵינוּ:

frustrate the counsel of our foes.

Avinu malkeinu

אָבִינוּ מַלְכֵנוּ

Avinu, Malkeinu,

setom piyyot mastineinu

סָתוּם פִּיּוֹת מִשְׂטֵינֵינוּ

stop the mouths of our adversaries

u-mkatregeinu.

וּמְקַטְרֵגֵינוּ:

and accusers.

Avinu malkeinu

אָבִינוּ מַלְכֵנוּ

Our Source, our Sovereign,

kalleih dever ve-ḥerev ve-ra‘av

כֹּלֵה דֵבַר וְחֶרֶב וְרָעַב

rid us of disease, war, famine,

u-shvi u-mash’hit mi-benei veritekha.

וּשְׁבִי וּמַשְׁחִית מִבְּנֵי בְרִיתְךָ:

exile and destruction.

Avinu malkeinu

אָבִינוּ מַלְכֵנוּ

Avinu, Malkeinu,

selah u-mḥal le-khol ‘avonoteinu.

סַלַח וּמַחַל לְכֹל עֲוֹנוֹתֵינוּ:

forgive and pardon all our wrongdoing.

Avinu malkeinu

אָבִינוּ מַלְכֵנוּ

Our Source, our Sovereign,

haḥazireinu bi-tshuvah sheleimah lefanekha.

הַחֲזִירֵנוּ בְּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:

restore us with wholehearted repentance.

Avinu, Malkeinu, “Our Source, our Sovereign,” (literally, “our Father, our King”) — This well-known address of God in prayer captures the emotional tension of a God who is both near and far. We desire the intimacy and comfort of an immanent, loving God that resides within, that nurtures and sustains us; a God “whose Presence fills the whole world” (Isaiah 6). And yet, we also need and desire a relationship with an Other, a transcendent and awe-inspiring commanding voice of ethics; “the Eternal reigns forever” (Psalm 146).



YOM KIPPUR MORNING, PART 2

THURSDAY, SEPTEMBER 16

11:00AM – 12:15PM

TAKING OUT THE SEFER TORAH

<p>Ein kamokha va-elohim adonai ve-ein ke-ma'asekha. Malkhutekha malkhut kol 'olamim u-memshaltekha be-khol dor va-dor. Adonai melekh adonai malakh adonai yimlokh le-'olam va-'ed. Adonai 'oz le-'ammo yittein adonai yevareikh et 'ammo va-shalom.</p>	<p>אֵין-כְּמוֹךָ בְּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֵׂיךָ: מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמְשָׁלְתְךָ בְּכָל-דּוֹר וְדוֹר: יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד: יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:</p>	<p>There is none like you among all powers, and nothing compares with your deeds. <i>Psalm 86</i> Yours is the sovereignty of all eternities, and the dominion over all generations. <i>Psalm 145</i> The Eternal reigns, the Eternal has reigned, the Eternal One will reign for ever and ever. May the Eternal One's people be granted strength, May the Eternal's people be blessed with peace. <i>Psalm 29</i></p>
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<p>Av ha-raḥamim heitivah vi-rtzonekha et tziyyon tivneh ḥomot yerushalayim. Ki vekha levad bataḥnu. Melekh el ram ve-nissa adon 'olamim.</p>	<p>אֵב הַרְחָמִים הֵיטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם: כִּי בְךָ לְבַד בְּטַחְנוּ. מֶלֶךְ אֵל רָם וְנִסָּא אֲדוֹן עוֹלָמִים:</p>	<p>Source of Compassion, deal well with Zion; rebuild the walls of Jerusalem. <i>Psalm 51</i> For in you alone have we trusted, Sovereign, sublime and exalted God, Crown of all worlds.</p>
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We rise as the Ark is opened.

<p>Vayehi bi-nso'a' ha-aron vayyomer moshe kumah adonai ve-yafutzu oyevekha ve-yanusu mesan'ekha mi-panekha.</p>	<p>וַיְהִי בְּנִסְעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְצְזוּ אוֹיְבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֲיֶיךָ מִפְּנֵיךָ:</p>	<p>When the Ark journeyed, Moses would say: “Arise, O Everpresent, let your enemies be scattered; may those who hate you flee from you.” <i>Numbers 10</i></p>
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<p>Ki mi-tziyyon teitzei torah u-dvar adonai mi-rushalayim.</p>	<p>כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יְהוָה מִירוּשָׁלַיִם:</p>	<p>For out of Zion shall go forth Torah, and the word of the Eternal from Jerusalem. <i>Isaiah 2</i></p>
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<p>Barukh she-natan torah le-'ammo yisra'el bi-kdushato.</p>	<p>בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:</p>	<p>Blessed is the One who gave Torah to our people Israel through holiness.</p>
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The following two paragraphs are omitted on Shabbat.

Adonai, adonai	יהוה, יהוה	The Eternal, the Everpresent
El raḥum ve-ḥannun	אל רחום וחנון	is a compassionate and gracious God,
erekh appayim ve-rav ḥesed ve-emet.	ארך אפים ורב־חסד ואמת:	patient, abounding in devotion and truth,
Notzeir ḥesed la-alafim	נצר חסד לאלפים	assuring steadfast love for a thousand generations,
nosei 'avon va-fesha'	נשא עון ופשע וחטאה	forgiving transgression, iniquity and sin,
ve-ḥatta'ah ve-nakkeih.	ונקה:	and granting pardon. <i>Exodus 34</i>

Va-ani tefillati lekha	ואני תפילתי־ך יהוה עת רצון	I ask that my prayer may be timely.
adonai 'eit ratzon	אלהים ברכ־חסדך	With your great love, O God,
elohim be-rov ḥasdekha	ענני באמת ישעך:	answer me, with your saving truth. <i>Psalms 69</i>
'aneini be-emet yish'ekha.		

Berikh shemeih de-marei 'alma	ברוך שמה דמרא עלמא	Let the universal Sovereign be blessed,
berikh kitrakh ve-atrakh.	ברוך בתרך ואתרך:	blessed be your crown and your throne.
Yehei re'utakh	יהא רעותך	May your friendship continue
'im 'ammakh yisra'el le-'alam.	עם עמך ישראל לעלם.	with your people Israel forever.

U-furkan yeminakh aḥazei	ופרקן ימינדך אחזי	Show your mighty right hand
le-'ammakh be-veit makdeshakh.	לעמך בבית מקדשך.	to your people in your holy Temple.
U-l-amtuyei lana mi-tuv nehorakh	ולאמטויי לנא מטוב נהורך	Grant us the goodness of your light,
u-l-kabeil tzelotana be-raḥamin.	ולקבל צלותנא ברחמין:	and accept our prayers with compassion.
Yehei ra'ava kodamakh	יהא רעוא קדמך	Grant us
de-torikh lan ḥayyin be-tivuta	דתורידך לן חייין בטיבותא	long life filled with goodness.
ve-le-hevei ana fekida	וליהוי אנא פקידא	May I be acknowledged
bego tzaddikayya.	בגו צדיקיא.	among the just,

As the Torah is raised, the congregation rises and chants:

Ve-zot ha-torah. 'Eitz ḥayyim hi	וְזֹאת הַתּוֹרָה. עֵץ חַיִּים הִיא	This is the Torah, a tree of life	
la-maḥazikim bah	לְמַחְזִיקִים בָּהּ	to those who grasp it;	
ve-tomekheha me'ushar.	וְתִמְכֶיהָ מְאֻשָּׁר:	those who uphold it are made happy.	Proverbs 4

Maftir

במדבר כ"ט NUMBERS 29:7-11

וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה	⁷ On the tenth day of the seventh month,
מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם	you shall observe a sacred occasion,
וְעִנִיתֶם אֶת-נַפְשֵׁיכֶם	and shall practice self-denial;
כֹּל-מְלָאכָה לֹא תַעֲשׂוּ:	you shall do no creative labour.
וְהִקְרַבְתֶּם עֹלָה לַיהוָה	⁸ You shall sacrifice to the Eternal
רִיחַ נִיחֹחַ	a burnt offering of pleasing aroma:
פָּר בֶּן-בָּקָר אֶחָד אֵיל אֶחָד	one bull of the herd, one ram,
כִּבְשִׂים בְּנֵי-שָׁנָה שִׁבְעָה	seven pure yearling lambs
תָּמִימִם יִהְיוּ לָכֶם:	shall you have.
וּמִנְחָתָם	⁹ Their accompanying meal offering
סֶלֶת בָּלוּלָה בַשֶּׁמֶן	of choice flour mixed with oil:
שְׁלֹשָׁה עֶשְׂרִינָיִם לַפָּר	three-tenths for each bull,
שְׁנַיִם עֶשְׂרִינָיִם לְאֵיל הָאֶחָד:	two-tenths for each ram.
עֶשְׂרוֹן עֶשְׂרוֹן לַכִּבֶּשׂ הָאֶחָד	¹⁰ For the seven lambs,
לְשִׁבְעַת הַכִּבְשִׂים:	there shall be one tenth for each.
שְׁעִיר-עֲזִים אֶחָד חַטָּאת	¹¹ There shall be one goat for the sin offering,
מִלְכָּד חַטָּאת הַכִּפָּרִים	aside from the sin offering of expiation
וְעֹלַת הַתָּמִיד	and the regular burnt offering
וּמִנְחָתָהּ וְנִסְכֵיהֶם:	with its accompanying meal offering and libations.

יזכור MEMORIAL SERVICE

Traditionally, Yizkor is recited only by those who have lost one of the following immediate relatives: father, mother, husband, wife, sister, brother, son or daughter. It is also permissible, however, to recite the memorial prayers for other relatives or friends. While it is the custom in many communities for those who are not reciting Yizkor to leave the room, we encourage everyone to stay, including children, in order to experience how their parents honour the memory of loved ones.

PRELUDES TO YIZKOR

All things from the earth return to the earth,
But the Eternal's spirit lives on.

All that is false and unjust is destroyed,
But what is true abides forever.

Wealth unjustly gotten comes to an end like a torrent,
And like a watercourse that is mighty in a thunderstorm.

But kindness shall never be undone,
And righteousness is established forever.

Our lives number days but few,
But the life of Israel will endure for eternity.

Lay up for yourself a treasure of righteousness and love,
And it shall profit you more than all that you have.

Reader:

Our God and God of our ancestors, we have come to sanctify our fleeting lives by linking them with Yours, O Life of the Ages. In You the generations past, present and future are all united in one bond of life. In our communion with You, we call to mind the lives of those through whom we have come to know of Your abounding grace and love. All the wisdom, beauty and tender affection that have enriched our lives are the garnered fruits of our communion with other souls. Many of those to whom we owe all the spiritual treasures that we most value are alive with us today, and we pray that we may be able to reward their goodness and their devotion to us by acts of love and loyalty. But others have passed forever from our midst, leaving us a heritage of tender memories which crowd into our minds on this sacred day.

Reader and Congregation:

Some of us recall at this hour the image of beloved parents who, even before we were born, had prepared a secure home for us in which we could find shelter during our years of helplessness and dependence, who watched over us with solicitous care, nursed us, guided us, and taught us to know You, to trust You as our Divine Parent and to commit ourselves to Your law of righteousness. Some of us call to mind a wife or a husband with whom we were so united by the sacred covenant of marriage that we became one flesh and one spirit. Some of us remember brothers and sisters, who grew up together with us, sharing in the play of childhood, in the youthful adventure of exploring life's possibilities, bound to us by a common heritage of family tradition and a faithful comradeship that enhanced the joys and mitigated the sorrows of life through the divine power of love. Some of us cannot forget children, entrusted for a while to our care but called away by death before they had time even to reach the years of maturity and fulfillment, to whom we gave our loving care and

from whom we received that trust and confidence which enriched our lives. All of us recall some beloved persons whose friendship, affection and devotion elicited the best in us, and whose visible presence will never return to cheer, encourage or inspire us.

Reader:

No longer can we express by deeds, which might do them good, our appreciation of all that they have done for us or meant to us. Only by thinking of their lives as part of Your eternal life and of their love as part of Your infinite love can we express our gratitude for the blessings that we enjoyed in our communion with them. Only by shedding love about us as freely as love was bestowed upon us can we discharge the debt we owe them. We are sustained and comforted by the thought that the integrity, generosity and courage they displayed are an enduring blessing which we can bequeath to our descendants. We can still serve our dead by serving You, by bringing to fruition those holy purposes and pious intentions which they cherished in life but could not carry to completion. We can show our devotion to them by persevering in the pursuit of those ideals which they acknowledged but which they, being human like ourselves and, like us, subject to weakness, error and sin, could not in their brief lifetime achieve.

Reader and Congregation:

O God of Love, make us worthy of the love we have received by teaching us to love You with all our heart and with all our soul and with all our might, and to spread the light of Your holy love on all whose lives touch ours. Give us strength to live faithfully, and, when our time comes, to die bravely, cheered by the confidence that You will not suffer our lives to be wasted, but will bring all our worthy strivings to fulfillment. Amen.

We rise.

Recited silently in memory of father, brother, husband, son*:

Yizkor elohim nishmat	יִזְכֹּר אֱלֹהִים נַשְׁמַת	May God remember the soul of
avi mori	אָבִי מוֹרֵי	my father, my teacher
Aḥi	אָחִי	my brother
Ba'ali	בְּעָלִי	my husband
Beni	בְּנֵי	my son
She-halakh le-olamo.	שֶׁהָלַךְ לְעוֹלָמוֹ.	who has gone to his eternal home.
Anna tehei nafsho tzerurah	אָנָּה תְּהֵא נַפְשׁוֹ צְרוּרָה	May his soul be bound up
bi-tzror ha-ḥayyim	בְּצִרוֹר הַחַיִּים	in the bond of life,
u-t'hei menuḥato khavod.	וְתֵהָא מְנוּחָתוֹ כְּבוֹד.	and may he be at peace,
Sova' semaḥot et panekha	שִׁבַּע שְׂמַחוֹת אֶת־פָּנֶיךָ	with fullness of joy
ne'imot bi-minekha netzah.	נְעִימוֹת בְּיַמִּינְךָ נֹצֵחַ:	in the comfort of your eternal Presence.
Amen.	אָמֵן:	Amen. Psalm 16

Recited silently in memory of mother, sister, wife, daughter*:

Yizkor elohim nishmat	יִזְכֹּר אֱלֹהִים נַשְׁמַת	May God remember the soul of
immi morati	אִמִּי מוֹרָתִי	my mother, my teacher
Aḥoti	אָחוֹתִי	my sister
Ishti	אִשְׁתִּי	my wife
Bitti	בִּתִּי	my daughter
She-halekhah le-olamah.	שֶׁהָלְכָה לְעוֹלָמָהּ.	who has gone to her eternal home.
Anna tehei nafshah tzerurah	אָנָּה תְּהֵא נַפְשָׁהּ צְרוּרָה	May her soul be bound up
bi-tzror ha-ḥayyim	בְּצִרוֹר הַחַיִּים	in the bond of life,
u-t'hei menuḥatah kavod.	וְתֵהָא מְנוּחָתָהּ כְּבוֹד.	and may she be at peace,
Sova' semaḥot et panekha	שִׁבַּע שְׂמַחוֹת אֶת־פָּנֶיךָ	with fullness of joy
ne'imot bi-minekha netzah.	נְעִימוֹת בְּיַמִּינְךָ נֹצֵחַ:	in the comfort of your eternal Presence.
Amen.	אָמֵן:	Amen. Psalm 16

* While Jewish rituals of mourning are incumbent upon one who has lost only these immediate relatives, it is permissible to recall the souls of other relatives and friends.

El malei reḥamim

El malei raḥamim
 shokhein ba-meromim
 hamtzei menuḥah nekhonah
 taḥat kanfei ha-shekhinah
 be-ma'alot kedoshim u-t'horim
 ke-zohar ha-raki'a' mazhirim
 et nishmot kol eilleh
 she-hizkarnu ha-yom li-vrakhah.
 Anna ba'al ha-raḥamim
 hastireim be-seiter kenafekha
 le-'olamim
 u-tzror bi-tzror ha-ḥayyim
 et nishmoteihem.
 Adonai hu naḥalataṃ
 ve-yanuḥu ve-shalom 'al mishkevotam.
 Ve-nomar amen.

אל מלא רחמים

אל מלא רחמים
 שוכן במרומים
 המצא מנוחה נכונה
 תחת כנפי השכינה
 במעלות קדושים וטהורים
 כזהר הקיע מזהירים
 את נשמות כל אלה
 שהזכרנו היום לברכה:
 אנא בעל הרחמים
 הסתירם בסתר כנפיד
 לעולמים
 וצרר בצרור החיים
 את נשמותיהם.
 יהוה הוא נחלתם
 וינודחו בשלום על משכבותם:
 ונאמר אמן:

EL MALEI RAḤAMIM

God, full of compassion,
 dwelling on high,
 grant perfect rest
 under the wings of the Shekhinah,
 among the holy and pure
 who shine as the light of the firmament,
 to the souls of all our beloved kin
 whom we recall with blessing on this day.
 Master of compassion,
 gather them forever
 in the shelter of your wings;
 may their souls be bound up
 in the bond of life.
 The Eternal is their inheritance,
 may they rest in peace,
 and let us say: Amen.

Kaddish yatom

קדיש תתקבל MOURNER'S KADDISH

The Mourner's Kaddish, like every Kaddish, makes no reference to death. It is rather an affirmation that God's name and Godly attributes abide in the world. The primary attribute invoked is that of shalom — "wholeness," "peace," "well-being." When a human being, "created in God's image," dies, then God's image is also diminished. Our re-affirmation of God's presence and shalom is therefore as much for God's sake, as it were, as for our own.

Mourners:

Yitgaddal ve-yitkaddash shemeih rabba be-alma di vera khi-r'uteih.	יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵיִה רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ.	Magnified and sanctified be God's great name in this world, created as God willed.
Ve-yamlikh malkhuteih be-ḥayyeikhon u-v-yomeikhon u-v-ḥayyei de-khol beit yisra'el ba-ʿagala u-vi-zman kariv.	וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב.	May God's sovereignty be established in your lifetime, and the life of the entire House of Israel, speedily and soon;
Ve-imru amen.	וְאָמְרוּ אָמֵן:	and let us say: Amen.

Congregation and Mourners respond:

Yehei shemeih rabba mevarakh le-ʿalam u-l-ʿalemei ʿalmayya.	יְהִי שְׁמֵיִה רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עֵלְמַיָּא:	May God's great name be blessed forever, in all worlds, unto eternity.
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Mourners:

Yitbarakh ve-yishtabbah ve-yitpa'ar	יְתַבְרַךְ וַיְשַׁתַּבַּח וַיִּתְפָּאֵר	Blessed, praised and glorified,
ve-yitromam ve-yitnassei	וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא	extolled and honoured,
ve-yit'haddar ve-yit'alleh ve-yit'hallal	וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל	adorned, exalted and acclaimed,
shemeih de-kudsha	שְׁמֵה דְקֻדְשָׁא	be the name of the Holy One,

Congregation and Mourners:

Berikh hu	בְּרִיךְ הוּא	the blessed,
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Mourners:

Le-'eilla u-l-'eilla	לְעֵלָא וּלְעֵלָא	far beyond
mi-kol birkhata ve-shirata	מִכָּל בִּרְכָתָא וְשִׁירָתָא	all prayer and song,
tushbeħata ve-neħemata	תְּשׁוּבָתָא וְנַחֲמָתָא	praise and consolation
da-amiran be-alma.	דְּאָמִירָן בְּעֵלְמָא.	that may be uttered in this world;
Ve-imru amen.	וְאָמְרוּ אָמֵן:	and let us say: Amen.

Yehei shelama rabba min shemayya	יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא	May there be abundant divine peace,
ve-ħayyim tovim 'aleinu	וְחַיִּים טוֹבִים עָלֵינוּ	bringing good life for us
ve-'al kol yisra'el.	וְעַל כָּל יִשְׂרָאֵל.	and for all Israel;
Ve-imru amen.	וְאָמְרוּ אָמֵן:	and let us say: Amen.

'Oseh shalom bi-mromav	עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו	May the One who creates heavenly peace
hu ya'aseh shalom 'aleinu	הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ	create peace for us
ve-'al kol yisra'el, ve-al kol yoshvei teivel.	וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵיבֵל.	and for all Israel and for Everyone;
Ve-imru amen.	וְאָמְרוּ אָמֵן:	and let us say: Amen.

God is that aspect of reality which elicits from us the best that is in us and enables us to bear the worst that can befall us (*Mordecai M. Kaplan*).

RETURNING THE SEFER TORAH TO THE ARK

The Congregation rises while the Ark is opened and the Reader holds the Torah and chants:

Yehalelu et shem adonai	יְהַלְלוּ אֶת שֵׁם יְהוָה	Let the Name of the Eternal be praised,
ki nisgav shemo levaddo.	כִּי נִשְׁגַּב שְׁמוֹ לְבַדּוֹ.	for that Name alone is exalted.

Congregation responds:

Hodo 'al eretz ve-shamayim.	הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם:	God's grandeur envelops heaven and earth,
Vayyarem keren le-'ammo	וַיָּרֶם קֶרֶן לְעַמּוֹ	and causes our people to shine;
tehillah le-khol ḥasidav	תְּהִלָּה לְכָל-חַסִּידָיו	glory is granted to the devoted ones,
li-vnei yisra'el 'am kerovo.	לְבְנֵי יִשְׂרָאֵל עַם קָרְבוֹ.	to Israel, a people drawn near to God.
Halleluyah.	הַלְלוּיָהּ:	Hallelujah. <i>Psalm 148</i>

Chanted on Shabbat as the procession with the Torah scrolls returns to the Ark.

Psalm 29

תְּהִלִּים כ"ט

PSALM 29

Mizmor le-david.	מִזְמוֹר לְדָוִד.	A Psalm of David.
Havu l-adonai benei eilim	הִבּוּ לַיהוָה בְּנֵי אֱלֹהִים	Ascribe to the Eternal, you divine beings,
havu l-adonai kavod va-'oz.	הִבּוּ לַיהוָה כְּבוֹד וְעֹז:	ascribe to the Eternal dignity and strength.
Havu l-adonai kevod shemo	הִבּוּ לַיהוָה כְּבוֹד שְׁמוֹ	Ascribe to the Eternal the dignity due the Name;
hishtaḥavu l-adonai	הִשְׁתַּחֲוּוּ לַיהוָה	worship the Eternal One
be-hadrat kodesh.	בְּהַדְרַת-קֹדֶשׁ:	with the splendour of holiness.

Kol adonai 'al ha-mayim	קוֹל יְהוָה עַל-הַמַּיִם	The voice of the Eternal is upon the waters,
el ha-kavod hir'im	אֶל-הַכְּבוֹד הִרְעִים	the manifest God thunders,
adonai 'al mayim rabbim.	יְהוָה עַל-מַיִם רַבִּים:	the Eternal One dominates the mighty seas.

Se'u she'arim rasheikhem	שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם	Lift up your heads, O gates,
u-s'u pit'hei 'olam	וּשְׂאוּ פִתְחֵי עוֹלָם	lift them up, everlasting doors,
ve-yavo melekh ha-kavod.	וַיָּבֹא מֶלֶךְ הַכְּבוֹד:	let the Sovereign of glory enter.
Mi hu zeh melekh ha-kavod	מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד	Who is the Sovereign of glory?
adonai tzeva'ot	יְהוָה צְבָאוֹת	The Eternal One, Source of all forces,
hu melekh ha-kavod. Selah.	הוּא מֶלֶךְ הַכְּבוֹד. סֵלָה.	is the Sovereign of glory, Selah.

As the Torah is replaced in the Ark:

U-v-nuḥoh yomar	וּבְנַחַח יֹאמֵר	And when the Ark rested, Moses would say:
shuvah adonai rivavot	שׁוּבָה יְהוָה רִבְבוֹת	Return, Eternal One, the myriad
alfei yisra'el.	אַלְפֵי יִשְׂרָאֵל:	families of Israel. <i>Numbers 10</i>
Ki lekaḥ tov natatti lakhem	כִּי לָקַח טוֹב נָתַתִּי לָכֶם	For I have given you a good doctrine;
torati al ta'azovu.	תּוֹרַתִּי אַל-תֵּעָזְבוּ:	forsake not my Torah. <i>Proverbs 4</i>

'Eitz ḥayyim hi la-maḥazikim bah	עֵץ-חַיִּים הִיא לַמַּחְזִיקִים בָּהּ	It is a tree of life to all who grasp it,
ve-tomekheha me'ushar.	וְתִמְכְּיָהּ מֵאֲשֶׁר:	those who uphold it are made happy.
Derakheha darkhei no'am	דְּרָכֶיהָ דְּרָכֵי-נְעָם	Its ways are ways of pleasantness
ve-khol netivoteha shalom.	וְכָל-נְתִיבֹתֶיהָ שְׁלוֹם:	and all its paths are peace. <i>Proverbs 3</i>

Hashiveinu adonai	הַשִּׁיבֵנוּ יְהוָה	Restore us, Eternal One,
eilekha ve-nashuvah	אֵלֶיךָ וְנָשׁוּבָה	to you and we shall return;
ḥaddeish yameinu ke-kedem.	חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:	renew our days as of old. <i>Lamentations 5</i>

The Ark is closed and we are seated.

In the Aleinu of Yom Kippur alone, it is the custom to actually kneel and bow to the ground at *va-anahnu kore'im*, "Thus we bow," an act which Jews do at no other time during the year.

The Ark is opened.

'Aleinu

'Aleinu le-shabbei'ah la-adon ha-kol
la-teit gedullah le-yotzeir bereishit
she-natan lanu torat emet
ve-hayyei 'olam nata' be-tokheinu.

Va-anahnu kore'im u-mishta'avim
u-modim
lifnei melekh malkhei ha-melakhim
ha-kadosh barukh hu.
She-hu noteh shamayim
ve-yoseid aretz
u-moshav yekaro ba-shamayim mi-ma'al
u-shkhinat 'uzzo be-govhei meromim.
Hu eloheinu ein 'od
emet malkeinu efes zulato.
Ka-katuv be-torato
Veyada'ta ha-yom vahashevota
el levavekha
ki adonai hu ha-elohim
ba-shamayim mi-ma'al
ve'al ha-aretz mi-ta'hat ein 'od.

'Al ken nekavveh lekha
adonai eloheinu
li-r'ot meheirah be-tif'eret 'uzzekha

עלינו

עלינו לשבח לאדון הכל
לתת גדלה ליוצר בראשית
שנתן לנו תורת אמת
והיי עולם נטע בתוכנו:

ואנחנו כורעים ומשתחוים
ומודים
לפני מלך מלכי המלכים
הקדוש ברוך הוא.
שהוא נוטה שמים
ויסד ארץ
ומושב יקרו בשמים ממעל
ושכינת עזו בגבחי מרומים:
הוא אלהינו אין עוד
אמת מלבנו אפס זולתו.
בכתוב בתורתו—
וידעת היום והשבת אל-לבבך
כי יהוה הוא האלהים
בשמים ממעל
ועל-הארץ מתחת אין עוד:

על כן נקוה לך
יהוה אלהינו
לראות מהרה בתפארת עזך

ALEINU

It is up to us to praise the Crown of all,
to ascribe greatness to the Author of Creation,
who has given us a Torah of truth
and planted eternal life within us.

Thus we bow in worship
and thankfulness
before the Sovereign of all sovereigns,
the Holy One of Being;
the One who stretched out the heavens
and laid the foundations of the earth,
a precious dwelling in the highest heavens,
a powerful presence in the loftiest heights.
This One is our God, there is no other;
our Sovereign is faithful, there is none else.
As it is written in the Torah:
"Know this day and take it to heart
that the Life-giver is the God
of the heavens above
and of earth below; there is no other."

Deuteronomy 4

We therefore hope for you,
Eternal One our God, that soon
we might see your radiant strength

Le-ha'avir gillulim min ha-aretz	לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ	sweep away idolatry
ve-ha-elilim karot yikkareitun.	וְהָאֱלִילִים כָּרוֹת יִכָּרְתוּן.	and destroy false gods.
Le-takkein 'olam	לְתַקֵּן עוֹלָם	May <i>tikkun 'olam</i> , mending the world,
be-malkhut shaddai	בְּמַלְכוּת שַׁדַּי	make manifest your mighty dominion;
ve-khol benei vasar yikre'u vi-shmekha	וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ	that all humankind might invoke your name,
le-hafnot eilekha	לְהַפְנוֹת אֵלֶיךָ	and all the wicked of the earth
kol rish'ei aretz.	כָּל רִשְׁעֵי אֶרֶץ:	might fall away before you.
Yakkiru ve-yeide'u kol yoshevei teiveil	יִכְרִיּוּ וַיֵּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל	Let all who dwell on earth recognize
ki lekha tikhra' kol berekh	כִּי לְךָ תִכְרַע כָּל בָּרֵךְ	that to you every knee must bend
tishava' kol lashon.	תִּשָּׁבַע כָּל לָשׁוֹן.	and every mouth swear allegiance.
Lefanekha adonai eloheinu	לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ	Before you, Eternal One our God,
yikhre'u ve-yippolu	יִכְרַעוּ וַיִּפְלוּ	will they humble themselves
ve-li-khvod shimkha yekar yitteinu.	וְלִכְבוֹד שִׁמְךָ יִקְרְאוּ יִתְנוּ.	and cherish the dignity of your name.
Vi-kabbelu khullam et 'ol malkhutekha	וַיִּקְבְּלוּ כָּלֶם אֶת עַל מַלְכוּתְךָ	Let all accept the yoke of your reign,
ve-timlokh 'aleihem meheirah	וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה	that your sovereignty may soon embrace them
le-'olam va-'ed.	לְעוֹלָם וָעֶד:	for evermore.
Ki ha-malkhut shellekha hi	כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא	For dominion is yours
u-l-'olemei 'ad timlokh be-khavod.	וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד.	and for all eternity you will rule with dignity.
Ka-katuv be-toratekha	כַּכְּתוּב בְּתוֹרַתְךָ –	As it is written in your Torah:
Adonai yimlokh le-'olam va-'ed.	יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:	“The Eternal will reign forever.” <i>Exodus 15</i>
Ve-ne'emar	וַנֹּאמֶר –	And as it is said:
Vehayah adonai le-melekh	וְהָיָה יְהוָה לְמֶלֶךְ	“The Eternal One will be sovereign
'al kol ha-aretz	עַל-כָּל-הָאָרֶץ	over all the earth;
ba-yom ha-hu yihyeh adonai ehad	בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד	on that day the Eternal will be One,
u-shmo ehad.	וּשְׁמוֹ אֶחָד:	whose name will be ‘Oneness.” <i>Zechariah 14</i>



NEILAH, CLOSING SERVICE

THURSDAY, SEPTEMBER 16

6:00PM – 7:00PM

FOR EVERYTHING THERE IS A SEASON

For everything there is a season,
And a time for every matter under the heavens.

We cannot choose our time of birth, but we can choose our manner of life.
We cannot hope to live forever, but we can choose to live with courage.

For everything there is a season,
And a time for every matter under the heavens.
A time to plant, and a time to harvest what has been planted.

Nothing grows without our planting; the gift of life is the gift of possibility
which our labour makes real. After faithful planting and nurture, the
harvest will come.

For everything there is a season,
And a time for every matter under the heavens.
A time to kill, and a time to heal.

Now is the time to begin to remake ourselves, so that we kill only the
ignorance and evil within us and around us: this work of healing is
the meaning of Atonement.

For everything there is a season,
And a time for every matter under the heavens.
A time to break down, and a time to build up.

The day has come to break down old habits of thought, in which people
are despised who differ from others. Time now to revere the human
image, to be generous in dealing with our fellow.

For everything there is a season,
And a time for every matter under the heavens.
A time to weep, and a time to laugh.

We must weep to see talents wasted and gifts misused: men, women, and
children thwarted by poverty and oppression, their hope for happiness
stillborn, while some use their skills to keep others from attaining to their
birthright. There will come a time when we will laugh to think that such
things were done in the childhood of our race.

A time to mourn, and a time to dance.

We mourn with all who suffer loss, and ease their burden with our care; and then we dance and draw them into our circle of joy: that human circle which remains unbroken, while God is present in our song.

A time to embrace, and a time to refrain from embracing.

Then it is time to embrace, to hold the beating heart enfolded within our arms, and closer still, as spirit touches soul, and we are one. But when to refrain? Only when a call for help draws us to another, and there is work to do. But always we are warm with the memory of embracing, and the promise of the time to come.

There is a time to seek, and a time to lose.

Let us seek one another, and find ourselves; let us lose those things within us which cause us to be lost to the true goodness which God has placed within us.

There is a time to keep, and a time to cast away.

May we learn here to keep faith with ourselves and with the promise of our godlike image, casting away the bitterness and self-seeking which make us less than we can be.

A time for God, and a time for humanity.

We turn to both in loyal love, and pledge ourselves to honour our heritage, to keep our covenant, to live our faith — walking with God, aspiring to perfection, labouring for a better life and a fruitful world, in a time of peace.

Chaim Stern

THE HEART OF THE MATTER

For twenty-five hours the Jew has prayed out his or her heart and mind on this Day of Atonement. When evening comes and the long fast draws to a close, tens of thousands of words must have been spoken and sung. And yet somehow we still feel that we have not penetrated to the heart of the matter; there are further unspoken feelings buried in us and interior courts in God's palace which we have not yet entered.

Therefore, we muster the remaining physical and spiritual forces left under our command, and make one last desperate effort to descend into the human depths and to climb to the divine heights. But words have earlier proved futile. We cry out the *Shema* — we repeat “Blessed be God's ruling Presence for ever and ever” three times — and we stammer, each time at a higher and, as it were, more urgent pitch seven times over the three Hebrew words: “The Eternal alone is God.” No longer is it the meaning of the words but rather their rhythm, the scream of the soul that squeezes through them, the hammering of their insistent repetition, in which we place our hope. And, as if even this last resort had failed, finally we abandon the human voice and verbal expression altogether. We reach for the *shofar* and blow one long, piercing shriek: *teki'ah gedolah* — “This, surely, must rend the heavens.”

Steven S. Schwarzschild

El nora 'alilah	אל נורא עלילה	EL NORA 'ALILAH
El nora 'alilah	אל נורא עלילה	God whose work is awesome.
el nora 'alilah	אל נורא עלילה	God whose work is awesome,
hamtzei lanu mehilah	המצא לנו מחילה	help us to find pardon
bi-sh'at ha-ne'ilah.	בשעת הנעילה:	as the Gates of Mercy close.
Metei mispar keru'im	מתי מספר קרואים	We are few in number,
lekha 'ayin nose'im	לך עין נושאים	yet to you our vision rises.
u-msalledim be-hilah	ומסלדים בחילה	We tremble while we praise,
bi-sh'at ha-ne'ilah.	בשעת הנעילה:	as the Gates of Mercy close.

Hatzi kaddish

חצי קדיש

HATZI KADDISH

Reader:

Yitgaddal ve-yitkaddash shemeih rabba
be-alma di vera khi-r'uteih.
Ve-yamlikh malkhuteih
be-ḥayyeikhon u-v-yomeikhon
u-v-ḥayyei de-khol beit yisra'el
ba-ʿagala u-vi-zman kariv.
Ve-imru amen.

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שֵׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי בְרָא כְרֵעוּתָהּ.
וַיִּמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב.
וְאָמְרוּ אָמֵן:

Magnified and sanctified be God's great name
in this world, created as God willed.
May God's sovereignty be established
in your lifetime,
and the life of the entire House of Israel,
speedily and soon;
and let us say: Amen.

Congregation and Reader respond:

Yehei shemeih rabba mevarakh
le-ʿalam u-l-ʿalemei ʿalmayya.

יְהִי שֵׁמֵהּ רַבָּא מְבֻרָךְ
לְעָלָם וּלְעֵלְמֵי עֵלְמַיָּא:

May God's great name be blessed forever,
in all worlds, unto eternity.

Reader:

Yitbarakh ve-yishtabbaḥ ve-yitpa'ar
ve-yitromam ve-yitnassei
ve-yit'haddar ve-yit'alleh ve-yit'hallal
shemeih de-kudsha

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
וַיִּתְרומַם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
שֵׁמֵהּ דְקֻדְשָׁא

Blessed, praised and glorified,
extolled and honoured,
adorned, exalted and acclaimed,
be the name of the Holy One,

Congregation and Reader:

Berikh hu.

בְּרִיךְ הוּא.

the blessed,

Reader:

Le-ʿeilla u-l-ʿeilla
mi-kol birkhata ve-shirata
tushbeḥata ve-neḥemata
da-amiran be-alma. Ve-imru amen.

לְעֵלָא וּלְעֵלָא
מִכָּל בִּרְכָתָא וְשִׁירָתָא
תְּשֻׁבְחָתָא וְנַחֲמָתָא
דְאָמִירֵן בְּעֵלְמָא. וְאָמְרוּ אָמֵן:

far beyond
all prayer and song,
praise and consolation that may be
uttered in this world; and let us say: Amen.

YOM KIPPUR AMIDAH

Adonai sefatai tiftah u-fi yaggid
tehillatekha.

אֲדֹנָי שִׁפְתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

May God open my lips, that I might utter praise.

God as the source of our spiritual history.

Avot

Barukh attah adonai eloheinu
v-eilohei avoteinu elohei avraham
elohei yitzhak v-eilohei ya'akov.
Elohei sarah elohei rivkah
v-eilohei raheil ve-lei'ah.
Ha-el ha-gadol ha-gibbor ve-ha-nora
el 'elyon
gomeil hasadim tovim ve-koneih ha-kol.
Ve-zokheir hasdei avot
u-meivi ge'ullah
li-vnei veneihem
lema'an shemo be-ahavah.

אָבוֹת
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה
וְאֱלֹהֵי רָחֵל וְלֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיּוֹן
גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל.
וְזוֹכֵר חַסְדֵי אָבוֹת
וּמְבִיא גְאֻלָּה
לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה:

1. AVOT: ANCESTORS

Blessed are you, Eternal One our God
and God of our ancestors; God of Abraham,
God of Isaac, and God of Jacob;
God of Sarah, God of Rebecca,
and God of Rachel and Leah;
the great, mighty and awe-inspiring God,
the supreme Power,
who acts with lovingkindness and creates all;
who recalls the devotion of our ancestors
and with love brings redemption
to their children's children,
for the sake of God's name.

Zokhreinu le-hayyim
melekh hafeitz ba-hayyim
ve-hotmeinu be-seifer ha-hayyim
lema'ankha elohim hayyim.

זָכְרֵנוּ לְחַיִּים
מֶלֶךְ חַפֵּץ בְּחַיִּים
וְחַתְּמָנוּ בְּסֵפֶר הַחַיִּים
לְמַעַן אֱלֹהִים חַיִּים:

Remember us for life,
our Sovereign who delights in life;
seal us in the book of life
to fulfill your will, God of life.

Melekh 'ozeir u-moshi'a' u-magein.
Barukh attah adonai
magein avraham u-fokeid sarah.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּין:
בְּרוּךְ אַתָּה יְהוָה
מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה:

Sovereign Power and saving Protector!
Blessed are you, the Everpresent,
Shield of Abraham and Surety of Sarah.

God as the source of ethical power.

Gevurot

Attah gibbor le-‘olam adonai
meḥayyeih meitim (kol ḥai) attah
rav le-hoshi’a’.

Mekhalkeil ḥayyim be-ḥesed
meḥayyeih meitim (kol ḥai)
be-raḥamim rabbim.
Someikh nofelim ve-rofei ḥolim

u-mattir asurim u-mkayyeim
emunato
li-sheinei ‘afar.

Mi khamokha ba’al gevurot.

U-mi domeh lakh
melekh meimit u-meḥayyeh
u-matzmi’ah yeshu’ah.

Mi khamokha av ha-raḥamim
zokheir yetzurav le-ḥayyim
be-raḥamim.

Ve-ne’eman attah le-haḥayot
meitim (kol ḥai).
Barukh attah adonai

meḥayyeih ha-meitim (kol ḥai).

גְּבוּרוֹת
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי
מְחַיֶּה מֵתִים (כָּל חַי) אֶתָּה
רַב לְהוֹשִׁיעַ:

מְכַלְכֵּל חַיִּים בְּחֶסֶד
מְחַיֶּה מֵתִים (כָּל חַי) בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים
וּמְתִיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ
לִישְׁנֵי עָפָר:

מִי כְמוֹךָ בַּעַל גְּבוּרוֹת.
וּמִי דוֹמֶה לָךְ
מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמְצַמִּיחַ יֵשׁוּעָה:

מִי כְמוֹךָ אָב רַחֲמִים
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אֶתָּה לְהַחְיֹת מֵתִים (כָּל חַי):
בְּרוּךְ אַתָּה יְהוָה
מְחַיֶּה הַמֵּתִים (כָּל חַי):

2. GEVUROT: POWERS

You are mighty for all eternity, O God;
renewing life (sustaining life) beyond death
you are great in deliverance.

You sustain life with loving devotion,
renew life (sustain life) eternally with great compassion:
upholding the fallen, healing the sick,
freeing captives, and keeping divine faithfulness
for those who sleep in dust.

Who compares with you, master of all powers!

Who is like you —
a Sovereign that brings death, generates life,
and causes divine fulfillment to flourish.

**Who compares with you, Source of all compassion,
who remembers with love all you created for life!**

Faithful are you to renew life (sustain life) eternally.
Blessed are you, Life-giver,
who renews life (sustains life) beyond death.

meḥayyei meitim, “renewing life beyond death,” — Five references are made to God as the power that “renews life beyond death,” “generates life,” “renews life eternally.” This five-fold repetition reminds us of the five ascending dimensions of the human soul: *nefesh*, *ruah*, *neshamah*, *ḥayyah*, and *yehidah* — “life force,” “spirit,” “personality,” “transcendence” and “essence.” This richly textured differentiation of the soul suggests the many levels on which life may be renewed: energy, affect, intellect, will and unity.

God as the source of holiness.

Kedushat ha-shem

קְדוּשַׁת הַשֵּׁם

**3. KEDUSHAT HA-SHEM:
HOLINESS**

Na'aritzekha ve-nakdishekha
ke-sod si'ah sarfei kodesh
ha-makdishim shimkha ba-kodesh.
Ka-katuv 'al yad nevi'ekha.
Vekara zeh el zeh ve'amar

נִעְרִיצְךָ וְנִקְדִישְׁךָ
כְּסוּד שִׁיחַ שְׂרָפֵי קֹדֶשׁ
הַמְקַדְּשִׁים שְׁמֶךָ בְּקֹדֶשׁ.
כְּכָתוּב עַל יַד נְבִיאֶיךָ.
וְקָרָא זֶה אֶל זֶה וְאָמַר –

We shall revere and sanctify you
with the mystic utterance of holy
Seraphim who sanctify your name.
As envisioned by your prophets:
“They echoed one another, crying:

**Kadosh kadosh kadosh
adonai tzeva'ot
melo khol ha-aretz kevodo.**

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

“Holy, holy, holy
is the Source of all forces,
whose Presence fills the whole world.” *Isaiah 6*

Kevodo malei 'olam
mesharetav sho'alim zeh la-zeh
ayyeih mekom kevodo
le-'ummatam barukh yomeiru

כְּבוֹדוֹ מְלֵא עוֹלָם
מְשָׂרְתָיו שׂוֹאֲלִים זֶה לַזֶּה
אֵיזָה מְקוֹם כְּבוֹדוֹ
לְעַמָּתָם בְּרוּךְ יֹאמְרוּ –

God's Presence fills the world
yet the ministering angels ask one another:
“Where is the place of God's Presence?”
and they respond with equal praise:

**Barukh kevod adonai
mi-mekomo.**

**בְּרוּךְ כְּבוֹד יְהוָה
מִמְקוֹמוֹ:**

“Boundless is God's Presence,
a limitless Source!” *Ezekiel 3*

Mi-mekomo hu yifen be-rah'amim
ve-yahon 'am ha-meyahadim shemo
'erev va-voker be-khol yom tamid
pa'amayim be-ahavah Shema omerim

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים
וַיַּחֲזֵן עִם הַמְיַחֲדִים שְׁמוֹ
עָרֵב וּבֹקֵר בְּכָל יוֹם תָּמִיד
פְּעָמִים בְּאַהֲבָה שְׁמַע אֹמְרִים –

From that Endless Source, turn with compassion
and show grace to the people who unify your name.
Evening and morn, every day continually,
twice daily proclaiming with love the Shema:

**Shema yisra'el adonai eloheinu
adonai ehad.**

**שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:**

“Hear O Israel, the Eternal One is our God,
the Eternal One alone!” *Deuteronomy 6*

Hu eloheinu hu avinu	הוא אֱלֹהֵינוּ הוּא אָבִינוּ	This One is our God, this One our Source
hu malkeinu hu moshi'einu	הוא מַלְכֵנוּ הוּא מוֹשִׁיעֵנוּ	this One our Sovereign, our Redeemer.
ve-hu yashmi'einu be-rah'amav sheinit	וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית	This One, with love, will let us hear once again
le-'einei kol hai	לְעֵינֵי כָל חַי –	in the sight of all living:

Li-hyot lakhem I-eilohim.	לְהִיּוֹת לָכֶם לְאֱלֹהִים.	“... to be your God;
Ani adonai eloheikhem.	אֲנִי יְהוָה אֱלֹהֵיכֶם:	I am the Eternal, your God.” <i>Numbers 15</i>

Addir addireinu adonai adoneinu	אֲדִיר אֲדִירֵנוּ יְהוָה אֲדוֹנֵנוּ	Our most glorious One, Eternal our God,
mah addir shimkha be-khol ha-aretz.	מַה אֲדִיר שִׁמְךָ בְּכֹל הָאָרֶץ:	how glorious is your name in all the world.
Vehayah adonai le-melekh	וְהָיָה יְהוָה לְמֶלֶךְ	The Eternal will be sovereign
'al kol ha-aretz	עַל כָּל הָאָרֶץ	over all the earth;
ba-yom ha-hu yihyeh adonai ehad	בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד	in that day the Eternal will be One,
u-shmo ehad.	וּשְׁמוֹ אֶחָד:	whose name shall be ‘Oneness.’ <i>Zechariah 14</i>

U-v-divrei kodshekha katuv leimor	וּבְדִבְרֵי קֹדֶשְׁךָ כָּתוּב לֵאמֹר –	And in your holy writings it is said:
Yimlokh adonai le-‘olam.	יִמְלֹךְ יְהוָה לְעוֹלָם.	“The Eternal will reign forever,
Elohayikh tziyyon le-dor va-dor.	אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר.	your God, O Zion, for all generations.
Halleluyah.	הַלְלוּיָהּ:	Hallelujah!” <i>Psalm 146</i>

Le-dor va-dor naggid godlekha	לְדֹר וָדֹר נִגְדֵךָ גֹּדְלֶךָ	In every generation we tell of your greatness;
u-l-neitzah netzahim kedushatekha	וּלְנִצְחָה נִצְחִים קֹדֶשְׁתְּךָ נִקְדִּישׁ.	for all eternity we proclaim your holiness.
Ve-shivhakha eloheinu	וּשְׁבַחְךָ אֱלֹהֵינוּ	Your praise, our God,
mi-pinu lo yamush le-‘olam va-‘ed	מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד	shall never depart from our mouths,
ki el melekh gadol ve-kadosh attah.	כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:	for you are a great and holy ruling Power.

Kadosh attah ve-nora shemekha ve-ein elo'ah mi-bal'adekha ka-katuv	קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ כְּכָתוּב—	You are holy and awesome is your Name, and there is no God but you, as it is written:
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Vayyigbah adonai tzeva'ot ba-mishpat ve-ha-el ha-kadosh nikdash bi-tzdakah. Barukh attah adonai ha-melekh ha-kadosh.	וַיִּגְבַּהּ יְהוָה צְבָאוֹת בַּמִּשְׁפָּט וְהֵאֵל הַקְּדוֹשׁ נִקְדַּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקְּדוֹשׁ:	“The Source of all forces is exalted through justice; the holy God is sanctified through righteousness.” Praised are you, Eternal One, the holy Sovereign.
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God as the source of rest and renewal.

Kedushat ha-yom

קְדוּשַׁת הַיּוֹם

**4. KEDUSHAT HA-YOM:
SANCTIFYING THE DAY**

Attah ahavtanu ve-ratzita banu ve-kiddashtanu be-mitzvotekha. Ve-keiravtanu malkeinu la'avodatekha ve-shimkha ha-gadol ve-ha-kadosh ‘aleinu karata.	אַתָּה אָהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּכֵנוּ לְעַבְדְּתֶךָ וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ:	You have loved us and been gracious to us, making us holy through your mitzvot, and drawing us close to your service; by your great and holy name have you called us.
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On Shabbat add the words in parentheses:

Vattitten lanu adonai eloheinu be-ahavah et (yom ha-shabbat ha-zeh li-kdushah ve-li-mnuḥah ve-et) yom ha-kippurim ha-zeh li-mḥilah ve-li-sliḥah u-l-khapparah ve-li-mhol bo et kol ‘avonoteinu (be-ahavah) mikra kodesh zeikher li-tzi'at mitzrayim.	וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת (יוֹם הַשַּׁבָּת הַזֶּה לְקְדוּשָׁה וְלִמְנוּחָה וְאֶת) יוֹם הַכִּפּוּרִים הַזֶּה לְמַחִילָה וְלִסְלִיחָה וְלְכַפָּרָה וְלִמְחֹל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זֵכֶר לִיְצִיאַת מִצְרָיִם:	And with love have you given us, Eternal One our God, (this day of Shabbat for sanctity and rest and) this Day of Atonement for pardon, forgiveness and atonement, to pardon all our transgressions, (in love) as a sacred occasion recalling the Exodus from Egypt.
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Kadosh attah, "You are holy" — Holiness does not battle against self-love, which is deeply rooted in every loving being. But it places us on so high a level that the more we love ourselves, the more will the good within us reach out to embrace all, the whole environment, the whole world, all existence (*Rav Kook*).

Eloheinu v-eilohei avoteinu	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Our God and God of our ancestors,
ya'aleh ve-yavo ve-yaggi'a'	יַעֲלֶה וַיָּבֹא וַיַּגִּיעַ	let our memories
ve-yeira'eh ve-yeiratzeh ve-yishama'	וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע	of all that we deem significant
ve-yippakeid ve-yizzakheir	וַיִּפְקֵד וַיִּזְכֹּר	be acknowledged and recalled
zikhreinu u-fikdoneinu	זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ	in sight and sound —
ve-zikhron avoteinu.	וְזִכְרוֹן אֲבוֹתֵינוּ.	the memory of our ancestors,
Ve-zikhron mashi'ah ben david 'avdekha	וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עֲבָדְךָ	the memory of the messianic promise,
ve-zikhron yerushalayim 'ir kodshekha	וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ	the memory of Jerusalem, your holy city,
ve-zikhron kol 'ammekha	וְזִכְרוֹן כָּל עַמְּךָ	the memory of your people,
beit yisra'el lefanekha.	בֵּית יִשְׂרָאֵל לְפָנֶיךָ.	the entire House of Israel.
Li-fleitah u-l-tovah	לְפִלְיָתָה וּלְטוֹבָה	Let them be for deliverance and well-being,
le-hein u-l-hesed u-l-rah'amim	לְחַן וּלְחֶסֶד וּלְרַחֲמִים	for grace, lovingkindness and compassion,
le-hayyim u-l-shalom	לְחַיִּים וּלְשָׁלוֹם	for life and for peace
be-yom ha-kippurim ha-zeh.	בְּיוֹם הַכִּפּוּרִים הַזֶּה:	on this Day of Atonement.
Zokhreinu adonai eloheinu	זְכַרְנוּ יְהוָה אֱלֹהֵינוּ	Eternal One our God, remember us
bo le-tovah	בּוֹ לְטוֹבָה	this day for well-being;
u-fokdeinu vo li-vrakhah	וּפְקֻדְנוּ בּוֹ לְבִרְכָה	acknowledge us with a blessing;
ve-hoshi'einu vo le-hayyim.	וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים:	grant us the fullness of life.
U-vi-dvar yeshu'ah ve-rah'amim	וּבְדִבְרֵי יְשׁוּעָה וְרַחֲמִים	With a compassionate redeeming word
hus ve-ḥonneinu ve-rah'im 'aleinu	חֶסֶד וְחַנּוּן וְרַחֲמֵינוּ	be gracious, show us your tender love,
ve-hoshi'einu ki eilekha 'eineinu.	וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ.	and save us; for we look to you,
Ki el melekh	כִּי אֵל מֶלֶךְ	for you are a gracious and compassionate
ḥannun ve-rahum attah.	חַנּוּן וְרַחֻם אַתָּה:	ruling Power.

Eloheinu v-eilohei avoteinu
meḥal la-‘avonoteinu be-yom
(ha-shabbat ha-zeh u-v-yom)
ha-kippurim ha-zeh.
Meḥeih ve-ha‘aveir feshā‘einu
ve-ḥattoteinu mi-neged ‘einekha.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
מַחֵל לְעוֹנוֹתֵינוּ בְּיוֹם
(הַשַּׁבָּת הַזֶּה וּבְיוֹם)
הַכִּפּוּרִים הַזֶּה:
מַחֵה וְהַעֲבִיר פְּשָׁעֵינוּ
וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ:

Our God and God of our ancestors,
pardon our iniquities
(on this day of Shabbat and)
on this Day of Atonement.
Blot out and overlook
our transgressions and sins.

Ka-amur
Anokhi anokhi hu moḥeh
feshā‘ekha lema‘ani
ve-ḥattotekha lo ezkor.

כְּאָמַר –
אֲנֹכִי אֲנֹכִי הוּא מוֹחֵה
פְּשָׁעֶיךָ לְמַעַנִּי
וְחַטֹּאתֶיךָ לֹא אֶזְכֵּר:

As it was proclaimed:
“I alone am the One who blots out
your transgressions
and for my own sake I will not recall your sins.”
Isaiah 43

Ve-ne‘emar
Maḥiti kha-‘av peshā‘ekha
ve-khe-‘anan ḥattotekha
shuvah eilai ki ge’altikha.

וְנֹאמַר –
מַחִיתִי כְּעָב פְּשָׁעֶיךָ
וְכַעֲנַן חַטֹּאתֶיךָ
שׁוּבָה אֵלַי כִּי גֵאלְתֶיךָ:

And it is said:
“I have blotted out your transgressions as a mist
and your sins like a cloud.
Return to me for I have redeemed you.” *Isaiah 44*

Ve-ne‘emar
Ki va-yom ha-zeh yekhappeir ‘aleikhem
le-taheir etkhem mi-kol ḥattoteikhem
lifnei adonai tit’haru.

וְנֹאמַר –
כִּי-בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם
לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם
לִפְנֵי יְהוָה תִּטְהָרוּ:

And it is said:
“For on this day atonement shall be made for you
to cleanse you of all your sins;
you shall be clean before the Eternal.” *Leviticus 16*

Eloheinu v-eilohei avoteinu
(retzeih vi-mnuḥateinu)
kaddesheinu be-mitzvotekha
ve-tein ḥelkeinu be-toratekha

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
(רְצִיחַ בְּמִנוּחָתֵנוּ)
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתַן חֶלְקֵנוּ בְּתוֹרַתֶךָ:

Our God and God of our ancestors,
(accept our rest,)
make us holy through your mitzvot,
and imbue our lives with your Torah.

Shuvah eilai, “Return to me” — The sins we commit, those are not the worst thing. After all, temptation is powerful and we humans are weak. The great crime is that we could turn at any time, but don’t (*Rabbi Simḥa Bunam*).

Sabbe'einu mi-tuvekha	שִׁבְעֵנוּ מִטּוֹבְךָ	Satisfy us with your goodness,
ve-sammeheinu bi-shu'atekha	וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ	let us rejoice in your fulfillment,
(ve-hanḥileinu adonai eloheinu	(וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ)	(and in your gracious love, Eternal One our God,
be-ahavah u-v-ratzon shabbat kodshekha	בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ	let us inherit your holy Shabbat.
ve-yanuḥu vah yisra'el	וַיִּנּוּחוּ כָּהּ יִשְׂרָאֵל	Let all Israel rest on it,
mekaddeshei shemekha)	מְקַדְּשֵׁי שְׁמֶךָ	they who sanctify your name,)
ve-taheir libbeinu le-ovdekha be-emet.	וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת:	and restore our hearts to serve you in truth.

Ki attah solḥan le-yisra'el	כִּי אַתָּה סֹלַחַן לְיִשְׂרָאֵל	For you are the One who forgives Israel
u-moḥolan le-shivtei yeshurun	וּמֹחֵלָן לְשִׁבְטֵי יִשְׁרָאֵל	and pardons the tribes of Yeshurun
be-khol dor va-dor	בְּכָל דּוֹר וָדוֹר	in every generation;
u-mi-bal'adekha ein lanu melek	וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ	we have no Sovereign
moheil ve-solei'ah ella attah.	מוֹחֵל וְסוֹלַח אֵלָּא אַתָּה:	who forgives and pardons other than you.

Barukh attah adonai melek	בָּרוּךְ אַתָּה יְהוָה מֶלֶךְ	Praised are you, Eternal One, Sovereign
moheil ve-solei'ah la'avonoteinu	מוֹחֵל וְסוֹלַח לְעֹוֹנוֹתֵינוּ	who pardons and forgives our iniquities
ve-la'avonot 'ammo	וְלְעֹוֹנוֹת עַמּוֹ	and the iniquities of your people,
beit yisra'el	בֵּית יִשְׂרָאֵל	the House of Israel,
u-ma'avir ashmoteinu	וּמַעְבִּיר אֲשָׁמוֹתֵינוּ	absolving us of our guilt
be-khol shanah ve-shanah	בְּכָל שָׁנָה וְשָׁנָה	year after year,
melek 'al kol ha-aretz	מֶלֶךְ עַל כָּל הָאָרֶץ	Sovereign over all the earth
mekaddeish (ha-shabbat ve-)	מְקַדְּשׁ (הַשַּׁבַּת וְ)	who sanctifies (Shabbat,)
yisra'el ve-yom ha-kippurim.	יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:	Israel and the Day of Atonement.

God as the source of fulfillment.

‘Avodah

Retzeih adonai eloheinu
 be-‘ammekha yisra’el
 ve-lahav tefillatam be-ahavah
 tekabbeil be-ratzon.
 U-t’hi le-ratzon tamid
 ‘avodat yisra’el ‘ammekha.
 Ve-teḥezenah ‘eineinu be-shuvekha
 le-tziyyon be-raḥamim.
 Barukh attah adonai
 ha-maḥazir shekhinato le-tziyyon.

עבודה

רֵצֵה יְהוָה אֱלֹהֵינוּ
 בְּעַמְּךָ יִשְׂרָאֵל
 וְלֵהֵב תְּפִלָּתָם בְּאַהֲבָה
 תִּקְבֹּל בְּרָצוֹן.
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:
 וְתַחְזִינָה עֵינֵינוּ בְּשׁוּבֶךָ
 לְצִיּוֹן בְּרַחֲמִים:
 בְּרוּךְ אַתָּה יְהוָה
 הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן:

5. ‘AVODAH: WORSHIP

Take pleasure, Eternal One our God,
 in your people Israel,
 and their fervent prayers
 willingly receive with love.
 May the worship of your people Israel
 always be pleasing.
 Let our eyes behold your return
 to Zion with love.
 Blessed are you, Eternal One,
 who restores Godly Presence to Zion.

God as the source of gratitude.

Hoda’ah

Modim anaḥnu lakh
 sha-attah hu adonai
 eloheinu v-eilohei avoteinu
 elohei khol basar.
 Tzur ḥayyeinu magein yish‘einu
 attah hu. Le-dor va-dor

הודאה

מוֹדִים אֲנַחְנוּ לָךְ
 שְׂאִתָּה הוּא יְהוָה
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 אֱלֹהֵי כָּל בָּשָׂר:
 צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ
 אַתָּה הוּא. לְדוֹר וָדוֹר

6. HODA’AH: GRATITUDE

We are thankful
 that you are the Eternal One,
 our God and God of our ancestors,
 the God of all flesh.
 Rock of our life, Shield of our deliverance;
 from generation to generation

Modim anaḥnu, “We are thankful” — Our need to express gratitude is eternal, as the rabbis taught: “In the time to come, all other sacrifices will cease, but the sacrifice of thanksgiving will not cease. All other prayers will cease, but thanksgiving will not cease” (*Midrash, Leviticus Rabbah* 9:7).

God as the source of peace.

Shalom

Eloheinu v-eilohei avoteinu.
Barekheinu va-berakhah ha-meshulleshet
ha-amurah mi-pi aharon u-vanav

שְׁלוֹם
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.
בְּרַכְּנוּ בְּבִרְכַּת הַמְּשֻׁלְשֶׁת
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו—

7. SHALOM: PEACE

Our God and God of our ancestors,
bless us with the three-fold blessing
spoken by Aaron and his sons:

Yevarekh'kha adonai ve-yishmerekha.
Ken yehi ratzon.

יְבָרֶכֶךָ יְהוָה וַיִּשְׁמְרֶכָּ:
כֵּן יְהִי רָצוֹן:

“May God bless you and keep you.”
May it be so.

Ya'eir adonai panav eilekha
vi-hunnekka.
Ken yehi ratzon.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ
וַיְחַנֶּכֶךָ:
כֵּן יְהִי רָצוֹן:

“May God’s presence radiate upon you
and grant you graciousness.”
May it be so.

Yissa adonai panav eilekha
ve-yaseim lekha shalom.
Amen. Ken yehi ratzon.

יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ
וַיֵּשֶׁם לְךָ שְׁלוֹם:
אָמֵן. כֵּן יְהִי רָצוֹן:

“May God’s presence be with you
and grant you peace.” *Numbers 6*
Amen. May it be so.

Sim shalom tovah u-vrakhah
ḥein va-ḥesed ve-raḥamim
‘aleinu ve-‘al kol yir’ei shemekha.
Barekheinu avinu kullanu ke-eḥad
be-or panekha.
Ki ve-or panekha natatta lanu
adonai eloheinu torat ḥayyim
ve-ahavat ḥesed u-tzdakah u-vrakhah
ve-raḥamim ve-ḥayyim ve-shalom.

שִׁים שְׁלוֹם טוֹבָה וּבְרַכָּה
חֵן וְחֶסֶד וְרַחֲמִים
עֲלֵינוּ וְעַל כָּל יִרְאֵי שְׁמֶךָ:
בְּרַכְּנוּ אֲבוֹנֵנוּ כְּלָנוּ בְּאֶחָד
בְּאוֹר פָּנֶיךָ.
כִּי בְּאוֹר פָּנֶיךָ נָתַתָּ לָנוּ
יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד וְצְדָקָה וּבְרַכָּה
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם:

Grant peace, well-being and blessing,
grace, lovingkindness and compassion,
to us and all God-fearing people.
Bless us, our Source, all of us uniquely
with the light of your presence;
for with your light, you have given us,
Eternal One our God, a Torah of life,
love of kindness, justice and blessing,
compassion, life and peace.

Ve-tov be-'einekha
le-vareikh et 'ammekha yisra'el
ve-et kol ha-'ammim
be-rav 'oz ve-shalom.

וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל
וְאֶת כָּל הָעַמִּים
בְּרַב עֹז וְשָׁלוֹם:

May it be good in your sight
to bless your people Israel
and all peoples
with great strength and peace.

Be-seifer ḥayyim berakhah ve-shalom
u-farnasah tovah
nizzakheir ve-neiḥateim lefanekha
anaḥnu ve-khol 'ammekha beit yisra'el
le-ḥayyim tovim u-l-shalom.

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם
וּפְרִנָּסָה טוֹבָה
נִזְכָּר וְנִחָתֵם לְפָנֶיךָ
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל
לְחַיִּים טוֹבִים וְלְשָׁלוֹם:

In the book of life, blessing, peace
and honourable prosperity,
may we be remembered and sealed,
we and all your people Israel,
for a life of goodness and peace.

Barukh attah adonai
'oseih ha-shalom.

בְּרוּךְ אַתָּה יְהוָה
עוֹשֵׂה הַשָּׁלוֹם:

Blessed are you, Eternal One,
author of peace.

Private meditation:

Tishmereini min ha-katnuniyyut
ve-ha-gei'ut
u-min ha-ka'as ve-ha-kappedanut
ve-ha-'atzvut
ve-ha-rekhilut u-sh'ar middot ra'ot.
Ve-tatzileini mi-kin'at ish be-rei'eihu
ve-lo ta'aleh kin'at adam 'al libbi
ve-lo kin'ati 'al aḥeirim.
Adderabbah
tein be-libbi she-er'eh ma'alat ḥaveiri
ve-lo ḥesrono.

תִּשְׁמְרֵנִי מִן הַקְּטַנּוּנִיּוֹת וְהַגָּאוֹת
וּמִן הַכַּעַס וְהַקְּפָדָנוֹת וְהַעֲצָבוֹת
וְהַרְכִּילוֹת וְשָׂאֵר מִדּוֹת רָעוֹת.
וְתִצִּילֵנִי מִקִּנְאֵת אִישׁ בְּרֵעֵהוּ
וְלֹא תִעַלֶּה קִנְאֵת אָדָם עַל לִבִּי
וְלֹא קִנְאֵתִי עַל אַחֵרִים.
אֲדַרְבָּה
תֵּן בְּלִבִּי שְׂאֵרָאָה מֵעֵלֶת חֵבְרִי
וְלֹא חֶסְרוֹנוֹ:

Keep me far from pettiness and pride,
from anger and impatience, despair,
gossip, and all bad traits.
Spare me from jealousy of others;
let not others be jealous of me,
nor let me be jealous of others.
On the contrary,
grant me the ability to see the others' merits,
and not their faults.

Elimelekh of Lezhensk

Petaḥ lanu sha'ar

Petaḥ lanu sha'ar
 be-'eit ne'ilat sha'ar
 ki fanah yom.
 Ha-yom yifneh
 ha-shemesh yavo ve-yifneh
 navo'ah she'arekha.

פְּתַח לָנוּ שַׁעַר

פְּתַח לָנוּ שַׁעַר
 בְּעֵת נְעִילַת שַׁעַר
 כִּי פָנָה יוֹם.
 הַיּוֹם יִפְנֶה
 הַשֶּׁמֶשׁ יָבֹא וַיִּפְנֶה
 נְבוֹאָה שְׁעָרֶיךָ:

PETAḤ LANU SHA'AR

Open for us the gates
 Even as the gates are closing,
 For daylight fades.
 The day is waning,
 The sun is setting and ebbing away;
 Let us enter your gates at last.

Anna el na sa na
 selaḥ na meḥal na
 ḥamol na raḥem na kapper na
 kevosh ḥeit ve-'avon.

אָנָּה אֵל נָא שָׂא נָא
 סְלַח נָא מְחַל נָא
 חָמַל נָא רַחֵם נָא כַּפֵּר נָא
 כְּבוֹשׁ חַטָּא וְעוֹן.

We implore you, O God, please acquit,
 forgive, pardon,
 be merciful, have compassion, exonerate,
 restrain sin and iniquity.

U-mi ya'amod

Eloheinu v-eilohei avoteinu
 u-mi ya'amod
 ḥeit im tishmor

וּמִי יַעֲמֹד
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 וּמִי יַעֲמֹד
 חַטָּא אִם תִּשְׁמֹר

U-MI YA'AMOD

Our God and God of our ancestors,
 Who could stand
 were you to record sin?

Petaḥ lanu sha'ar, "Open for us the gates" — This deeply moving twilight hour appeal marks the beginning of the Selihot prayers of Ne'ilah. The reference is to the heavenly gates of prayer. In keeping with the tradition that "the gates of repentance are never shut" it is customary to keep the doors of the Ark open and remain standing throughout the Ne'ilah service.

Mi ya'amod, "Who could stand" — Based on the verse from Psalm 130, "Were you to mark iniquity, O God, who could stand? But with you there is forgiveness." This composite prayer incorporates portions of two piyyutim. The first three verses, by tenth-century liturgist Solomon ben Judah Ha-Bavli, are a plea for God's forbearance. The remainder of the prayer, written in a similar style, is from a piyyut by the twelfth-century French liturgist and biblical commentator, Joseph Bekhor Shor. The first verse "Great are the needs of your people, yet limited is their knowledge" is a quote from the Talmud, where it appears as the shortened form of the prayer to be recited when one's life is in danger.

El melekh yoshev

El melekh yoshev 'al kissei raḥamim
mitnaheig ba-ḥasidut
moḥeil 'avonot 'ammo
ma'avir rishon rishon
marbeh meḥilah le-ḥatta'im
u-sliḥah le-foshe'im
'oseh tzedakot 'im kol basar
va-ru'ah lo khe-ra'atam tigmol.

אל מלך יושב

אל מלך יושב על כִּסֵּא רַחֲמִים
מִתְנַהֵג בְּחַסִּידוֹת
מוֹחֵיל עֲוֹנוֹת עַמּוֹ
מַעְבִּיר רִשׁוֹן רִשׁוֹן
מַרְבֵּה מַחִילָה לְחַטָּאִים
וּסְלִיחָה לְפוֹשְׁעִים
עוֹשֶׂה צְדָקוֹת עִם כָּל בָּשָׂר
וְרוּחַ לֹא כִרְעַתְם תִּגְמוֹל:

EL MELEKH YOSHEV

Sovereign God, enthroned on compassion,
who acts with loving devotion,
and pardons your people's transgressions,
making them pass one by one,
generously granting pardon to sinners
and forgiveness to transgressors.
You deal justice to all living beings,
not according to the evil of their deeds.

El horeita lanu

I-omar shelosh 'esreih

zekhor lanu ha-yom

berit shelosh 'esreih

kemo she-hoda'ta le-'anav mi-kedem

kemo she-katuv

Vayyeired adonai be-'anan

vayyityatzeiv 'immo sham

אל הורית לנו

לומר שלש עשרה

זכר לנו היום

ברית שלש עשרה

כמו שהודעת לענו מקדם

כמו שכתוב—

וירד יהוה בענן

ויתיצב עמו שם

God, you have taught us

to recite these thirteen attributes of compassion,

recall for us today this Covenant of Thirteen

that you made known

to your humble servant of old,

as it is written:

The Eternal descended in a cloud

and stood with him there.

El melekh yoshev...moḥeil 'avonot 'ammo, "Sovereign God, enthroned on compassion ...[who] pardons your people's transgressions" — This prayer alludes to God's willingness to overcome the rage occasioned by the sin of the Golden Calf and forgive the Israelites their greatest sin. Following the smashing of the tablets, the Israelites were given a second chance to restore their shattered relationship with God, represented in the second pair of tablets that Moses brought down. In this second encounter atop the mountain, God was revealed to Moses in the "covenant of thirteen attributes." It is this revelation that became the centrepiece of the Yom Kippur Seliḥot liturgy.

ma'avir rishon rishon, "making them pass one by one" — God pardons one sin at a time before the next one is put on the scale (*Talmud, Rosh Ha-Shanah 17a*).

Vayyikra ve-shem adonai.
Vayya'avor adonai 'al panav
vayyikra

וַיִּקְרָא בְשֵׁם יְהוָה:
וַיַּעֲבֹר יְהוָה עַל-פָּנָיו
וַיִּקְרָא-

Moses proclaimed the name of the Eternal,
and the Eternal One passed before him
and proclaimed:

Adonai, adonai
El raḥum ve-ḥannun
erekh appayim ve-rav ḥesed
ve-emet.
Notzeir ḥesed la-alafim
nosei 'avon va-fesha' ve-ḥatta'ah
ve-nakkeih.

יְהוָה יְהוָה
אֵל רַחוּם וְחַנּוּן
אָרְךְ אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת.
נֹצֵר חֶסֶד לְאַלְפִים
נֹשֵׂא עוֹן וּפְשָׁע וְחַטָּאָה
וְנִקְיָה:

The Eternal, the Everpresent
is a compassionate and gracious God,
patient, abounding in devotion and truth,
assuring steadfast love for a thousand generations,
forgiving transgression, iniquity and sin,
and granting pardon.

Exodus 34

Vesalaḥta la-'avoneinu u-l-ḥattateinu
unḥaltanu.

וּסְלַחְתָּ לְעֹונֵינוּ וּלְחַטָּאתֵינוּ
וְנִחַלְתָּנוּ:

Forgive our iniquity and our sin,
and make us your heritage.

Exodus 34

Selaḥ lanu avinu ki ḥatanu
meḥal lanu malkeinu ki fasha'enu
ki attah adonai tov ve-sallah
ve-rav ḥesed le-khol kore'ekha.

סְלַח לָנוּ אֲבוֹנֵינוּ כִּי חָטָאנוּ
מִחַל לָנוּ מַלְכֵנוּ כִּי פָשַׁעְנוּ
כִּי-אַתָּה אֲדֹנָי טוֹב וְסְלַח
וְרַב-חֶסֶד לְכֹל קוֹרְאֶיךָ:

Forgive us, our Source, for we have sinned;
pardon us, our Sovereign for we have transgressed.
For you, our Crown, are truly forgiving and
abounding in devotion to all who call upon you.

Psalm 86

Ki 'immekha ha-seliḥah
lema'an tivvarei.
Ki 'immekha mekor ḥayyim
be-orekha nir'eh or.
Shema' adonai koleinu
nikra ve-ḥonneinu va-'aneinu.

כִּי-עֲמִידָה הַסְּלִיחָה
לְמַעַן תִּבְוָרֵא:
כִּי-עֲמִידָה מְקוֹר חַיִּים
בְּאוֹרְךָ נִרְאֶה-אוֹר:
שְׁמַע יְהוָה קוֹלֵנוּ
נִקְרָא וְחַנּוּן וְעֲנֵנוּ:

Forgiveness is yours,
that you may be held in awe.
For with you is the source of life;
in your light do we see light.
Hear our voice, Eternal One;
when we call out, be gracious and answer us.

Psalm 130

Psalm 36

Psalm 27

Ki anu 'ammekha

Eloheinu v-eilohei avoteinu
selah lanu mehal lanu kapper lanu.

Ki anu 'ammekha ve-attah eloheinu.
Anu vanekha ve-attah avinu.

Anu 'avadekha ve-attah adoneinu.
Anu kehalekha ve-attah helkeinu.

Anu nahalatekha ve-attah goraleinu.
Anu tzonekha ve-attah ro'einu.

Anu kharmekha ve-attah notereinu.
Anu fe'ullatekha ve-attah yotzereinu.

Anu ra'yatekha ve-attah dodeinu.
Anu segullatekha ve-attah keroveinu.

Anu 'ammekha ve-attah malkeinu.
Anu ma'amirekha ve-attah ma'amireinu.

כִּי אֲנִי עַמְּךָ
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
סְלַח לָנוּ מַחַל לָנוּ כַּפֵּר לָנוּ:

כִּי אֲנִי עַמְּךָ וְאַתָּה אֱלֹהֵינוּ.
אֲנִי בְנֶיךָ וְאַתָּה אָבִינוּ:

אֲנִי עַבְדֶּיךָ וְאַתָּה אֲדוֹנֵינוּ.
אֲנִי קְהִלָּתְךָ וְאַתָּה חֵלְקֵנוּ:

אֲנִי נַחְלָתְךָ וְאַתָּה גּוֹרְלֵנוּ.
אֲנִי צֹאנְךָ וְאַתָּה רוֹעֵנוּ:

אֲנִי כַרְמְךָ וְאַתָּה נוֹטְרֵנוּ.
אֲנִי בְּעֹלְתְךָ וְאַתָּה יוֹצְרֵנוּ:

אֲנִי רְעִיתְךָ וְאַתָּה דוֹדֵנוּ.
אֲנִי סְגֻלָּתְךָ וְאַתָּה קְרוֹבֵנוּ:

אֲנִי עַמְּךָ וְאַתָּה מַלְכֵנוּ.
אֲנִי מְאַמְרֶיךָ וְאַתָּה מְאַמְרֵנוּ:

KI ANU 'AMMEKHA

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

For we are your people, and you our God.
We are your children, and you our Parent.

We are your servants, and you our Crown.
We are your congregation, and you our Portion.

We are your domain, and you our Destiny.
We are your flock, and you our Shepherd.

We are your vineyard, and you our Watchman.
We are your creatures, and you our Creator.

We are your lovers, and you our Beloved.
We are your treasure, and you our Keeper.

We are your people, and you our Sovereign.
We affirm you, and you affirm us.

Ki anu 'ammekha, "For we are your people..." — This prayer expresses the profound intimacy and reciprocity between God and ourselves. "Said Rabbi Levi: 'God appears to Israel like a mirror in which many faces can be reflected; a thousand people look at it, it looks at each of them'" (Pesikta de-Rav Kahana). We speak of God using a thousand images, trying to discover God's truth behind them. We use these names we give God to reach beyond them, and find God's presence in our lives (Forms of Prayer).

VIDDUI
CONFESSION

Anu 'azzei fanim

Anu 'azzei fanim ve-attah raḥum
ve-ḥannun.
Anu keshei 'oref ve-attah erekh appayim.
Anu mele'ei 'avon
ve-attah malei raḥamim.
Anu yameinu ke-tzeil 'oveir
ve-attah hu u-shnotekha lo yittammu.

Eloheinu v-eilohei avoteinu
tavo lefanekha tefillateinu
ve-al tit'allam mi-teḥinnateinu.

She-ein anu 'azzei fanim u-kshei 'oref
l-omar lefanekha
adonai eloheinu v-eilohei avoteinu
tzaddikim anaḥnu ve-lo ḥatanu.
Aval anaḥnu ḥatanu.

אָנוּ עֲזֵי פָנִים

אָנוּ עֲזֵי פָנִים וְאַתָּה רַחוּם וְחַנּוּן.
אָנוּ קְשֵׁי עֶרֶף וְאַתָּה אֶרֶךְ אַפַּיִם.
אָנוּ מְלֵאֵי עוֹן
וְאַתָּה מְלֵא רַחֲמִים.
אָנוּ יָמֵינוּ כְּצֵל עוֹבֵר
וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתָּמוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
תְּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ
וְאַל תִּתְעַלֵּם מִתְּחִנָּתֵנוּ:

שֶׁאֵין אָנוּ עֲזֵי פָנִים וְקְשֵׁי עֶרֶף
לוֹמַר לְפָנֶיךָ
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ.
אֲבָל אֲנַחְנוּ חַטָּאנוּ:

ANU 'AZEI FANIM

We are brazen, but you are indulgent;
we are obstinate, but you are long-suffering;
we are filled with iniquity,
but you are full of compassion;
our days are like a passing shadow,
but your years are without end.

Our God and God of our ancestors,
may our prayer reach you;
do not ignore our plea —

for we are neither so brazen nor so obstinate
as to claim,
Eternal One our God and God of our ancestors,
that we are righteous and without sin;
for surely we have sinned.

Ashamnu

אֲשָׁמְנוּ ASHAMNU

It is customary to beat one's heart gently with the right hand upon declaring each of these sins.

Ashamnu bagadnu gazalnu dibbarnu dofi. He'evinu ve-hirsha'nu	אֲשָׁמְנוּ בְּגַדְנוּ גָזַלְנוּ דִּבְרָנוּ דְּפִי. הֶעֵוִינוּ וְהִרְשָׁעְנוּ	We have sinned, betrayed, robbed, and deceived. We have acted basely and caused evil;
zadnu ḥamasnu tafalnu sheker.	זָדְנוּ חָמָסְנוּ מִפְלְנוּ שֶׁקֶר.	we have acted maliciously, violently, and have spread lies.
Ya'atznu ra' kizzavnu latznu maradnu ni'atznu	יַעֲצֵנוּ רָע כִּזְבָּנוּ לָצְנוּ מָרַדְנוּ נִאֲצָנוּ	We have given bad advice, we have misled; we have mocked, rebelled, and scorned;
sararnu 'avinu pasha'nu tzararnu kishinu 'oref.	סָרְרָנוּ עֵוִינוּ פָּשַׁעְנוּ צָרָרְנוּ קִשִּׁינוּ עֵרֶף.	we have acted stubbornly and perversely; we have transgressed and acted hostilely; we have been obstinate.
Rasha'nu shiḥatnu ti'avnu ta'inu ti'ta'nu.	רָשָׁעְנוּ שִׁחַתְנוּ תֵּעִבְנוּ תֵּעִינוּ תֵּעִתְעֵנוּ:	We have acted wickedly and corruptly; we have committed abominations; we have gone astray and have led others astray.
Sarnu mi-mitzvotekha u-mi-mishpatekha ha-tovim ve-lo shavah lanu.	סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ.	Turning away from your virtuous commands and laws has not benefitted us.
Ve-attah tzaddik 'al kol ha-ba 'aleinu ki emet 'asita va-anahnu hirsha'nu.	וְאַתָּה צַדִּיק עַל כָּל הַבָּא עֲלֵינוּ כִּי אֱמֶת עָשִׂיתָ וְאֵנַחְנוּ הִרְשָׁעְנוּ:	You are just through all that happens to us; for you have dealt truthfully, while we have done evil.

Avinu malkeinu

avinu malkeinu

ḥatanu lefanekha.

Avinu malkeinu

ein lanu melekh ella attah.

Avinu malkeinu

‘aseih ‘immanu lema‘an shemekha.

Avinu malkeinu

ḥaddeish ‘aleinu shanah tovah.

Avinu malkeinu

hafeir ‘atzat oyeveinu.

Avinu malkeinu

setom piyyot mastineinu

u-mkatregeinu.

Avinu malkeinu

kalleih dever ve-ḥerev ve-ra‘av

u-shvi u-mash‘hit mi-benei veritekha.

Avinu malkeinu

selah u-mḥal le-khol ‘avonoteinu.

אבינו מלכנו

אָבִינוּ מַלְכֵנוּ

חָטֵאנוּ לְפָנֶיךָ:

אָבִינוּ מַלְכֵנוּ

אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה:

אָבִינוּ מַלְכֵנוּ

עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:

אָבִינוּ מַלְכֵנוּ

חֲדֵשׁ עָלֵינוּ שָׁנָה טוֹבָה:

אָבִינוּ מַלְכֵנוּ

הַפֵּר עֲצַת אוֹיְבֵינוּ:

אָבִינוּ מַלְכֵנוּ

סָתוּם פִּיּוֹת מְשֻׁטְיָנוּ

וּמְקַטְרְגֵינוּ:

אָבִינוּ מַלְכֵנוּ

כִּלְיָה דְּדָבָר וְחָרֵב וְרָעַב

וְשָׁבִי וּמְשַׁחֵית מִבְּנֵי בְרִיתְךָ:

אָבִינוּ מַלְכֵנוּ

סָלַח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ:

AVINU MALKEINU

Our Source, our Sovereign,

we have sinned before you.

Avinu, Malkeinu,

we have no sovereign but you.

Our Source, our Sovereign,

treat us so that your name be enhanced.

Avinu, Malkeinu,

renew us with a good year.

Our Source, our Sovereign,

frustrate the counsel of our foes.

Avinu, Malkeinu,

stop the mouths of our adversaries

and accusers.

Our Source, our Sovereign,

rid us of disease, war, famine,

exile and destruction.

Avinu, Malkeinu,

forgive and pardon all our wrongdoing.

Avinu, Malkeinu, “Our Source, our Sovereign,” (literally, “our Father, our King”) — This well-known address of God in prayer captures the emotional tension of a God who is both near and far. We desire the intimacy and comfort of an immanent, loving God that resides within, that nurtures and sustains us; a God “whose Presence fills the whole world” (Isaiah 6). And yet, we also need and desire a relationship with an Other, a transcendent and awe-inspiring commanding voice of ethics; “the Eternal reigns forever” (Psalm 146).

Recited by Reader and Congregation once.

Shema yisra'el
adonai eloheinu
adonai ehad.

שְׁמַע יִשְׂרָאֵל
יְהוָה אֱלֹהֵינוּ
יְהוָה אֶחָד:

HEAR O ISRAEL,
THE ETERNAL IS OUR GOD,
THE ETERNAL ONE ALONE!

Deuteronomy 6

Recited three times:

Barukh shem
kevod malkhuto
le-olam va-ed.

בְּרוּךְ שֵׁם
כְבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד:

BLESSED BE THE NAME
OF GOD'S RULING PRESENCE,
FOR EVER AND EVER!

Recited seven times:

Adonai hu ha-elohim.

יְהוָה הוּא הָאֱלֹהִים:

THE ETERNAL ONE IS GOD *I Kings 18*

The shofar is sounded with a single blast of *tekiah gedolah*.

Le-shanah ha-ba'ah bi-rushalayim!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

NEXT YEAR IN JERUSALEM!

RAM'S HORN OF FREEDOM

Rav Hai (10th-11th century) wrote: It is the custom of all Israel to blow the ram's horn at the close of Yom Kippur; it seems to be a memorial of the Jubilee. As it is said: "You shall count seven Sabbaths of years, seven times seven years, totaling forty-nine years. Then [in the fiftieth year] shall you make proclamation with the blast of the horn on the tenth day of the seventh month; in the Day of Atonement shall you make proclamation with the horn through your land...proclaim liberty throughout the land to all the inhabitants thereof" (Leviticus 25:8-10). Since the reckoning of the Jubilee year is not certain, the custom was established of blowing the ram's horn every year as a memorial of the Jubilee. This is the sense of the saying: "In the Jubilee year...on Yom Kippur, the Court blew the ram's horn. Slaves were sent home and fields returned to their original owners" (Talmud, Rosh Ha-Shanah 8b). Thus it is that the final shofar blast of Yom Kippur denotes a declaration of universal freedom.

The regular Ma'ariv, weekday evening service, is found on page 435 in Siddur Hadesh Yameinu.

'Aleinu

'Aleinu le-shabbei'ah la-adon ha-kol
la-teit gedullah le-yotzeir bereishit
she-natan lanu torat emet
ve-hayyei 'olam nata' be-tokheinu.

Va-anahnu kore'im u-mishta'avim
u-modim
lifnei melekh malkhei ha-melakhim
ha-kadosh barukh hu.
She-hu noteh shamayim
ve-yoseid aretz
u-moshav yekaro ba-shamayim mi-ma'al
u-shkhinat 'uzzo be-govhei meromim.
Hu eloheinu ein 'od
emet malkeinu efes zulato.
Ka-katuv be-torato
Veyada'ta ha-yom vahashevota el
levavekha
ki adonai hu ha-elohim
ba-shamayim mi-ma'al
ve-'al ha-aretz mi-ta'hat ein 'od.

'Al ken nekavveh lekha
adonai eloheinu
li-r'ot meheirah be-tif'eret 'uzzekha

עלינו

עלינו לשבח לאדון הכל
לתת גדלה ליוצר בראשית
שנתן לנו תורת אמת
והיי עולם נטע בתוכנו:

ואנחנו כורעים ומשתחוים
ומודים
לפני מלך מלכי המלכים
הקדוש ברוך הוא.
שהוא נוטה שמים
ויסד ארץ
ומושב יקרו בשמים ממעל
ושכינת עזו בגבחי מרומים:
הוא אלהינו אין עוד
אמת מלבנו אפס זולתו.
ככתוב בתורתו—
וידעת היום והשבת אל-לבבך
כי יהוה הוא האלהים
בשמים ממעל
ועל-הארץ מתחת אין עוד:

על בן נקוה לך
יהוה אלהינו
לראות מהרה בתפארת עזך

ALEINU

It is up to us to praise the Crown of all,
to ascribe greatness to the Author of Creation,
who has given us a Torah of truth
and planted eternal life within us.

Thus we bow in worship
and thankfulness
before the Sovereign of all sovereigns,
the Holy One of Being;
the One who stretched out the heavens
and laid the foundations of the earth,
a precious dwelling in the highest heavens,
a powerful presence in the loftiest heights.
This One is our God, there is no other;
our Sovereign is faithful, there is none else.
As it is written in the Torah:
“Know this day and take it to heart
that the Life-giver is the God
of the heavens above
and of earth below; there is no other.”

Deuteronomy 4

We therefore hope for you,
Eternal One our God, that soon
we might see your radiant strength

Kaddish yatom

קדיש יתום MOURNER'S KADDISH

The Mourner's Kaddish, like every Kaddish, makes no reference to death. It is rather an affirmation that God's name and Godly attributes abide in the world. The primary attribute invoked is that of shalom — "wholeness," "peace," "well-being." When a human being, "created in God's image," dies, then God's image is also diminished. Our re-affirmation of God's presence and shalom is therefore as much for God's sake, as it were, as for our own.

Mourners:

Yitgaddal ve-yitkaddash shemeih rabba be-alma di vera khi-r'uteih.	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעֲוִיתָהּ.	Magnified and sanctified be God's great name in this world, created as God willed.
Ve-yamlikh malkhuteih be-ḥayyeikhon u-v-yomeikhon u-v-ḥayyei de-khol beit yisra'el ba-'agala u-vi-zman kariv.	וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב.	May God's sovereignty be established in your lifetime, and the life of the entire House of Israel, speedily and soon;
Ve-imru amen.	וְאָמְרוּ אָמֵן:	and let us say: Amen.

Congregation and Mourners respond:

Yehei shemeih rabba mevarakh le-'alam u-l-'alemei 'almayya.	יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעֵלְמֵי עֵלְמַיָּא:	May God's great name be blessed forever, in all worlds, unto eternity.
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Havdalah

Barukh atta adonai
eloheinu melek ha-olam
borei peri ha-gafen.

הבדלה

ברוך אתה יהוה
אלהינו מלך העולם
בורא פרי הגפן:

HAVDALAH

You abound in blessings, Eternal One
our God, Sovereign of the universe,
who creates the fruit of the vine.

When Yom Kippur coincides with Shabbat, we say the blessing over the spices.

Barukh atta adonai
eloheinu melek ha-olam
borei minei ve-samim.

ברוך אתה יהוה
אלהינו מלך העולם
בורא מיני בשמים:

You abound in blessings, Eternal One
our God, Sovereign of the universe,
who creates fragrant spices.

Barukh atta adonai
eloheinu melek ha-olam
borei me'orei ha-eish.

ברוך אתה יהוה
אלהינו מלך העולם
בורא מאורי האש:

You abound in blessings, Eternal One
our God, Sovereign of the universe,
who creates the lights of fire.

Barukh atta adonai
eloheinu melek ha-olam
ha-mavdil bein kodesh le-hol
bein or le-hoshekh
bein yom ha-shevi'i
le-sheishet yemei ha-ma'aseh.
Barukh atta adonai
ha-mavdil bein kodesh le-hol.

ברוך אתה יהוה
אלהינו מלך העולם
המבדיל בין קדש לחל
בין אור להשך
בין יום השביעי
לששת ימי המעשה:
ברוך אתה יהוה
המבדיל בין קדש לחל:

You abound in blessings, Eternal One
our God, Sovereign of all time and space,
who distinguishes between sacred and profane,
between light and darkness,
between the seventh day
and the six days of Creation.
Boundless are you, Eternal One,
who distinguishes between sacred and profane.