

מחזור
חדש

MAḤZOR ḤADASH

REVISED AND EXPANDED VERSION

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ROSH HASHANAH AND YOM KIPPUR

מִדֵּיטָבוֹ אֵלֶיךָ יַעֲקֹב. מִשְׁכַּנְתִּיךָ יִשְׂרָאֵל: וְאֲנִי בָרַב
 חֶסֶדְךָ אָבוֹא בֵיתְךָ. אֲשַׁתְּחֶנָּה אֶל־הֵיכַל קֹדֶשְׁךָ בִּירְאָתְךָ:
 יְיָ אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ. וּמִקּוֹם מִשְׁכַּן כְּבוֹדְךָ: וְאֲנִי
 אֲשַׁתְּחֶנָּה וְאֶכְרַעַה. אֲבָרְכָה לִפְנֵי־יְיָ עֹשִׂי: וְאֲנִי תִפְלֹתִי־
 לְךָ יְיָ עַת רָצוֹן אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ:

*Ma tovu oha-leḥa yaakov, mish-k'no-teḥa yisrael.
 Va-ani b'rov ḥas-deḥa, avo veyteḥa, eshta-ḥa-veh el
 heyḥal kod-sh'ḥa b'yira-teḥa.
 Adonai ahavti m'on beyteḥa, um-kom mishkan k'vo-deḥa.
 Va-ani eshta-ḥa-veh v'eḥra-a, evr'ḥa lifney Adonai osi.
 Va-ani t'filati l'ḥa Adonai, eyt ratzon Elohim,
 b'rov ḥas-deḥa aneyni be-emet yish-eḥa.*

MA TOVU

How goodly are your dwellings, O Jacob,
Your sanctuaries, O Israel!

Thanks to Your abundant kindness, O Lord,
I am able to enter Your house,

To bow down before You in reverence
In this sacred place of worship.

Lord, I love to be in Your house,
The sanctuary dedicated to Your glory.

Here I worship in Your presence,
O Lord, my Maker.

In kindness, Lord, answer my prayer;
Mercifully, grant me Your abiding help.

Biblical verses

THE PRAYERFUL MOOD



Eternal Spirit,
God of the heavens above
And of the earth below,
God of drifting clouds
And of leaping, laughing streams,
Hear my prayer.

As every river is conceived by clouds,
And every stream begins in rain,
So may my every thought come from above
And my every purpose have its origin in You.

Harold E. Kohn

ברוך אתה יי אלהינו מלך העולם אשר קדשנו
במצותיו וצונו על נטילת ידים:

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

אלהי. נשמה שנתת בי טהורה היא. אתה בראתה אתה
יצרתה אתה נפתתה בי ואתה משמרה בקרבי. ואתה
עתיד לטלה ממני ולהחזירה בי לעתיד לבא: כל-זמן
שהנשמה בקרבי מודה אני לפניך יי אלהי ואלהי אבותי
רבון כל-המעשים אדון כל-הנשמות: ברוך אתה יי
המחזיר נשמות לפגרים מתים:

GRATITUDE FOR OUR WONDROUS BODY

Praised are You, Lord our God, King of the universe, who has taught us the way of holiness through the *Mitzvot*, and enjoined upon us the washing of the hands.

Praised are You, Lord our God, King of the universe, who has fashioned the human body with sublime wisdom, creating an intricate network of veins, arteries, structures, and organs—each of which must function properly for our survival. Praised are You, O Lord, who heals all creatures and performs wonders.

Talmud, Berakhot 60b

THE GIFT OF A PURE SOUL

My God, the soul with which You endowed me is pure. You created it, You formed it, You breathed it into me, and You preserve it within me. A time will come when You will reclaim it from me; but You will return it to me in the life to come.

So long as the soul is within me, I thank You, Lord my God and God of my ancestors, Master of all creatures, Lord of all souls. Praised are You, O Lord, who has restored me to a new day of life.

Talmud, Berakhot 60b

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָשְׁכֹנֵי
בֵּינָה לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשִׂי בְּצִלְמוֹ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשִׂי בְּרַחֲוִי:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשִׂי יִשְׂרָאֵל:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם פּוֹקֵחַ עֲוֹנוֹת:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְלַבֵּשׁ עֲרֻמִּים:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְתִיר אֲסוּרוֹת:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם זוֹקֵף כְּפוּפִים:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשָׂה לִי כְלִצְרָכִי:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר הִכִּין מִצְעַד־יִגְבֹּר:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַנוֹתֵן לִיעָף כֶּחַ:

MORNING BLESSINGS OF THANKSGIVING

We offer praise to You, O Lord our God, King of the universe,

For bestowing the power to distinguish
between day and night;

For creating us in Your image;

For giving us freedom;

For making us Jews;

For giving us the capacity to see;

For clothing the naked;

For releasing the oppressed;

For raising up those who are bowed down;

For sustaining the universe;

For providing for our daily needs;

For giving us guidance for life's path;

For endowing our people with courage;

For crowning our people with glory;

For giving strength to those who are weary.

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם.

בְּרוּךְ הוּא:

בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית:

בְּרוּךְ אוֹמֵר וְעוֹשֶׂה:

בְּרוּךְ גּוֹזֵר וּמְקַיֵּם:

בְּרוּךְ מְרַחֵם עַל הָאָרֶץ:

בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת:

בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו:

בְּרוּךְ חַי לְעַד וּמְקַיֵּם לְנֶצַח:

בְּרוּךְ פּוֹדֶה וּמַצִּיל.

בְּרוּךְ שְׁמוֹ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הָאֵב
הַרְחֵמֵן הַמְהִלֵּל בְּפִי עַמּוֹ. מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן
חֲסִידָיו וְעַבְדָּיו. וּבִשְׂרֵי דָוִד עַבְדְּךָ נִהְלֵךְ יְיָ אֱלֹהֵינוּ.
בְּשִׁבְחוֹת וּבִזְמִירוֹת נִגְדְּלֶךָ וְנִשְׁבַּחְךָ וְנִפְאֶרְךָ וְנִזְכִּיר
שְׁמֶךָ וְנִמְלִיכֶךָ מְלָכֵנוּ אֱלֹהֵינוּ יְחִיד חַי הָעוֹלָמִים. מֶלֶךְ
מְשַׁבַּח וּמְפָאֵר עַד־עַד שְׁמוֹ הַגָּדוֹל. בְּרוּךְ אַתָּה יְיָ מֶלֶךְ
מְהִלֵּל בַּתְּשֻׁבּוֹת:

BARUH SHE-AMAR: Praise the Lord

Praised is the One whose word brought the world
into being; praised is He.

Praised is the Author of all creation.

Praised is the One who fulfills His promises.

Praised is the One who carries out His decrees.

Praised is the One who has compassion on the world.

Praised is the One who has compassion on His creatures.

Praised is the One who rewards those who revere Him.

Praised is the One who abides for all eternity.

Praised is the One who redeems and saves.

Praised be His name.

Praised are You, Lord our God, King of the universe,
Merciful God and Father, acclaimed by His people,
Lauded and glorified by His faithful servants.

With the songs of Your servant David, we praise You;
With hymns and psalms, we exalt and extol You;
We glorify You and acclaim Your sovereignty,
our King and God.

You alone are the life of the universe;
You are the King, whose great name
Is to be eternally glorified.

Praised are You, O Lord,
King adored with praises.

הללויה.

| | |
|-------------------------------|---------------------------------|
| הללוהו בְּרִקְיעַ עֶזוֹ: | הללוֹאֵל בְּקֹדֶשׁוֹ |
| הללוהו כָּרֵב גְּדָלוֹ: | הללוהו בְּגִבּוֹרֹתָיו |
| הללוהו בְּנִגְבַל וְכִנּוֹר: | הללוהו בְּתַקְעַ שׁוֹפָר |
| הללוהו בְּמִנִּים וְעֹגֵב: | הללוהו בְּתַף וּמַחֹל |
| הללוהו בְּצִלְצְלֵי תְרוּעָה: | הללוהו בְּצִלְצְלֵי־שִׁמְעַ |
| הללויה: | כֹּל הַנְּשָׁמָה תְּהִלַּל יְיָ |
| הללויה: | כֹּל הַנְּשָׁמָה תְּהִלַּל יְיָ |

Hallelujah.

Hal'lu Eyl b'kod-sho, hal'luhu bi-r'kia uzo.

Hal'luhu vi-g'vurotav, hal'luhu k'rov gudlo.

Hal'luhu b'teyka shofar, hal'luhu b'neyvel v'hinor.

Hal'luhu b'tof u-maḥol, hal'luhu b'minim v'ugav.

Hal'luhu v'tzil-tz'ley shama, hal'luhu b'tzil-tz'ley t'rua.

Kol ha-n'shama t'haleyl ya, hallelujah.

בְּרוּךְ יְיָ לְעוֹלָם. אָמֵן וְאָמֵן: בְּרוּךְ יְיָ מִצִּיּוֹן שֶׁכֵּן
יְרוּשָׁלַיִם. הַלְלוֹיָהּ: בְּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה
נִפְלְאוֹת לְבָדּוֹ: וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיָמְלֵא כְבוֹדוֹ
אֶת־כָּל־הָאָרֶץ. אָמֵן וְאָמֵן:

Continue on page 130.

HALLELUJAH!

Praise God in His sanctuary;
Praise Him in His mighty heavens.

Praise Him for His vast power,
Praise Him for His abundant greatness.

Praise Him with the sound of the Shofar,
Praise Him with lute and lyre.

Praise Him with drum and dance,
Praise Him with strings and flute.

Praise Him with resounding cymbals,
Praise Him with clanging cymbals.

Praise Him everything that breathes.
Hallelujah! Praise the Lord!

Psalm 150

Praised be the Lord forever. Amen! Amen! Praised be the Lord from Zion; praised be the Lord who dwells in Jerusalem; Hallelujah. Praised be the Lord, the God of Israel, who alone performs wondrous deeds. Praised forever be His glory which fills the whole world. Amen! Amen!

Verses from the Book of Psalms

הַמֶּלֶךְ

יושב על כסא רם ונשא:

שוכן עד מרום וקדוש שמו.

וכתוב. רננו צדיקים ב'י' לישרים נאנה תהלה:

בפי ישרים תתרוֹמֵם.

ובדברי צדיקים תתברך.

ובלשון חסידים תתקדש.

ובקרוב קדושים תתהלל:

ובמקהלות רבבות עמך בית ישראל ברנה ותפאר
שמך מלכנו בכל־דור ודור. שכן חובת כל־היצורים
לפניך 'י אלהינו ואלהי אבותינו. להודות להלל לשבח
לפאר לרומם להדר לברך לעלה ולקלם על כל־דברי
שירות ותשבחות דוד בן ישי עבדך משיחך:

ישתבח שמך לעד מלכנו. האל המלך הגדול והקדוש
בשמים ובארץ. כי לך נאה 'י אלהינו ואלהי אבותינו
שיר ושבחה הלל וזמרה עז וממשלה נצח גדלה וגבורה
תהלה ותפארת קדשה ומלכות ברכות והודאות מעתה
ועד עולם. ברוך אתה 'י אל מלך גדול בתשבחות. אל
ההודאות אדון הנפלאות. הבוחר בשירי זמרה. מלך
אל חי העולמים:

THE KING

enthroned on high in majesty.

You who abide forever, magnified and hallowed be Your name. As the Psalmist has declared, "Rejoice in the Lord, you righteous; it is fitting for the upright to praise Him."

By the mouth of the upright You are extolled;
By the words of the righteous You are praised;
By the tongue of the faithful You are hallowed;
In the midst of the holy You are lauded.

In the assembled throngs of Your people, the house of Israel, You shall be glorified in song, O our King, in every generation. For it is the duty of all creatures, Lord our God and God of our ancestors, to thank and praise, laud and glorify, adore, exalt, and acclaim You, even beyond the psalms of praise of David, the son of Jesse, Your anointed servant.

May You be praised forever, O our King,
Great and holy God, King in heaven and earth.
To You, Lord our God and God of our ancestors,
It is fitting to sing songs of praise,
Proclaiming Your might and sovereignty.
Victory, grandeur, and strength are Yours,
Glory, holiness, and dominion.

To You we always look for our blessings,
To You we always offer our gratitude.
Praised are You, exalted God and King,
Thanksgiving to You, Author of wonders,
Who delights in our hymns of praise,
Our God and King, life of the universe.

Reader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעָנְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
וּלְעָלְמָא מְכָל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאָמִירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra ĥirutey, v'yam-liĥ mal-ĥutey
B'ĥa-yey-ĥon uv-yomey-ĥon uv-ĥa-yey d'ĥol beyt yisrael
Ba-agala u-vizman kariv, v'imru **amen**.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha,
B'riĥ hu, l'eyla ul-eyla mi-kol bir-ĥata v'shi-rata
Tush-b'ĥata v'ne-ĥemata da-amiran b'alma, v'imru **amen**.

ḤATZI KADDISH

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

Congregation and Reader:

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

Reader:

בָּרְכוּ אֶת־יְיָ הַמְּבָרָךְ:

Congregation and Reader:

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

On Rosh Hashanah:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר וּבוֹרֵא
חֶשֶׁךְ עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל:
אוֹר עוֹלָם בְּאוֹצֵר חַיִּים אוֹרוֹת מְאֹפֵל אָמַר וַיְהִי:

*Baruh ata Adonai, Eloheynu meleh ha-olam,
yotzeyr or u-vorey ho-sheh,
oseh shalom u-vorey et ha-kol.*

Or olam b'otzar ha-yim, orot mey-ofel amar va-yehi.

On Yom Kippur:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַפּוֹתֵחַ לָנוּ שַׁעֲרֵי
רַחֲמִים וּמַאִיר עֵינֵי הַמַּחְכִּים לְסִלִּיחָתוֹ. יוֹצֵר אוֹר וּבוֹרֵא
חֶשֶׁךְ עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל:
אוֹר עוֹלָם בְּאוֹצֵר חַיִּים אוֹרוֹת מְאֹפֵל אָמַר וַיְהִי:

On Shabbat continue on page 140; on a weekday continue on page 145.

BARHU: The call to worship

Reader:

Praise the Lord, Source of all blessing.

Congregation and Reader:

Baruh Adonai ha-m'voraḥ l'olam va-ed.

Praised be the Lord, Source of all blessing, forever.

On Rosh Hashanah:

Praised are You, Lord our God, King of the universe, who forms light and creates darkness, who ordains the harmony of all creation.

The light of the world is found in the Source of life; He spoke, and out of darkness there came light.

On Yom Kippur:

Praised are You, Lord our God, King of the universe, who opens for us the gates of mercy, and gives light to those who wait for His pardon; who forms light and creates darkness, who ordains the harmony of all creation.

The light of the world is found in the Source of life; He spoke, and out of darkness there came light.

לְאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ. לַמֶּלֶךְ אֵל חַי וְקַיִם זְמִירוֹת
 יֹאמְרוּ וְתִשְׁבְּחוּת יִשְׁמְיעוּ. כִּי הוּא לְבָדוּ פּוֹעֵל גְּבוּרוֹת
 עֹשֶׂה חֲדָשׁוֹת בְּעַל מְלַחְמוֹת זֹרֵעַ צָדְקוֹת מִצְמִיחַ יְשׁוּעוֹת
 בּוֹרֵא רְפוּאוֹת נוֹרָא תְהִלּוֹת אֲדוֹן הַנִּפְלְאוֹת. הַמְּחַדֵּשׁ
 בְּטוֹבוֹ בְּכָל־יּוֹם תָּמִיד מַעֲשֶׂה בְּרָאשִׁית. כְּאֵמֹר. לַעֲשֶׂה
 אוֹרִים גְּדִלִים כִּי לְעוֹלָם חֶסֶד: אוֹר חֲדָשׁ עַל צִיּוֹן תָּאִיר
 וְנִזְכָּה כָּלֵנוּ מִהֲרָה לְאוֹרוֹ. בְּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת:

To the hallowed God, they offer sweet song,
 To the living King, they utter hymns,
 To the eternal God, they give praise.

He alone performs mighty deeds;
 His creative power is in all that is new.

He is the champion of all just struggles,
 Sowing righteousness, bringing forth deliverance.

His is the power that heals;
 The Lord of wonders is beyond all praise.

In His goodness He renews daily
 The continuing work of creation.

Thus the Psalmist sang:
 "Praise Him who continues to create great lights,
 For His kindness is ever present."

Cause a new light to shine on Zion,
 And may we all be worthy to delight in its splendor.
 Praised are You, O Lord, Creator of the heavenly lights.

Adapted from the Hebrew

Or ḥadash al tzion ta-ir,
 V'nizkeh ḥulanu m'heyra l'oro,
 Baruh ata Adonai, yotzeyr ha-m'orot.

אֶהְבֶּה רַבָּה אֶהְבַּתְנוּ יְיָ אֱלֹהֵינוּ חֲמֵלָה גְדוֹלָה וַיִּתְּרָה
 חֲמֵלָתָ עָלֵינוּ: אָבִינוּ מִלֵּכְנוּ בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבִטְחוּ בָךְ
 וַתִּלְמַדְם חֻקֵּי חַיִּים בֶּן תַּחֲנֻנוּ וַתִּלְמַדְנוּ: אָבִינוּ הָאֵב
 הֶרְחַמֵּן הַמֵּרְחֵם. רַחֵם עָלֵינוּ וְתֵן בְּלִבְנוּ לְהִבִּין וּלְהַשְׁכִּיל
 לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד לְשִׁמֹּר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת־כָּל־
 דִּבְרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה: וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ
 וּדְבֵק לִבְנוּ בְּמִצְוֹתֶיךָ וַיַּחֲד לִבְבְּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־
 שְׁמֶךָ וּלְאַיִבּוֹשׁ לְעוֹלָם וָעֶד. כִּי בְשֵׁם קֹדֶשְׁךָ הַגְּדוֹל
 וְהַנּוֹרָא בְּטַחְנוּ נִגִּילָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ:

וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ וְתוֹלִיכְנוּ
 קוֹמָמִיּוֹת לְאַרְצֵנוּ: כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה וּבְנוּ
 בְּחֶרֶת מִכָּל־עַם וְלִשׁוֹן וְקִרְבָּתְנוּ לְשִׁמְךָ הַגְּדוֹל סֶלָה
 בְּאַמֶּת לְהוֹדוֹת לָךְ וּלְיַחֲדֶךָ בְּאַהֲבָה: בָּרוּךְ אַתָּה יְיָ
 הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

*V'ha-eyr ey-neynu b'torateha, v'dabeyk libeynu b'mitz-voteha,
 V'yaheyd l'aveynu l'ahavah ul-yirah et sh'meha,
 V'lo ney-vosh l'olam va-ed.*

*Va-havi-eynu l'shalom mey-arba kanfot ha-aretz,
 V'toliheyne kom'miyut l'artzeynu.
 Ki Eyl poeyl y'shuot ata,
 Uvanu vaharta mi-kol am v'lashon;
 V'keyravtanu l'shimha ha-gadol sela be-emet
 L'hodot l'ha ul-yahedha b'ahava.
 Baruh ata Adonai, ha-boheyv b'amo yisrael b'ahava.*

GOD'S GIFTS: Love and Torah

With abounding love have You loved us, Lord our God;
great and overflowing tenderness have You shown us.

Our Father, our King, for the sake of our ancestors who
trusted in You, and whom You taught the laws of life, be
also gracious to us and teach us.

Merciful Father, have compassion upon us. Endow us with
understanding and discernment, that we may study Your
Torah with devotion.

May we heed its words and transmit its precepts; may we
follow its instruction and fulfill its teachings in love.

Enlighten our eyes in Your Torah and make our hearts
cling to Your commandments. Grant us singleness of
purpose to love and revere You, so that we may never be
brought to shame.

For we trust in Your awesome holiness; may we rejoice
and delight in Your deliverance.

Gather our people safely from the four corners of the
earth, and lead us in dignity to our holy land, for You are
the God who brings deliverance.

You have called us from among the peoples to be close to
You, to praise You in truth, and to proclaim Your Oneness
in love.

Praised are You, O Lord, who lovingly chose His people
Israel for His service.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

On Rosh Hashanah, silently;

On Yom Kippur, aloud:

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ
הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָךְ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשַּׁרְתָּם
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וְכִתְבָתָם עַל-
מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Shema Yisrael, Adonai Eloheynu, Adonai ehad.

V'ahavta eyt Adonai Eloheha b'hol l'avvaha uv-hol nafsh'ha uv-hol m'odeha. V'hayu ha-d'varim ha-eyleh asher anochi m'tza-v'ha ha-yom al l'avveha. V'shi-nantam l'vaneha v'dibarta bam b'shiv-t'ha b'veyteha uv-leh-t'ha va-dereh uv'shohe-b'ha uv-kumeha. Uk-shartam l'ot al yadeha v'hayu l'totafot beyn eyneha. Uv-tavtam al m'zuzot beyteha uvish-areha.

The Shema

HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.

On Rosh Hashanah, silently;

On Yom Kippur, aloud:

Praised be His glorious sovereignty for ever and ever.

V'AHAVTA: You shall love the Lord

You shall love the Lord your God with all your heart, with all your soul, with all your might. You shall take to heart these words which I command you this day. You shall teach them diligently to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. You shall bind them as a sign upon your arm, and they shall be a reminder above your eyes. You shall inscribe them on the doorposts of your homes and on your gates.

Deuteronomy 6:4-9

וְהָיָה אִם־שָׁמַעַ תִּשְׁמָעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוָּה
אֶתְכֶם הַיּוֹם לֹא־הִבֵּה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה
וּמִלְקוֹשׁ וְאִסְפֹּת דָּגָה וְתִירֹשׁ וְיִצְהָרָה: וְנָתַתִּי עֵשֶׂב
בְּשָׂדֶךָ לְבִהֲמֹתֶךָ וְאָכְלָתָּ וְשִׂבַּעְתָּ: הִשְׁמָרוּ לָכֶם פֶּן־
יִפְתָּה לְבַבְכֶם וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם וַעֲזָר אֶת־
הַשָּׁמַיִם וְלֹא־יְהִי מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יִבּוּלָהּ
וְאֲבַדְתֶּם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן
לָכֶם: וְשָׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
וְקִשְׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטַפֹּת בֵּין עֵינֵיכֶם:
וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בְּדֶרֶךְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוּזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיְמֵי בְנֵיכֶם עַל־
הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לֵאבְדֵיכֶם לָתֵת לָהֶם כִּימֵי
הַשָּׁמַיִם עַל־הָאָרֶץ:

KEEP THESE WORDS

If you will faithfully obey the commandments which I command you this day, to love the Lord your God and to serve Him with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring; and you will harvest your grain and wine and oil. I will give grass in the fields for your cattle. You will eat and be satisfied.

Take care not to be lured away to worship other gods. For then the wrath of the Lord will be directed against you. He will close the heavens and there will be no rain. The earth will not yield its produce; and you will soon perish from the good land which the Lord gave you.

Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. Write them upon the doorposts of your homes and upon your gates. Thus your days and the days of your children will be multiplied on the land which the Lord promised to your ancestors for as long as the heavens remain over the earth.

Deuteronomy 11:13-21

וַיֹּאמֶר יְהוָה אֱלֹהֵי-מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְגְדֵיהֶם לְדֹרֹתָם
וְנִתְּנוּ עַל-צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זִנִּים
אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם
קֹדְשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי
אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה
אֱלֹהֵיכֶם: Reader יְהוָה אֱלֹהֵיכֶם אָמֵן:

אָמֵן וַיָּצִיב וַנִּכּוֹן וַקִּים וַיֵּשֶׁר וַנֶּאֱמָן וְאֶהוּב וְחָבִיב וַנַּחֲמֵד
וְנַעֲמִים וְנוֹרָא וְאֶדִיר וּמִתְקַן וּמִקְבֵּל וְטוֹב וַיִּפֶּה הַדָּבָר הַזֶּה
עָלֵינוּ לְעוֹלָם וָעֶד: אָמֵן אֱלֹהֵי עוֹלָם מְלָכֵנו צוּר יַעֲקֹב
מֶגֶן יִשְׁעֵנו: לְדוֹר וָדוֹר הוּא קָיָם וְשֵׁמוֹ קָיָם וְכִסְאוֹ נָכוֹן
וּמַלְכוּתוֹ וַאֲמוּנָתוֹ לְעַד קִיָּמָה. וּדְבָרָיו חַיִּים וְקָיָמִים
נֶאֱמָנִים וְנִחְמָדִים לְעַד וּלְעוֹלָמֵי עוֹלָמִים. עַל אֲבוֹתֵינוּ
וְעָלֵינוּ עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ וְעַל כָּל-דּוֹרוֹת גְּרַע יִשְׂרָאֵל
עַבְדֶּיךָ:

עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דָּבָר טוֹב וַקִּים לְעוֹלָם
וָעֶד: אָמֵן וַאֲמוּנָה חֹק וְלֹא יַעֲבוֹר: אָמֵן שְׁאֵמָה הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מְלָכֵנו מֶלֶךְ אֲבוֹתֵינוּ גּוֹאֲלֵנוּ גּוֹאֵל
אֲבוֹתֵינוּ יוֹצְרֵנוּ צוּר יִשׁוּעֵתָנוּ פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם שְׁמֶיךָ.
אֵין אֱלֹהִים זוּלָתְךָ:

TO SEE, TO REMEMBER, AND TO OBSERVE!

The Lord said to Moses: "Speak to the Children of Israel, and bid them to make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue.

"When you look upon the fringe you will be reminded of all the commandments of the Lord and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes.

"Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am the Lord your God who brought you out of the land of Egypt to be your God. I, the Lord, am your God."

Numbers 15:37-41

TRUE AND ENDURING

This teaching is true and enduring; it is established and steadfast; it is beloved and precious, pleasant and sweet, revered and glorious; it is good and beautiful, and eternally right.

Truly, the God of the universe is our King; the Rock of Jacob is our protecting shield. He exists throughout all generations. His sovereignty is firmly established. His faithfulness endures forever.

His words live on, faithful and precious. They abide forever—for our ancestors, for us, for our children, and for every generation of the people Israel, His faithful servants.

As for our ancestors, so for our descendants: His words will remain a cherished and abiding truth, a law which shall not pass away.

Truly, You are the Lord our God and the God of our ancestors, our King and King of our ancestors, our Redeemer and Redeemer of our ancestors, our Creator, Rock of our deliverance, our Helper and Savior. You are eternal; there is no God but You.

תְּהִלּוֹת לְאֵל עֲלִיוֹן בָּרוּךְ הוּא וּמְבָרֵךְ:
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה.
וַאֲמָרוּ כָּלָם.

מִי־כִמְכָּה בָּאֵלִים יִי.
מִי כִמְכָּה נֶאֱדָר בִּקְדֻשָּׁה.
נִזְרָא תְּהִלָּת. עֲשֵׂה פֶלֶא:

שִׁירָה חֲדָשָׁה שֶׁבָּחוּ גְּאוּלִּים לְשִׁמְךָ עַל שְׂפַת הַיָּם.
יַחַד כָּלָם הוֹדּוּ וְהִמְלִיכוּ וַאֲמָרוּ.
יִי יִמְלֹךְ לְעֹלָם וָעֶד:

צוּר יִשְׂרָאֵל. קוֹמָה בְּעִזְרַת יִשְׂרָאֵל.
וּפִדָּה כִּנְאֻמֶּךָ יְהוּדָה וַיִּשְׂרָאֵל.
גְּאֻלָּנוּ יִי צָבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.
בָּרוּךְ אַתָּה יִי גֹאֵל יִשְׂרָאֵל:

*Mi hamoħa ba-eylim Adonai,
Mi kamohā nedar ba-kodesh,
Nora t'hilot osey fe-leh . . .*

Adonai yimloħ l'olam va-ed.

*Tzur yisrael, kuma b'ezrat yisrael,
Uf-dey ħin-um'ħa y'huda v'yisrael,
Go-aleynu Adonai tz'vaot sh'mo k'dosh yisrael,
Baruħ ata Adonai, ga-al yisrael.*

Rosh Hashanah Amidah, page 164;

In congregations where a silent Rosh Hashanah Amidah is said, see page 36.

Yom Kippur Amidah, page 496;

In congregations where a silent Yom Kippur Amidah is said, see page 424.

Give praise to God on high,
Ever praised may He be.

Moses and the Children of Israel
Proclaimed in great exultation:

“Who is like You, O Lord, among the mighty?
Who is like You, glorious in holiness,
Revered in praises, doing wonders?”

At the shore of the Sea, which they crossed in safety,
The redeemed sang a new song to You.

Together they all gratefully proclaimed Your sovereignty:
“The Lord shall reign for ever and ever.”


Rock of Israel,
Arise to the help of Israel.

Fulfill Your promise
To deliver Judah and Israel.

“Our Redeemer, the Lord of hosts,
Is the Holy One of Israel.”

Praised are You, O Lord,
Redeemer of Israel.

RECALLING OUR REDEMPTION

 We are a people in whom the past endures, in whom the present is inconceivable without moments gone by. The Exodus lasted a moment, a moment enduring forever. What happened once upon a time happens all the time.

Abraham J. Heschel

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיוֹן. גּוֹמֵל חַסְדִּים טוֹבִים וְקִנְיָה הַכֹּל. וְזוֹכֵר חַסְדֵי
אֲבוֹת וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוּ בְּאַהֲבָה:

מְסוֹד חֻקִּים וְנִבְנוּנִים. וּמַלְמֵד דַּעַת מְבִינִים. אֲפֻתָּה
פִּי בְּתַפְלָה וּבְתַחֲנוּנִים. לְחִלּוֹת וּלְחַנּוּן פָּנֵי מַלְךְ מְלֵא
רַחֲמִים מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹת:

אֲמִיד נִשְׁאַתִּי חַיִּין בְּעָרְכִי. בְּמִלְאֲכוֹת עֲמֹד בְּרֹךְ בְּבִרְכִי. גָּחִי
מִבֶּטֶן הַגִּיָּה חֲשָׁבִי. דַּבֵּר צָחוֹת וּבְאַמְתָּךְ הַדְרִיכִי: הוֹרְנִי שְׁפוֹד
שִׁיחַ עָרֵב. וְלוֹנְנִי בְּצִלָּךְ אוֹתִי לְקָרֵב. יַעַק יוֹפֵק בְּכוּוֹן קָרֵב.
חִלּוֹתִי פָּגִיד וְצִדְקָתְךָ תִּקְרַב: טָהוֹר עֵינַיִם מָאֵד נִעְלָה. יִדְעֵנִי
בֵּין עַרְךָ תַּפְלָה. בְּדַת לַחֲנוּן בְּלִי תַפְלָה. לְהַמְצִיא לְשׁוֹלְחִי
אֲרֵךְ וְתַעֲלָה: מִפֶּתַח שְׁפָתַי תִּבְרַר וּתְיַשֵּׁר. נְדָבוֹת פִּי רָצָה
וְהַכִּשֵּׁר. סֶדֶר הַגִּינִי כְּשִׁי יִתְשֵׁר. עֵתֶר פִּצְחִי כּוֹזֶלֶת חֶשֶׁר: פְּעָמִי
הֵכֵן פְּצוֹתִי מִכְשָׁל. צוֹר תִּמּוֹד אֲשׁוּרֵי מַהֲנָשֶׁל. קוֹמֵמִנִי וְחִזְקֵנִי
מִרְפוּיִן וְחֻשָּׁל. רְצוֹת אֲמָרִי וְלֹא אֲכַשֵּׁל: שְׁמֵרְנִי כְּאִישׁוֹן מִפְּלֶץ
וּבִעֲתָה. שׁוֹר בְּשִׁפְלוּתִי וּלְכָה לִישׁוּעָתָה. תָּחֵן דְּכֹאוֹתִי כְּלַחוּךְ
פָּצָתָ. תִּרְחַם עַל בֶּן אִמָּצָתָ:

זְכַרְנוּ לְחַיִּים מַלְךְ חַפֵּץ בְּחַיִּים. וְכַתְּבֵנוּ בְּסֶפֶר הַחַיִּים.
לְמַעַנְךָ אֱלֹהִים חַיִּים:

מַלְךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי מְגֵן אַבְרָהָם:

Zoh'reynu l'ha-yim meleḥ hafeytz ba-ha-yim,
V'hot-veynu b'seyfer ha-ha-yim, l'ma-anha Elohim ha-yim.

The Amidah

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all.

You are abundantly kind, Creator of all. Remembering the piety of our ancestors, You lovingly bring redemption to their children's children.

With the inspired words of the wise and the discerning, I open my mouth in prayer and supplication, to implore mercy from the King who abounds in compassion, who forgives and pardons transgressions.

Overwhelmed with awe I set forth my plea, praying for Your people with bended knee. You who gave me life, illumine my darkness now; help me to speak clearly, guide me in Your truth. Teach me to pour forth inspiring prayers, protect me and draw me close to You. My cry comes from the depths of my soul, praying that I may feel the nearness of Your mercy. You who see all and are greatly exalted, teach me to pray with understanding; so that my entreaty may be proper and unblemished, and bring healing to those who have sent me.

Direct my steps, O Lord, keep me from stumbling; O Rock, support me, lest I fall. Uphold and strengthen me, lest I grow weary; accept my words and let me not falter. From terror and trembling, tenderly keep me, consider my contrition and come to my aid. Be gracious to the lowly, as You assured Your prophet; and show mercy, I pray, to Your people Israel.

Selected from the Hebrew

Remember us to life, O King who delights in life. Inscribe us in the book of life, for Your sake, O God of life.

You are the King who helps, delivers, and protects. Praised are You, O Lord, Shield of Abraham.

אתה גבור לעולם אדני מחיה מתים אתה רב להושיע:
מכלכל חיים בחסד מחיה מתים ברחמים רבים. סומך
נופלים ורופא חולים ומתיר אסורים ומקים אמונתו לישני
עפר. מי כמוך בעל גבורות ומי דומה לך מלך ממית
ומחיה ומצמיח ישועה:

מי כמוך אב הרחמים. זוכר יצוריו לחיים ברחמים:
ונאמן אתה להחיות מתים. ברוך אתה יי מחיה המתים:

ימלך יי לעולם. אלהיך ציון לדר ודר. הללויה:
ואתה קדוש יושב תהלות ישראל אל נא:

| | |
|-------------------|---------------------------|
| בשמים ובארץ: | אתה הוא אלהינו |
| דגול מרבבה: | גבור ונערץ |
| נציה ונבראו: | הוא שח ניהי |
| חי עולמים: | זכרו לנצח |
| יושב סתר: | טהור עינים |
| לבוש צדקה: | כתרו ישועה |
| נאפד נקמה: | מעטה קנאה |
| עצתו אמונה: | סתרו ישר |
| צדיק וישר: | פעלתו אמת |
| רם ומתנשא: | קרוב לקוראיו באמת |
| תלה ארץ על בלימה: | שוכן שחקים |
| | חי וקים נורא ומרום וקדוש: |

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power You grant immortal life.

You sustain the living with lovingkindness, and with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, free the captives. You keep faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to You, O Master over life and death, Source of redemption?

Who is like You, Father of mercy? Mercifully You remember Your creatures for life.

You are faithful in granting eternal life to the departed. Praised are You, O Lord, who confers immortality upon the departed.

"The Lord shall reign forever;
Your God, Zion, through all generations; Hallelujah!"

"You are the Holy One,
Enthroned amidst the praises of Israel"

Mighty and revered is our God on earth as in heaven above,
To Him the multitudes unnumbered, express their enduring love.

He spoke and the world was created,
In response to His command it came,
He is everlasting, eternal is His fame.

He sees everything, even in the secret abode,
Deliverance is His crown, righteousness, His robe.

He is clothed in zeal; justice His garment provides;
He dwells in righteousness, His counsel abides.

Unfailing is His work, righteous and just is He;
Near to all who call Him in truth,
High and exalted though He be.

He abides in the distant heavens,
And on the earth He suspended in air,
He is our living, awesome God, His glory is everywhere.

נַעֲרִיצָה וְנִקְדִּישָׁה כְּסֹד שֵׁיחַ שְׂרָפִי קָדֵשׁ הַמִּקְדָּשִׁים
 שְׁמֶה בְּקָדֵשׁ. בְּכָתוּב עַל־יַד נְבִיאָהּ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.
 קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת. מָלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:
 כְּבוֹדוֹ מָלֵא עוֹלָם. מִשְׁרָתֵינוּ שׁוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם
 כְּבוֹדוֹ. לְעֻמַּתָּם בְּרוּךְ יֵאמְרוּ.

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

מִמְּקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים וְיַחֲוֹן עִם הַמִּיחָדִּים שְׁמוֹ
 עָרֵב וּבִקֵּר בְּכָל־יוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שְׁמַע אֲמָרִים.
 שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אֲבִינוּ הוּא מִלְכֵנוּ הוּא מוֹשִׁיעֵנו. וְהוּא
 יִשְׁמִיעֵנו בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל־חֵי. לְהִיּוֹת לָכֶם לֵאלֹהִים.
 אֲנִי יְיָ אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יְיָ אֲדוֹנֵינוּ מְהֻדָּדִיר שְׁמֶה בְּכָל־הָאָרֶץ:
 וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד
 וְשְׁמוֹ אֶחָד: וּבִדְבָרֵי קִדְשָׁהּ כָּתוּב לֵאמֹר.

יִמְלֶךְ יְיָ לְעוֹלָם. אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:
 לְדֹר וָדֹר נְגִיד גְּדֻלָּהּ. וּלְנִצָּחַ נִצָּחִים קִדְשָׁתָהּ נִקְדִּישׁ.
 וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא־יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ
 גְּדוֹל וְקָדוֹשׁ אַתָּה:

*Kadosh, kadosh, kadosh, Adonai tz'vaot,
 M'lo hol ha-aretz k'vodo.*

Baruh k'vod Adonai mi-m'komo.

Shema Yisrael, Adonai Eloheynu, Adonai ehad.

Ani Adonai Elohey-hem.

Yimloḥ Adonai l'olam,

Eloha-yih tzion l'dor va-dor, Hallelujah.

KEDUSHAH: A vision of God's holiness

We adore and sanctify You in the words uttered by the holy Seraphim in the mystic vision of Your prophet:

"Holy, holy, holy is the Lord of hosts;
The whole world is filled with His glory."

His glory pervades the universe. When one chorus of ministering angels asks: "Where is His glory?" another adoringly responds:

"Praised be the glory of the Lord
Which fills the universe."

May God deal mercifully and compassionately with His people, who speak of His oneness twice each day, morning and evening, lovingly proclaiming—

"HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE."

He is our God; He is our Father; He is our King; He is our Redeemer. In His mercy He will again proclaim to us, before all the world, "I am the Lord your God."

O Lord, our Almighty God, how glorious is Your name in all the earth. "The Lord shall be King over all the earth; that day the Lord shall be One and His name One." And thus the Psalmist sang:

"The Lord shall reign forever;
Your God, Zion, through all generations; Hallelujah!"

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and King.

וּבְכוּן לֵךְ תַּעֲלֶה קִדְשָׁה כִּי אִתָּה אֱלֹהֵינוּ מֶלֶךְ:

וּנְתַנֶּה תְּקַף קִדְשֵׁי הַיּוֹם. כִּי הוּא נוֹרָא וְאִיּוֹם. וּבוֹ
תִּנְשֵׂא מַלְכוּתְךָ. וְיִכּוֹן בְּחֶסֶד כְּסָאֲךָ. וְתֵשֵׁב עָלֶיךָ בְּאַמֶּת:
אִמֶּת כִּי אִתָּה הוּא דִּין וּמוֹכִיחַ וְיִוְדֶעַ נֶעֱד. וְכוֹתֵב וְחוֹתֵם
וְסוֹפֵר וּמוֹנֶה. וְתִזְכּוֹר כָּל־הַנִּשְׁכָּחוֹת. וְתִפְתַּח אֶת־סֵפֶר
הַזְכָּרוֹנוֹת. וּמֵאֵלֶיךָ יִקְרָא. וְחוֹתֵם יָד כָּל־אָדָם בּוֹ:

וּבְשׁוּפָר גָּדוֹל יִתְקַע. וְקוֹל דְּמָמָה דָּקָה יִשְׁמַע.
וּמִלְאָכִים יַחְפְּזוּן. וְחִיל וּרְעָדָה יֵאָחֲזוּן. וַיֹּאמְרוּ הִנֵּה יוֹם
הַדִּין. לִפְקוֹד עַל־צָבָא מָרוֹם בְּדִין. כִּי לֹא־יִזְכּוּ בְּעֵינֶיךָ
בְּדִין. וְכִלְבָּאֵי עוֹלָם יַעֲבְרוּן לִפְנֶיךָ בְּבִגְדֵי מָרוֹן: כְּבִקְרַת
רוּעָה עֲדְרוּ. מַעֲבִיר צֹאנוֹ תַּחַת שִׁבְטוֹ. בֵּן תַּעֲבִיר וְתִסְפּוֹר
וְתִמְנֶה. וְתִפְקוֹד גִּפְשׁ כָּל־חַי. וְתַחֲתוֹךְ קֶצֶבָה לְכָל־בְּרִיָּה.
וְתִכְתּוֹב אֶת־יְגוֹר דִּינָם:

UNETANEH TOKEF

The Day of Judgment as envisioned by our ancestors

We proclaim the great sanctity of this day, a day filled with awe and trembling. On this day, O Lord, we sense Your dominion, as we envision You on the throne of judgment, judging us in truth, but with compassion. You, indeed, judge and admonish, discerning our motives, and witnessing our actions. You record and seal, count and measure; You remember even what we have forgotten.

You open the Book of Remembrance, and the record speaks for itself, for each of us has signed it with deeds.

The great Shofar is sounded; a still small voice is heard. Even the angels are dismayed; in fear and trembling they cry out: "The Day of Judgment has arrived!" For even the heavenly hosts feel they are judged, and sense that they are not without fault.

On this day we all pass before You, one by one, like a flock of sheep. As a shepherd counts his sheep, making each of them pass under his staff, so You review every living being, measuring the years and decreeing the destiny of every creature.

B'rosh ha-shanah yika-teyvun,
Uv-yom tzom kippur yey-hateymun.

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן. וּבְיוֹם צוֹם כְּפוּר יִחְתְּמוּן. כִּמָּה
יַעֲבְרוּן. וְכִמָּה יִבְרֹאוּן. מִי יִחְיֶה. וּמִי יָמוּת. מִי בִקְצוֹ. וּמִי
לֹא בִקְצוֹ. מִי בָאֵשׁ. וּמִי בַמַּיִם. מִי בַחֲרֵב. וּמִי בַחַיָּה. מִי
בְרָעַב. וּמִי בַצָּמָא. מִי בְרָעַשׁ. וּמִי בַמַּגָּפָה. מִי בַחֲנִיקָה.
וּמִי בַסְקִילָה. מִי יָנוּחַ. וּמִי יָנוּעַ. מִי יִשְׁקֹט. וּמִי יִטְרַף. מִי
יִשְׁלֹן. וּמִי יִתְיַסֵּר. מִי יַעֲנִי. וּמִי יַעֲשֶׂר. מִי יִשְׁפֹּל. וּמִי יָרוּם:

וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה
מַעֲבִירִין אֶת־רוּעַ הַגִּזְרָה:

כִּי כְשֶׁמֶד כֵּן תִּהְלָתְךָ. קָשָׁה לִכְעוֹס וְנוֹחַ לִרְצוֹת. כִּי
לֹא תַחֲפוֹץ בְּמוֹת הַמֶּת. כִּי אִם בְּשׁוּבוֹ מִדְּרָכּוֹ וְחַיָּה. וְעַד
יוֹם מוֹתוֹ תִּתְחַכֶּה לוֹ. אִם יָשׁוּב מִיַּד תִּקְבְּלוּ: אָמֵת כִּי אֲתָה
הוּא יוֹצֵרָם. וְאֲתָה יוֹדֵעַ יֵצֵרָם. כִּי הֵם בָּשָׂר וְדָם:

אָדָם יְסוּדוֹ מֵעֶפֶר וְסוּפוֹ לְעֶפֶר. בִּנְפֹשׁוֹ יָבִיא לַחֲמוֹ.
מְשׁוּל כְּחֶרֶס הַנֹּשֶׁבֶר. כְּחֶצִיר יָבֵשׁ. וּכְצִיץ נוֹבֵל. כְּצֹל
עוֹבֵר. וְכַעֲנַן כֹּלֵה. וּכְרוּחַ נוֹשֶׁבֶת. וּכְאֵבֶק פּוֹרֵחַ. וְכַחֲלוֹם
יָעוּף:

וְאֲתָה הוּא מִלֵּךְ אֵל חַי וְקַיִם:

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

How many shall leave this world, and how many shall be born; who shall live and who shall die, who in the fullness of years and who before; who shall perish by fire and who by water, who by sword and who by a wild beast; who by famine and who by thirst, who by earthquake and who by plague; who by strangling and who by stoning, who shall rest and who shall wander; who shall be serene and who disturbed, who shall be at ease and who afflicted; who shall be impoverished and who enriched, who shall be humbled and who exalted.

BUT REPENTANCE, PRAYER, AND DEEDS OF KINDNESS
CAN REMOVE THE SEVERITY OF THE DECREE.

We offer praises to You, for You are slow to anger, ready to forgive. You do not wish that the sinner die; You would have the sinner repent and live.

You wait for us to return to You, even until our final day. You welcome us, O our Creator, whenever we repent, knowing the weaknesses of Your creatures; for we are mere flesh and blood.

Our origin is dust and our end is dust. At the hazard of our life we earn our bread. We are like a fragile vessel, like the grass that withers, the flower that fades, the shadow that passes, the cloud that vanishes, the wind that blows, the dust that floats, the dream that flies away.

BUT YOU, SOVEREIGN OF ALL,
ARE THE LIVING AND EVERLASTING GOD.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סֶלַח־לָנוּ. מַחֲלֵלֵנוּ. כְּפַר־לָנוּ:

כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ. אָנוּ בְּנֶיךָ וְאַתָּה אָבִינוּ:

אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ. אָנוּ קָהֳלְךָ וְאַתָּה חֹלְקֵנוּ:

אָנוּ נִחְלָתְךָ וְאַתָּה גּוֹרְלָנוּ. אָנוּ צֹאֲנֶךָ וְאַתָּה רוֹעֵנוּ:

אָנוּ כֶּרֶמְךָ וְאַתָּה נוֹטְרָנוּ. אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצְרָנוּ:

אָנוּ רַעֲיָתְךָ וְאַתָּה דוֹרְנוּ. אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבֵנוּ:

אָנוּ עַמֶּךָ וְאַתָּה מֶלֶכְנוּ. אָנוּ מַאֲמִירְךָ וְאַתָּה מַאֲמִירָנוּ:

אָנוּ עֲזֵי פָנִים וְאַתָּה רַחוּם וְחַנוּן. אָנוּ קָשִׁי עֶרְךָ וְאַתָּה

אֶרֶךְ אִפְּסִים. אָנוּ מְלָאִי עוֹן וְאַתָּה מְלֵא רַחֲמִים. אָנוּ יִמִּינוּ

בְּצֵל עוֹבֵר. וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתָּמוּ:

*Ki anu ameha v'ata Eloheynu,
Anu vaneha v'ata avinu.*

*Anu avadeha v'ata adoneynu,
Anu k'haleha v'ata hel-keynu.*

*Anu nah-lateha v'ata gora-leynu,
Anu tzoneha v'ata ro-eynu.*

*Anu harmeha v'ata notreynu,
Anu f'u-lateha v'ata yotz-reynu.*

*Anu ra-yateha v'ata do-deynu,
Anu s'gulateha v'ata k'roveynu.*

*Anu ameha v'ata malkeynu,
Anu ma-amireha v'ata ma-amireynu.*

KI ANU AMEHA:

We are Your people, and You are our God

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

For we are Your people, and You are our God.

We are Your children, and You are our Father.

We are Your servants, and You are our Master.

We are Your congregation, and You are our Heritage.

We are Your possession, and You are our Destiny.

We are Your flock, and You are our Shepherd.

We are Your vineyard, and You are our Guardian.

We are Your creatures, and You are our Creator.

We are Your faithful, and You are our Beloved.

We are Your treasure, and You are our Protector.

We are Your subjects, and You are our King.

We are Your chosen ones, and You are our Chosen One.

We are arrogant; but You are merciful.

We are obstinate; but You are patient.

We are laden with sin; but You abound in compassion.

We are as a passing shadow; but You are eternal.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תָּבֹא לִפְנֵיךָ תַּפְלִתָּנוּ וְאֵל
תַּתְעֲלֵם מִתְחַנְּתָנוּ. שְׁאִין אֲנַחְנוּ עֲזִי פָנִים וְקָשִׁי עֶרְף לֹמֵר
לִפְנֵיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ
אֲבָל אֲנַחְנוּ חַטָּאנוּ:

אֲשַׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דֹּפִי.
הֶעֵוִינוּ. וְהִרְשַׁעְנוּ. זָדְנוּ. חָמַסְנוּ. טַפְלָנוּ שֶׁקֶר.
יַעֲצֵנוּ רָע. כִּזְבְּנוּ. לָצְנוּ. מָרַדְנוּ. נֶאֱצָנוּ.
סָרַרְנוּ. עֵוִינוּ. פָּשַׁעְנוּ. צָרַרְנוּ. קָשִׁינוּ עֶרְף.
רָשַׁעְנוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תָּעִינוּ. תַּעֲתַעְנוּ:

סָרַנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ:
וְאַתָּה צְדִיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אָמַת עֲשִׂיתָ וְאֲנַחְנוּ
הִרְשַׁעְנוּ:

*Ashamnu, bagadnu, gazalnu, dibarnu dofi;
he-evinu, v'hir-shanu, zadnu, h́amasnu, tafalnu sheker;
ya-atznu ra, kizavnu, latznu, maradnu, niatznu,
sararnu, avinu, pa-shanu, tza-rarnu, ki-shinu oref;
ra-shanu, shi-h́atnu, tiavnu, tainu, ti-tanu.*

THE CONFESSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously;
we have robbed; we have spoken slander;
we have acted perversely; we have done wrong;
we have acted presumptuously; we have done violence;
we have practiced deceit; we have counseled evil;
we have spoken falsehood; we have scoffed;
we have revolted; we have blasphemed;
we have rebelled; we have committed iniquity;
we have transgressed; we have oppressed;
we have been stiff-necked; we have acted wickedly;
we have dealt corruptly; we have committed abomination;
we have gone astray; we have led others astray.

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

אלהינו ואלהי אבותינו. ברכנו בברכה המשלשת בתורה הכתובה
 על ידי משה עבדך. האמורה מפי אהרן ובניו כהנים. עם קדושך
 באמור:

Congregation: **Keyn y'hi ratzon.**

יברכה יי וישמרך: בן יהי רצון:

יאר יי פניו אליך ויחנך: בן יהי רצון:

ישא יי פניו אליך וישם לך שלום: בן יהי רצון:

שים שלום טובה וברכה בעולם חן וחסד ורחמים עלינו
 ועל כל-ישראל עמך. ברכנו אבינו כלנו כאחד באור
 פניך. כי באור פניך נתת לנו יי אלהינו תורת חיים ואהבת
 חסד וצדקה וברכה ורחמים וחיים ושלום. וטוב בעיניך
 לברך את-עמך ישראל בכל-עת ובכל-שעה בשלומך:

בספר חיים ברכה ושלום ופרנסה טובה. נזכר ונכתב
 לפניך. אנחנו וכל-עמך בית ישראל. לחיים טובים ולשלום:
 ברוך אתה יי עושה השלום:

*Sim shalom tova uv-rahah ba-olam,
 Heyn va-hesed v'rahhamim aleynu v'al kol yisrael ameha.
 Bar-heynu avinu kulanu k'ehad b'or paneha,
 Ki v'or paneha natata lanu Adonai Eloheynu
 torat ha-yim, v'ahavat hesed,
 U-tz'dakah, uv-rahah, v'rahhamim, v'ha-yim, v'shalom.
 V'tov b'eyneha l'vareyh et am-ha yisrael
 B'hol eyt uv-hol sha-a bi-sh'lomeha.*

*B'seyfer ha-yim b'rahah v'shalom ufar-nasah tova,
 Niza-heyr v'nikateyv l'faneha,
 Anaħnu v'hol amha beyt yisrael,
 L'ha-yim tovim ul-shalom.*

THE THREEFOLD BLESSING

Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

"May the Lord bless you
and protect you." *Congregation:*
May this be His will.

"May the Lord show you kindness
and be gracious to you." *May this be His will.*

"May the Lord bestow favor upon you
and grant you peace." *May this be His will.*

SIM SHALOM: Prayer for peace

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Father, with the divine light of Your presence.

For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

INSCRIBE US IN THE BOOK OF LIFE

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life.

Praised are You, O Lord, Source of peace.

אָבינו מַלְכֵנו חֲטֵאנוּ לְפָנֶיךָ:
אָבינו מַלְכֵנו אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה:
אָבינו מַלְכֵנו הִחְיֵנוּ בְּתִשְׁבָּה שְׁלָמָה לְפָנֶיךָ:
אָבינו מַלְכֵנו חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:
אָבינו מַלְכֵנו שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמֶּךָ:
אָבינו מַלְכֵנו הָפֵר עֲצַת אוֹיְבֵינוּ:
אָבינו מַלְכֵנו זָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ:
אָבינו מַלְכֵנו כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים:
אָבינו מַלְכֵנו כְּתִבְנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעָה:
אָבינו מַלְכֵנו כְּתִבְנוּ בְּסֵפֶר פְּרִנָּסָה וְכִלְכָּלָה:
אָבינו מַלְכֵנו כְּתִבְנוּ בְּסֵפֶר זִכְיוֹת:
אָבינו מַלְכֵנו כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה:
אָבינו מַלְכֵנו הִצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב:
אָבינו מַלְכֵנו הָרַם קֶרֶן יִשְׂרָאֵל עַמֶּךָ:
אָבינו מַלְכֵנו שָׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ:
אָבינו מַלְכֵנו קִבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ:
אָבינו מַלְכֵנו חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ:
אָבינו מַלְכֵנו עֲשֵׂה לָמַעַן בָּאֵי בָאֵשׁ וּבַמֵּיִם עַל קְדוּשַׁת שְׁמֶךָ:
אָבינו מַלְכֵנו עֲשֵׂה לָמַעַן אִם לֹא לְמַעַנְנוּ:
אָבינו מַלְכֵנו חַנּוּן וְעֲנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ
צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu mal-keynu, ḥoney-nu va-aneynu, ki eyn banu ma-asim,
Asey imanu tz'dakah va-ḥesed v'ho-shi-eynu.

AVINU MALKENU

Our Father, our King, we have sinned before You.

Our Father, our King, we have no King but You.

Our Father, our King, help us to return to You completely repentant.

Our Father, our King, grant us a good new year.

Our Father, our King, send complete healing for our afflicted.

Our Father, our King, frustrate the designs of our adversaries.

Our Father, our King, remember us favorably.

Our Father, our King, inscribe us in the book of goodness.

Our Father, our King, inscribe us in the book of redemption.

Our Father, our King, inscribe us in the book of sustenance.

Our Father, our King, inscribe us in the book of merit.

Our Father, our King, inscribe us in the book of forgiveness.

Our Father, our King, hasten our deliverance.

Our Father, our King, grant glory to Your people Israel.

Our Father, our King, hear us, pity us, and spare us.

Our Father, our King, accept our prayer with mercy and favor.

Our Father, our King, have pity on us and on our children.

*Our Father, our King, act for those who went through fire
and water for the sanctification of Your name.*

Our Father, our King, act for Your sake if not for ours.

*Our Father, our King, graciously answer us,
although we are without merits;
Deal with us charitably and lovingly save us.*

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא
כְּרֻעֹתָהּ. וַיַּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֻגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְא
וּלְעֵלְא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמְרִין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:
תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם
אֲבוּהוֹן דִּי־בִשְׁמַיָּא. וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹהוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Oseh shalom bi-m'romav, hu ya-aseh shalom

Aleynu v'al kol yisrael, v'imru amen.

KADDISH SHALEM

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

Congregation and Reader:

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by our heavenly Father. Let us say: Amen.

May God grant abundant peace and life to us and to all Israel. Let us say: Amen.

May He who ordains harmony in the universe grant peace to us and to all Israel. Let us say: Amen.

קריאת

התורה

ליום

כפור



KERAT HA-TORAH / TORAH SERVICE

YOM KIPPUR

אִיךְ־כְּמוֹד בְּאַלְהִים אֲדֹנִי וְאִין כְּמַעֲשֵׂיךְ:
מְלָכוּתְךָ מְלָכוּת כָּל־עֲלָמִים וּמַמְשִׁלְתְּךָ בְּכָל־דּוֹר וְדוֹר:

יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:
יְיָ עֲזֵר לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

אֵב הַרְחָמִים הִיטִיבָהּ בְּרָצוֹנָהּ אֶת־צִיּוֹן
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם:
כִּי בָךְ לִבֵּד בְּטַחְנוּ מֶלֶךְ אֵל רַם וְנִשְׂא אֲדוֹן עוֹלָמִים:

The Ark is opened.

וַיְהִי בְּנֹסֵעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה.
קוֹמָה יְיָ וַיִּפָּצוּ אֵיבֶיךָ וַיִּנָּסוּ מִשְׁנֹאֶיךָ מִפְּנֶיךָ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְיָ מִירוּשָׁלָּיִם:
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ:

*Eyn ka-moħa va-Elohim Adonai v'eyn k'ma-aseħa.
Malħutha malħut kol olamim, umem-shalt'ħa b'ħol dor va-dor.
Adonai meleħ, Adonai malaħ, Adonai yimloħ l'olam va-ed.
Adonai oz l'amo yiteyn, Adonai y'vareyħ et amo va-shalom.
Av ha-raħamim, hey-tiva vir-tzonħa et tzion,
Tivneh ĥomot y'ru-shala-yim.
Ki v'ħa l'vad ba-taħnu meleħ Eyl ram v'nisa adon olamim.*

The Ark is opened.

*Va-y'hi bin-soa ha-aron va-yomer moshe,
Kuma Adonai v'ya-futzu oy-veħa,
v'yanusu m'san-eħa mi-paneħa.
Ki mi-tzion tey-tzey torah, u-d'var Adonai mi-ru-shala-yim.
Baruħ shenatan torah l'amo yisrael bi-k'du-shato.*

Torah service

"There is none like You, O Lord,
among those acclaimed as divine;
There are no deeds like Yours.
Your sovereignty is everlasting,
Your dominion endures through all generations."

The Lord is King, the Lord was King,
"The Lord shall forever be King."

"May the Lord give strength to His people;
May He bless His people with peace."

Merciful Father, "favor Zion with Your goodness;
Build the walls of Jerusalem."

For in You alone do we trust,
Exalted God and King, Ruler of the universe.

VA-Y'HI BIN-SOA

"Whenever the Ark moved forward,
Moses would exclaim:

'Arise, O Lord, and may Your enemies be scattered;
May Your foes be put to flight before You.' "

"From Zion shall come forth Torah
And the word of the Lord from Jerusalem."

Praised be He who, in His holiness,
Gave the Torah to His people Israel.

On a weekday recite this page.

יְיָ אֱלֹהֵינוּ רַחוּם וְחַנּוּן. אַרְךְּ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:
נִצֵּר חֶסֶד לְאַלְפִים. נִשְׂא עוֹן וּפֶשַׁע וְחַטָּאָה וְנִקָּה:
יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי וְגֹאֲלִי:
וְאֲנִי תַפְלְתִּי לָךְ יְיָ עַת רָצוֹן
אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ:

"The Lord is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up love for a thousand generations, forgiving iniquity, transgression, and sin, and pardoning the penitent."

"May the words of my mouth and the meditation of my heart
Find favor before You, my Rock and my Redeemer."

"In kindness, Lord, answer my prayer;
Mercifully grant me Your abiding help."

Adonai Adonai Eyl raḥum v'ḥanun,
ereḥ apa-yim v'rav ḥesed ve-emet.
No-tzeyr ḥesed la-alafim,
nosey avon va-fe-sha v'hata-a v'nakey.

Yi-h'yu l'ratzon imrey fi v'heg-yon libi l'fa-neḥa,
Adonai tzuri v'go-ali.

Va-ani t'filati l'ḥa Adonai eyt ratzon
Elohim b'rav ḥas-deḥa aneyni be-emet yish-eḥa.

The Torah Scrolls are removed from the Ark.

Reader, then congregation:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Reader, then congregation:

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קָדוֹשׁ וְנוֹרָא שְׁמוֹ:

Reader:

גָּדְלוֹ לֵי אֱתֵי וְנִרְמְמָה שְׁמוֹ יַחְדָּו:

Congregation and Reader:

לְךָ יְיָ הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנְצַח וְהַהוֹד.

כִּי כָל בְּשָׂמִים וּבְאָרֶץ

לְךָ יְיָ הַמְמַלְכָּה וְהַמְתַּנַּשֵּׂא לְכָל לְרֹאשׁ:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהֵדֶם רִגְלָיו. קָדוֹשׁ הוּא:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַר קֹדֶשׁוֹ.

כִּי־קָדוֹשׁ יְיָ אֱלֹהֵינוּ:

Shema Yisrael, Adonai Eloheynu, Adonai eḥad.

Eḥad Eloheynu, gadol adoneynu, kadosh v'nora sh'mo.

L'ḥa Adonai ha-g'dula v'ha-g'vura v'ha-tiferet
v'ha-neytzaḥ v'ha-hod.

Ki ḥol ba-shama-yim u-va-aretz,

L'ḥa Adonai ha-mamlaḥa v'ha-mit-nasey l'ḥol l'rosh.

Rom'mu Adonai Eloheynu v'hish-taḥavu la-hadom rag-lav,
kadosh hu.

Rom'mu Adonai Eloheynu v'hish-taḥavu l'har kod-sho,
Ki kadosh Adonai Eloheynu.

The Torah Scrolls are removed from the Ark.

Reader, then congregation:

"HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE."

Reader, then congregation:

**One is our God; exalted is our Lord;
Holy and awesome is His name.**

Reader:

"Glorify the Lord with me; let us exalt Him together."

Congregation and Reader:

**"Yours, O Lord, is the greatness, the power,
and the splendor;
Yours is the victory and the majesty;
For all in heaven and on earth is Yours.
Dominion, O Lord, is Yours; and You rule over all."**

"Exalt the Lord our God and worship Him, for He is holy."

**"Exalt and worship Him at His holy mountain,
for holy is the Lord our God."**

Reader:

וַיַּעֲזֹר וַיִּגַּן וַיּוֹשִׁיעַ לְכָל הַחוֹסִים בּוֹ. וְנֹאמַר אָמֵן:
הַכֹּל הָבּוֹ גָּדֵל לְאַלְהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה:

(The first honoree is called.)

בְּרוּךְ שָׁנְתָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Congregation, then Reader:

וְאַתֶּם הַדְּבָקִים בֵּי אֱלֹהֵיכֶם חַיִּים בְּלָכֶם הַיּוֹם:

TORAH BLESSINGS

Each person honored with an Aliyah, recites the following blessings:

בְּרַכּוּ אֹתֵינוּ הַמְּבָרָךְ:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַרְכֶּנּוּ
מִכָּל־הָעַמִּים וְנִתְּנָלָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן
הַתּוֹרָה:

After a section of the Torah has been read, recite the following:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נִתְּנָלָנוּ
תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן
הַתּוֹרָה:

Reader:

May He help, protect, and save all who trust in Him: Amen.
Let us all exalt our God and render honor to the Torah.

Praised be He who, in His holiness,
Gave the Torah to His people Israel.

Congregation, then Reader:

*V'atem ha-d'veykim ba-donai Eloheyhem
ha-yim kulhem ha-yom.*

"And you, by clinging to the Lord our God,
Have all been kept alive to this day."

TORAH BLESSINGS

Each person honored with an Aliyah, recites the following blessings:

Barhu et Adonai ha-m'voraḥ.

Baruḥ Adonai ha-m'voraḥ l'olam va-ed.

*Baruḥ ata Adonai, Eloheynu meleḥ ha-olam, asher baḥar
banu mi-kol ha-amim, v'natan lanu et torato, baruḥ ata
Adonai noteyn ha-torah.*

After a section of the Torah has been read, recite the following:

*Baruḥ ata Adonai, Eloheynu meleḥ ha-olam, asher natan
lanu torat emet, v'ha-yey olam nata b'toḥeynu, baruḥ ata
Adonai noteyn ha-torah.*

Praise the Lord, Source of all blessing.

Praised be the Lord, Source of all blessing, forever.

Praised are You, Lord our God, King of the universe, who has
chosen us of all peoples for His service by giving us His Torah.
Praised are You, O Lord, Giver of the Torah.

Praised are You, Lord our God, King of the universe, who has
given us the Torah of truth, thereby planting within us life
eternal. Praised are You, O Lord, Giver of the Torah.

וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֱהֲרֹן
בְּקִרְבָּתָם לִפְנֵי־יְהוָה וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר
אֶל־אֱהֲרֹן אַחִיךָ וְאֶל־יָבֹא בְּכֹל־עֵת אֶל־הַקֹּדֶשׁ מִבֵּית
לַפָּרֹכֶת אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאֹרֶן וְלֹא יָמוּת כִּי
בַעֲזֹן אֵרָאָה עַל־הַכַּפֹּרֶת: בְּזֹאת יָבֹא אֱהֲרֹן אֶל־הַקֹּדֶשׁ
בְּכָפֹר בֶּךָ בְּקָר לַחֲטָאת וְאֵיל לַעֲלֹה:

On Shabbat, Second Aliyah

כַּתְּנֶתֶּיבְךָ קֹדֶשׁ יִלְבָּשׁ וּמִכְנָסֵי־בֹדֶן יִהְיוּ עַל־בְּשָׂרוֹ
וּבִאֲבִנֶט בֶּדֶל יִחָגֵר וּבִמְצַנְפֹת בֶּדֶל יִצְנֹף בְּגָדֵי־קֹדֶשׁ הֵם
וְרַחֵץ בַּמַּיִם אֶת־בְּשָׂרוֹ וּלְבָשֵׁם: וּמֵאֵת עֲדַת בְּנֵי יִשְׂרָאֵל
יִקַּח שְׁנֵי־שַׁעֲרֵי עֹזִים לַחֲטָאת וְאֵיל אֶחָד לַעֲלֹה:
וְהִקְרִיב אֱהֲרֹן אֶת־פֶּרֶךְ הַחֲטָאת אֲשֶׁר־לּוֹ וּכְפָר בַּעֲדוֹ
וּבַעֲדֵי בֵיתוֹ:

SECOND ALIYAH

On Shabbat, Third Aliyah

וְלָקַח אֶת־שְׁנֵי הַשְּׁעִירִים וְהַעֲמִיד אֹתָם לִפְנֵי יְהוָה
פָּתַח אֹהֶל מוֹעֵד: וְנָתַן אֱהֲרֹן עַל־שְׁנֵי הַשְּׁעִירִים גִּרְלוֹת גֹּזֶרֶל
אֶחָד לַיהוָה וְגֹזֶרֶל אֶחָד לַעֲזָאזֵל: וְהִקְרִיב אֱהֲרֹן אֶת־
הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגֹּזֶרֶל לַיהוָה וַעֲשָׂהוּ חֲטָאת:
וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגֹּזֶרֶל לַעֲזָאזֵל יַעֲמִד־חַי לִפְנֵי
יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לַעֲזָאזֵל הַמִּדְבָּרָה: וְהִקְרִיב
אֱהֲרֹן אֶת־פֶּרֶךְ הַחֲטָאת אֲשֶׁר־לּוֹ וּכְפָר בַּעֲדוֹ וּבַעֲדֵי בֵיתוֹ
וְשָׁחַט אֶת־פֶּרֶךְ הַחֲטָאת אֲשֶׁר־לּוֹ:

Torah reading

Leviticus 16

The LORD spoke to Moses after the death of the two sons of Aaron who died when they drew too close to the presence of the LORD. The LORD said to Moses:

Tell your brother Aaron that he is not to come at will into the Shrine behind the curtain, in front of the cover that is upon the ark, lest he die; for I appear in the cloud over the cover. Thus only shall Aaron enter the Shrine: with a bull of the herd for a sin offering and a ram for a burnt offering.

He shall be dressed in a sacral linen tunic, with linen breeches next to his flesh, and be girt with a linen sash, and he shall wear a linen turban. They are sacral vestments; he shall bathe his body in water and then put them on. And from the Israelite community he shall take two he-goats for a sin offering and a ram for a burnt offering. Aaron is to offer his own bull of sin offering, to make expiation for himself and for his household.

Aaron shall take the two he-goats and let them stand before the LORD at the entrance of the Tent of Meeting; and he shall place lots upon the two goats, one marked for the LORD and the other marked for Azazel. Aaron shall bring forward the goat designated by lot for the LORD, which he is to offer as a sin offering; while the goat designated by lot for Azazel shall be left standing alive before the LORD, to make expiation with it and to send it off to the wilderness for Azazel. Aaron shall then offer his bull of sin offering, to make expiation for himself and his household. He shall slaughter his bull of sin offering.

וּלְקַח מְלֶאכֶת־מַחֲתָה גַחְלֵי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי
 יְהוָה וּמִלֹּא חֲפָזָיו קִטְרֶת סָמִים וְדָקָה וְהֵבִיא מִבֵּית
 לַפָּרֹכֶת: וְנָתַן אֶת־הַקִּטְרֶת עַל־הָאֵשׁ לִפְנֵי יְהוָה וְכִסָּה |
 עֲנַן הַקִּטְרֶת אֶת־הַכִּפֹּרֶת אֲשֶׁר עַל־הָעֵדוּת וְלֹא יָמוּת:
 וְלָקַח מִדָּם הַפָּר וְהִזָּה בְּאֶצְבָּעוֹ עַל־פְּנֵי הַכִּפֹּרֶת קִדְּמָה
 וּלִפְנֵי הַכִּפֹּרֶת יִזָּה שִׁבְע־פַּעַמִּים מִן־הַדָּם בְּאֶצְבָּעוֹ: וְשָׁחַט
 אֶת־שְׁעִיר הַחֲטָאֹת אֲשֶׁר לָעֹם וְהֵבִיא אֶת־דָּמּוֹ אֶל־מִבֵּית
 לַפָּרֹכֶת וַעֲשֵׂה אֶת־דָּמּוֹ כְּאֲשֶׁר עָשָׂה לָדָם הַפָּר וְהִזָּה אֹתוֹ
 עַל־הַכִּפֹּרֶת וּלִפְנֵי הַכִּפֹּרֶת: וְכִפֹּר עַל־הַקֹּדֶשׁ מִטְּמֵאֹת בְּנֵי
 יִשְׂרָאֵל וּמִפְשְׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאַהֲל מוֹעֵד
 הַשֹּׁכֵן אֹתָם בְּתוֹךְ טְמֵאָתָם: וְכָל־אָדָם לֹא־יִהְיֶה | בְּאַהֲל
 מוֹעֵד בְּבָאוֹ לְכַפֹּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכִפֹּר בְּעֵדוֹ וּבְעֵד
 בֵּיתוֹ וּבְעֵד כָּל־קֹהֶל יִשְׂרָאֵל:

וַיֵּצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־יְהוָה וְכִפֹּר עָלָיו וְלָקַח
 מִדָּם הַפָּר וּמִדָּם הַשְּׁעִיר וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב:
 וְהִזָּה עָלָיו מִן־הַדָּם בְּאֶצְבָּעוֹ שִׁבְעַ פַּעַמִּים וְטָהְרוּ וּקְדָשׁוּ
 מִטְּמֵאֹת בְּנֵי יִשְׂרָאֵל: וְכָל־הַ מַכְפִּיר אֶת־הַקֹּדֶשׁ וְאֶת־אַהֲל
 מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהַקְרִיב אֶת־הַשְּׁעִיר הַחִי: וְסָמַךְ אֹהֲרָן
 אֶת־שְׁתֵּי יָדָיו עַל־רֹאשׁ הַשְּׁעִיר הַחִי וְהִתְוַדָּה עָלָיו אֶת־כָּל־

And he shall take a panful of glowing coals scooped from the altar before the LORD, and two handfuls of finely ground aromatic incense, and bring this behind the curtain. He shall put the incense on the fire before the LORD, so that the cloud from the incense screens the cover that is over [the Ark of] the Pact, lest he die. He shall take some of the blood of the bull and sprinkle it with his finger over the cover on the east side; and in front of the cover he shall sprinkle some of the blood with his finger seven times. He shall then slaughter the people's goat of sin offering, bring its blood behind the curtain, and do with its blood as he has done with the blood of the bull: he shall sprinkle it over the cover and in front of the cover.

Thus he shall purge the Shrine of the uncleanness and transgression of the Israelites, whatever their sins; and he shall do the same for the Tent of Meeting, which abides with them in the midst of their uncleanness. When he goes in to make expiation in the Shrine, nobody else shall be in the Tent of Meeting until he comes out.

When he has made expiation for himself and his household, and for the whole congregation of Israel—

He shall go out to the altar that is before the LORD and purge it: he shall take some of the blood of the bull and of the goat and apply it to each of the horns of the altar; and the rest of the blood he shall sprinkle on it with his finger seven times. Thus he shall cleanse it of the uncleanness of the Israelites and consecrate it.

When he has finished purging the Shrine, the Tent of Meeting, and the altar, the live goat shall be brought forward. Aaron shall lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of the

עֹנֶה בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכַל־חַטָּאתָם וְנָתַן
 אֹתָם עַל־רֹאשׁ הַשָּׁעִיר וְשָׁלַח בְּיַד־אִישׁ עֵתִי הַמִּדְבָּרָה:
 וְנָשָׂא הַשָּׁעִיר עָלָיו אֶת־כָּל־עֲוֹנוֹתָם אֶל־אֶרֶץ גְּזֵרָה וְשָׁלַח
 אֶת־הַשָּׁעִיר בַּמִּדְבָּר: וּבָא אַהֲרֹן אֶל־אֶהֱל מוֹעֵד וּפָשַׁט
 אֶת־בְּגָדֵי הַכֹּהֵן אֲשֶׁר לָבַשׁ בְּבָאוּ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם:
 וּרְחַץ אֶת־בָּשָׂרוֹ בַּמַּיִם בַּמָּקוֹם קָדוֹשׁ וּלְבַשׁ אֶת־בְּגָדָיו
 וַיָּצֵא וַעֲשֵׂה אֶת־עֲלָתוֹ וְאֶת־עֲלַת הָעֹם וּכְפָר בַּעֲדוֹ וּבַעֲד־
 הָעֹם:

FIFTH ALIYAH

On Shabbat, Sixth Aliyah

וְאֵת חֶלֶב הַחֲטָאת יִקְטִיר הַמִּזְבֵּחַ: וְהִמְשִׁיחַ אֶת־
 הַשָּׁעִיר לַעֲזָאוֹל יַכִּבֵּם בְּגָדָיו וּרְחַץ אֶת־בָּשָׂרוֹ בַּמַּיִם
 וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמִּחְנָה: וְאֵת פֶּר הַחֲטָאת וְאֵת שְׁעִיר
 הַחֲטָאת אֲשֶׁר הוּבָא אֶת־דָּמָם לְכַפֵּר בַּקֹּדֶשׁ יוֹצִיא אֶל־
 מַחוּץ לַמִּחְנָה וְשָׂרְפוּ בָאֵשׁ אֶת־עֲרֹתָם וְאֶת־בָּשָׂרָם וְאֶת־
 פָּרָשָׁם: וְהַשְׂרֹף אֹתָם יַכִּבֵּם בְּגָדָיו וּרְחַץ אֶת־בָּשָׂרוֹ בַּמַּיִם
 וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמִּחְנָה: וְהִיתָה לָכֶם לְחֻקַּת עוֹלָם
 בַּחֹדֶשׁ הַשְּׁבִיעִי בַּעֲשׂוֹר לַחֹדֶשׁ תַּעֲנֶנּוּ אֶת־נַפְשֹׁתֵיכֶם וְכָל־
 מְלֹאכָה לֹא תַעֲשׂוּ הָאֲזִיָּח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: כִּי־
 בַּיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם
 לִפְנֵי יְהוָה תִּטְהָרוּ:

Israelites, whatever their sins; putting them on the head of the goat; and it shall be sent off to the wilderness through a designated man. Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness.

And Aaron shall go into the Tent of Meeting, take off the linen vestments that he put on when he entered the Shrine, and leave them there. He shall bathe his body in water in the holy precinct and put on his vestments; then he shall come out and offer his burnt offering and the burnt offering of the people, making expiation for himself and for the people.

The fat of the sin offering he shall turn into smoke on the altar. He who set the Azazel-goat free shall wash his clothes and bathe his body in water; after that he may re-enter the camp.

The bull of sin offering and the goat of sin offering whose blood was brought in to purge the Shrine shall be taken outside the camp; and their hides, flesh, and dung shall be consumed in fire. He who burned them shall wash his clothes and bathe his body in water; after that he may re-enter the camp.

And this shall be to you a law for all time: In the seventh month, on the tenth day of the month, you shall practice self-denial; and you shall do no manner of work, neither the citizen nor the alien who resides among you. For on this day atonement shall be made for you to cleanse you of all your sins; you shall be clean before the LORD.

שַׁבַּת שַׁבְתּוֹן הִיא לָכֶם וְעֲנִיתֶם אֶת־נַפְשֵׁיכֶם חֲקַת
 עוֹלָם: וְכִפָּר הַכֹּהֵן אֶשְׁר־יִמְשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֵא אֶת־יָדוֹ
 לִכְהֵן תַּחַת אָבִיו וְלִבֶּשׂ אֶת־בְּגָדֵי הַכֹּהֵן בְּגָדֵי הַקֹּדֶשׁ: וְכִפָּר
 אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יְכַפֵּר וְעַל
 הַכֹּהֲנִים וְעַל־כָּל־עַם הַקָּהָל יְכַפֵּר: וְהִיְתָה־זֹאת לָכֶם
 לְחֻקַּת עוֹלָם לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטָּאתָם אַחַת
 בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ.
 וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
 יִשְׂרָאֵל בְּעוֹלָא וּבְזִמְן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
 וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלָא וּלְעָלָא
 מִכָּל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין
 בְּעֶלְמָא. וְאִמְרוּ אָמֵן:

As the first Torah Scroll is raised, the congregation recites:

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל
 עַל־פִּי יְיָ בִּיד־מֹשֶׁה:

V'zot ha-torah asher sam mo-sheh lifney b'ney yisrael
 al pi Adonai b'yad mo-sheh.

It shall be a sabbath of complete rest for you, and you shall practice self-denial; it is a law for all time. The priest who has been anointed and ordained to serve as priest in place of his father shall make expiation. He shall put on the linen vestments, the sacral vestments. He shall purge the innermost Shrine; he shall purge the Tent of Meeting and the altar; and he shall make expiation for the priests and for all the people of the congregation.

This shall be to you a law for all time: to make atonement for the Israelites for all their sins once a year.

And Moses did as the LORD had commanded him.

ḤATZI KADDISH

*Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra ḥirutey, v'yam-liḥ mal-ḥutey
B'ḥa-yey-ḥon uv-yomey-ḥon uv-ḥa-yey d'ḥol beyt yisrael
Ba-agala u-vizman kariv, v'imru amen.*

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

*Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha,
B'riḥ hu, l'eyla ul-eyla mi-kol bir-ḥata v'shi-rata
Tush-b'ḥata v'ne-ḥemata da-amiran b'alma, v'imru amen.*

"Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Amen."

As the first Torah Scroll is raised, the congregation recites:

This is the Torah proclaimed by Moses to the Children of Israel at the command of the Lord.

| | |
|--|-----------------------------|
| עֵינֵיכֶם כָּל אֶלֶיךָ יִשְׁבְּרוּ. וְאַתָּה נֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ: | |
| וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן: | פּוֹתַח אֶת־יָדְךָ |
| וְחֹסֶד בְּכָל־מַעֲשָׂיו: | צִדִּיק יִּבְכֶּל־דְּרָכָיו |
| לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת: | קָרוֹב יִּבְכֶּל־קִרְאָיו |
| וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם: | רִצּוֹן־רָאִיו יַעֲשֶׂה |
| וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד: | שׁוֹמֵר יִּבְכֶּל־אֲהָבָיו |
| וְיִבְרַךְ כָּל־בָּשָׂר שֶׁם קִדְּשׁוֹ | תִּהְיֶה יִּבְדַּר־פִּי |
| לְעוֹלָם וָעֶד: | |
| מִעַתָּה וְעַד־עוֹלָם. הִלְלוּיָהּ: | וְאֶנְחֲנוּ נִבְרַךְ יְהוָה |

RETURNING THE SCROLLS TO THE ARK

Reader:

יְהַלְלוּ אֶת־שֵׁם יְיָ. כִּי־נִשְׁגָּב שְׁמוֹ לְבָדוֹ—

Congregation:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:
וְיָרֵם קֶרֶן לְעַמּוֹ. תִּהְיֶה לְכָל־חַסִּידָיו.
לְבֵנֵי יִשְׂרָאֵל עִם קָרְבוֹ. הִלְלוּיָהּ:

Hodo al eretz v'shama-yim.

Va-yarem keren l'amo, t'hila l'hol hasidav,

li-v'ney yisrael am k'rovo, Hallelujah.

The eyes of all look hopefully to You;
You give them their food when it is due.

*You open Your hand,
You satisfy the needs of all the living.*

The Lord is beneficent in all His ways,
He is loving in all His deeds.

*The Lord is near to all who call to Him,
To all who call to Him in truth.*

He fulfills the desire of those who revere Him;
He hears their cry and delivers them.

*The Lord preserves all who love Him,
But all the wicked He will destroy.*

My mouth shall speak the praise of the Lord,
Let all beings praise Him forever.

*We shall praise the Lord,
Now and evermore. Hallelujah.*

Psalms 84:5, 144:15, 145, 115:18

RETURNING THE SCROLLS TO THE ARK

Reader:

"Praise the Lord, for He alone is exalted."

Congregation:

"His glory is revealed on earth and in the heavens.
He has raised the honor of His people,
the glory of His faithful.

He exalted the Children of Israel,
the people near to Him. Hallelujah."

As the Torah Scrolls are placed in the Ark, recite:

וּבִנְחָה יֹאמַר שׁוּבָה יְיָ רַבְבוֹת אֵלַי יִשְׂרָאֵל:
קוּמָה יְיָ לְמִנוּחָתָךְ אֲמָה וְאֲרוֹן עֲנֹךְ:
כַּהֲנִיךָ יִלְבְּשׁוּ צֶדֶק וְחִסְדֶּיךָ יִרְגְּנוּ:
בַּעֲבוּר דָּוִד עַבְדְּךָ אֶל־תֵּשֶׁב פָּנֶי מְשִׁיחֶךָ:
כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִי אֶל־תַּעֲזֹבוּ:
עֲזַח־יִים הִיא לַמַּחֲזִיקִים בָּהּ וְתִמְכֶּיָּה מְאֹשֶׁר:
דַּרְכֶּיָּה דְרָכֵי־נֶעַם וְכָל־נִתְיַבְּתִיהָ שָׁלוֹם:
הַשִּׁיבֵנוּ יְיָ אֵלֵינוּ וְנָשׁוּבָה חֲדָשׁ יָמֵינוּ בְּקֶדֶם:

Ki lekah tov na-tati lahem, torati al ta-azovu.

Eytz ha-yim hi la-maha-zikim bah,

V'tom-heha m'u-shar.

D'raheha darhey no-am, v'hol n'tivo-teha shalom.

Ha-shiveynu Adonai eyleha v'na-shuva,

Hadeysh yameynu k'kedem.

As the Torah Scrolls are placed in the Ark, recite:

When the Ark was set down, Moses prayed: "O Lord, dwell among the myriad families of Israel." Come up, O Lord, to Your sanctuary, together with the Ark of Your glory. Let Your Kohanim be clothed in righteousness, let Your faithful ones rejoice.

I have given you precious teaching,
Forsake not My Torah.


It is a tree of life to those who cling to it,
Blessed are they who uphold it.

Its ways are ways of pleasantness,
All its paths are peace.

Turn us to You, O Lord, and we shall return;
Renew us as in days of old.

Biblical verses

MEDITATION

 O Lord, standing before these sacred scrolls on this Day of Atonement, we renew the ancient covenant, speaking again the words of our ancestors: "All that the Lord has spoken we will do."

Our God and God of our ancestors, we thank You for Your Torah, our priceless heritage. May the portion we have read today inspire us to do Your will and to seek further knowledge of Your word. Thus our minds will be enriched and our lives endowed with purpose. May we take to heart Your laws by which we can truly live. Happy are all who love You and delight in fulfilling Your commandments. Amen.

עֲלֵינוּ לְשַׁבַּח לַאֲדֹנָן הַכֹּל
 לַתַּת וְגָדְלָה לְיוֹצֵר בְּרֵאשִׁית.
 שְׁלֹא עֲשֵׂנוּ כְּגִוֵּי הָאֲרָצוֹת
 וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.
 שְׁלֹא שָׂם חֶלְקֵנוּ בָהֶם
 וְגָרְלָנוּ בְּכָל־הַמוֹנָם:

וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
 לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
 הַקָּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יִקְרוּ בַשָּׁמַיִם
 מִמַּעַל וּשְׁכִינַת עֲזוֹ בְּנִבְהִי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין
 עוֹד. אֲמַת מַלְכֵנוּ אָפֶס זִוְלָתוֹ. כְּכַתוּב בְּתוֹרָתוֹ. וַיִּדְעַת
 הַיּוֹם וַהֲשַׁבַּת אֶל־לִבָּבָךְ כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם
 מִמַּעַל וְעַל־הָאֶרֶץ מִתַּחַת. אֵין עוֹד:

*Aleynu l'sha-bey-ah la-adon ha-kol,
 La-teyt g'dula l'yotzeyr b'reyshit.
 Shelo asanu k'go-yey ha-aratzot,
 V'lo saman u k'mish-p'hot ha-adama.
 Shelo sam hel-keynu ka-hem,
 V'gora-leynu k'hol hamonam.*

*Va-anahnu kor-im u-mishta-havim umodim,
 Lifney meleḥ malhey ha-m'lahim,
 Ha-kadosh baruh hu.*

ALENU

Let us now praise the Lord of all,
Let us acclaim the Author of creation.

He made us unlike the pagans who surrounded us,
Unlike the heathens of the ancient world.

He made our heritage different from theirs,
And assigned to us a unique destiny.

For we bend the knee and reverently bow
Before the King of kings,
The Holy One, praised be He.

He spread out the heavens and founded the earth;
His glorious presence is everywhere.

He is our God; there is no other.
He is truly our King; there is none besides Him.

As it is written in His Torah:
"This day accept with mind and heart

That He is the Lord in heaven and earth;
There is no other."



MEMORIAL SERVICE / Yizkor

HAZKARAT NESHAMOT

Memorial service

יְיָ מַה־אָדָם וְתַדְעֵהוּ. בְּרֶאֱנוּשׁ וְתַחֲשָׁבֵהוּ:
אָדָם לְהֵבֵל דָּמָה. יָמָיו כְּצֵל עוֹבֵר:
לְמִנּוּת יָמָיו כֵּן הוֹדַעַ. וְנִבֵּא לִבֵּב חֲכָמָה:
פֹּדֶה יְיָ נַפֶּשׁ עֲבָדָיו. וְלֹא יֶאֱשָׁמוּ כָּל־הַחַסִּים בּוֹ:

Lord, what are we humans, that You have regard for us,
Mere mortals, that You take account of us?

We are like a breath,
Our days are like a fleeting shadow.

Teach us to number our days,
That we may attain a heart of wisdom.

The Lord redeems the life of His servants;
And those who trust in Him shall not feel forsaken.

Biblical verses



Eternal God, in whose eyes a thousand years are but as
yesterday, in whose hands are the souls of the living and the
dead, in Your sight every soul is precious.

O Lord, from whom we come and to whom we return,
strengthen us as we now remember our loved ones who have
been reunited with You. Be with us as we consecrate this
hour to the memory of our departed.

שִׁנִּיתִי יְיָ לְנִגְדִי תָמִיד. כִּי מִיָּמִינִי בִלְאֻמוֹת:
לְכֵן שָׂמַח לִבִּי וַיִּגַּל כְּבוֹדִי. אֶף־בְּשָׂרִי יִשְׁכֵּן לְבִטָּח:

I have set the Lord before me always,
He is at my right hand; I shall not fail.

Therefore my heart rejoices, my whole being exults,
And my body rests secure.

YIZKOR—In remembrance of a father:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרֵי שְׁהֶלֶךְ לְעוֹלָמוֹ. אָנָּה
תְּהִי נִפְשׁוֹ צְרוּרָה בְּצִרוּר הַחַיִּים. וְתְהִי מְנוּחָתוֹ כְּבוֹד.
שְׁבַע שְׂמָחוֹת אֶת־פָּנֶיךָ. נְעֻמוֹת בִּימִינְךָ נִצַּח. אָמֵן:

May God remember the soul of my beloved father who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a mother:

יִזְכֹּר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי שְׁהֶלְכָה לְעוֹלָמָהּ.
אָנָּה תְּהִי נִפְשָׁהּ צְרוּרָה בְּצִרוּר הַחַיִּים. וְתְהִי מְנוּחָתָהּ
כְּבוֹד. שְׁבַע שְׂמָחוֹת אֶת־פָּנֶיךָ. נְעֻמוֹת בִּימִינְךָ נִצַּח. אָמֵן:

May God remember the soul of my beloved mother who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a husband:

יִזְכֹּר אֱלֹהִים נִשְׁמַת בְּעָלִי שְׁהֶלֶךְ לְעוֹלָמוֹ. אָנָּה תְּהִי
נִפְשׁוֹ צְרוּרָה בְּצִרוּר הַחַיִּים. וְתְהִי מְנוּחָתוֹ כְּבוֹד. שְׁבַע
שְׂמָחוֹת אֶת־פָּנֶיךָ. נְעֻמוֹת בִּימִינְךָ נִצַּח. אָמֵן:

May God remember the soul of my beloved husband who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a wife:

יִזְכֹּר אֱלֹהִים נְשָׁמַת אִשְׁתִּי שְׁהִלְכָה לְעוֹלָמָהּ. אָנָּה תְּהִי
נִפְשָׁה צְרוּרָה בְּצָרוּר הַחַיִּים. וְתִהְיֶה מְנוּחָתָה כְּבוֹד. שְׁבַע
שְׁמָחוֹת אֶת־פָּנֶיךָ. נְעֻמוֹת בִּימִינְךָ נִצָּח. אָמֵן:

May God remember the soul of my beloved wife who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a son:

יִזְכֹּר אֱלֹהִים נְשָׁמַת בְּנִי הָאֱהוּב מִחֲמַד עֵינֵי שְׁהִלְכָה
לְעוֹלָמוֹ. אָנָּה תְּהִי נִפְשׁוֹ צְרוּרָה בְּצָרוּר הַחַיִּים. וְתִהְיֶה
מְנוּחָתוֹ כְּבוֹד. שְׁבַע שְׁמָחוֹת אֶת־פָּנֶיךָ. נְעֻמוֹת בִּימִינְךָ
נִצָּח. אָמֵן:

May God remember the soul of my beloved son who has gone to his eternal rest. In tribute to his memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep his soul bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—In remembrance of a daughter:

יִזְכֹּר אֱלֹהִים נְשָׁמַת בְּתִי הָאֱהוּבָה מִחֲמַד עֵינֵי שְׁהִלְכָה
לְעוֹלָמָהּ. אָנָּה תְּהִי נִפְשָׁה צְרוּרָה בְּצָרוּר הַחַיִּים. וְתִהְיֶה
מְנוּחָתָה כְּבוֹד. שְׁבַע שְׁמָחוֹת אֶת־פָּנֶיךָ. נְעֻמוֹת בִּימִינְךָ
נִצָּח. אָמֵן:

May God remember the soul of my beloved daughter who has gone to her eternal rest. In tribute to her memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep her soul bound up in the bond of life as an enduring source of blessing. Amen.

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת קְרוֹבֵי וַיִּדֵּי שֶׁהָלְכוּ לְעוֹלָמָם.
אֲנֵא תְהִינָה נְפֻשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתִהִי
מְנוּחָתָם כְּבוֹד. שְׁבַע שְׁמָחוֹת אֶת־פָּנֶיךָ. נְעֻמוֹת בִּימִינְךָ
נִצָּח. אָמֵן:

May God remember the souls of my relatives and friends who have gone to their eternal rest. In tribute to their memory I pledge to perform acts of charity and goodness. May the deeds I perform and the prayers I offer help to keep their souls bound up in the bond of life as an enduring source of blessing. Amen.

YIZKOR—In remembrance of our martyrs:

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת כָּל־אֲחֵינוּ בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ
אֶת־נַפְשָׁם עַל־קִדּוּשׁ הַשֵּׁם. עַל־קִיּוֹם הָעָם. וְעַל־נִאֲלָת
הָאָרֶץ. אֲנֵא יִשְׁמַע בְּחַיֵּינוּ הַד גְּבוּרָתָם וּמַסִּירוֹתָם.
וְתִהִינָה נְפֻשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים. וְתִהִי מְנוּחָתָם
כְּבוֹד. שְׁבַע שְׁמָחוֹת אֶת־פָּנֶיךָ. נְעֻמוֹת בִּימִינְךָ נִצָּח. אָמֵן:

May God remember the souls of our martyrs who gave their lives for the sanctification of His name, for the preservation of our people, and for the redemption of the Holy Land. May their heroism and sacrificial devotion be reflected in our thoughts and deeds. May their souls be bound up in the bond of life and their memories abide among us as an enduring blessing. Amen.

אל מֶלֶא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים הַמָּצֵא מְנוּחָה נְכוֹנָה
 תַּחַת כְּנָפֵי הַשְּׂכִינָה בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים כְּזֹהֶר
 הָרָקִיעַ מְזִהֲרִים אֶת־נִשְׁמוֹת כָּל־אֵלֶּה שֶׁהִזְכַּרְנוּ הַיּוֹם
 לְבָרָכָה. אָנָּה בְּעַל הָרַחֲמִים תַּסְתִּירֵם בְּסֶתֶר כְּנָפֶיךָ
 לְעוֹלָמִים. וְתַצְרֹר בְּצִרּוֹר הַחַיִּים אֶת־נִשְׁמוֹתֵיהֶם וְיִנּוּחוּ
 עַל־מִשְׁכְּבוֹתָם בְּשָׁלוֹם. וְנֹאמֵר אָמֵן:

Merciful God, who dwells on high and in our hearts, grant perfect peace to the souls of our dearly beloved who have gone to their eternal rest. Shelter them in Your Divine Presence among the holy and pure whose radiance is like the brightness of the firmament. May their memory inspire us to live justly and kindly. May their souls be at peace; and may they be bound up in the bond of eternal life. Let us say: Amen.

אל מֶלֶא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים הַמָּצֵא מְנוּחָה נְכוֹנָה תַּחַת
 כְּנָפֵי הַשְּׂכִינָה בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים כְּזֹהֶר הָרָקִיעַ מְזִהֲרִים
 אֶת־נִשְׁמוֹת כָּל־אֶחָיוּ בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ אֶת־נַפְשָׁם עַל־קְדוּשַׁת
 הָשֵׁם. עַל־קִיּוֹם הָעָם. וְעַל־נְאֻלַּת הָאָרֶץ. אָנָּה בְּעַל הָרַחֲמִים
 תַּסְתִּירֵם בְּסֶתֶר כְּנָפֶיךָ לְעוֹלָמִים. וְתַצְרֹר בְּצִרּוֹר הַחַיִּים
 אֶת־נִשְׁמוֹתֵיהֶם וְיִנּוּחוּ עַל־מִשְׁכְּבוֹתָם בְּשָׁלוֹם. וְנֹאמֵר אָמֵן:

Merciful God, who dwells on high and in our hearts, grant perfect peace to the souls of our martyrs who gave their lives for the sanctification of Your name, for the preservation of our people, and for the redemption of the Holy Land. Shelter them in Your Divine Presence among the holy and pure whose radiance is like the brightness of the firmament. May their memory inspire us to live justly and kindly. May their souls be at peace; and may they be bound up in the bond of eternal life. Let us say: Amen.

We remember them



At the rising of the sun and at its going down,
we remember them.

*At the blowing of the wind and in the chill of winter,
we remember them.*

At the opening of the buds and in the rebirth of spring,
we remember them.

*At the shining of the sun and in the warmth of summer,
we remember them.*

At the rustling of the leaves and in the beauty of autumn,
we remember them.

*At the beginning of the year and at its end,
we remember them.*

As long as we live, they too will live;
for they are now a part of us,
as we remember them.

*When we are weary and in need of strength,
we remember them.*

When we are lost and sick at heart,
we remember them.

*When we have joy we crave to share,
we remember them.*

When we have decisions that are difficult to make,
we remember them.

*When we have achievements that are based on theirs,
we remember them.*

As long as we live, they too will live;
for they are now a part of us,
as we remember them.

Sylvan Kamens and Jack Riemer

יְיָ רֹעִי לֹא אֶחְסָר:

The Lord is my shepherd, I shall not want.

בְּנֵאוֹת דֶּשֶׁא יַרְבִּיצָנִי.

He makes me lie down in green pastures,

עַל־מֵי מְנוּחֹת יְנַהֲלָנִי:

He leads me beside the still waters.

נַפְשִׁי יִשׁוּבָב. יְנַחֲנִי בְּמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ:

He revives my spirit;

He guides me in paths of righteousness for His name's sake.

גַּם כִּי־אֵלֶךְ בְּנֵיאַלְף צִלְמוֹת. לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי.

Though I walk in the valley of the shadow of death,

I fear no evil; for You are with me.

שִׁבְטְךָ וּמַשְׁעֲנֶתְךָ הֵמָּה יְנַחֲמָנִי:

Your rod and Your staff comfort me.

תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן גִּגְד צָרָרִי.

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

דִּשְׁנָתָ בַשֶּׁמֶן רֹאשִׁי כּוֹסֵי רוּחָה:

You anoint my head with oil; my cup overflows.

אֵךְ טוֹב וְחֶסֶד יְרַדְפוּנִי כָּל־יְמֵי חַיִּי.

Surely goodness and kindness shall follow me

all the days of my life.

וְשָׁבְתִי בְּבֵית־יְיָ לְאָרְךָ יָמִים:

And I shall dwell in the house of the Lord forever.

MOURNER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
וּלְעָלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמְרֵינוּ בְּעָלְמָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra ĥirutey, v'yam-liĥ mal-ĥutey
B'ĥa-yey-ĥon uv-yomey-ĥon uv-ĥa-yey d'ĥol beyt yisrael
Ba-agala u-vizman kariv, v'imru **amen**.

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha,
B'riĥ hu, l'eyla ul-eyla mi-kol bir-ĥata v'shi-rata
Tush-b'ĥata v'ne-ĥemata da-amiran b'alma, v'imru **amen**.

Y'hey sh'lama raba min sh'ma-ya
V'ĥa-yim aleynu v'al kol yisrael, v'imru **amen**.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru **amen**.



May the memories of our loved ones inspire us
To seek in our lives those qualities of mind and heart
Which we recall with special gratitude.
May we help to bring closer to fulfillment
Their highest ideals and noblest strivings.
May the memories of our loved ones deepen our loyalty
To that which cannot die—
Our faith, our love, and devotion to our heritage.
As we ponder life's transience and frailty,
Help us, O God, to use each precious moment wisely,
To fill each day with all the compassion and kindness
Which You have placed within our reach.
Thus will the memories of our loved ones abide among us
As a source of undying inspiration and enduring blessing.



THE GIFT OF MEMORY

We thank You, O God of life and love,
For the resurrecting gift of memory
Which endows Your children, fashioned in Your image,
With the Godlike sovereign power
To give immortality through love.
Praised be You, O God,
Who enables Your children to remember.

Morris Adler

מִנְחָה
לִיּוֹם
כַּפּוֹר



MINḤAH / AFTERNOON SERVICE

YOM KIPPUR

Sinai is ever present



It is written in sacred Scriptures:
The Lord revealed Himself on Mount Sinai
To teach His children Torah and *Mitzvot*.
He revealed Himself to His holy people with thunder
and lightning
And appeared to them with the sound of the Shofar.

Our Sages, of blessed memory, said:
Whatever a faithful student will perceive and transmit,
The Torah he will create, the commandments he will teach—
They were all said to Moses at Sinai.

Sinai is ever present—not only a past event.
Wherever people gather to seek His presence,
To renew the covenant, to discover His will;
Whenever they listen and hear, receive and transmit—
They stand at Sinai.

Eugene Mihaly



Days are scrolls. Write thereon only what you would like
to have remembered about you.

Bahya Ibn Pakuda

The Ark is opened.

וַיְהִי בִּנְסֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה.

קוֹמָה יְיָ וַיִּפְצוּ אֵיבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֶיךָ:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְיָ מִירוּשָׁלַיִם:

בָּרוּךְ שְׁנָתָן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדְשָׁתוֹ:

*Ki mi-tzion tey-tzey torah, u-d'var Adonai mi-ru-shala-yim.
Baruh shenatan torah l'amo yisrael bi-k'du-shato.*

The Torah Scroll is removed from the Ark.

Reader:

גִּדְּלוּ לִי אֶתִּי וְנִרְוֹמָמָה שְׁמוֹ יַחֲדוּ:

Congregation and Reader:

לֵךְ יְיָ הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנְצַח וְהַהוֹד.

כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ

לֵךְ יְיָ הַמְמַלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהֵדָם רַגְלָיו. קְדוֹשׁ הוּא:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהֵר קֹדְשׁוֹ.

כִּי־קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

*L'ha Adonai ha-g'dula v'ha-g'vura v'ha-tiferet
v'ha-neytzaḥ v'ha-hod.*

Ki ḥol ba-shama-yim u-va-aretz,

L'ha Adonai ha-mamlaḥa v'ha-mit-nasey l'ḥol l'rosh.

*Rom'mu Adonai Eloheynu v'hish-taḥavu la-hadom rag-lav,
kadosh hu.*

*Rom'mu Adonai Eloheynu v'hish-taḥavu l'har kod-sho,
Ki kadosh Adonai Eloheynu.*

Torah service

"Whenever the Ark moved forward,
Moses would exclaim:

'Arise, O Lord, and may Your enemies be scattered;
May Your foes be put to flight before You.' "

"From Zion shall come forth Torah
And the word of the Lord from Jerusalem."

Praised be He who in His holiness,
Gave the Torah to His people Israel.

The Torah Scroll is removed from the Ark.

Reader:

"Glorify the Lord with me; let us exalt Him together."

Congregation and Reader:

"Yours, O Lord, is the greatness, the power,
and the splendor;
Yours is the victory and the majesty;
For all in heaven and on earth is Yours.
Dominion, O Lord, is Yours; and You rule over all."

"Exalt the Lord our God and worship Him, for He is holy."

"Exalt and worship Him at His holy mountain,
for holy is the Lord our God."

Reader:

וְתִנָּלָה וְתִרְאָה מְלֻכּוּתוֹ עָלֵינוּ בְּזֶמֶן קָרוֹב. וְיַחֲזֹן פְּלִיטָתָנוּ
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחֵן וּלְחֶסֶד לְרַחֲמִים וּלְרַצּוֹן. וְנֹאמַר
אָמֵן: הַכֹּל הָבּוּ גָדֹל לְאַלְהֵינוּ וְהֵנוּ כְּבוֹד לַתּוֹרָה:

(The first honoree is called.)

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Congregation, then Reader:

וְאַתֶּם הַדְּבָקִים בִּי אֱלֹהֵיכֶם חַיִּים כָּלְכֶם הַיּוֹם:

TORAH BLESSINGS

Each person honored with an Aliyah, recites the following blessings:

בָּרְכוּ אֹתִי: הַמְּבָרֵךְ:

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר-בָּנוּ
מִכָּל-הָעַמִּים וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן
הַתּוֹרָה:

After a section of the Torah has been read, recite the following:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן-לָנוּ
תּוֹרַת אֱמֶת וְחַיִּי עוֹלָם נִטֵּעַ בְּתוֹכָנוּ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן
הַתּוֹרָה:

Reader:

May His sovereignty soon be revealed and made visible to us,
and may He favor the remnant of His people Israel with grace
and kindness, with mercy and love. Let us say: Amen. Let us
all exalt our God and render honor to the Torah.

Praised be He who, in His holiness,
Gave the Torah to His people Israel.

Congregation, then Reader:

*V'atem ha-d'veykim ba-donai Eloheyhem
ha-yim kulhem ha-yom.*

"And you, by clinging to the Lord our God,
Have all been kept alive to this day."

TORAH BLESSINGS

Each person honored with an Aliyah, recites the following blessings:

Barhu et Adonai ha-m'voraḥ.

Baruḥ Adonai ha-m'voraḥ l'olam va-ed.

*Baruḥ ata Adonai, Eloheynu meleḥ ha-olam, asher baḥar
banu mi-kol ha-amim, v'natan lanu et torato, baruḥ ata
Adonai noteyn ha-torah.*

After a section of the Torah has been read, recite the following:

*Baruḥ ata Adonai, Eloheynu meleḥ ha-olam, asher natan
lanu torat emet, v'ha-yey olam nata b'toḥeynu, baruḥ ata
Adonai noteyn ha-torah.*

Praise the Lord, Source of all blessing.

Praised be the Lord, Source of all blessing, forever.

Praised are You, Lord our God, King of the universe, who has
chosen us of all peoples for His service by giving us His Torah.
Praised are You, O Lord, Giver of the Torah.

Praised are You, Lord our God, King of the universe, who has
given us the Torah of truth, thereby planting within us life
eternal. Praised are You, O Lord, Giver of the Torah.

Alternate Torah reading

FIRST ALIYAH

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־כָּל־עַדְתֹּת
בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדָשִׁים תְּהִיוּ כִּי קָדוֹשׁ אֲנִי
יְהוָה אֱלֹהֵיכֶם: אִישׁ אָמֹו וְאָבִיו תִּירָאוּ וְאֶת־שִׁבְתִּי
תִּשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם: אֶל־תִּפְּנוּ אֶל־הָאֱלִילִם
וְאֵלֵהִי מִסִּכָּה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: וְכִי
תִזְבְּחוּ זֶבֶחַ שְׁלָמִים לַיהוָה לְרִצְּנָכֶם תִּזְבְּחֶהוּ: בְּיוֹם
זִבְחֶכֶם יֹאכֵל וּמִמִּחְרַת וְהַנּוֹתָר עַד־יוֹם הַשְּׁלִישִׁי בָאֵשׁ
יִשְׂרָף: וְאִם הָאֵכָל יֹאכֵל בְּיוֹם הַשְּׁלִישִׁי פָגוּל הוּא לֹא
יִרְצֶה: וְאֶכְלִיו עֲוֹנוֹ יֵשָׂא כִּי־אֶת־קֹדֶשׁ יְהוָה חָלַל וְנִכְרְתָה
הַנֶּפֶשׁ הַהִוא מֵעַמּוּיָה: וּבִקְצָרְכֶם אֶת־קִצִּיר אֲרָצְכֶם
לֹא תִכְלֶה פֶּאֶת שְׂדֶךְ לְקַצֹּר וּלְקַט קִצִּירָךְ לֹא תִלְקֹט:
וּכְרֹמֶךָ לֹא תַעֲזֹלֵל וּפְרֹט כְרֹמְךָ לֹא תִלְקֹט לַעֲנִי
וְלִגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם:

SECOND ALIYAH

לֹא תִגְנוּבוּ וְלֹא־תִכְבְּשׂוּ וְלֹא־תִשְׁקְרוּ אִישׁ בְּעֵמִיתוֹ:
וְלֹא־תִשְׁבְּעוּ בִשְׁמִי לִשְׁקֹר וְחָלַלְתָּ אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי
יְהוָה: לֹא־תַעֲשֶׂק אֶת־רֵעֶךָ וְלֹא תִגְזֹל לֹא־תִלֵּין פְּעֻלַּת
שִׁכְרִיר אֹתָךְ עַד־בֹּקֶר: לֹא־תִקְלָל חֵרֶשׁ וּלְפָנֶיךָ עֹר לֹא
תִתֵּן מִכְשָׁל וְיִרְאֵת מֵאֱלֹהֶיךָ אֲנִי יְהוָה:

Alternate Torah reading

THE HOLINESS CODE—Leviticus 19:1–18

The LORD spoke to Moses, saying: Speak to the whole Israelite community and say to them:

You shall be holy, for I, the LORD your God, am holy. You shall each revere his mother and his father, and keep My sabbaths: I the LORD am your God. Do not turn to idols or make molten gods for yourselves: I the LORD am your God.

When you sacrifice an offering of well-being to the LORD, sacrifice it so that it may be accepted on your behalf. It shall be eaten on the day you sacrifice it, or on the day following; but what is left by the third day must be consumed in fire. If it should be eaten on the third day, it is an offensive thing, it will not be acceptable. And he who eats of it shall bear his guilt, for he has profaned what is sacred to the LORD; that person shall be cut off from his kin.

When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I the LORD am your God.

You shall not steal; you shall not deal deceitfully or falsely with one another. You shall not swear falsely by My name, profaning the name of your God: I am the LORD.

You shall not defraud your neighbor. You shall not commit robbery. The wages of a laborer shall not remain with you until morning.

You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am the LORD.

לֹא־תַעֲשׂוּ עוֹל בְּמִשְׁפָּט לֹא־תִשָּׂא פְּנִידָל וְלֹא תִהְדָּר
 פָּנֶי גָדוֹל בְּצֹדֵק תִּשְׁפֹּט עִמִּיתְךָ: לֹא־תִלָּךְ רָכִיל בְּעַמִּיךָ
 לֹא תַעֲמֹד עַל־יָדָם רָעָךְ אָנִי יְהוָה: לֹא־תִשְׁנֹא אֶת־אֲחִיךָ
 בְּלִבְבְּךָ הֹכֵחַ תּוֹכִיחַ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חָטָא:
 לֹא־תִקָּם וְלֹא־תִטָּר אֶת־בְּנֵי עַמְּךָ וְאֶהְבֵּת לְרָעָךְ כְּמוֹךָ
 אָנִי יְהוָה:

As the Torah Scroll is raised, the congregation recites:

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל
 עַל־פִּי יְיָ בְּיַד־מֹשֶׁה:

*V'zot ha-torah asher sam mo-sheh lifney b'ney yisrael
 al pi Adonai b'yad mo-sheh.*

You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your neighbor fairly. Do not deal basely with your fellows. Do not profit by the blood of your neighbor: I am the LORD.

You shall not hate your kinsman in your heart. Reprove your neighbor, but incur no guilt because of him. You shall not take vengeance or bear a grudge against your kinsfolk. Love your neighbor as yourself: I am the LORD.

As the Torah Scroll is raised, the congregation recites:

This is the Torah proclaimed by Moses to the Children of Israel at the command of the Lord.

Before the Haftarah, recite the following blessings:

ברוך אתה יי אלהינו מלך העולם אשר בחר בנביאים
טובים ורצה בדבריהם הנאמרים באמת. ברוך אתה
יי הבוחר בתורה ובמשה עבדו וב ישראל עמו ובנביאי
האמת וצדק:

ויהי דבר יהוה אלינו בראמתי לאמר: קום לך אל-
גינות העיר הגדולה וקרא עליה כיעלתה רעתם לפני:
וגם יונה לברח תרשישה מלפני יהוה וירד יפו וימצא
אניה. באה תרשיש ויתן שכרה וירד בה לבוא
עמהם תרשישה מלפני יהוה: ויהוה הטיל רוח גדולה
אלהים ויהי סער גדול בימים והאניה חשבה להשבר:
וייראו המלחים ויזעקו איש אל-אלהיו ויטלו את הכלים
אשר באניה אלהים להקל מעליהם ויונה ירד אל-
ירכתי הספינה וישכב וירדם: ויקרב אליו רב החבל
ויאמר לו מהלך נרדם קום קרא אל-אלהיך או לי
יתעשת האלהים לנו ולא נאבד: ויאמרו איש אל-רעהו
לכו ונפילה גורלות ונגד עה בשלמי הרעה הזאת לנו
ויפלו גורלות ויפל הגורל על-יונה: ויאמרו אליו הנידה-
נא לנו באשר למי הרעה הזאת לנו מה-מלאכתך ומאין
תבוא מה ארצך ואי-מזה עם אתה: ויאמר אליהם עברי
אנכי ואת יהוה אלהי השמים אני ירא אשר-עשה את-הים

Haftarah

Before the Haftarah, recite the following blessings:

Praised are You, Lord our God, King of the universe, who chose good prophets and found delight in their words which were spoken in truth.

Praised are You, O Lord, for giving the Torah through Your servant Moses to Your people Israel and for sending us Your prophets of truth and righteousness.

The Book of Jonah

The word of the LORD came to Jonah son of Amittai: Go at once to Nineveh, that great city, and proclaim judgment upon it; for their wickedness has come before Me.

Jonah, however, started out to flee to Tarshish from the LORD's service. He went down to Joppa and found a ship going to Tarshish. He paid the fare and went aboard to sail with the others to Tarshish, away from the service of the LORD.

But the LORD cast a mighty wind upon the sea, and such a tempest came upon the sea that the ship was in danger of breaking up. In their fright, the sailors cried out, each to his own god; and they flung the ship's cargo overboard to make it lighter for them. Jonah, meanwhile, had gone down into the hold of the vessel, where he lay down and fell asleep. The captain went over to him and cried out, "How can you be sleeping so soundly! Up, call upon your god! Perhaps the god will be kind to us and we will not perish."

The men said to one another, "Let us cast lots and find out on whose account this misfortune has come upon us." They cast lots and the lot fell on Jonah. They said to him, "Tell us, you who have brought this misfortune upon us, what is your business? Where have you come from? What is your country, and of what people are you?" "I am a Hebrew," he replied. "I worship the LORD, the God of Heaven, who made both sea and land." The men were greatly terrified, and

וְאֶת־הַיִּבְשָׁה: וַיִּירָאוּ הָאָנָשִׁים יִרְאַה גְדוֹלָהּ וַיֹּאמְרוּ אֵלָיו
מִהֲזֹאת עֲשִׂיתָ בִּי־יְדֵעוּ הָאָנָשִׁים כִּי־מִלְפָנַי יְהוָה הוּא בָרַח
כִּי הִגִּיד לָהֶם: וַיֹּאמְרוּ אֵלָיו מִהֲנַעֲשֶׂה לָּךְ וַיִּשְׁתַּק הֵימָּה
מֵעֲלֵינוּ כִּי הֵימָּה הוֹלֵךְ וְסֹעֵר: וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי וְהִטִּילְנִי
אֶל־הֵימָּה וַיִּשְׁתַּק הֵימָּה מֵעֲלֵיכֶם כִּי יוֹדַע אֲנִי כִּי בִשְׁלִי הַסֹּעֵר
הַגְּדוֹל הִזָּה עֲלֵיכֶם: וַיַּחֲתְרוּ הָאָנָשִׁים לְהָשִׁיב אֶל־הַיִּבְשָׁה
וְלֹא יָכְלוּ כִּי הֵימָּה הוֹלֵךְ וְסֹעֵר עֲלֵיהֶם: וַיִּקְרָאוּ אֶל־יְהוָה
וַיֹּאמְרוּ אָנָּה יְהוָה אֱלֹהֵינוּ נִאֲבֹדָה בְּנִפְשׁ הָאִישׁ הַזֶּה וְאֵל־
תֵּתֵן עָלֵינוּ דָּם נָקִיא כִּי־אַתָּה יְהוָה כַּאֲשֶׁר חָפַצְתָּ עֲשִׂיתָ:
וַיִּשְׂאוּ אֶת־יוֹנָה וַיִּטְלֻהוּ אֶל־הֵימָּה וַיַּעֲמֵד הֵימָּה מִזֹּעֶפּוֹ: וַיִּירָאוּ
הָאָנָשִׁים יִרְאַה גְדוֹלָהּ אֶת־יְהוָה וַיִּזְבְּחוּ־זִבְחָה לַיהוָה וַיִּדְּרוּ
נְדָרִים:

וַיֵּמֶן יְהוָה דָּג גְּדוֹל לִבְלַע אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמִעֵי הַדָּג
שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת: וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו
מִמִּעֵי הַדָּגָה: וַיֹּאמֶר קָרָאתִי מִצָּרָה לִי אֶל־יְהוָה וַיַּעֲנֵנִי
מִבֶּטֶן שְׂאוֹל שְׁוַעֲתִי שָׁמַעְתָּ קוֹלִי: וַתִּשְׁלִיכֵנִי מִצוֹלָה
בַּלָּבָב יָמִים וַיְהִי וַיִּגְדֹּר יִסְבֹּבֵנִי כָל־מִשְׁבָּרֶיהָ וַיִּגְלִיד עָלַי עֲבָרוֹ:
וַאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיהָ אֲדָא אוֹסִיף לְהִבְטִי
אֶל־הַיִּכַּל קִדְשֶׁךָ: אֶפְפוּנִי מִיָּם עַד־נִפְשׁ תְּהוֹם יִסְבֹּבֵנִי סוּף
חִבּוּשׁ לְרֹאשִׁי: לִקְצָבֵי הָרִים יִרְדְּתִי הָאָרֶץ בְּרַחֲתָהּ בַּעֲדִי
לְעוֹלָם וַתַּעַל מִשְׁחַת חַיִּי יְהוָה אֱלֹהֵי: בַּהֲתַעֲטָף עָלַי נִפְשִׁי
אֶת־יְהוָה וַכֹּרְתִי וַתָּבוֹא אֵלָיָהּ תַּפְלִתִּי אֶל־הַיִּכַּל קִדְשֶׁךָ:
מִשְׁמָרִים הַבְּלִישָׁנוֹא חֲסֹדֶם יַעֲזֹבוּ: וְאֲנִי בְּקוֹל תוֹדָה

they asked him, "What have you done?" And when the men learned that he was fleeing from the service of the LORD—for so he told them—they said to him, "What must we do to you to make the sea calm around us?" For the sea was growing more and more stormy. He answered, "Heave me overboard, and the sea will calm down for you; for I know that this terrible storm came upon you on my account." Nevertheless, the men rowed hard to regain the shore, but they could not, for the sea was growing more and more stormy about them. Then they cried out to the LORD: "Oh, please, LORD, do not let us perish on account of this man's life. Do not hold us guilty of killing an innocent person! For You, O LORD, by Your will, have brought this about." And they heaved Jonah overboard, and the sea stopped raging.

The men feared the LORD greatly; they offered a sacrifice to the LORD and they made vows.

The LORD provided a huge fish to swallow Jonah; and Jonah remained in the fish's belly three days and three nights. Jonah prayed to the LORD his God from the belly of the fish. He said:

In my trouble I called to the LORD, and He answered me;
From the belly of Sheol I cried out, and You heard my
voice.

You cast me into the depths, into the heart of the sea, the
floods engulfed me;

All Your breakers and billows swept over me.

I thought I was driven away out of Your sight;

"Would I ever gaze again upon Your holy Temple?"

The waters closed in over me, the deep engulfed me.

Weeds twined around my head.

I sank to the base of the mountains; the bars of the earth
closed upon me forever.

Yet You brought my life up from the pit, O LORD my God!

When my life was ebbing away, I called the LORD to mind;

And my prayer came before You, into Your holy Temple.

They who cling to empty folly forsake their own welfare,

But I, with loud thanksgiving, will sacrifice to You;

What I have vowed I will perform.

Deliverance is the LORD's!

אֲזַכְּחֶהֱלֶךְ אֲשֶׁר נִדְרַתִּי אֲשַׁלֶּמָּה יִשְׁעֶתָּה לַיהוָה: וַיֹּאמֶר
יְהוָה לֵהָג וַיָּקֵא אֶת־יוֹנָה אֶל־הַיָּבֵשָׁה:

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שְׁנִית לֵאמֹר: קוּם לֶךְ אֶל־
נִינּוּה הָעִיר הַגְּדוֹלָה וּקְרֵא אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר אָנֹכִי
דֹּבֵר אֵלֶיךָ: וַיָּקֵם יוֹנָה וַיֵּלֶךְ אֶל־נִינּוּה כְּדָבַר יְהוָה
וַנִּינּוּה הָיְתָה עִיר־גְּדוֹלָה לְאֱלֹהִים מִהֶלֶךְ שְׁלֹשֶׁת יָמִים:
וַיַּחֲלֵ יוֹנָה לְבֹא בָעִיר מִהֶלֶךְ יוֹם אֶחָד וַיִּקְרָא וַיֹּאמֶר
עוֹד אַרְבָּעִים יוֹם וַנִּינּוּה נִהְפָּכֶת: וַיֹּאמְרֵנוּ אֲנָשֵׁי נִינּוּה
בָּאֱלֹהִים וַיִּקְרָא־רֹצוֹם וַיִּלְבְּשׁוּ שָׂקִים מִגְּדוֹלָם וַעֲדִי־קִטְמָם:
וַיֵּצֵעַ הַדָּבָר אֶל־מֶלֶךְ נִינּוּה וַיָּקֵם מִכְסָּאוֹ וַיַּעֲבֵר אֶדְרֻתּוֹ
מֵעָלָיו וַיִּכַּס שֵׁק וַיֵּשֶׁב עַל־הָאֹפֶר: וַיִּזְעַק וַיֹּאמֶר בְּנִינּוּה
מִטַּעַם הַמֶּלֶךְ וַגְּדָלְיוֹ לֵאמֹר הֵאֲדָם וַהֲבִהֶמָּה הַבָּקָר
וַהֲצֹאֵן אֶל־יִטְעָמֹ מְאוֹמָה אֶל־יָרְעֻוּ וּמִים אֶל־יִשְׁתּוּ:
וַיַּחֲכִסּוּ שָׂקִים הֵאֲדָם וַהֲבִהֶמָּה וַיִּקְרָאוּ אֶל־אֱלֹהִים
בְּחִזְקָה וַיֵּשְׁבוּ אִישׁ מִדְּרָכּוֹ הִרְעָה וּמִן־הַחֲמָס אֲשֶׁר
בְּכַפֵּיהֶם: מִיִּיּוֹדֵעַ יָשׁוּב וְנָחַם הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ
וְלֹא נֹאכַד: וַיֵּרָא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם כִּי־שָׁבוּ
מִדְּרָכָם הִרְעָה וַיִּנָּחֵם הָאֱלֹהִים עַל־הִרְעָה אֲשֶׁר־דָּבַר
לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:

וַיִּרְעַ אֶל־יוֹנָה רָעָה גְדוֹלָה וַיַּחֲרֹ לוֹ: וַיַּתְּפִלֵּל אֶל־
יְהוָה וַיֹּאמֶר אָנָּה יְהוָה הִלּוּאִי־נָה דְּבָרִי עַד־הַיּוֹתִי עַל־
אֲדָמָתִי עַל־כֵּן קִדְמָתִי לְבָרַח תַּרְשִׁישָׁה כִּי יִדְעָתִי כִּי אָתָּה
אֶל־חַנּוּן וָרַחוּם אַרְךָ אֲפַיִם וְרַב־חֶסֶד וְנָחַם עַל־הִרְעָה:

The LORD commanded the fish, and it spewed Jonah out upon dry land.

The word of the LORD came to Jonah a second time: "Go at once to Nineveh, that great city, and proclaim to it what I tell you." Jonah went at once to Nineveh in accordance with the LORD's command. Nineveh was an enormously large city a three days' walk across. Jonah started out and made his way into the city the distance of one day's walk, and proclaimed: "Forty days more, and Nineveh shall be overthrown!"

The people of Nineveh believed God. They proclaimed a fast, and great and small alike put on sackcloth. When the news reached the king of Nineveh, he rose from his throne, took off his robe, put on sackcloth, and sat in ashes. And he had the word cried through Nineveh: "By decree of the king and his nobles: No man or beast—of flock or herd—shall taste anything! They shall not graze, and they shall not drink water! They shall be covered with sackcloth—man and beast—and shall cry mightily to God. Let everyone turn back from his evil ways, and from the injustice of which he is guilty. Who knows but that God may turn and relent? He may turn back from His wrath, so that we do not perish."

God saw what they did, how they were turning back from their evil ways. And God renounced the punishment He had planned to bring upon them, and did not carry it out.

This displeased Jonah greatly, and he was grieved. He prayed to the LORD, saying, "O LORD! Isn't this just what I said when I was still in my own country? That is why I fled beforehand to Tarshish. For I know that You are a compassionate and gracious God, slow to anger, abounding in kindness, re-

וַעֲתָהּ יְהוָה קָחֵנָּה אֶת־נַפְשִׁי מִמָּנִי כִּי טוֹב מוֹתִי מִחַיִּי:
וַיֹּאמֶר יְהוָה הֵיטֵב חָרָה לָךְ: וַיֵּצֵא יוֹנָה מִרְהָעִיר
וַיֵּשֶׁב מִקְדָּם לָעִיר וַיַּעַשׂ לוֹ שָׁם סֵכָה וַיֵּשֶׁב תַּחְתֶּיהָ
בָּצֵל עַד אֲשֶׁר יֵרָאֶה מִה־יְהוָה בָּעִיר: וַיֵּמָן יְהוָה־אֱלֹהִים
קִיקְיוֹן וַיַּעַל מַעַל לְיוֹנָה לְהוֹיֹת צֵל עַל־רֹאשׁוֹ לְהַצִּיל
לוֹ מִרְעָתוֹ וַיִּשְׁמַח יוֹנָה עַל־הַקִּיקְיוֹן שֶׁמָּחָה גְדוּלָּה: וַיֵּמָן
הָאֱלֹהִים תּוֹלַעַת בַּעֲלֹת הַשָּׁחַר לְמַחֲרַת וַתֵּךְ אֶת־הַקִּיקְיוֹן
וַיִּיבֶשׁ: וַיְהִי כַּזְרֵחַ הַשֶּׁמֶשׁ וַיֵּמָן אֱלֹהִים רוּחַ קָדִים
חֲרִישִׁית וַתֵּךְ הַשֶּׁמֶשׁ עַל־רֹאשׁ יוֹנָה וַיַּתְעֲלֶהָ וַיִּשְׁאַל אֶת־
נַפְשׁוֹ לָמוֹת וַיֹּאמֶר טוֹב מוֹתִי מִחַיִּי: וַיֹּאמֶר אֱלֹהִים אֶל־
יוֹנָה הֵיטֵב חָרָה לָךְ עַל־הַקִּיקְיוֹן וַיֹּאמֶר הֵיטֵב חָרָה־לִּי
עַד־מוֹת: וַיֹּאמֶר יְהוָה אֵתָּה חֹסֶף עַל־הַקִּיקְיוֹן אֲשֶׁר
לֹא־עָמְלָתָּ בּוֹ וְלֹא גִדַּלְתָּ שֶׁבַר־לִילָה הִנֵּה וּבַר־לִילָה אָבֹד:
וְאַנִּי לֹא אֲחוּס עַל־נִינְיָהּ הָעִיר הַגְּדוֹלָה אֲשֶׁר יִשְׁבֶּהָ
הַרְבֵּה מִשְׁתִּים־עֹשֶׂרָה רַבּוֹ אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יָמִינוֹ
לְשִׁמְאֻלוֹ וּבִהְמָה רַבָּה:

מִי־אֵל כְּמוֹךָ נִשְׂא עוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׂאֲרֵית נַחֲלָתוֹ
לֹא־הִחְזִיק לְעַד אָפּוֹ כִּי־חָפֵץ חֶסֶד הוּא: יָשׁוּב יִרְחַמֵּנוּ
יִכְבֹּשׁ עֲוֹנוֹתֵינוּ וַתִּשְׁלַךְ בְּמַצְלוֹת יָם כָּל־חַטָּאתָם: תַּתֵּן
אֲמֶת לַיַּעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתָּנוּ מִיָּמֵי
קָדָם:

nouncing punishment. Please, LORD, take my life, for I would rather die than live." The LORD replied, "Are you that deeply grieved?"

Now Jonah had left the city and found a place east of the city. He made a booth there and sat under it in the shade, until he should see what happened to the city. The LORD God provided a ricinus plant, which grew up over Jonah, to provide shade for his head and save him from discomfort. Jonah was very happy about the plant. But the next day at dawn God provided a worm, which attacked the plant so that it withered. And when the sun rose, God provided a sultry east wind; the sun beat down on Jonah's head, and he became faint. He begged for death, saying, "I would rather die than live." Then God said to Jonah, "Are you so deeply grieved about the plant?" "Yes," he replied, "so deeply that I want to die."

Then the LORD said: "You cared about the plant, which you did not work for and which you did not grow, which appeared overnight and perished overnight. And should not I care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not yet know their right hand from their left, and many beasts as well!"

Micah 7:18-20

Who is like You, O God, forgiving iniquity and pardoning the transgression of the remnant of Your people! Your anger is not forever for You delight in kindness. You will again have compassion upon us, subdue our iniquities, and cast all our sins into the depths of the sea. You will show faithfulness to Jacob and kindness to Abraham, as You promised our ancestors from days of old.

BLESSINGS AFTER THE HAFTARAH

ברוך אתה יי אלהינו מלך העולם צור כליהעולם
צדיק בכל הדורות האל הנאמן האומר ועושה המדבר
ומקים שכל דבריו אמת וצדק:

נאמן אתה הוא יי אלהינו ונאמנים דבריו ודבר אחד
מדבריו אחר לא ישוב ריקם כי אל מלך נאמן ורחמן
אתה. ברוך אתה יי האל הנאמן בכל דבריו:

רחם על-ציון כי היא בית חיינו ולעלובת נפש תושיע
במהרה בימינו. ברוך אתה יי משמח ציון בבניה:

שמחנו יי אלהינו באלהיו הנביא עבדך ובמלכות בית
דוד משיחך במהרה יבא ויגל לבנו. על-כסאו לא-ישב
זר ולא-ינחלו עוד אחרים את-כבודו. כי בשם קדשך
נשבעת לו שלא-יכבה נרו לעולם ועד. ברוך אתה יי
מגן דוד:

RETURNING THE TORAH SCROLL TO THE ARK

Reader:

יהללו את-שם יי. כי-נשגב שמו לבדו—

Congregation:

הודו על-ארץ ושמים:
וירם קרן לעמו. תהלה לכל-חסידיו.
לבני ישראל עם קרבו. הללויה:

Hodo al eretz v'shama-yim.

Va-yarem keren l'amo, t'hila l'h'ol ḥasidav,

li-v'ney yisrael am k'rovo, Hallelujah.

BLESSINGS AFTER THE HAFTARAH

Praised are You, Lord our God, King of the universe, source of strength in all ages, source of righteousness in all generations, faithful God who promises and performs, who speaks and fulfills, whose every word is true and just.

Faithful are You, Lord our God, and faithful are Your words. Not one of Your promises shall remain unfulfilled for You are a faithful and merciful God and King. Praised are You, Lord God, faithful in all Your promises.

Show compassion to Zion, for it is the fountain of our life. May the city, which so long was humbled in spirit, know complete deliverance in our day. Praised are You, O Lord, who brings joy to Zion through her returning children.

Gladden us, Lord our God, with the redemption which was to be heralded by the prophet Elijah and embodied in a descendant of the house of David, Your anointed. May this come soon and bring joy to our hearts. May every tyrant be dethroned and stripped of all honor. For You have promised by Your holy name that the light of justice shall never be extinguished. Praised are You, O Lord, Shield of David.

RETURNING THE TORAH SCROLL TO THE ARK

Reader:

"Praise the Lord, for He alone is exalted."

Congregation:

"His glory is revealed on earth and in the heavens.
He has raised the honor of His people,
the glory of His faithful.

He exalted the Children of Israel,
the people near to Him. Hallelujah."

לְדֹד מִזְמוֹר
 לִי הָאָרֶץ וּמְלוֹאָהּ
 מִיַּיְעֵלָה בְּהַר יִי
 תָּבֵל וַיִּשְׁבִּי בָּהּ:
 כִּי־הוּא עַל־יָמִים יִסְדָּהּ
 וְעַל־נְהָרוֹת יִכּוֹנְנֶהּ:
 מִי־יָקוּם בְּמָקוֹם קָדְשׁוֹ:
 נָקִי כַפַּיִם וּבֶרֶךְ־לֵבָב
 אֲשֶׁר לֹא־נִשְׂא לַשָּׂוֵא נַפְשִׁי
 וְלֹא נִשְׁבַּע לְמַרְמָה:
 יֵשׂא בִּרְכָּה מֵאֵת יִי
 וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ:
 זֶה דֹּד דִּרְשִׁיו
 מִבְּקָשִׁי פָּנֶיךָ יַעֲקֹב סֵלָה:
 שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם
 וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם
 וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
 מִי זֶה מֶלֶךְ הַכְּבוֹד
 יִי עֲזֹז וְגִבּוֹר
 יִי גִבּוֹר מִלְחָמָה:
 שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם
 וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
 וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם
 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד
 יִי צְבָאוֹת
 הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:

Se-u sh'arim ro-shey-hem, v'hinasu pit-hey olam,
 V'yavo meleḥ ha-kavod.

Mi zeh meleḥ ha-kavod, Adonai izuz v'gibor,
 Adonai gibor mil-ḥama.

Se-u sh'arim ro-shey-hem, us-u pit-hey olam,
 V'yavo meleḥ ha-kavod.

Mi hu zeh meleḥ ha-kavod,
 Adonai tz'vaot hu meleḥ ha-kavod, Selah.

A PSALM OF DAVID.

The earth is the Lord's, and its fullness,
The world and those who dwell in it.

*For it is He who founded it upon the seas,
And established it upon the waters.*

Who may ascend the mountain of the Lord?
Who may stand in His holy place?

*One who has clean hands and a pure heart,
Who does not strive after vanity,
And does not swear deceitfully;*

Thus meriting a blessing from the Lord,
And vindication from the God of deliverance.

*Such are the people who seek Him,
Who seek the presence of the God of Jacob.*

Lift up your heads, O gates!
Lift up high, you ancient doors!
Let the King of Glory enter!

*Who is the King of Glory?
The Lord strong and mighty,
The Lord valiant in battle.*

Lift up your heads, O gates!
Lift them up, you ancient doors!
Let the King of Glory enter!

*Who is the King of Glory?
The Lord of hosts; He is the King of Glory.*

Psalm 24

As the Torah Scroll is placed in the Ark, recite:

וּבִנְחָה יֹאמֶר שׁוּבָה יְיָ רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל:
קוּמָה יְיָ לְמִנוּחֶתָּה אֲתָה וְאַרְוֹן עֵינֶיךָ:
כְּהִנִּיךָ יִלְבָּשׁ צֶדֶק וְחִסְדֶּיךָ יִרְגְּנוּ:
בַּעֲבוּר דָּוִד עַבְדְּךָ אֶל־תָּשֵׁב פָּנֶי מְשִׁיחֶךָ:
כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֶל־תַּעֲזֹבוּ:
עֵצִימִים הֵיא לְמַחֲזִיקִים בָּהּ וְתִמְכֶּיָּה מְאֹשֶׁר:
דְּרָכֶיָּה דְרָכֵי־נֶעַם וְכָל־נִתְיַבְּתִיָּה שְׁלוֹם:
הַשִּׁיבֵנו יְיָ אֱלֹהֶיךָ וְנָשׁוּבָה חֲדָשׁ יָמֵינוּ בְּקֶדֶם:

Ki lekah tov na-tati lahem, torati al ta-azovu.

*Eytz ha-yim hi la-maha-zikim bah,
V'tom-heha m'u-shar.
D'raheha darhey no-am, v'hol n'tivo-teha shalom.
Ha-shiveynu Adonai eyleha v'na-shuva,
Hadeysh yameynu k'kedem.*

As the Torah Scroll is placed in the Ark, recite:

When the Ark was set down, Moses prayed: "O Lord, dwell among the myriad families of Israel." Come up, O Lord, to Your sanctuary, together with the Ark of Your glory. Let Your Kohanim be clothed in righteousness, let Your faithful ones rejoice.

I have given you precious teaching,
Forsake not My Torah.


It is a tree of life to those who cling to it,
Blessed are they who uphold it.

Its ways are ways of pleasantness,
All its paths are peace.

Turn us to You, O Lord, and we shall return;
Renew us as in days of old.

Biblical verses

MEDITATION

 Teach us, O Lord, the ways of Your Torah, as we seek to know and to do Your will. Help us to find meaning and purpose in our lives. Bless us with wisdom, holiness, and love. May the Torah be our tree of life, our shield and our guide. Amen.

Reader:

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וַיַּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמָיָא:

Reader:

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
וּלְעָלְמָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמְרֵין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

The Amidah begins on page 700.

In congregations where a silent Amidah is said, see page 424.

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra ĥirutey, v'yam-liĥ mal-ĥutey
B'ĥa-yey-ĥon uv-yomey-ĥon uv-ĥa-yey d'ĥol beyt yisrael
Ba-agala u-vizman kariv, v'imru **amen**.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha,
B'riĥ hu, l'eyla ul-eyla mi-kol bir-ĥata v'shi-rata
Tush-b'ĥata v'ne-ĥemata da-amiran b'alma, v'imru **amen**.

HATZI KADDISH

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

Congregation and Reader:

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

The Amidah begins on page 700.

In congregations where a silent Amidah is said, see page 424.

ברוך אתה יי אלהינו ואלהי אבותינו. אלהי אברהם
אלהי יצחק ואלהי יעקב. האל הגדול הגבור והנורא
אל עליון. גומל חסדים טובים וקנה הכל. וזכר חסדי
אבות ומביא גואל לבני בניהם למען שמו באהבה:

מסוד חכמים ונבונים. ומלמד דעת מבינים. אפתחה
פי בתפלה ובתחנונים. לחלות ולחנן פני מלך מלא
רחמים מוחל וסולח לעוֹנִים:

זכרנו לחיים מלך חפץ בחיים. וכתבנו בספר החיים.
למענך אלהים חיים:

מלך עוזר ומושיע ומגן. ברוך אתה יי מגן אברהם:

אתה גבור לעולם אדני מחיה מתים אתה רב להושיע:
מכלכל חיים בחסד מחיה מתים ברחמים רבים. סומך
נופלים ורופא חולים ומתיר אסורים ומקים אמונתו לישני
עפר. מי כמוד בעל גבורות ומי דומה לך מלך ממית
ומחיה ומצמיח ישועה:

מי כמודך אב הרחמים. וזכר יצוריו לחיים ברחמים:
ונאמן אתה להחיות מתים. ברוך אתה יי מחיה המתים:

*Zohreynu l'ha-yim meleḥ hafeytz ba-ḥa-yim,
V'hot-veynu b'seyfer ha-ḥa-yim, l'ma-anḥa Elohim ḥa-yim.*

The Amidah

GOD OF ALL GENERATIONS

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome God, supreme over all.

You are abundantly kind, Creator of all. Remembering the piety of our ancestors, You lovingly bring redemption to their children's children.

With the inspired words of the wise and the discerning, I open my mouth in prayer and supplication, to implore mercy from the King who abounds in compassion, who forgives and pardons transgressions.

Remember us to life, O King who delights in life. Inscribe us in the book of life, for Your sake, O God of life.

You are the King who helps, delivers, and protects. Praised are You, O Lord, Shield of Abraham.

SOURCE OF LIFE AND MASTER OF NATURE

O Lord, mighty for all eternity, with Your saving power You grant immortal life.

You sustain the living with lovingkindness, and with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, free the captives. You keep faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to You, O Master over life and death, Source of redemption?

Who is like You, Father of mercy? Mercifully You remember Your creatures for life.

You are faithful in granting eternal life to the departed. Praised are You, O Lord, who confers immortality upon the departed.

נַעֲרִיצָךְ וְנִקְדִּישְׁךָ כְּסֹדֶר שֵׁיחַ שְׂרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים
 שְׁמֶךָ בְּקֹדֶשׁ. כְּכַתּוּב עַל־יַד נְבִיאָךְ. וְקָרָא זֶה אֶל־זֶה וְאָמַר.
 קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צָבָאוֹת. מָלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:
 כְּבוֹדוֹ מָלֵא עוֹלָם. מִשְׁרָתוֹ שׂוֹאֲלִים זֶה לָזֶה אֵיזָה מְקוֹם
 כְּבוֹדוֹ. לְעַמָּתָם בְּרוּךְ יֵאמְרוּ.

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

מִמְּקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים וַיַּחֲוֶן עִם הַמִּיחָדִּים שְׁמוֹ
 עָרַב וּבָקֵר בְּכָל־יוֹם תָּמִיד פַּעַמִּים בְּאַהֲבָה שָׁמַע אֲמָרִים.
 שָׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:
 הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מִלְכֵנוּ הוּא מוֹשִׁיעֵנו. וְהוּא
 יִשְׁמִיעֵנו בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל־חַי. לַהֲיוֹת לָכֶם לֵאלֹהִים.
 אֲנִי יְיָ אֱלֹהֵיכֶם:

אֲדִיר אֲדִירָנוּ יְיָ אֲדוֹנֵינוּ מִהֲאֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ:
 וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד
 וְשְׁמוֹ אֶחָד: וּבִדְבָרֵי קֹדֶשְׁךָ כְּתוּב לֵאמֹר.
 יְמַלֶּךְ יְיָ לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּיָהּ:
 לְדֹר וָדֹר נְגִיד נְדָלָךְ. וּלְנִצָּח נִצָּחִים קֹדֶשְׁתֶּךָ נִקְדִּישׁ.
 וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא־יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל מֶלֶךְ
 גָּדוֹל וְקָדוֹשׁ אַתָּה:

*Kadosh, kadosh, kadosh, Adonai tz'vaot,
 M'lo ḥol ha-aretz k'vodo.*

Baruh k'vod Adonai mi-m'komo.

Shema Yisrael, Adonai Eloheynu, Adonai eḥad.

Ani Adonai Elohey-ḥem.

Yimloḥ Adonai l'olam,

Eloha-yiḥ tzion l'dor va-dor, Hallelujah.

KEDUSHAH: A vision of God's holiness

We adore and sanctify You in the words uttered by the holy Seraphim in the mystic vision of Your prophet:

"Holy, holy, holy is the Lord of hosts;
The whole world is filled with His glory."

His glory pervades the universe. When one chorus of ministering angels asks: "Where is His glory?" another adoringly responds:

"Praised be the glory of the Lord
Which fills the universe."

May God deal mercifully and compassionately with His people, who speak of His oneness twice each day, morning and evening, lovingly proclaiming—

"HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE."

He is our God; He is our Father; He is our King; He is our Redeemer. In His mercy He will again proclaim to us, before all the world, "I am the Lord your God."

O Lord, our Almighty God, how glorious is Your name in all the earth. "The Lord shall be King over all the earth; that day the Lord shall be One and His name One." And thus the Psalmist sang:

"The Lord shall reign forever;
Your God, Zion, through all generations; Hallelujah!"

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and King.

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת־תַּפְּלָתָנוּ:

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵי וְנִשׁוּבָה חֲדָשׁ יָמֵינוּ בְּקָדָם:
אֶל־תִּשְׁלִיכֵנוּ מִלִּפְנֵיךָ וְרוּחַ קֹדֶשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ:
אֶל־תִּשְׁלִיכֵנוּ לָעֵת זְקָנָה כְּכֹלֹת כַּחֲנוּ אֶל־תַּעֲזֹבֵנוּ:
אֶל־תַּעֲזֹבֵנוּ יְיָ אֱלֹהֵינוּ אֶל־תִּרְחַק מִמֶּנּוּ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֶל־תַּעֲזֹבֵנוּ. וְאֶל־תִּטְשֵׁנוּ. וְאֶל־
תִּכְלִימֵנוּ. וְאֶל־תִּפְרֹר בְּרִיתְךָ אִתָּנוּ. קִרְבָּנוּ לְתוֹרָתְךָ. לַמִּדְּנוּ
מִצְוֹתֶיךָ. הוֹרְנוּ דְרָכֶיךָ. הֵט לִבָּנוּ לִירְאָה אֶת שְׁמֶךָ. וּמוֹל
אֶת־לִבָּבֵנוּ לְאַהֲבָתְךָ. וְנִשׁוּב אֱלֹהֵי בְּאַמֶּת וּבִלְבַּב שָׁלֵם.
וּלְמַעַן שְׁמֶךָ הַגָּדוֹל תִּמְחֹל וְתִסָּלַח לַעֲוֹנוֹנוּ כְּכַתּוּב בְּדִבְרֵי
קֹדֶשְׁךָ. לְמַעַן־שְׁמֶךָ יְיָ וְסָלַחַת לַעֲוֹנֵי כִי רַב־הוּא:

*Sh'ma koleynu, Adonai Eloheynu, hus v'raheym aleynu,
V'kabeyl b'rah'amim uv-ratzon et t'filateynu.*

*Ha-shiveynu Adonai eyleha v'na-shuva,
Hadeysh yameynu k'kedem.*

*Al tashli-heyne mil-faneha,
V'ruah kod-sh'ha al tikaḥ mimenu.*

*Al tashli-heyne l'eyt zikna,
Kiḥ-lot koḥeyne al ta-azveynu.*

Al ta-azveynu Adonai Eloheyne, al tirhak mimenu.

SHEMA KOLEYNU: Hear our voice

Hear our voice, Lord our God; spare us, pity us,
Accept our prayer in Your gracious love.

Turn us to You, O Lord, and we shall return;
Renew us as in days of old.

Do not banish us from Your presence;
Do not deprive us of Your holy spirit.

Do not cast us off in old age;
When our strength declines, do not forsake us.

Do not forsake us, O Lord our God;
Do not make Yourself distant from us.

DO NOT FORSAKE US: Teach, purify, and forgive us

Our God and God of our ancestors,
Do not abandon or forsake us;
Do not shame us;
Do not break Your covenant with us.

Bring us closer to Your Torah;
Teach us Your commandments; show us Your ways.

Incline our hearts to revere You;
Purify our hearts to love You,
So that we return to You sincerely and wholeheartedly.

Forgive and pardon our iniquities,
As it is written in Your Holy Scriptures:

"For Your own sake, O Lord,
Pardon my sin though it is great."

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סֶלַח-לָנוּ. מַחֲלֵל-לָנוּ. כְּפָר-לָנוּ:

כִּי אָנוּ עֲמִידָה וְאַתָּה אֱלֹהֵינוּ. אָנוּ בְּנֵיךָ וְאַתָּה אָבִינוּ:
אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ. אָנוּ קָהָלְךָ וְאַתָּה חֲלָקֵנוּ:
אָנוּ נֶחֱלָתְךָ וְאַתָּה גּוֹרְלָנוּ. אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ:
אָנוּ כְּרִמָּה וְאַתָּה נוֹטְרָנוּ. אָנוּ פֶּעֶלְתְּךָ וְאַתָּה יוֹצְרָנוּ:
אָנוּ רְעִיתְךָ וְאַתָּה דוֹרְנוּ. אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבָנוּ:
אָנוּ עֲמִידָה וְאַתָּה מֶלֶכְנוּ. אָנוּ מַאֲמִירְךָ וְאַתָּה מַאֲמִירָנוּ:

אָנוּ עֲזֵי פָנִים וְאַתָּה רַחוּם וְחַנוּן. אָנוּ קָשִׁי עֶרְף וְאַתָּה
אֶרֶץ אַפִּים. אָנוּ מְלֵאֵי עוֹן וְאַתָּה מָלֵא רַחֲמִים. אָנוּ יָמִינוּ
כָּצֵל עוֹבֵר. וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתָּמוּ:

*Ki anu ameha v'ata Eloheynu,
Anu vaneha v'ata avinu.*

*Anu avadeha v'ata adoneynu,
Anu k'haleha v'ata hel-keynu.*

*Anu nah-lateha v'ata gora-leynu,
Anu tzoneha v'ata ro-eynu.*

*Anu harmeha v'ata notreynu,
Anu f'u-lateha v'ata yotz-reynu.*

*Anu ra-yateha v'ata do-deynu,
Anu s'gulateha v'ata k'roveynu.*

*Anu ameha v'ata malkeynu,
Anu ma-amireha v'ata ma-amireynu.*

KI ANU AMEHA:

We are Your people, and You are our God

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

For we are Your people, and You are our God.

We are Your children, and You are our Father.

We are Your servants, and You are our Master.

We are Your congregation, and You are our Heritage.

We are Your possession, and You are our Destiny.

We are Your flock, and You are our Shepherd.

We are Your vineyard, and You are our Guardian.

We are Your creatures, and You are our Creator.

We are Your faithful, and You are our Beloved.

We are Your treasure, and You are our Protector.

We are Your subjects, and You are our King.

We are Your chosen ones, and You are our Chosen One.

We are arrogant; but You are merciful.

We are obstinate; but You are patient.

We are laden with sin; but You abound in compassion.

We are as a passing shadow; but You are eternal.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תָּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ וְאֵל
 תְּתַעֲלֶם מִתְחַנְּתָנוּ. שְׂאִין אֲנַחְנוּ עֲוֵי פָנִים וְקָשִׁי עֶרְף לֹמֵר
 לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ
 אֲבָל אֲנַחְנוּ חָטָאנוּ:

אֲשַׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דָּפִי.
 הִעֵוִינוּ. וְהִרְשַׁעְנוּ. וָדָנוּ. חָמַסְנוּ. טָפְלָנוּ שֶׁקֶר.
 יַעֲצֵנוּ רָע. כָּזַבְנוּ. לָצְנוּ. מָרַדְנוּ. נִאֲצָנוּ.
 סָרַרְנוּ. עֵוִינוּ. פִּשְׁעֵנוּ. צָרַרְנוּ. קָשִׁינוּ עֶרְף.
 רָשַׁעְנוּ. שָׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲתָעְנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ:
 וְאַתָּה צְדִיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אָמַת עָשִׂיתָ וְאֲנַחְנוּ
 הִרְשַׁעְנוּ:

*Ashamnu, bagadnu, gazalnu, dibarnu dofi;
 he-evinu, v'hir-shanu, zadnu, h́amasnu, tafalnu sheker;
 ya-atznu ra, kizavnu, latznu, maradnu, niatznu,
 sararnu, avinu, pa-shanu, tza-rarnu, ki-shinu oref;
 ra-shanu, shi-h́atnu, tiavnu, tainu, ti-tanu.*

THE CONFESSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously;
we have robbed; we have spoken slander;
we have acted perversely; we have done wrong;
we have acted presumptuously; we have done violence;
we have practiced deceit; we have counseled evil;
we have spoken falsehood; we have scoffed;
we have revolted; we have blasphemed;
we have rebelled; we have committed iniquity;
we have transgressed; we have oppressed;
we have been stiff-necked; we have acted wickedly;
we have dealt corruptly; we have committed abomination;
we have gone astray; we have led others astray.

We have turned away from Your *Mitzvot* and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בְּרַכְנוּ בְּבִרְכָּהּ הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה
עַל יְדֵי מֹשֶׁה עַבְדְּךָ. הָאֲמוּרָה מִפִּי אֶהְרֵן וּבִגְוִי כְהֻנִּים. עִם קְדוּשָׁה
קְאָמוֹר:

Congregation: Keyn y'hi ratzon.

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ: בֵּן יְהִי רָצוֹן:

יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ: בֵּן יְהִי רָצוֹן:

יֵשָׁא יי פָּנָיו אֵלֶיךָ וַיִּשֶׁם לְךָ שְׁלוֹם: בֵּן יְהִי רָצוֹן:

שֵׁם שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אָבִינוּ כָּלֵנוּ כְּאֶחָד בְּאוֹר
פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שַׁעַר בְּשְׁלוֹמְךָ:

בְּסֶפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה. נִזְכֵּר וְנִכְתָּב
לְפָנֶיךָ. אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל. לְחַיִּים טוֹבִים וּלְשְׁלוֹם:
בְּרוּךְ אַתָּה יי עוֹשֵׂה הַשְׁלוֹם:

Sim shalom tovah uv-rahah ba-olam,
Heyn va-hesed v'rah'amim aleynu v'al kol yisrael ameha.
Bar-heynu avinu kulanu k'e'had b'or paneha,
Ki v'or paneha natata lanu Adonai Eloheynu
torat ha-yim, v'ahavat hesed,
U-tz'dakah, uv-rahah, v'rah'amim, v'ha-yim, v'shalom.
V'tov b'eyneha l'vareyh et am-ha yisrael
B'hol eyt uv-hol sha-a bi-sh'lomeha.

B'seyfer ha-yim b'rahah v'shalom ufar-nasah tovah,
Niza-heyv v'nikateyv l'faneha,
Anahnu v'hol amha beyt yisrael,
L'ha-yim tovim ul-shalom.

THE THREEFOLD BLESSING

Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

"May the Lord bless you
and protect you." *Congregation:*
May this be His will.

"May the Lord show you kindness
and be gracious to you." *May this be His will.*

"May the Lord bestow favor upon you
and grant you peace." *May this be His will.*

SIM SHALOM: Prayer for peace

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Father, with the divine light of Your presence.

For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

INSCRIBE US IN THE BOOK OF LIFE

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life.

Praised are You, O Lord, Source of peace.

Reader:

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזֶמֶן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעֶלְמֵי עֶלְמָיָא:

Reader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִידָא הוּא. לְעֵלָא
וּלְעֵלָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאָמִירָן בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם
אֲבוּהוֹן דִּי־בִשְׁמָיָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמָיָא וְחַיִּים עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Oseh shalom bi-m'romav, hu ya-aseh shalom

Aleynu v'al kol yisrael, v'imru amen.

KADDISH SHALEM

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

Congregation and Reader:

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

May the prayers and pleas of the whole house of Israel be accepted by our heavenly Father. Let us say: Amen.

May God grant abundant peace and life to us and to all Israel. Let us say: Amen.

May He who ordains harmony in the universe grant peace to us and to all Israel. Let us say: Amen.


נְעִילָה
לְיוֹם
כְּפוּר



NEILAH / CONCLUDING SERVICE

YOM KIPPUR

Before the closing of the gates

 As we sit here in meditation and prayer, the last lingering grains of sand filter through the hour glass of this holy day. The dusk draws ever closer; the relentless hand of time hangs poised, about to mark the end of Yom Kippur.

In the entire Jewish year, there is no moment more solemn than this one. All through the day the flood of prayer has ebbed and flowed. Now, as the sun sinks low, as the shadows of night draw near, we feel a new pitch of intensity.

“Open for us the gate—
At the hour of the closing of the gate.”

The word “*Neilah*,” the name of the service which is about to begin, means the “locking of a gate.” In ancient days, as long as the sun shone, the gates of the Temple were kept open. All who wanted to could enter. But at nightfall, the gates were locked. From then on, no one could enter or leave. Later, the word “*Neilah*” was applied to the last service of Yom Kippur. For in this day the Jew saw a spiritual gate, an entranceway to a new relationship with God, an opportunity to change, to begin again.

In our lives, many gates open before us and close behind us. Each year has been such a gate; and, as the years have come and gone, gates have opened and shut. No power or prayer can reopen a gate which has swung shut. It is sealed forever.

But a new gate has just opened before us. It beckons to us with wondrous gifts. It offers us minutes, hours, days. How will we use these precious gifts?

In this *Neilah* hour, let us resolve to enter the gates to truth and justice, the gates to kindness and compassion, to love and forgiveness; let us seek those things which abide forever. Let us use well the opportunities which now beckon . . . before the gate swings shut.

Milton Steinberg (adapted)

Reader:

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בְרָא
כְּרַעוּתָהּ. וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיְתַפָּאֵר וַיְתַרְמֵם וַיְתַנְשֵׂא וַיְתַהַדְּדֵר
וַיְתַעֲלֶה וַיְתַהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלָא
וּלְעָלָא מְכַל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא
דְּאִמְרֵין בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

The Amidah begins on page 776.

In congregations where a silent Amidah is said, continue on page 768.

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra ĥirutey, v'yam-liĥ mal-ĥutey
B'ĥa-yey-ĥon uv-yomey-ĥon uv-ĥa-yey d'ĥol beyt yisrael
Ba-agala u-vizman kariv, v'imru **amen**.

Congregation and Reader:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Reader:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha,
B'riĥ hu, l'eyla ul-eyla mi-kol bir-ĥata v'shi-rata
Tush-b'ĥata v'ne-ĥemata da-amiran b'alma, v'imru **amen**.

HATZI KADDISH

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

Congregation and Reader:

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

The Amidah begins on page 776.

In congregations where a silent Amidah is said, continue on page 768.



Even when the gates of heaven are shut to prayer,
they are open to tears.

The Talmud

אל מִלֵּךְ יוֹשֵׁב עַל כִּסֵּא רַחֲמִים.
 מִתְּנֶהג בְּחִסְדֹת מוֹחֵל עֲזוֹת עָמוֹ.
 מַעֲבִיר רֹאשׁוֹן רֹאשׁוֹן.
 מְרַבֵּה מַחִילָה לַחֲטָאִים וְסִלִּיחָה לְפוֹשְׁעִים.
 עוֹשֶׂה צְדָקוֹת עִם כָּל־בָּשָׂר וָרוּחַ.
 לֹא כָרַעְתָּם תִּגְמוּל.
 אֵל הוֹרִית לָנוּ לֹאמֹר שְׁלֹשׁ עֲשָׂרָה.
 זָכַר־לָנוּ הַיּוֹם בְּרִית שְׁלֹשׁ עֲשָׂרָה.
 כְּמוֹ שֶׁהוֹדַעְתָּ לָּעָנֹו מִקֶּדֶם כְּמוֹ שֶׁכָּתוּב.
 וַיֵּרֶד יי בָּעָנֹו וַיִּתְּיָצֵב עָמוֹ שָׁם וַיִּקְרָא בְּשֵׁם יי:

וַיַּעֲבֹר יי עַל־פָּנָיו וַיִּקְרָא.

יי יי אֵל רַחוּם וְחַנוּן. אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאַמֶּת:
 נֶאֱדָר חֶסֶד לְאַלְפִים. נִשְׂא עוֹן וּפֹשַׁע וְחֲטָאָה וְנִקְיָה:

וְסִלַּחְתָּ לְעֹנֵינוּ וּלְחַטָּאתֵנוּ וְנִחַלְתָּנוּ:

סִלַּח־לָנוּ אֲבִינוּ כִּי חָטָאנוּ. מַחֲלִלָנוּ מִלִּכְנוּ כִּי פָשַׁעְנוּ:
 כִּי אַתָּה אֲדֹנָי טוֹב וְסִלַּח וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ:

Adonai Adonai Eyl raḥum v'ḥanun,
 ereḥ apa-yim v'rav ḥesed ve-emet.
 No-tzeyr ḥesed la-alafim,
 nosey avon va-fe-sha v'ḥata-a v'nakey.

THE THRONE OF MERCY

O God our King, enthroned in mercy,
You rule with lovingkindness.

You pardon Your people's transgressions,
Forgiving them again and again.

You are generous in forgiveness to sinners;
You deal mercifully with all creatures,
Not according to the evil of their deeds.

Lord, You taught us through the humble man Moses,
To recite Your thirteen attributes of mercy.

Remember, as You judge us,
The covenant of mercy which You then revealed.

Thus is it written in Your Torah:
"The Lord descended in a cloud,
And Moses was with Him there,
And he proclaimed the name of the Lord."

(THE COVENANT OF MERCY: The Thirteen Attributes)

"Then the Lord passed before him and proclaimed:

"The Lord is ever-present, all-merciful, gracious, compassionate, patient, abounding in kindness and faithfulness, treasuring up love for a thousand generations, forgiving iniquity, transgression, and sin, and pardoning the penitent."

"Pardon our iniquity and our sin; take us to be Your own."

Forgive us, our Father, for we have sinned;
Pardon us, our King, for we have transgressed.

For You, O Lord, generously forgive;
Great is Your love for all who call upon You.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ סֶלַח-לָנוּ. מַחֲלֵנוּ. כִּפּוּרֵינוּ:

כִּי אָנוּ עֹמְדִים וְאַתָּה אֱלֹהֵינוּ. אָנוּ בְּנֵיךָ וְאַתָּה אָבִינוּ:
אָנוּ עֹבְדֶיךָ וְאַתָּה אֲדוֹנֵנוּ. אָנוּ קְהִלָּתְךָ וְאַתָּה חֲלָקֵנוּ:
אָנוּ נִחְלָתְךָ וְאַתָּה גּוֹרְלֵנוּ. אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ:
אָנוּ כְּרֹמֶךָ וְאַתָּה נוֹטְרָנוּ. אָנוּ פְּעֻלָּתְךָ וְאַתָּה יוֹצְרָנוּ:
אָנוּ רְעִיתְךָ וְאַתָּה דוֹרְנוּ. אָנוּ סִגְלָתְךָ וְאַתָּה קְרוֹבֵנוּ:
אָנוּ עֹמְדִים וְאַתָּה מְלַכֵּנוּ. אָנוּ מַאֲמִירְךָ וְאַתָּה מַאֲמִירָנוּ:

אָנוּ עֲזֵי פָנִים וְאַתָּה רַחוּם וְחַנוּן. אָנוּ קָשִׁי עֲרֹף וְאַתָּה
אֲרֹךְ אַפָּיִם. אָנוּ מְלֵאֵי עוֹן וְאַתָּה מְלֵא רַחֲמִים. אָנוּ יָמִינוּ
כִּצְלָע עֹבֵר. וְאַתָּה הוּא וְשְׁנוֹתֶיךָ לֹא יִתְמוּ:

*Ki anu ameha v'ata Eloheyenu,
Anu vaneha v'ata avinu.*

*Anu avadeha v'ata adoneynu,
Anu k'haleha v'ata hel-keynu.*

*Anu nah-lateha v'ata gora-leynu,
Anu tzoneha v'ata ro-eynu.*

*Anu harmeha v'ata notreynu,
Anu f'u-lateha v'ata yotz-reynu.*

*Anu ra-yateha v'ata do-deynu,
Anu s'gulateha v'ata k'roveynu.*

*Anu ameha v'ata malkeynu,
Anu ma-amireha v'ata ma-amireynu.*

KI ANU AMEHA:

We are Your people, and You are our God

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

For we are Your people, and You are our God.

We are Your children, and You are our Father.

We are Your servants, and You are our Master.

We are Your congregation, and You are our Heritage.

We are Your possession, and You are our Destiny.

We are Your flock, and You are our Shepherd.

We are Your vineyard, and You are our Guardian.

We are Your creatures, and You are our Creator.

We are Your faithful, and You are our Beloved.

We are Your treasure, and You are our Protector.

We are Your subjects, and You are our King.

We are Your chosen ones, and You are our Chosen One.

We are arrogant; but You are merciful.

We are obstinate; but You are patient.

We are laden with sin; but You abound in compassion.

We are as a passing shadow; but You are eternal.



No one is lonely when doing a Mitzvah;
For a Mitzvah is where God and man meet.

Abraham J. Heschel

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. תָּבֹא לִפְנֵיךְ תְּפִלָּתנוּ וְאֵל
תַּתְּעַלֵּם מִתַּחַנְתָּנוּ. שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקִשִּׁי עֶרְףְ לֹמֶר
לִפְנֵיךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ
אֲבָל אֲנַחְנוּ חָטָאנוּ:

אֲשַׁמְנוּ. בָּגַדְנוּ. גָּזַלְנוּ. דִּבַּרְנוּ דֹּפִי.
הֶעֵינִינוּ. וְהִרְשַׁעְנוּ. וָדְנוּ. חָמַסְנוּ. טָפַלְנוּ שֶׁקֶר.
יַעֲצֹנוּ רָע. כָּנָבְנוּ. לָצְנוּ. מָרַדְנוּ. נֶאֱצָנוּ.
סָרַרְנוּ. עֵינֵנוּ. פִּשְׁעֵנוּ. צָרַרְנוּ. קִשִּׁינוּ עֶרְף.
רִשְׁעֵנוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲנִינוּ. תַּעֲתַעְנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ:
וְאַתָּה צְדִיק עַל כָּל־הַבָּא עָלֵינוּ. כִּי אָמַת עֲשִׂיתָ וְאֲנַחְנוּ
הִרְשַׁעְנוּ:

*Ashamnu, bagadnu, gazalnu, dibarnu dofi;
he-evinu, v'hir-shanu, zadnu, h́amasnu, tafalnu sheker;
ya-atznu ra, kizavnu, latznu, maradnu, niatznu,
sararnu, avinu, pa-shanu, tza-rarnu, ki-shinu oref;
ra-shanu, shi-hatnu, tiavnu, tainu, ti-tanu.*

THE CONFESSIONAL

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

ASHAMNU: We have trespassed

We have trespassed; we have dealt treacherously;
we have robbed; we have spoken slander;
we have acted perversely; we have done wrong;
we have acted presumptuously; we have done violence;
we have practiced deceit; we have counseled evil;
we have spoken falsehood; we have scoffed;
we have revolted; we have blasphemed;
we have rebelled; we have committed iniquity;
we have transgressed; we have oppressed;
we have been stiff-necked; we have acted wickedly;
we have dealt corruptly; we have committed abomination;
we have gone astray; we have led others astray.

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

אלהינו ואלהי אבותינו. ברכנו בברכה המשלשת בתורה הכתובה
על ידי משה עבדך. האמורה מפי אהרן ובניו כהנים. עם קדושך
באמור:

Congregation: **Keyn y'hi ratzon.**

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ: כֵּן יְהִי רָצוֹן:

יָאֵר יי פָּנָיו אֵלֶיךָ ויַחַנֶּךָ: כֵּן יְהִי רָצוֹן:

יִשָּׂא יי פָּנָיו אֵלֶיךָ ויִשֶּׁם לְךָ שָׁלוֹם: כֵּן יְהִי רָצוֹן:

שים שלום טובה וברכה בעולם חן וחסד ורחמים עלינו
ועל כל-ישראל עמך. ברכנו אבינו בלנו כאחד באור
פניך. כי באור פניך נתת לנו יי אלהינו תורת חיים ואהבת
חסד וצדקה וברכה ורחמים וחיים ושלום. וטוב בעיניך
לברך את-עמך ישראל בכל-יעת ובכל-שעה בשלומך:

בספר חיים ברכה ושלום ופרנסה טובה. נזכר ונחתם
לפניך. אנחנו וכל-עמך בית ישראל. לחיים טובים ולשלום:
ברוך אתה יי עושה השלום:

*Sim shalom tovah uv-rahah ba-olam,
Heyn va-hesed v'rahhamim aleynu v'al kol yisrael ameha.
Bar-heynu avinu kulanu k'ehad b'or paneha,
Ki v'or paneha natata lanu Adonai Eloheynu
torat ha-yim, v'ahavat hesed,
U-tz'dakah, uv-rahah, v'rahhamim, v'ha-yim, v'shalom.
V'tov b'eyneha l'vareyh et am-ha yisrael
B'hol eyt uv-hol sha-a bi-sh'lomeha.*

*B'seyfer ha-yim b'rahah v'shalom ufar-nasah tovah,
Niza-heyr v'ney-hateym l'faneha,
Anahnu v'hol amha beyt yisrael,
L'ha-yim tovim ul-shalom.*

THE THREEFOLD BLESSING

Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

"May the Lord bless you
and protect you."

Congregation:

May this be His will.

"May the Lord show you kindness
and be gracious to you."

May this be His will.

"May the Lord bestow favor upon you
and grant you peace."

May this be His will.

SIM SHALOM: Prayer for peace

Grant peace, goodness, and blessing to the world; graciousness, kindness, and mercy to us and to all Your people Israel.

Bless us all, O our Father, with the divine light of Your presence.

For by that divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy, and peace.

May it please You to bless Your people Israel, in every season and at every hour, with Your peace.

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be sealed for a good and peaceful life.

Praised are You, O Lord, Source of peace.

A long road ahead

🌿 There is still a long road ahead of us, in order to finish what we began to do. We began to speak a great word once—among ourselves and in the ears of the entire world; but we have not yet completed it. We stand in the middle of our speech. All ears strain for us to finish; we cannot stop it nor do we want to stop it. The truth within us is so rich and overpowering that we cannot express it in clear and simple language. But we will say what we can, as much as our power of understanding and speaking will permit, even as generations before us have done. And we know that in the course of time, others will say that which we try and are unable to say. But we shall not stop until it has all been said, for our sake and for the sake of the world.

Rav Kook

The meaning of this hour



There is a divine dream which the prophets and rabbis have cherished and which fills our prayers, and permeates the acts of true piety.

It is the dream of a world, rid of evil—by the grace of God as well as by the efforts of people who are dedicated to the task of establishing the kingship of God in the world.

The Almighty has not created the universe so that we might have opportunities to satisfy our greed, envy, and ambition.

We should not spend our life hunting for trivial satisfactions, while God is waiting for our effort and devotion.

We have not survived so that we might waste our years in vulgar vanities.

The martyrdom of millions demands that we consecrate ourselves to the fulfillment of God's dream.

God is waiting for us to redeem the world.

Abraham J. Heschel (adapted)

אָבִינוּ מַלְכֵנוּ חֲטֵאנוּ לְפָנֶיךָ:
אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֵלָא אַתָּה:
אָבִינוּ מַלְכֵנוּ הַחַיִּירְנוּ בַתְּשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:
אָבִינוּ מַלְכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:
אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמְּךָ:
אָבִינוּ מַלְכֵנוּ הַפֶּר עֲצַת אוֹיְבֵינוּ:
אָבִינוּ מַלְכֵנוּ זָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ:
אָבִינוּ מַלְכֵנוּ חַתְּמָנוּ בְּסֵפֶר חַיִּים טוֹבִים:
אָבִינוּ מַלְכֵנוּ חַתְּמָנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה:
אָבִינוּ מַלְכֵנוּ חַתְּמָנוּ בְּסֵפֶר פְּרִנָּסָה וְכִלְכָּלָה:
אָבִינוּ מַלְכֵנוּ חַתְּמָנוּ בְּסֵפֶר זְכוּת:
אָבִינוּ מַלְכֵנוּ חַתְּמָנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה:
אָבִינוּ מַלְכֵנוּ הַצִּמַּח לָנוּ יְשׁוּעָה בְּקֶרֶב:
אָבִינוּ מַלְכֵנוּ הָרֵם קָרֵן יִשְׂרָאֵל עַמְּךָ:
אָבִינוּ מַלְכֵנוּ שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ:
אָבִינוּ מַלְכֵנוּ קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ:
אָבִינוּ מַלְכֵנוּ חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ:
אָבִינוּ מַלְכֵנוּ עֲשֵׂה לָמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ:
אָבִינוּ מַלְכֵנוּ עֲשֵׂה לָמַעַנְךָ אִם לֹא לָמַעַנְנוּ:
אָבִינוּ מַלְכֵנוּ חַנּוּן וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ
צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu mal-keynu, ḥoney-nu va-aneynu, ki eyn banu ma-asim,
Asey imanu tz'dakah va-ḥesed v'ho-shi-eynu.

AVINU MALKENU

Our Father, our King, we have sinned before You.

Our Father, our King, we have no King but You.

Our Father, our King, help us to return to You completely repentant.

Our Father, our King, grant us a good new year.

Our Father, our King, send complete healing for our afflicted.

Our Father, our King, frustrate the designs of our adversaries.

Our Father, our King, remember us favorably.

*Our Father, our King, **seal** us in the book of goodness.*

Our Father, our King, **seal** us in the book of redemption.

*Our Father, our King, **seal** us in the book of sustenance.*

Our Father, our King, **seal** us in the book of merit.

*Our Father, our King, **seal** us in the book of forgiveness.*

Our Father, our King, hasten our deliverance.

Our Father, our King, grant glory to Your people Israel.

Our Father, our King, hear us, pity us, and spare us.

Our Father, our King, accept our prayer with mercy and favor.

Our Father, our King, have pity on us and on our children.

*Our Father, our King, act for those who went through fire
and water for the sanctification of Your name.*

Our Father, our King, act for Your sake if not for ours.

*Our Father, our King, graciously answer us,
although we are without merits;
Deal with us charitably and lovingly and save us.*

KADDISH SHALEM

Reader:

יְתַגְדֵּל וַיְתַקְדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־רַבָּא
בְּרַעוּתָהּ. וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Reader:

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיְתַפָּאֵר וַיְתַרְמֵם וַיְתַנְשֵׂא וַיְתַהַדֵּר
וַיְתַעֲלֶה וַיְתַהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלָא
מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאַמִּירָן
בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

תַּתְקַבֵּל צְלוּתְהוֹן וּבְרַעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם
אַבוּהוֹן דִּי־בְשִׁמְיָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru amen.

עָלֵינוּ לְשַׁבַּח לַאֲדֹנָן הַכֹּל לַתַּת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
שְׁלֹא עֲשֵׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.
שְׁלֹא שָׁם חָלַקְנוּ בָּהֶם וְגִרְלָנוּ בְּכָל־הַמוֹנָם:

וְנִגְנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקָּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יָקָר בְּשָׁמַיִם מִמַּעַל
וּשְׁכִינָת עֲזָו בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד. אָמֵת
מִלְכָּנוּ אָפֶס זִוְלָתוֹ. כִּכְתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם וְהִשְׁבַּתָּ
אֶל־לִבְבָךְ כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ
מִתַּחַת. אֵין עוֹד:

עַל־כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת
עֲזָךְ לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרֶתוּן.
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי. וְכַל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ
לְהַפְנוֹת אֱלֹהֶיךָ כָּל־רִשְׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל־יוֹשְׁבֵי
תֵּבֶל. כִּי לָךְ תִּכְרַע כָּל־בָּרָךְ תִּשָּׁבַע כָּל־לָשׁוֹן: לִפְנֶיךָ
יי אֱלֹהֵינוּ יִכְרְעוּ וַיִּפּוּלוּ. וְלִכְבוֹד שִׁמְךָ יָקָר יִתְּנוּ. וַיִּקְבְּלוּ
כָּלֶם אֶת־עַל מַלְכוּתֶךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם
וָעֶד. כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד:
כִּכְתוּב בְּתוֹרָתֶךָ. יי יִמְלֹךְ לְעֹלָם וָעֶד:

וְנֹאמַר. וְהָיָה יי לְמֶלֶךְ עַל־כָּל־הָאָרֶץ.
בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד וּשְׁמוֹ אֶחָד:

V'ne-emar, v'ha-ya Adonai l'meleh al kol ha-aretz,
Ba-yom ha-hu yi-h'yeh Adonai ehad u-sh'mo ehad.

ALENU

Let us now praise the Lord of all,
Let us acclaim the Author of creation.

He made us unlike the pagans who surrounded us,
Unlike the heathens of the ancient world.

He made our heritage different from theirs,
And assigned to us a unique destiny.

For we bend the knee and reverently bow
Before the King of kings,
The Holy One, praised be He.

He spread out the heavens and founded the earth;
His glorious presence is everywhere.

He is our God; there is no other.
He is truly our King; there is none besides Him.

As it is written in His Torah:
"This day accept with mind and heart,
That He is the Lord in heaven and earth;
There is no other."

WE HOPE FOR THE DAY

Because we believe in You, O God, we hope for the day when Your majesty will prevail, when all false gods will be removed, and all idolatry will be abolished; when the world will be made a kingdom of God, when all humanity will invoke Your name, and the wicked will be turned to You. May all who live be convinced that to You every knee must bend, every tongue must vow loyalty. Before You may all bow in reverence, proclaiming Your glory, accepting Your sovereignty. May Your reign come soon and last forever; for sovereignty is Yours alone, now and evermore. So is it written in Your Torah: "The Lord shall reign for ever and ever." The prophet too, proclaimed this promise: "The Lord shall be King over all the earth; that day the Lord shall be One and His name One."

וַיִּתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֹה רַבָּא. בְּעֶלְמָא דִּי־בְרָא
בְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי
דְּכָל־בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזֶמַן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners:

יְהֵא שְׁמֹה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Mourners:

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֹה דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלָא
מִן כָּל־בְּרָכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאֻמִּין
בְּעֶלְמָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

MOURNER'S KADDISH

Yit-gadal v'yit-kadash sh'mey raba,
B'alma di v'ra ĥirutey, v'yam-liĥ mal-ĥutey
B'ĥa-yey-ĥon uv-yomey-ĥon uv-ĥa-yey d'ĥol beyt yisrael
Ba-agala u-vizman kariv, v'imru **amen**.

Congregation and mourners:

Y'hey sh'mey raba m'varah l'alam ul-almey alma-ya.

Mourners:

Yit-barah v'yish-tabah v'yit-pa-ar v'yit-romam v'yit-na-sey
V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha,
B'riĥ hu, l'eyla min kol bir-ĥata v'shi-rata
Tush-b'ĥata v'ne-ĥemata da-amiran b'alma, v'imru **amen**.

Y'hey sh'lama raba min sh'ma-ya
V'ĥa-yim aleynu v'al kol yisrael, v'imru **amen**.

Oseh shalom bi-m'romav, hu ya-aseh shalom
Aleynu v'al kol yisrael, v'imru **amen**.

Magnified and sanctified be God's great name in the world which He has created according to His will. May He establish His kingdom soon, in our lifetime. Let us say: Amen.

May His great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though He is above all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

May God grant abundant peace and life to us and to all Israel. Let us say: Amen.

May He who ordains harmony in the universe grant peace to us and to all Israel. Let us say: Amen.

Reader and congregation:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Shema yisrael, Adonai Eloheynu, Adonai ehad.

"HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE."

Reader and congregation, three times:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Baruh sheym k'vod malhuto l'olam va-ed.

Praised be His glorious sovereignty for ever and ever.

Reader and congregation, seven times:

יְיָ הוּא הָאֱלֹהִים: Adonai hu ha-Elohim.

The Lord He is God.

Give heed to the sound of the Shofar,
The long, persistent call of the Shofar,
Summoning the household of Israel
To do God's will with devotion.
Remember the sound of the Shofar,
The blast that is blown, O my people!

The Shofar is sounded.

תְּקִיעַה גְּדוֹלָה TEKIAH GEDOLAH

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

L'shanah ha-ba-a bi-rushala-yim.

Next year in Jerusalem!

HAVDALAH

ברוך אתה יי אלהינו מלך העולם בורא פרי הנפח:

On Saturday night the following blessing over the spices is added:

ברוך אתה יי אלהינו מלך העולם בורא מיני בשמים:

Inhale the spices.

The hands are cupped and extended toward the Havdalah candle:

ברוך אתה יי אלהינו מלך העולם בורא מאורי האש:

ברוך אתה יי אלהינו מלך העולם המבדיל בין
קדש לחול בין אור לחשך בין ישראל לעמים בין
יום השביעי לששת ימי המעשה. ברוך אתה יי המבדיל
בין קדש לחול:

Drink from the wine cup.

Praised are You, Lord our God, King of the universe, Creator of the fruit of the vine.

On Saturday night the following blessing over the spices is added:

Praised are You, Lord our God, King of the universe, Creator of various spices.

The hands are cupped and extended toward the Havdalah candle:

Praised are You, Lord our God, King of the universe, Creator of the light of fire.

Praised are You, Lord our God, King of the universe, who has made a distinction between the holy and the ordinary, between light and darkness, between the people Israel and the heathens, between the seventh day and the six ordinary days of the week. Praised are You, O Lord, who has made a distinction between the holy and the ordinary.