



On
Wings
of Awe

מַעֲלֵי תַפִּילוֹת

A Machzor for Rosh Hashanah and Yom Kippur



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Wings
of Awe*

מעלי תפילות

A Machzor for Rosh Hashanah and Yom Kippur

*Edited and Translated by
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B'nai B'rith Hillel Foundations
Washington, D.C.

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FOREWORD

This Machzor has emerged out of many years, helped by many hands. It represents an approach to the Days of Awe which tries to be faithful to the philosophy of the B'nai B'rith Hillel Foundations at their best, respecting the diversity of the various movements in Judaism, but affirming common strands of faith amid all our divergences. Trying to emulate the understanding nature of the sage from whom we take our name, Hillel has long striven to enable Jews of many backgrounds to praise as one community the God who formed our faith. For that reason, it is hoped that congregations of various religious perspectives will also find this Machzor appropriate for their encounters with the Yamim Noraim.

As an example, this Machzor offers not only varied English renderings of traditional Hebrew prayers, but varied Hebrew possibilities as well: a Musaf Amidah, certain Reform variants to traditional texts, and the option to praise the Eternal not only as *Elohey Avoteynu*, the God of our Fathers, but as *Elohey Imoteynu*, the God of our Mothers, as well.

The initial text on which the Machzor was based had fewer options. It arose at UCLA Hillel out of a "creative" service which originally reflected the magic, troubled world of the late 1960's but which grew and changed through the years in a more traditional direction along with its congregation of students, faculty and community friends.

The service originated as an alternative to the traditional High Holyday service at UCLA Hillel, conducted by my good friend and former colleague Rabbi David M. Berner, now a resident of Israel. The traditional service for many years davened with a machzor prepared by Rabbi Berner and our colleague Rabbi Moshe Adler, later Hillel director at the University of Minnesota, and Dr. Rachël Adler, on whose remarkable translation we have drawn extensively in this Machzor. In 1977 Rabbi Dan Dorfman, Hillel director at the California State University at Northridge, and Rabbi Laura

ויהי רצון מלפניך יי, אלהי אברהם יצחק ויעקב,
אלהי שרה רבקה רחל ולאה, האל הגדול הגבור
והנורא, אל עליון, אהיה אשר אהיה, שכל
המלאכים שהם מעלי תפלות יביאו תפילתי לפני
כסא כבודך, ויציגו אותה לפניך, בעבור כל
הצדיקים והחסידים, התמימים והישרים, ובעבור
כבוד שמך הגדול והנורא, כי אתה שומע
תפלת עמך ישראל ברחמים. ברוך אתה שומע
תפלה.

May it be Your will

That the angels who raise up prayers to heaven on their wings
Bring in each one of our prayers before Your glorious throne
And offer them before You

For the sake of all the just and upright people who have come
before us

And for the sake of Your great and awesome Name.

(*Hineni*, page 296)

Levy, under whose wings I first encountered the Days of Awe. *Zichronam livracha*—their presence continues in this world, full of blessing.

It is also appropriate here to acknowledge a loving debt to my teacher and friend, Dr. Eugene Mihaly of the Hebrew Union College, whose exultant love of midrash fathered my own desire to study and write in that genre, and with whose encouragement I first began to create and translate prayers. His Torah is an enduring gift.

A month after the original version of this Machzor was first used, I met Carol Kretzer, who in the years of our journey from the chuppah has taught me much about love and covenants, sacrifice and preparedness, the resilience and fragility of women and men, the holiness which is a family. Chana, heroine of the haftarah for the first day of Rosh Hashanah, sings:

Because of God my heart exults,

Because of God my self respect has been restored.

To my companion Chana Rissa, whose song has uplifted the life we share, I would add: and because of you.

Ribono shel olam, grant blessings in abundance to all these gracious people, to all whose names have inadvertently been omitted, and to all who will open this book in search of You. Let the day dawn soon when all of us shall meet upon Your mountain, as a single community whose diversity may help reveal to all humanity the myriad gleaming facets of Your throne.

Richard N. Levy

Erev Shabbat Ki Tissa 5743

In which Moses gains atonement for his people

Geller, Hillel director at the University of Southern California, helped enlarge the original “creative” machzor, enhancing its suitability for a more traditional congregation. It was then introduced to these campus congregations, as well as to Hillel at the University of California at Santa Barbara and to several Hillel Extension campuses. We were greatly aided in the musical selections for that endeavor by Dr. Marnin Kligfeld, now of San Francisco, long-time *chazzan* for the UCLA Hillel alternative service.

Rabbi Dorfman and Rabbi Geller have continued their association with this text by reading the manuscript and offering many helpful suggestions, as has Jonathan Omer-Man, a scholar of Jewish mysticism and director of the Religious Outreach Program for the Los Angeles Hillel Council. Several other Hillel colleagues, meeting at the 1982 Hillel Directors Conference, offered invaluable counsel. A debt is owed to Rabbi Robert Saks, Hillel director at the University of Maryland, for his initial urging that the Los Angeles machzor should be published, a proposal which was generously supported by the Board of the Los Angeles Hillel Council under two presidents, Michael Rappaport and Mark C. Levy.

But publication would not have occurred without the support and encouragement of Rabbi Samuel Z. Fishman, associate international director of the B'nai B'rith Hillel Foundations, who has ably and cheerfully managed the finances and distribution of the book, nor without the wonderfully patient and helpful nature of Bernard Scharfstein of Ktav, who has shepherded the manuscript through the press with much care and enthusiasm.

Burrowing through weeks and pages of illegible typescript, my secretary Sarah Kalevitch produced an immaculate manuscript with the consummate skill and loving devotion which have marked her many years with Los Angeles Hillel Council. This book could not have reached print without her.

It is a particular pleasure to acknowledge the aid of our daughter Sarah Miriam Levy, now 5, in the pasting up of the manuscript, and the forbearance of her sister, Elizabeth Mauree Levy, now 2, while she was doing it. In our children's second names are reflected my late parents, Miriam and Mauree

ROSH HASHANAH

From carelessness to discipline,
From fear to faith.

Turn us around, Adonay, and bring us back towards
You.

Revive our lives, as at the beginning.

And turn us towards each other, God.
For in isolation there is no life.

* * *

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

This is the season of God the Ruler. We celebrate the ultimate rule of the divine, the coherence of all the disparate parts of the universe in one related cosmos, a realm in which the power of God could relate all people to each other, and every person to every corner of the natural world. Not for us the rule of lesser powers, who govern by keeping many people out rather than drawing all people in. This day we renew our vision of how the world should be governed, and though too often we are tempted to withdraw from concern, at this New Year we determine: we shall help bring that ideal governance about. We shall help relate our own corner of the world to a rule that is divine.

To do that—to help to change the world we know—we need to change ourselves as well. To renew ourselves, we need be conscious of our faults, the hurts we do to others, the hurts we do ourselves. We need be conscious of the mitzvot—the deeds our people has believed that God desires—which are open to us though we have been closed to them. And so in this judgment season we shall look critically into ourselves, as we look critically at the world,

To everything there is a season,
And an appointed time for every purpose
Under heaven.

Now is the time for turning.

The leaves are beginning to turn
From green to red and orange.

The birds are beginning to turn
And are heading once more towards the South.

The animals are beginning to turn
To storing their food for the winter.

For leaves, birds, and animals
Turning comes instinctively.
But for us turning does not come so simply.

It takes an act of will
For us to make a turn.

It means breaking with old habits.
It means admitting that we have been wrong;
And this is never easy.

It means losing face;
It means starting all over again;
And this is always painful.

It means saying: "I am sorry."
It means admitting that we have the ability to change;
And this is always embarrassing.

These things are terribly hard to do.
But unless we turn, we will be trapped forever
In yesterday's ways.

God, help us turn—

From callousness to sensitivity,
From hostility to love,

From pettiness to purpose,
From envy to contentment,

awe, with wonder, with joy at all that has been created for each one of us. But when the lights of heaven are obscured or powerless before the darkness that confounds our life, then let us remember all the candles that are ours to kindle, all the bright flames we have it in our power to trim, so we can burn away the clouds from heaven's light and bring that light—and with it truth and caring and hope—to earth once more.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִנְּנוּ לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב:

Baruch atta Adonay Eloheynu melech ha-olam, asher kid-shanu b'mitzvotav vitzivanu l'hadlik ner shel (Shabbat v'shel) yom tov.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחִינּוּ וְקִיְּמָנוּ
וְהִגִּיעָנוּ לְזֶמַן הַזֶּה:

Baruch atta Adonay Eloheynu melech ha-olam, shehehiyanu v'kiymanu v'higianu lazman hazeh.

You are praised, Adonay our God, Majesty of the universe, who has commanded us to light these candles, through which we touch the holiness of (Shabbat and) the New Year. Praised be the One who has kept us in life through this joyous day, enabling us to share the miracle of our people's life through light.

Psalm 92 (On Shabbat)

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת: טוֹב לְהַדְרוֹת לַיהוָה וּלְזַמֵּר
לְשִׁמְחָה עֲלִיּוֹן: לְהִגִּיד בְּבִקְרַח חֲסִדָּה וְאַמּוֹנָתָה בְּלִילוֹת:
עֲלִי-עֲשׂוֹר וְעֲלִי-נָבֵל עֲלֵי הַגִּיּוֹן בְּכִנּוֹר: כִּי שִׁמְחַתְּנִי
יְהוָה בְּפַעֲלָהּ בְּמַעֲשֵׂי יְדֶיהָ אֲרִיג: מִהֲגִדְלוֹ מַעֲשֵׂיהָ
יְהוָה מְאֹד עָמְקוּ מַחֲשַׁבְתֶּיהָ: אִישׁ-בְּעֵר לֹא יֵדַע
וּכְסִיל לֹא-יָבִין אֶת-זֹאת: בְּפֶרֶחַ רִשְׁעִים כָּמוֹ עֵשֶׂב

that we may sharpen all our faculties for the job of renewal ahead.

Hayom harat olam—at this moment is the universe conceived. At this moment all things are possible, and all our dreams, all the best and strong and loving corners of ourselves, shall rule.

פְּתַחוּ-לִי שַׁעֲרֵי-צֶדֶק אָבוֹא-בְּכֶם אוֹרָה יְהוָה

*Pit'chu li sha-arey tzedek
Avo vam, odeh Yah.*

Open to me the gates of justice
That I may enter into them and give thanks to God.

BLESSING OVER CANDLES

The night is dark that cloaks this year we have begun tonight. Yet the heavens have revealed their new moon to us, a tiny sliver in the Tishri sky that announces more triumphantly than the noon's bright sun that a new year has come, a new time has dawned, a new chance has opened to us to help create the world for which we yearn.

But that slim moon cannot dispel the darkness. What kind of world awaits us? Shall we find the strength for its demands? How many uncertainties shroud our steps into the future!

The beacon through the night lies not alone in heaven. We must encourage the new year's fragile light with this torch we light on earth. These candle flames we trim tonight remind us that we need not merely wait for time to reveal her will, but we ourselves can help bring forth from the darkness the world we want, the kind of life we wish to live beneath the many new moons of this new year.

This year can be a partnership of the light we find and the light we make. Let us revel in the darkness, that we may gaze upon the lights we find in heaven with

Their cruel and callous actions blossoming like bitter
flowers,

Yet ultimately they face destruction
So long as You rule on high.

On the seventh day I can survey Your creation
And believe that all the enemies of good, of harmony,
Will be blown away like flowers gone to seed
And You will raise up my head
Like a stag whose antlers graze the sky
Like a woman emerging caressed by oils from her bath,
When I can see myself like them
I will know You have heard my cry.

Let righteous people sprout up tall as palm trees,
As strong as fragrant cedars in the Lebanon!
Planted firmly in God's house
Their sweet blossoms shall crowd out the bitter from the
courts where God is found,
However old they grow
They will still bring forth lush fruit,
They will forever chant their tales of God's uprightness
To my flawless Rock they will sing and sing
And sing.

*Tzadik katamar yifrach
K'erez ba-l'vanon yisgeh
Sh'tulim b'veyt Adonay
B'chatzrot Eloheynu yafrichu
Od y'nuvun b'seyvah
D'sheynim v'ra-ananim yihyu
L'hagid ki yashar Adonay
Tzuri v'lo avlatah bo.*

Y'did Nefesh (On Shabbat)

יְדִיד נֶפֶשׁ אֵב הַרְחֵמֵנוּ. מְשׁוֹךְ עֲבָדְךָ אֶל רְצוֹנְךָ.
יְרוּץ עֲבָדְךָ כְּמוֹ אֵיל. יִשְׁתַּחֲוֶה אֶל מוֹל הַדְרָךְ.
תִּעָרֵב לוֹ יְדִידוֹתֶךָ. מִנְפֹת צוּף וְכָל טֵעָם:

וַיִּצְיָצוּ כָל-פְּעָלֵי אֲנֹן לְהַשְׁמַדְם עַד-יְעַד: וְאַתָּה מְרוֹם
לְעֵלָם יְהוָה: כִּי הִגָּה אִיבִיךָ יְהוָה כִּי-הִנֵּה אִיבִיךָ
יֵאבְדוּ וְתִפְרְדוּ כָל-פְּעָלֵי אֲנֹן: וְתָרַם כְּרָאִים קִרְנֵי
בְלַתִּי בְשֶׁמֶן רָעַנְוּ: וַתִּבֹט עֵינֵי בְשׂוּרֵי בְקָמִים עָלַי
מֵרַעִים תִּשְׁמַעְנָה אָזְנִי: צַדִּיק בְּתִמְרַי יִפְרַח כְּאֶרֶז
בְּלִבְנוֹן יִשְׁגָּה: שְׁתוּלִים בְּבֵית יְהוָה בְּחִצְרוֹת אֱלֹהֵינוּ
יִפְרִיחוּ: עוֹד יִנּוּבוּן בְּשִׁיבָה דְשָׁנִים וְרָעַנְנִים יְהִיוּ:
לְהַגִּיד כִּי-יֵשֶׁר יְהוָה צוּרֵי וְלֹא-עֲוָלָתָהּ בּוֹ:

A Song by the Sabbath Day (Interpreting Psalm 92)

With the week completed
God looks upon the world and once again proclaims it
"Very good!"
We can embrace its good
By acknowledging God in every part of world we touch.
It is good to acknowledge God
With the good we acknowledge God
And sing to Your Name, dweller on the heights!
With our ten-string, our six-string, pulling out every
instrument we know
Chanting tales of Your love the moment we wake up
Reminiscing of Your faithfulness before we go to sleep
How joyful have You made us through your deeds!
If only I could sing an anthem worthy of Your handwork!

How grand are Your actions, Adonay!
How profound Your designs!

So many boorish men there are who do not know,
So many foolish women who do not understand!
Wicked people seem to be springing up like grass, more
each year,

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

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

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

In Praise of Another Year

In heaven and on earth,
In a clap of thunder, in a whisper of the soul,
In praise on yellowed parchment in an ancient tongue,
In yearnings of the heart, in a child not yet born,
Praised be God.

In the taste of tears and wine, sight of starry skies,
Old people's voices warping the chant, children singing,
Scientists finding, artists searching,
Praised be God.

All the web of creation shining in holy sunlight,
The dew that has gathered in darkness
Transfixes the light of day.
Praised be God.

הַדּוֹר נֶאֱחָה זֵיו הָעוֹלָם. נִפְשֵׁי חוֹלֵת אֶהְבֵּתָךְ.
אֲנָא אֵל נָא רַפָּא נָא לָהּ. בְּהִרְאוֹת לָהּ נְעֵם זֵיוָךְ.
אֲז תִּתְחַזֵּק וְתִתְרַפֵּא. וְהִיִּתָּה לָהּ שְׂמַחַת עוֹלָם:
וְתִיק יִהְמוּ נָא רַחֲמֶיךָ. וְחוֹסָה נָא עַל בֶּן אֶהוּבָךְ.
כִּי זֶה בְּמָה נִכְסוּף נִכְסַפְתִּי. לְרְאוֹת בְּתַפְאֲרַת עֲזָךְ.
אֵלֶּה חֲמֻדָּה לְבִי. חוֹסָה נָא וְאֵל תִּתְעַלֵּם:
הַגְּלָה נָא וּפְרוֹשׁ חֲבִיבִי עָלַי אֶת סִבַּת שְׁלוֹמְךָ.
תֵּאִיר אֶרֶץ מְכַבּוּדְךָ. נְגִילָה וְנִשְׂמַחָה בְּךָ.
מֵהָר אֶהוּב כִּי בָּא מוֹעֵד. וְחַנְּנוּ כִּימֵי עוֹלָם:

Y'did nefesh av ha-rachaman, m'shoch av-d'cha el
r'tzon-echa,
Yarutz av-d'cha k'mo ayal, yish-tachaveh el mul
ha-darecha
Te-erav lo y'didu-techa, mi-nofet tzuf v'chol ta-am.

Ha-dur na-eh ziv ha-olam, naf-shi cholat ahava-techa,
Ana Eyl na r'fo-na la, b'ha-rot la no-am ziv-echa,
Az tit-chazeyk v'tit-rapey, v'ha-y'ta la sim-chat olam.

Vatik yehemu na racha-mecha, v'chusa na al beyn
ahu-vecha,
Ki zeh kama nich-sof nich-saf-ti, lirot b'tif-eret u-zecha,
Ey-leh cham-da libi, chu-sa na v'al tit-alam.

Hi-ga-leh na uf-ros cha-vivi alai et sukat sh'lo-mecha,
Ta-ir eretz mi-kvod-echa, nagila v'nis-m'cha vach,
Maher ahuv ki va mo-eyd, v'chaw-neynu ki-mey olam.

*You who love my soul, Compassion's gentle source,
Take my disposition and shape it to Your will.
Like a darting deer I will flee to You.
Before Your glorious Presence humbly do I bow
Let Your sweet love delight me with its thrill,
Because no other dainty will my hunger still.*

Maariv Aravim (In Praise of the Evening-Bringer)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ
 מַעְרִיב עַרְבִים בְּחֶכְמָה פּוֹתַח שְׁעָרִים וּבִתְבוּנָה
 מַשְׁנֶה עֵתִים וּמַחְלִיף אֶת־הַזְּמָנִים וּמַסַּדֵּר אֶת־
 הַכִּכְבִּים בְּמִשְׁמַרְתֵּיהֶם בְּרָקִיעַ כְּרָצוֹנוֹ. בּוֹרָא יוֹם
 וְלַיְלָה גּוֹלָל אֹר מִפְּנֵי חֶשֶׁךְ וְחֶשֶׁךְ מִפְּנֵי אֹר וּמַעֲבִיר
 יוֹם וּמַבְיֵא לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה יי צְבָאוֹת
 שְׁמוֹ. אֵל חַי וְקַיָּם תָּמִיד יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
 בְּרוּךְ אַתָּה יי הַמַּעְרִיב עַרְבִים:

You are praised, Adonay
 Author of time and space
 Who brings on evening with a word,
 Opens heaven's gates with wisdom,
 Adjusts the ages with sensitive judgment,
 Varies the seasons,
 And orders the orbits of a sky full of stars.

You create each day and each night afresh,
 Roll light in front of darkness
 And darkness in front of light
 So gently
 That no moment is quite like the one before
 Or after.

Second by second
 You make day pass into night
 And You alone know the boundary point
 Dividing one from the other.
 Unifier of all beings is Your name.

Timeless God,
 Rule forever.

I am afraid of my suffering, and ashamed,
 But God made it. May I be worthy of these bitter,
 holy, gifts.
 Who but the living can know their agonies?
 Children extinguished, futures lost as broken
 promises.

Praised be God.

To have lived one moment is that much glory.
 God's warm sun, God's soul-searing fire,
 And moments when our only pride
 Is that we have turned away from nothing.

Praised be God.

Strengthen us God, Creator, with self-knowledge,
 One and together;
 Strengthen us with the hunger for peace
 Between nations and between each other.

Grant us another year in the Book of Life.
 With its peril and injustice
 And the good daylight.

Amen, Amen.

THE SHMA AND ITS BLESSINGS

בְּרַכּוּ אֶת יי הַמְּבָרָךְ:

Barchu et Adonay hamvorach:

Praise Adonay to whom all praise is due!

בְּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Baruch Adonay hamvorach l'olam vaed:

Praised be Adonay, to whom all praise is due forever and ever!

You were God
And we were Israel,
Your shy, untutored lover,
Long ago.

You loved us a great love
And you taught us
How to respond to You

Through Torah
Mitzvot
Statutes
Judgments

We go to sleep with them
And with them we awake.

We shall enjoy them forever.

They give us life
They prolong our days
We form our words around them
At nighttime,
In daytime.

Now,
Long after long ago,
Do not withdraw Your love from us.

Lover of Israel,
You are praised.

Alternative Ahavat Olam

You have loved the house of Israel eternally,
A single, unifying love.
You revealed it
In the love notes You left us in Your Torah,
Your mitzvot,
Your ancient statutes, Your modern judgments.

You who brings the evening in
Are praised.

* * *

Alternative Maariv Aravim

Alone
I marvel at the evening sky
Gold caressing blue, blue caressing dark.

Here in prayer
I need to see Your hand behind the sky
Your creative words once more forming light in darkness
I need to see the care with which You carved the moon, the
stars
Which make of fearful darkness
Nurturing night.

The mixture that brings evening forth from day
Morning from night
Has been shaped, like Adam from the earth,
By You.

You who mixes in the evening,
You are praised.

Ahavat Olam (In Praise of the Torah-Giver)

אהבת עולם בית ישראל עמך אהבת. תורה ומצות
חקים ומשפטים אותנו למדת. על בן יי אלהינו
בשכבנו ובקומנו נשים בחקיה. ונשמח בדברי
תורתך ובמצותיה לעולם ועד. כי הם חיינו וארץ
ימינו ובהם נהגה יומם ולילה. ואהבתך אל תסיר
ממנו לעולמים. ברוך אתה יי אוהב עמו ישראל:

Hear, Israel—in whatever language you can understand, in whatever melodies you need to understand, but hear: the single unifying power whom Israel now struggles to know will be known by us and by all peoples in the world to come.

That powerful name alone deserves our submission; no human government, no human authority. We can fully trust no authority but God's.

Yet how shall we know that authority? If we love the forces which unify the world with all our intellect and all our passion; that is, if we love with all our heart;

If we are devoted to unifying the world enough to give our life that God's name may be sanctified; that is, if we can love with all our soul;

If we are devoted to unifying the world enough to give up all our possessions for its sake; that is, if we can love with all our might;

Then these words commanded us today shall be upon our heart, and the Shma shall issue from our lips with all the fire of our intellect and all the fervor of our passion.

We shall then by our example teach them to our children and interweave them in our speech, through intimate conversation of lovers in the house, and the public words of business on the way.

We shall speak them ere we sleep and when we rise to greet the dawn, the evening Shma our benediction for the day now ended, the morning Shma an overture to the day now opening before us.

Some of us bind them as a sign upon our hand and for frontlets between our eyes; perhaps soon all of us, both men and women, shall have the courage so to bind ourselves to the unification of the world.

As we speak aloud Your many words
Help us hear in them the single message You intended.
For the secret of our life is there, and the length of our days.

If only we could pour over Your letters all the day,
throughout the night!

As we accept more and more of Your Torah,
Open us to accept more and more of Your love
Do not withhold it from us as we search.

You are praised in our words, Adonay,
As we are loved in Yours.

The Shma: First Paragraph (V'ahavta)

שמע ישראל יהוה אלהינו יהוה אחד:

Shma Yisrael Adonay Eloheynu Adonay echad:

Hear, Israel, and understand: Adonay is our God, Adonay is one!

ברוך שם כבוד מלכותו לעולם ועד:

Baruch sheym kvod malchuto l'olam vaed:

Praised be the Name whose realm reflects glory throughout all time and space!

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך
ובכל מאדך: והיו הדברים האלה אשר אנכי מצוה
היום על לבבך: ושננתם לבניך ודברתם בם בשבתך
בביתך ובלכתך בדרך ובשכבך ובקומך: וקשרתם
לאות על ידך והיו לטטפת בין עיניך: וכתבתם על-
מזוזת ביתך ובשעריך:

If we can serve all that is holy
 We shall be doing all that humans can
 To help the rains to flow
 The grasses to be green
 The grains to grow up golden like the sun
 And the rivers to be filled with life once more.
 All the children of God shall eat
 And there will be enough.
 But if we turn from Sinai's words
 And serve only what is common and profane
 Making gods of our own comfort or our power
 Then the holiness of life will contract for us
 Our world will grow inhospitable
 To rains from heaven
 And the produce of the earth will not be ours.
 Or worse
 It will be ours unjustly
 And our acts shall isolate us
 From the flowing waves of green and gold.
 Let us therefore
 Lace these words
 Into our passion and our intellect
 And bind them, all of us,
 As a sign upon our hands and our eyes,
 Writing them in mezuzot for our doors and gates,
 Teaching them to our children,
 Listening to our children teaching us.
 That our generations may be as numerous
 As the stars of heaven and the dust of earth,
 As faithful as the living waters
 That unite them all.

The Shma: Third Paragraph (Vayomer)

נִיאָמַר יְהוָה אֶל־מִשָּׁה לֵאמֹר: דְּבַר אֶל־בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם

Yet even now we can write them as a mezuzah upon the doorpost of our house, that our door might be a gate for love to enter in and for the hope of oneness one day to issue forth.

The Shma: Second Paragraph (V'haya im Shamo'a)

וְהָיָה אִם־שָׁמַעְתֶּם תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה
 אֶתְכֶם הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֵיכֶם וְלֹעֲבֹדוּ
 בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטַּר־אֲרָצְכֶם
 בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפֹּת דְגָנְךָ וְתִירֹשֶׁךָ וַיִּצְהַרְךָ:
 וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאָכְלֹת וְשִׁבְעֹת: הַשָּׁמַר
 לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַּדְתֶּם אֱלֹהִים
 אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם
 וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מִטַּר וְהָאֲדָמָה לֹא תִתֵּן
 אֶת־יְבוּלָהּ וְאֲבָדְתֶם מִהָרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר
 יְהוָה נָתַן לָכֶם: וְשָׁמַתֶם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם
 וְעַל־נַפְשְׁכֶם וְקִשְׁרְתֶם אֹתָם לְאוֹת עַל־יָדְכֶם וְהָיוּ
 לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם אֶת־בְּנֵיכֶם
 לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדַרְךָ וּבְשֹׁכְבְךָ
 וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן
 יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
 לֵאבְתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

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

Geulah (A Prayer for Redemption)

אָמֵת וְאֱמוּנָה כָּל זֹאת, וְקִיָּם עָלֵינוּ כִּי הוּא יי אֱלֹהֵינוּ
 וְאִין זוּלָתוֹ, וְאַנְחָנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדְנוּ מִיַּד מְלָכִים,
 מְלָכֵנוּ הַגּוֹאֲלָנוּ מִכַּף כָּל הָעָרִיצִים; הָאֵל הַנִּפְרָע לָנוּ
 מִצָּרֵינוּ, וְהַמְשַׁלֵּם גָּמוּל לְכָל אֹיְבֵי נַפְשָׁנוּ; הָעֹשֶׂה
 גְּדֻלוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר; הַשֵּׁם
 נִפְשָׁנוּ בְּחַיִּים, וְלֹא נָתַן לְמוֹט רַגְלָנוּ; הַמְדַרְיֵכֵנוּ עַל
 בָּמוֹת אֹיְבֵינוּ, וְיָרַם קַרְנָנוּ עַל כָּל שִׁנְאֵינוּ; הָעֹשֶׂה לָנוּ
 נִסִּים וְנִקְמָה בַּפְרָעָה, אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי
 חָם; הַמַּכָּה בְּעַבְרָתוֹ כָּל בְּכוֹרֵי מִצְרָיִם, וְיוֹצֵא אֶת
 עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם. הַמַּעֲבִיר בְּנָיו בֵּין
 גְּזָרֵי יָם סוּף; אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהֲמוֹת
 טֶבַע. וְרָאוּ בְּנָיו גְּבוּרָתוֹ; שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ,
 וּמְלָכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם. מִשָּׁה וּבְנֵי יִשְׂרָאֵל לָךְ
 עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלָם:

True and faithful is all that we have spoken: no one beside
 You, Adonay, is God, and we, Israel, are Your people.

The truth of Your Torah echoes in Your faithfulness
 through the ages: how often have You rescued us
 from wicked kings and pharaohs, popes and caliphs,
 from enemies too numerous to recall!

However cruel their power, ultimately You carried us to
 safety past their schemes and plots, preserving us in dignity
 when others would hurtle us to disgrace.

Because so many have raged against us, we sometimes
 think all peoples are against us; behind well-meaning
 criticism, we sometimes see the schemes of evil-doers.

לְדַרְתֶּם וְנָתַנוּ עַל־צִיצֵת הַכֶּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה
 לָכֶם לְצִיצֵת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת
 יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי
 עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ
 וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
 אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

God said to Moses:

Let Israel throughout her generations make tzitzit
 Fringes, with a thread of blue,
 On the corners of her garments
 To look at and remember all the mitzvot of God
 And do them.

Otherwise

All of you will follow only what your eyes see
 And your hearts desire,
 Forgetting that everything you see
 And whatever you desire
 Are signs of My presence in the world.

But looking at the knotted fringes
 You will remember as a knot around the finger
 That everything you see
 And whatever you desire
 Can be seen and done
 As one of My mitzvot.

Thus will you share the holiness of God
 Who saw you as slaves in Egypt
 And desired you
 To become a people of God.

I am Adonay your God.

Plants and paper and living creatures.
 Always since that time
 The sparks yearn to return to the source of all light,
 The single, holy light from which they fell.

And so
 When we do a mitzvah with food or plants or paper or
 another human being,
 When we thank the Creator for having formed this beautiful
 and strong and fragrant thing,
 We awaken the spark of light within,
 And suddenly its fire starts to grow,
 And it rises, flaming higher and higher and higher,
 Soon to be reunited with its source.

As we have the power, through each mitzvah we do,
 To redeem the sparks of light from the tyranny of matter,
 In just such a way
 God redeems us.
 Embedded by the tyranny of the Egyptians,
 We awoke to Adonay long centuries ago
 To rise to our higher destiny
 Of reunion with the divine.

And as each generation
 Is embedded in its time's own tyranny,
 So do we look toward the redemption
 Of the holy spark in each of us,
 Ready, each of us,
 When our redemption time shall come
 To soar further upward to the light from which we sprang
 And from which our beings draw their breath.

As we sing the song of the redeemed, standing jubilant
 upon the Red Sea's shore, we tune our mind, our body, our
 every sense to each song, each prayer, each gesture that we
 form, that we too may awaken every spark whose time it is
 to soar.

מי כְּמִכָּה בְּאֵלֶם יְיָ מִי כְּמִכָּה נֶאֱדָר בְּקֶרֶשׁ נוֹרָא
 תְּהִלַּת עֲשֵׂה פְּלֵא:

As You have saved us from real conspirators, so may You
 also save us from the conspiracies we imagine, helping us
 distinguish between adversaries opposed to Your designs
 and others of Your children who merely seek to do Your
 will.

May we not through fear turn friends to enemies;
 rather may we, through faith in You, turn enemies
 into friends.

True redemption will arrive when enemies understand the
 humanity common to us all, when the praises sung by
 Israel can be sung by all peoples, forever rescued from
 their fears and hates, their cowardice and cruelty.

As our forebears sang Your praises all alone by the
 Red Sea, so we sing Your praises here, in the hopes
 that soon, in our days, we may be joined by the great
 chorus of all the nations of the world.

(Continue with Mi Chamocha on page 21)

*On Redeeming Sparks (A Variation on the Prayer for
 Redemption)*

The Kabbalists tell us that God
 In creating the world
 Took some of its fresh new light
 And poured it into each of the vessels of the spheres of the
 universe.

But such powerful light was stronger than the vessels,
 And so they weakened and cracked,
 While the precious light spilled out, falling down and down
 Through all the worlds
 Until they reached into the lowest world,
 Our own.

As the sparks of light fell down,
 They took on forms, and embedded themselves
 In physical things—
 Wood and water,

מְעַלֵּינוּ אוֹיֵב דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן וְהִסַּר שְׁטָן
 מְלַפְּנֵינוּ וּמֵאַחֲרֵינוּ וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי אֵל
 שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.
 וְשָׁמוֹר צַאֲתָנוּ וּבֹאֲנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד
 עוֹלָם. וּפְרוֹשׁ עָלֵינוּ סֶבֶת שְׁלוֹמָה. בְּרוּךְ אַתָּה יי
 הַפּוֹרֵשׁ סֶבֶת שְׁלוֹם עָלֵינוּ וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל וְעַל
 יְרוּשָׁלָּיִם:

Give us a place to rest, Adonay, our God.
 And peace.
 Help us, O Majesty, to stand up to life.

Spread over us Your peace-filled sukkah
 That through Your good counsel
 We might be repaired.

Liberate us from the place we are
 That we might effect Your name.

Shield us from enmity
 From slaughter
 From hunger of the body and the soul
 From unexpected sorrow
 From those who would accuse us of being merely human.

Bring us into shelter
 In the soft, long evening shadows
 Of Your truth,
 For with You is protection and safekeeping
 And in Your presence is royal acceptance and gentle love.

Watch over us as we go forth.
 Prepare for us as we return
 A peaceful welcome
 Life
 A future
 And now.

*Mi cha-mo-chah ba-e-lim A-do-nay:
 Mi ka-mo-chah ne-e-dar ba-ko-desh:
 No-ra t'hi-lot, o-seh fe-leh.*

Who is like You, Adonay, compared to the powers
 humans worship?
 Who is like You, majestic in holiness, awesome in praises,
 doing wonders?

מְלֻכּוֹתֶיךָ רָאוּ בְּנֵיךָ בּוֹקֵעַ יָם לְפָנֵי מֹשֶׁה זֶה אֱלֹהֵינוּ
 וְאָמְרוּ:

*Mal-chu-t'cha ra-u va-ne-cha
 Bo-ke-a yam lif-ney Mo-sheh
 Zeh e-li, a-nu v'am'ru:*

Your children beheld Your rule
 When You split the sea before Moses.
 "This is My God!" they responded, and said:
 "Adonay will reign forever and ever!"
 And it was said that Adonay ransomed Jacob and
 redeemed us from a hand stronger than our own.

יי יְמֶלֶךְ לְעֵלָם וְעַד:

A-do-nay yim-loch l'o-lam va-ed.

וְנֹאמַר כִּי פָדָה יי אֶת יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.
 בְּרוּךְ אַתָּה יי גְּאֹל יִשְׂרָאֵל:

*V'ne-e-mar ki fa-dah A-do-nay et Ya-a-kov, ug-a-lo mi-yad
 cha-zak mi-me-nu. Ba-ruch a-tah A-do-nay ga-al Yis-ra-el.*

You are praised, Adonay, who has redeemed Israel.

Hashkivenu (Night Prayer)

הַשְׁכִּיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מְלַכְנוּ לְחַיִּים.
 וּפְרוֹשׁ עָלֵינוּ סֶבֶת שְׁלוֹמָה וְתַקְנֵנוּ בְּעֵצָה טוֹבָה
 מְלַפְּנֵיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַרְנוּ וְהִסַּר

Tik'u Ba-Chodesh

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר, בְּכֶסֶה לַיּוֹם חֲגֹנּוּ. כִּי חֶק
לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:

Sound *tkiyah* on the shofar on the New Moon of Tishri, at the dark of the moon, the time of our holy day. For it is a law for Israel, a judgment by the God of Jacob.

Reader's Kaddish (Praise Concluding the Shma and Its Blessings)

Reader:

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבִזְמַן קָרִיב, וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

Reader:

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרַומֵם, וַיִּתְנַשֵּׂא
וַיִּתְהַדַּר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְמָא לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא
וְנַחֲמְתָּא, דְאָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

May God's great Name be magnified and sanctified in the world created according to the holy will, and may God's rule be known in your lifetime, in your own days, and in the life of the house of Israel, speedily, in a time close at hand.

May the Name of the blessed Holy One be praised and extolled far beyond all praises and blessings we can ever say in the world. Amen.

Spread over us Your peace-filled sukkah
And over all we love
Over our Jerusalem
And Yours.

Go with us.

U'ros aleynu sukat shlomecha.

(Spread over us Your peace-filled sukkah.)

(On Shabbat)

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
לְעֵלְמָא, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ.

*V'shamru v'ney Yisrael et ha-shabbat
La-asot et ha-shabbat l-dorotam brit olam
Beynee uveyn b'ney Yisrael
ot hee l'olam.*

*Kee shey-shet yamim asah Adonay
et ha-shamay-im v'et ha-aretz
uva-yom ha-sh'vee-ee shavat va-yi-nafash.*

For the children of Israel shall keep Shabbat,
Doing what is fitting
Through all their generations
To make Shabbat an eternal covenant
Between Me and the children of Israel,
A sign throughout all time and space.
For Adonay did the work of heaven and earth
Six days,
And on the seventh day God ceased work,
Rested,
And breathed a new soul into the world.

Existence

Life

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

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

It's hard.

It's there.

AMIDAH (THE GREAT PRAYER)

*(The full traditional silent Amidah in Hebrew and English
is found on pp. 156–171)*

אֲדַנִּי שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Adonay, open up my lips
That my mouth might tell
Your Praise.

Avot (God of all generations)

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי
אֲמוֹתֵינוּ), אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
(אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה),
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת (וְאִמָּהוֹת),
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
וְזָכְרָנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכִתְבָנוּ בְּסֵפֶר
הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים: מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ
וּמְגַן. בְּרוּךְ אַתָּה, יְיָ, מְגַן אַבְרָהָם (וְשָׂרָה).

*גְּאוּלָּה, In the Reform tradition,

Preparation for the Amidah (the Great Prayer)

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

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

But the New Year is to be listened for.

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

We have to listen for it.

God is like that too.

God is a word:
Adonay
Eternal
Savior
Monarch

And all the rest.
They are all words.

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

Protector of Sarah,
Shield of Abraham,
Shield us not from life.

Yet
As we search Your way
In life's cold treachery
And ice indifference.
God of our grandmothers,
Keep us warm.

*V'zocher chasdey avot umeyvee go-eyl livney v'neyhem
l'ma-an sh'mo b'ahava.*

Gevurot (God's Power)

אתה גבור לעולם אדני מחיה מתים אתה רב
להושיע. מכלכל חיים בקסר 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:

In the Reform tradition, הכל*

We pray we might encounter
The Power whose gift is life,
Who quickens those who have forgotten
How to live on earth.

We pray for love that will encompass us
For no reason save that we are human,

You are praised, Adonay,
God to each of us
God to our grandfathers,
To the grandmothers of their grandmothers,
God to Abraham, to Isaac
To Sarah, to Rebecca
To Jacob, to Rachel, to Leah,
God.
Great and mighty, awesome,
Higher than our minds can climb,
Ancient source of kindness
Warming
The new cold corners of our life.

Their faded deeds have not turned cold
For You.
For You
Abraham and Isaac walked this morning,
Sarah is laughing in fulfillment
Even as we pray.
For their sake You are bringing closer
Someone who will round the corners
Of our too-narrow lives
To break the chains that keep us
From a Godly love.

As You remember them,
Remember us as well.

Joyful monarch
For whom life is Your delight
Say l'chaim to us.
Inscribe us in the book for life
God who is the life of life.

ובכן צדיקים יראו וישמחו וישרים יעלו וחסידים
ברנה יגילו. ועולתה תקפץ פיה וכל הרשעה כלה
בעשן תכלה כי תעביר ממשלת זרון מן הארץ:

ותמלוך אתה יי לבנה על כל מעשיה בהר ציון
משכן כבודך ובירושלים עיר קדשה. בכתוב בדברי
קדשה. ימלך יי לעולם אלהיך ציון לדר נדר
הללויה:

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

Teach us how to be afraid.

Help us fear Your creatures who would do us harm
That we might reach into our power
And emerge
Ourselves unscathed
Having helped our enemies become secure enough
Not to harm again.

Help us stand in awe of all Your creatures
That even in a face of thoughtless words
We might read the holy thought
From which they grew.

Help us stand in awe of You
And gently place that awe
On all Your creatures
That as one harmonious community
We might do Your awesome will
With one united heart,

For the love through which defeated souls may blossom
Into persons able to determine their own lives.

We pray to stand upright, we fallen
To be healed, we sufferers of the sickness of our kind;
We pray that we might break the bonds that keep us from
ourselves.

We pray that we might walk within the garden of a life of
purpose
Touched by the Power of the world,
Touching the meaning of the earth.

Praised be the God whose gift is life,
Who quickens those who have forgotten how to live
on earth.

Atta Kadosh/Uv'chen (Sanctifying God the Ruler)

אתה קדוש ושמך קדוש וקדושים בכל יום יהללוך
סלה:

ובכן תן פחדך יי אלהינו על כל מעשיה ואימתך על-
כל מה שבראת. וייראו כל המעשים וישתחוו
לפניה כל הברואים. ויעשו כלם אגדה אחת לעשות
רצונה בלבב שלם. כמו שידענו יי אלהינו שהשלטון
לפניה עז בידך וגבורה בימינה ושמך נורא על כל
מה שבראת:

ובכן תן כבוד יי לעמך תהלה ליראיך ותקנה
לדורשיך ופתחון פה למיחלים לך. שמחה לארצה
וששון לעירך וצמיחת קרן לדוד עבדך ועריכת גר
לבן ישי משיחה במהרה בימינו:

Ya'aleh V' Yavo (For the Ascent of Our Thoughts)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ) יַעֲלֶה וְיָבֵא
 וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוֹרֹנֵנוּ
 וּפְקֻדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ (וְזִכְרוֹן אֲמוֹתֵינוּ) וְזִכְרוֹן
 מְשִׁיחַ בְּיָדוֹ עֲבָדָה וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁה
 וְזִכְרוֹן כָּל עַמָּה בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִיטָה וּלְטוֹבָה
 לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזְּכוֹרוֹן
 הַזֶּה. זְכַרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדְנוּ בּוֹ לְבִרְכָה.
 וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים: וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוֹס
 וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנו כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל
 מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

Our God and God of our ancestors,
 May the thought of us
 Our fathers and mothers long before us
 The Messiah You have promised from the seed of David
 Jerusalem, holy city,
 Israel, a chosen people

May the thought of all these
 Ascend and come before Your presence,
 And reach You
 And be noticed by You
 And be pleasing to You

For liberation
 For good
 For graciousness
 For covenant love
 For motherlove
 For life
 For peace.

Thereby knowing that all power
 Can only come from You
 And so
 The power of those who come against us
 And the power residing in ourselves
 Shall no longer be an object for our fear.
 Help us stand in glory
 As a people whose deeds bespeak our awe
 And bring us hope in Your promise,
 Joy in our land, both here and there.
 And delight in Your city, Jerusalem and our own.
 Raise up the horn of that fortunate creature
 One day to be revealed as Your Messiah
 And may we each be worthy speedily
 Of the blessings the Anointed One will bring.

Then Your power
 Will be the only one we know
 And holiness will rule in every mount and town.
 Adonay will reign forever,
 God will rule in every generation.
 Hallelujah!

Holy, awesome Majesty,
 Exalted through justice justly done,
 You are praised.

Atta V'chartanu/Vatiten lanu

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים. אֶהְבֵּת אוֹתָנוּ. וְרָצִיתָ
 בָּנוּ. וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת. וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ.
 וְקִרְבַּתָּנוּ מִלְּכָנוּ לְעַבְדוֹתֶיךָ. וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
 עָלֵינוּ קִרְאתָ:

וְתַתְּנֵנוּ לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם [הַשְּׁבֵת הַזֶּה
 וְאֶת־יוֹם] הַזְּכוֹרוֹן הַזֶּה יוֹם [זְכוֹרוֹן] תְּרוּעָה [בְּאַהֲבָה]
 מִקְרָא קָדֵשׁ. וְזָכַר לִיצִיאַת מִצְרָיִם:

We too are responsible for the whole world
Because You are our Monarch.

* * *

Adonay our God,
Let this holy time lift us to Your presence
In life,
In peace,
In leaping joy.
You have promised us it will.
Find rest in our rest,
Holiness in our performance of mitzvot,
Help us find our being in Your Torah.
Feed us from your store of good,
Bring us joy in Your victory over evil.
Wash clean our hearts
That we may serve You and Your creatures honestly.
Dower us with love and acceptance,
Joyous delight,
Shabbat and holy festivals,
That we who represent Your holiness
May know joy.
Through (Shabbat and) this Day of Remembrance, may
We
Your people Israel
Find You.

Rtzey: Acceptance of Our Prayer (Traditional Version)

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב את
העבודה לדביר ביתך ואשי ישראל ותפלתם
באהבה תקבל ברכון. ותהי לרצון תמיד עבודת
ישראל עמך. ותחזינה עינינו בשוכה לציון ברחמים.
ברוך אתה יי הממזיר שכינתו לציון:

It's Rosh Hashanah.
Remember us this day

For life.

M'loch (Sanctifying Rosh Hashanah)

אלהינו ואלהי אבותינו (ואלהי אמותינו). מלוך על
כל העולם בלו בכבודה והנשא על כל הארץ ביקרה
והופע בהדר גאון ענה על כל יושבי תבל ארצה.
וידע כל פעול כי אתה פעלתו ויבין כל יצור כי אתה
יצרתו ויאמר כל אשר נשמה באפו יי אלהי ישראל
מלך ומלכותו בכל משלה: אלהינו ואלהי אבותינו
(ואלהי אמותינו) [רצה במנוחתנו] קדשנו במצותיה
ותן חלקנו בתורתך שבענו מטובה ושמחנו
בישועתך: [והנחילנו יי אלהינו באהבה וברצון
שבת קדשה וינחו בה ישראל מקדשי שמך] וטהר
לבנו לעבודה באמת. כי אתה אלהים אמת ודברך
אמת וקים לעד. ברוך אתה יי מלך על כל הארץ
מקדש [השבת ו] ישראל ויום הזכרון:

Adonay,
Our people have called You Monarch of the universe.
Help us who live without a monarch on a throne
To perceive Your sovereignty
In the royal splendor that pervades the universe,
In the holy power that creates of all creatures
A single royal household.

Because You are our Monarch
The whole universe is intertwined,
Each part responsible for every other part.

וּכְתַב לְחַיִּים טוֹבִים כָּל־בְּנֵי כְרִיתָהּ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמַת הָאֵל
 יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֵלָה. כְּרוּךְ אַתָּה יי הַטוֹב שְׁמֶךָ
 וְלֶךָ נְאֻה לְהוֹדוֹת:

Thank You.

For
 We are not alone,
 We are not abandoned in the world.
 We are persons,
 And so there must exist within the universe
 An acknowledgement of persons,
 A personal presence
 We acknowledge as Adonay.

We can feel secure here
 Protected

Each one of our imperfect lives
 Reveals an irreplaceable piece of a holy world.

Our lives, complex, are Your caress
 Our souls, beclouded, are Your intimates
 Miracles surround us
 Every minute of an ordinary day,
 At every corner of a troubled night
 Are signs of You.

In You we find perfect motherlove and fathercaring
 Which help us to accept
 Our own parents' imperfections
 And irreplaceable humanity.

Inscribe all the members of Your covenant
 For a good life,
 For all life

Rtzey (Reform Version)

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל, וְתַפְלְתֵם בְּאַהֲבָה
 תִּקְבַּל, וְתֵהִי לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ. אֵל
 קְרוֹב לְכָל־קְרָאִיו, פָּנֵה אֵל עַבְדֶּיךָ וְחַנּוּנוֹ; שְׁפוּךְ
 רוּחְךָ עָלֵינוּ, וְתַחֲוִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
 כְּרוּךְ אַתָּה יי הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן:

* * *

Accept us, Your people, Adonay our God.
 Help us fashion the service You desire,
 Receive our prayers as though they ascended from the fire
 on the ancient altar,
 Speed the descent of Your compassionate presence
 To Zion,
 To us.

Restorer of holy intimacy to Zion,
 You are praised.

Modim (Thanks)

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֵלֵהִי
 אֲבוֹתֵינוּ (וְאֵלֵהִי אֲמוֹתֵינוּ) לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ
 מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לָּךְ וְנִסְפֹּר
 תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשְׁמוֹתֵינוּ
 הַפְּקוּדוֹת לָּךְ וְעַל נְסִיף שְׂבָב־לַיּוֹם עִמָּנוּ וְעַל
 נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָב־לַעֲת עָרֵב וּבִקֵּר וְצַהֲרִים.
 הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא תִמוּ חֲסָדֶיךָ
 מֵעוֹלָם קוֹיֵנוּ לָּךְ:

וְעַל כָּלֵם יִתְבַּרְךָ וַיִּתְרוּמֵם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם
 וָעֶד:

That we may speak of it to every person
Every day.

You are praised
Who commands Your people Israel
Within a warring world
To speak
To act
To dare
For Shalom.

* * *

Alternative Reading (by Rabbi Nachman of Bratzlav)

May the will come from You,
to annul wars and the shedding of blood from the uni-
verse,
And to extend a peace, great and wondrous, in the uni-
verse.
Nor again shall one people raise the sword against another
and they shall learn war no more.
But let all the residents of earth recognize and know the
innermost truth:
That we are not come into this world for quarrel and divi-
sion,
Nor for hate and jealousy, contrariness and bloodshed;
But we are come into this world
You to recognize and know,
Who is blessed forever.
And let Your glory fill all our wits and minds, knowledge
and hearts;
And may I be a chariot for the presence of Your divinity.
May I not again depart from the Sanctity as much as a
hairsbreadth.
May I not again think one extraneous thought.

Its beauty, ugliness, tragedy, delight,
Is the truth of Your existence
And its goodness.
Thank You for it all.
For it all.

Shalom Rav (For Peace)

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם. כִּי אַתָּה
הוּא מֶלֶךְ אֲדוֹן לְכָל-הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמָךְ.
בְּסִפְּרֵי חַיִּים בְּרַבָּה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִבְתָּב
לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
וּלְשְׁלוֹם. בְּרוּךְ אַתָּה יְיָ עֹשֵׂה הַשְּׁלוֹם:

War is what we know,
Plan for, calculate,
Talk about so often
It seems as natural as breath.

Peace is what You know,
You created it with the world's first light
That it might keep at bay the chaos which preceded Your
creation.
When You said to darkness: Let there be light!
You really said: Let there be Shalom.
When you said to the Sea: Let there be Israel!
You really said: Let there be messengers of Shalom.

Teach us how to resist the messengers of war
And place upon our breath
Shalom in abundance

And for mine,
That those you love may escape unharmed.
Answer me,
Help me to come out all right.
May all the words of my mouth
And the thoughts within my heart
Be desirable to You,
Rock of mine, Restorer of my freedom.
The One who makes peace in the heavens high above
Shall surely do the work of peace with us,
All Israel and all the human family,
Therefore say with me: it will be so.

*Yih'yu l'ratzon imrey fee, v'hegyon libee l'faneh-cha.
Adonay tzuree v'go'alee. Oseh shalom bimromav hu ya'aseh
shalom aleynu v'al kol Yisrael, v'imru amen.*

Kaddish Shalem (Praise After Concluding the Amidah)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא
בְרֵעוּתָהּ. וְנִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבִזְמַן קָרִיב וְאִמְרוּ. אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא
לְעֵלְמָא מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחְמָתָא
דְאִמְרוּן בְּעֵלְמָא וְאִמְרוּ. אָמֵן:

תְּתַקַּבַּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְכָל יִשְׂרָאֵל קָדָם
אֲבוּהוֹן דִּי בְשִׁמְיָא וְאִמְרוּ. אָמֵן:

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

But may I ever cling to You and to Your sacred Torah,
until I be worthy to introduce others into the knowledge
of the truth of Your divinity
To announce to the human race Your power,
and the honor of the glory of Your kingdom.

Elohai Ntzor (Concluding Meditation)

אֱלֹהֵי נְצוּר לְשׁוֹנֵי מַרְעַ וּשְׁפָתַי מִדְּבַר מַרְמָה
וּלְמַקְלָלֵי נַפְשֵׁי תְדוּם וְנַפְשֵׁי כְעֶפֶר לְכָל תְּהִיָּה: פֶּתַח
לְבִי בְתוֹרַתְךָ וּבְמִצְוֹתֶיךָ תִרְדּוּף נַפְשִׁי. וְכָל
הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל
מַחְשַׁבְתָּם: עֲשֵׂה לְמַעַן שְׁמִי. עֲשֵׂה לְמַעַן יְמִינִי. עֲשֵׂה
לְמַעַן קִדְשִׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרַתְךָ: לְמַעַן יִחַלְצוּן
יְדִידֶיךָ הוֹשִׁיעָה יְמִינִי וְעַנְיִי: יְהִי לְרַצוֹן אִמְרֵי פִי
וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְיָ צוּרֵי וְגוֹאֲלֵי: עֲשֵׂה שְׁלוֹם
בְּמִרְוֵמֵי הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאִמְרוּ אָמֵן:

My God,
Guard my tongue from passion unrestrained,
My lips from lying words.
Give me the strength of stillness
Before those who slander me,
And like dust, unchanged beneath incessant feet,
May my soul not suffer injury
From those who seek my ill.
Rather, merely thwart their plans
And turn their plots to naught.
For Your sake—
For Your power, Your holiness, Your Torah—

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה שְׁלֹא שָׁם חָלְקָנוּ בָּהֶם וְגוֹרְלָנוּ כְּכֹל הַמוֹנִים:
נֶאֱנַחְנוּ כְּרַעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם
מִמַּעַל וְשׁוֹכֵן עִזּוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֱמֶת מְלַכְנוּ אֶפְסֹס זוֹלָתוֹ כְּכַתוּב בְּתוֹרָתוֹ וְיִדְעַת
הַיּוֹם וְהִשְׁבַּתְתָּ אֶל לְבָבְךָ כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם
מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת. אֵין עוֹד:

*A-ley-nu l'-sha-be-ach la-a-don hakol la-tet g'-du-lah l'-yo-
tzer b'-re-sheet, she-lo a-sa-nu k'-go-yey ha-a-ra-tzot v'-lo
sa-ma-nu k'-mish-p'chot ha-a-da-mah. She-lo sam chel-ke-
nu ka-hem v'-go-ra-le-nu k'-chol ha-mo-nam.*

*Va-a-nach-nu ko-r'-im u-mish-ta-cha-vim u-mo-dim lif-ney
me-lech mal-chey hamlachim ha-ka-dosh ba-ruch hu.*

*She-hu no-teh sha-ma-yim v'-yo-sed a-retz. U-mo-shav
y'ka-roh ba-sha-ma-yim mi-ma-al, u-shchi-nat u-zo b'gav-
hey m'romim. Hu e-lo-hey-nu, ein od.*

*Emet malkeynu efes zulato, ka-katuv b'Torato v'yadata hayom
va-hashey-vo-ta el l'va-vecha, kee Adonay hu ha-Elohim
ba-sha-ma-yim mi-ma-al v'al ha-aretz mi-tachat, ein od.*

May the time not be distant, O God, when Your name shall be worshipped in all the earth, when despair shall disappear and error be no more. We pray that the day be not far off when all humanity shall find their way to calling on Your name, when corruption and evil shall give way to integrity and goodness, when the many kinds of humans dwelling on the earth shall recognize not alone their difference but their unity, that each people may in its unique manner work for the coming of God's united realm. Hear O Israel is only for the present; the day will come when all the earth will hear that Adonay is God, Adonay is One.

עוֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל וְאָמְרוּ: אָמֵן:

May God's great name be praised and sanctified in the world! May Your Rule be established in our lifetime and the lifetime of the House of Israel. God's great name is blessed and praised far beyond all blessings and praises we could ever say in the world. May the praises and prayers of all Israel be accepted in heaven before You. May there be a great peace from heaven and life for us and all Israel. May the One who makes peace in the high places, make peace for us and all Israel! Amen.

ALEYNU

We have shared many words together. That we could speak them, and hear them spoken, means that there is a place in the world for them, that our songs of praise and prayers of hope have not gone empty from our mouths, but remain still in the air, waiting for other words to join them. Too often they are not joined, but lost in hopeless words, rhetoric propounded but not meant, accents without acts. If the hopes that we have shared tonight are not to have been shared in vain, we must not leave our words here in our seats, neatly folded in our books. Our words must leave with us, go streaming out the doors of this New Year with us, accompany us as we walk on the road, when we sit in our houses, when we lie down and when we rise up. They must emblazon the doorposts of our house, and seal themselves into our hands and before our eyes, that the world might remember the words it has so long forgotten, and form from them a new song which all might sing in celebration of the world we all desire. Before that hope, before the God who is the substance of that hope, let us bow the head and bend the knee in the holy spaces of our yearning, Whom we praise.

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

*Y'hey sh'la-mah ra-bah min sh'ma-yah
V'cha-yim a-ley-nu v'al kol Yis-ra-el.
V'im-ru: A-men.*

עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל וְאָמְרוּ. אָמֵן:

*O-seh sha-lom bim-ro-mav hu ya-a-seh
Sha-lom a-ley-nu v'al kol Yis-ra-el.
V'im-ru: A-men.*

May God's great name be praised and sanctified in the world! May Your Rule be established in our lifetime and the lifetime of the House of Israel. God's great name is blessed and praised far beyond all blessings and praises we could ever say in the world.

May there be a great peace from heaven and life for us and all Israel. May the One who makes peace in the high places, make peace for us and all Israel! Amen.

Hopes for the New Year

Now all things are possible:
For the New Year and we have found each other
Arm in arm beneath the nurturing night,
Welcoming the day on which the world itself began,
The day which reunites our people in their ancient task:
Messengers of light before the darkness,
Messengers of peace before the world.

* * *

וְנֹאמֵר וְהָיָה יְיָ לְמִלְךָ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהֵי
יְיָ אֶחָד וְשֵׁמוֹ אֶחָד:

*V'ne-e-mar: V'-ha-yah A-do-nai l'me-lech al kol ha-a-retz,
ba-yom ha-hu ba-yom ha-hu yih-yeh A-do-nai e-chad
u-sh'-mo e-chad*

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דֵּי בְּרָא
כְּרַעוּתָהּ. וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל. בְּעֻגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ. אָמֵן:

*Yit-ga-dal v'yit-ka'dash sh'mey ra-bah.
B'al-ma dee v'rah chi-ru-tey.
V'yam-leech mal-chu-tey, b'cha-yey-chon
U-v'yo-mey-chon uv-cha-yey d'chol beyt yis-ra-el,
ba-a-ga-lah u-viz-man ka-reev. V'im-ru a-men.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

*Y'hey sh'may ra-bah m'va-rach l'alam u-l'al-mey
Al-ma-ya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקוּדְשָׁא. בְּרִיךְ הוּא. לְעָלָא
לְעָלָא מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאֲמִירָן בְּעֻלְמָא וְאָמְרוּ. אָמֵן:

*Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'-yit-ro-mam
V'yit-na-sey v'yit-ha-dar v'yit-a-leh
V'yit-ha-lal sh-mey d-ku-d'shah. B'reech hu.
L'ey-lah l-ey-lah min kol bir-cha-tah
V'shir-a-tah tush-b'cha-tah v'ne-che-ma-tah
Da-a-mi-ran b'al-mah. V'im-ru: A-men.*

*B'yado afkeed ruchee, b'ayt eeshan
v'a-ee-ra:
v'im ruchee g'veeyatee, Adonay lee
v'lo ee-ra.*

The Author of eternity reigned before any creature was brought forth.
When all was made, as S/He desired, God was hailed as Sovereign.
When all is ended S/He alone will reign in awesome majesty.
S/He was, is, and will be glorious for eternity.
God is One, and has no second-in-command, with whom to share dominion.
Beginningless and endless, God alone has strength to rule.
My God, my life's redeemer, my rock in distress,
My banner and my refuge, my cup, my portion whenever I call.
In God's hand I entrust the breath through which I live, when I sleep and when I rise,
Along with my breath God has my body; Adonay is with me, I have no fear.

בְּיָדוֹ אֶפְקִיד רוּחִי
בְּעַת אִישָׁן וְאֶעֱרָה:
וְעַם רוּחִי גְּוִיָּתִי
וְיֵ לִי וְלֹא אִירָא:

May we find the world in our lifetime,
And may our future be realized in the life to come.
May our hearts meditate in understanding,
Our mouths speak wisdom,
Our tongues sing songs of jubilation.
May our eyes look straight before us,
Our eyes afire with the light of Torah,
Our faces shining with the glow of heaven.
May our lips utter knowledge,
And our inward parts rejoice,
May our footsteps hasten toward the words
Of the Ancient of Days.

Adon Olam

*Adon olam asher malach, b'terem kol
y'tseer nivra,
l'ayt na-asa b'cheftso kol, azay
melech shmo nikra*

*V'acharey kichlot ha-kol
L'vado yimloch nora
V'hu haya, v'hu hoveh,
V'hu yihyeh b'tifara.*

*V'hu echad v'ayn sheynee, l'hamsheel
lo l'hachbeera:
B'lee raysheet b'lee tachleet, v'lo
ha-oz v'ha-misra.*

*V'hu aylee v'chai goalee, v'tsur
chevlee b'ayt tsara:
V'hu nee-see umanos lee, m'nat kosee
b'yom ekra.*

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
בְּטֶרֶם כָּל יְצִיר נִבְרָא:
לְעַת נַעֲשֶׂה בְּחִפְצוֹ כָּל
אֲזֵי מַלְךְ שְׁמוֹ נִקְרָא:
וְאַחֲרַי בְּכָלוֹת הַכֹּל
לְבָדוֹ וּמְלוֹךְ נִוְרָא:
וְהוּא הָיָה וְהוּא הוֹנֶה
וְהוּא יִהְיֶה בְּתִפְאָרָה:
וְהוּא אֶחָד וְאֵין שְׁנַי
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:
בְּלֵי רֵאשִׁית בְּלֵי תַכְלִית
וְלוֹ הָעֵז וְהַמְשָׁרָה:
וְהוּא אֵלֵי וְחַי גּוֹאֲלֵי
וְצוֹר חֲבֵלֵי בְּעַת צָרָה:
וְהוּא נָסִי וּמְנוֹס לִי
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא:

MORNING SERVICE FOR ROSH HASHANAH

רבות מחשבות בלב־איש, ועצת יהוה היא תקום.

*Rabot machshavot b'lev eesh
va-atzat Adonay hee takum.*

There are many plans within the human heart;
Only those which carry forth the divine plan
Will be sustained. — Prov. 19:21

אֲשֶׁרֵינוּ, מַה טוֹב חֵלְקֵנוּ וּמַה נְעִים גּוֹרְלָנוּ וּמַה יָפָה
יְרֻשָׁתֵנוּ.

*Ashreynu, ma tov chelkeynu
Uma na-im goraleynu
Uma yafa y'rushateynu.*

How fortunate are we, how
good our portion, how pleasant
our lot, and how beautiful our
inheritance.

INTRODUCTORY READINGS

An Argument for Judgment Morning

When last we came together it was dark, but healing sleep has brought us back together in the light, our souls prepared to sense the daysmells of the year now born, to seek their Source

It is not easy to judge ourselves, to judge our people, to judge our world. We may be too harsh, we may be too lenient. But the New Year, in all its morning brightness, reminds us it is time to begin.

* * *

To Conceive the World

Hayom harat olam: On Rosh Hashanah is the world conceived. But there is more: on Rosh Hashanah we help conceive the world. If we pray with enough intensity, if we involve ourselves sufficiently with the words and deeds and lives of our people and our God, our ecstasy can be so powerful that from it a new world can flow.

Jewishness means not only concentration on the details of life—the words and gestures of prayer, the exact requirements of mitzvot, even the calamities and urgent needs of our people—it is as well the love affair of our people's encounter with God. Life is not only responsibility, this day reminds us, but also love and exultation; the Shofar calls us to a realm where we may embrace what is holy and uplifting and cosmically incredible, and feel embraced by it so lustily that our souls near leap for joy beyond our bodies.

We are not alone, we Jews; we are part of a grand design in which we pulsate every minute of our lives as partners of God, as parts of an all-embracing human race, as parts of the Creation whose winds and water are our sisters, whose stars and grasses are our brothers.

To conceive the world today releases us to run upon the hills tomorrow, to let our mouths drop open in these days of awe to the awesomeness of life itself—the brilliance of a clear day's sky, the quiet of grey rain on green leaves, the miracle of a baby brought triumphantly from the womb, the magic of the person in whose company we feel like the most important person in the world, the triumph of being alone with ourselves, plumbing the

through words and melodies, thoughts and hopes, and the reassuring presence of this portion of our people close at hand.

This is the day on which, tradition has it, judgment is determined for those neither wholly righteous nor wholly wicked. To affirm that tradition is to affirm the significance of our actions in the world, to take responsibility for what we have and have not done, for what we want to do, and for what our weakness will not let us do. To judge ourselves as the Judge of all the world might judge us—how terrifying! Yet how exhilarating! To believe that behind all the changes in the world, some permanent goals can still be sought; that behind all the conflicting falsehoods, lie some values we can identify as truth.

Beneath the sunlight we have come to search for the brightness of that truth—about ourselves, about our people, about the land in which we live, about the work that we must do to burn off the haze which hides these truths from daily view. We are good people, and our failings often blind us to our goodness; yet we are not so good as we would have ourselves believe, and we must seek the road between both exaggerations of our worth.

Our people has been oppressed, and oppression still dogs our heels in whatever land we live; but we must not let our own tragedies blot out the suffering which other people, other peoples, must endure as well. As individuals we too can act like oppressors, and we must learn how to secure our own survival while still ensuring that we shall survive as a compassionate and moral race. The land in which we live burdens us with injustice it is not yet prepared to cure, with callousness to the suffering which persists behind the barriers we have built to keep it from our eyes, and with cruelty toward the earth and sky we live between. Yet there is goodness too within this land, and if we blind ourselves to the beauties which grow within its people and its earth, we shall find no foundation upon which to build a new society, no healthy seed from which, with our help and nurture, a just and peaceful land might grow.

treat gently those we care for, replacing the memory of an annoying habit with a recollection of the habits that we love, which themselves bring sweetness into our often sour world.

Beyond the windows of our praying place there lies another sweetness: the trees and grass, the autumn leaves and flowers of the Creation we are charged to guard. But mingled with them are the odors of offending cars, polluting factories, and nuclear arms in a profusion that could wipe the leaves and flowers from the earth. We need to pledge ourselves to greater vigilance for the earth and sky, to preserve the scents of the Creation formed this day.

These words upon our page, we hope, will touch our hearts. For words to touch us, we need to touch others, and at this season to recall those whose plight has failed to touch us, those times when we have turned away unfeeling from an entreating voice, a needy hand. We need to translate the prayers in the book to new resolves in mind and deeper feelings in the heart, or prayer is but ink on page, and not a pathway to the throne of God.

As we embark upon that path, let us concentrate all our senses on the mystery of this Day, this Year, that has begun. Let us be conscious of each other's presence as we pray, letting our neighbors' devotions lift our prayers on their intensity, that together we might raise our words and melodies up to heaven. The Throneroom waits for our arrival. The New Year calls us to ascend.

BIRCHOT HASHACHAR (Morning Blessings)

Elohai Nshama (For the Return of the Soul)

*To awake from sleep each morning
Recalls Your mystifying promise .
That death is not the end,
But when this world awakens to the messianic dawn
Souls and bodies will somehow join together once again
In one grand reunion of the human race.*

full depths of our intellect or our feeling. Where is God in the world, we ask? God is where we encounter all the ways in which our bodies and our minds connect with nature, with humanity, and with our people; to know we are not alone, to know we lie in passionate embrace with the world at every conscious moment: then it is that we are ready to conceive the world—today, now as we sit here, now as our lips begin to pour forth words and melodies that are the Jew's old love song on the morning that the world begins its life.

* * *

The Senses of New Year

Into all our senses comes this Day, this New Year Day, when we would carefully tune that instrument which is our body, that all our limbs might raise our souls before the throne of God and say, "Behold this person You created!"

When we hear the Shofar, will we hear as well the voices to which we have not listened—of our conscience, of good friends, wise teachers, our parents and our children? Will we hear our own voices, echoing these prayers and promises last year?

In the morning light, let us look with understanding and with love into the faces of our neighbors to find their hopes and longings there, helping those we care about to realize the good ones and desist from those that can bring only harm. Let us look this morning at ourselves as well, that in the days ahead we may tear down the battlements we have constructed to obscure our best selves from view. As we see the Torah open up before us, that self could stand with Abraham and Sarah, ready to face as they did the stiffest tests which life presents, still convinced that God is good, that justice undergirds the world.

In a world which seems too seldom just, we need the taste of honey to remind ourselves what sweetness is, resolving to bring more sweetness into our own lives and the lives of those about us. Have we been harsh of late? Rosh Hashanah reminds us to

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשִׂי בְּצִלְמוֹ:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשִׂי בֶן (בַּת):
 חוֹרֵין:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשִׂי יִשְׂרָאֵל:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם פּוֹקֵחַ עוֹרִים:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְלַבֵּשׁ עֲרָמִים:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְתִיר אֲסוּרִים:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם זוֹקֵף בְּפוֹפִים:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם רוֹקֵעַ הָאָרֶץ עַל
 הַמַּיִם:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה לִי כָל-
 צָרְכֵי:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְכִין מִצְעָדֵי
 גְּבֵר:

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 לְיַעֲקֹב כֶּחַ:

Morning stirs us to praise You:
 For the ability to distinguish day from night
 For shaping us in Your image
 For creating us to be free
 For giving us the life of Jewish people
 For opening our eyes
 For clothing our bodies
 For helping us break free when we are bound
 For helping us rise when we are fallen
 For placing us in an ordered universe

*When I awoke this morning
 It was as though that mystery was rehearsed
 For as I gradually emerged from sleep
 My soul became aware of my body once again
 In a small but wondrous reunion of my own humanity.*

אֱלֹהֵי, נִשְׁמָה שְׁנֵתָת בִּי טְהוֹרָה הִיא. אַתָּה בְּרֵאתָה
 אַתָּה יִצְרָתָה אַתָּה נִפְחָתָה בִּי וְאַתָּה מְשַׁמְרָה בְּקַרְבִּי.
 וְאַתָּה עֲתִיד לְטַלָּה מִמֶּנִּי וְלְהַחְזִירָה בִּי לְעֲתִיד לְבֵא:
 כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקַרְבִּי מוֹדָה אֲנִי לְפָנֶיךָ יי אֱלֹהֵי
 וְאַלֵּהֵי אֲבוֹתַי (וְאַלֵּהֵי אֲמוֹתַי) רַבּוֹן כָּל הַמַּעֲשִׂים
 אֲרוֹן כָּל הַנִּשְׁמוֹת: בְּרוּךְ אַתָּה יי הַמְּחַזֵּר נִשְׁמוֹת
 לְפָגְרִים מֵתִים:

My God,
 The soul You gave me is pure.
 You created it
 You sculpted it
 You breathed it inside of me
 You protect it.
 At some future time
 You will draw it forth from me
 And give it back in the World to Come.
 But all the time it remains in me
 I shall give You thanks
 My God
 God of those who lived before me,
 Author of all works,
 Protector of all souls.
 You who restore the soul to the body of us all,
 You are praised.

Praises for Our Life

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לְשִׁכּוֹי
 בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

PSUKEY D'ZIMRA (Verses of Song)

Baruch She-amar

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 שְׂכָר טוֹב לִירְאָיו. בְּרוּךְ חַי לְעַד וְנִקְיָם
 לְנֶצַח. בְּרוּךְ פּוֹדֶה וּמְצִיל. בְּרוּךְ שְׁמוֹ. בְּרוּךְ אַתָּה יי
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל הָאֵב הַרְחֵם הַמְהִלֵּל בְּפִי
 עַמּוֹ מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו. וּבְשִׁירֵי
 דָּוִד עַבְדְּךָ. נְהַלְלֶךָ יי אֱלֹהֵינוּ. בְּשִׁבְחוֹת וּבְזִמְרוֹת
 נְגַדְלֶךָ וְנִשְׁבַּחְךָ וְנִפְאֶרְךָ וְנִזְכִּיר שְׁמֶךָ וְנִמְלִיכְךָ מְלַכְנוּ
 אֱלֹהֵינוּ יְחִיד חַי הָעוֹלָמִים. מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַד
 עַד שְׁמוֹ הַגְּדוֹל. בְּרוּךְ אַתָּה יי מֶלֶךְ מְהִלֵּל
 בְּתִשְׁבְּחוֹת:

*Ba-ruch she-a-mar v'ha-yah ha-o-lam
 Ba-ruch hu*

*Ba-ruch o-mer v'o-seh
 Ba-ruch go-zer um-ka-yeim
 Ba-ruch m'ra-cheim al ha-a-retz
 Ba-ruch m'ra-cheim al ha bri-ot*

*Ba-ruch o-seh v'rei-sheet
 M'sha-leim sa-char tov lirei-av
 Chai v'ka-yam la-ne-tzach
 Ba-ruch sh'mo*

Blessed are You who spoke and the world came into being.
 Blessed are You.
 Blessed are You who speaks and acts,
 Blessed are You who decrees and fulfills.
 Blessed are You who is merciful to the land.

For enabling us to meet our needs
 For guiding us in proper paths
 For giving our people strength to endure
 For crowning Israel with glory
 For giving courage to those whom the world has tired out
 For giving us the hope of a new day.

(To be read on Shabbat)

Today, on Rosh Hashanah, the world was conceived.
 Today, on Shabbat, the world was completed.

Today, every day, the world begins again—
 We see it new, more fully,
 We encounter an old branch of a tree we knew for years
 as though its leaves and bark had never brushed our face
 before.

Today, Shabbat, the world is perfect, not for us to change—
 tradition asks us not to break the branch that bruised our
 walk,
 but let its leaves glisten
 in the same sun that warms us.

Rosh Hashanah reminds us
 That everything is to grow, to change, to rise and flower and
 wax as full and fat and gorgeous as it can become;

Shabbat reminds us
 That everything that is has value just as it is,
 With no change,
 Leaf without flower, seed without stalk,
 Each of us
 With all our imperfections.

Today the world began,
 Charged to become everything that lies within the power of
 its creation.
 Today the world is complete,
 Charged to embrace even the weakness of a life
 Brushed by God.

We too would sing hallel!
 Help us reach Your realm
 Through the songs of David,
 Sovereign of Israel who served the Sovereign of the world.
 With his words
 Let us exalt and praise
 The Sovereign of praise,
 Source of life eternal.
 You are praised,
 Monarch, crowned with hallels full of glory!

Psalm 119

לְמִנְצָחַךְ, מִזְמוֹר לְדָוִד. הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֱלֹהִים.
 וּמַעֲשֵׂה יְדֵיךָ מִגִּיד הַרְקִיעַ. יוֹם לְיוֹם יִבְיַע אָמְרֵךְ,
 וְלַיְלָה לְלַיְלָה יַחְוֶה־דַעַת. אִין־אָמְרֵךְ וְאִין דְּבָרִים, בְּלִי
 נִשְׁמַע קוֹלֶם. בְּכָל־הָאָרֶץ יֵצֵא קוֹלֶם, וּבְקִצָּה תְּבַל
 מְלִיחָה; לְשֶׁמֶשׁ שֶׁס־אֶהֱלֵךְ בָּהֶם. וְהוּא כְּחֶתֶן יֵצֵא
 מִחֶפְזוֹ, יֵשִׁישׁ בְּגִבּוֹר לְרוּחַ אֲרָח. מְקַצֵּה הַשָּׁמַיִם
 מוֹצֵאוֹ, וְתִקּוּפָתוֹ עַל־קִצּוֹתֶם, וְאִין נִסְתָּר מִחֶמְתוֹ.
 תּוֹרַת יְיָ תְּמִימָה, מְשִׁיבַת נְפֶשׁ; עֲדוֹת יְיָ נֶאֱמָנָה,
 מִחֻקֵּימַת פֶּתִי. פְּקוּדֵי יְיָ יִשְׁרִים, מְשִׁמְחֵי־לֵב; מִצְוֹת יְיָ
 בְּרָה, מְאִירַת עֵינַיִם. יִרְאֵת יְיָ טְהוֹרָה, עוֹמֶדֶת לְעַד;
 מִשְׁפָּטֵי־יְיָ אֱמֶת, צְדָקוֹ יַחֲדוּ. הַנְּחַמְדִים מִזֶּהָב וּמִפָּז
 רָב, וּמִתּוֹקִים מִדְּבַשׁ וְנֹפֶת צוֹפִים. גַּם־עֲבָדְךָ גִּזְהַר
 בָּהֶם, בְּשִׁמְרֵם עֵקֶב רָב. שְׂגִיאוֹת מִי־יָבִין; מִנְּסֻתְרוֹת
 נִקְנִי. גַּם מִזְרִים חֲשֵׁךְ עֲבָדְךָ, אֱלֹהֵי־מִשְׁלוֹבֵי; אֲזוֹ
 אֵיתֶם, וְנִקְיִתִי מִפֶּשַׁע רָב. יִהְיוּ לְרִצּוֹן אִמְרֵי־פִי וְהִגִּיוֹן
 לִבִּי לְפָנֶיךָ, יְיָ, צוּרֵי וְגֹאֲלֵי.

Blessed are You who is merciful to all creatures,
 Who rewards those who fear You,
 Who lives and exists forever.
 Blessed is Your Name.

* * * *

You are praised
 Who spoke
 And the universe came into being.

You are praised
 Creating the world this very morning
 Speaking in the speech we hear
 Acting in the acts we see
 Ordering nature
 Upholding her orders
 Embracing the earth and her children
 With *rachamim*,
 Rewarding with surprises
 Those who look upon the world with awe.

You are praised
 Alive this moment
 Enduring forever
 Securing a ransom for each of us in bondage
 Bringing rescue for each of us in danger.

You are praised
 Adonay our Elohim,
 God, Monarch
 In every time and place!
Av ha-rachaman,
 Motherly father,
 Unchanging, trusted source of love.

Hallels fill the mouth of Your people!
 Praise and glory flow
 From the tongue of Your servants,
 Whose deeds of love
 Add devotion to the law.

Psalm 136

הודו לי כי טוב כי לעולם חסדו:
הודו לאלהי האלהים כי לעולם חסדו:

Hodu l'adonay ki tov, ki l'olam chasdo!
Hodu leylohey ha-elohim, ki l'olam chasdo!

Give thanks to Adonay, for goodness is there,
Give thanks to the God above all gods,
For the eternal love shown to our people!

הודו לאדני האדנים כי לעולם חסדו:
לעשה נפלאות גדלות לבדו כי לעולם חסדו:

Hodu ladoney ha-adonim, ki l'olam chasdo!
L'osey nifla-ot g'dolot l'vado, ki l'olam chasdo!

Give thanks to the Power above all powers,
To the One who makes great wonders all alone,
And the eternal love shown to our people!

לעשה השמים בתבונה כי לעולם חסדו:
לרקע הארץ על המים כי לעולם חסדו:

L'osey hashamay-im bit'vuna, ki l'olam chasdo!
L'roka' ha-aretz al ha-may-im, ki l'olam chasdo!

To the One who makes the heavens through discernment
Spreading out the earth above the waters,
And the eternal love shown to our people!

Psalm 92

מזמור שיר ליום השבת. טוב להדות לי, ולומר
לשמה עליון. להגיד בבקר חסדך, ואמונתך בלילות.
עלי-עשור ועלי-נבל, עלי הגיון בכנור. כי שמחתני

(Psalm 19: An Interpretation)

Dawn clouds goldening
First rays of daily Glory
Billow into silent tales of God.

Departing,
Old day's dark
Brushes memory
Into new day's gentle light
In silent
Voiceless
Awe.

Glow widens into brilliance:
The sun bursts from his tent
A bridegroom exultant
From his first night's love
To stride his course from heaven to heaven
And earth to sea,
Dispelling shadows,
Melting darkness.

The world is sunlight,
Restoring the soul
Rejoicing the heart
Bringing light to the eyes
More welcomed than gold.

A Torah from heaven.

I have no light to give the morning.
My Torah,
My special human gift,
Is words.

As I bring my words forth from silence
Welcome them.
You who redeems the sun
From darkness.

You have raised my head like the wild ox,
Sure of my strength.
I am anointed with fresh oil.

My eyes looked on those who were spying on me.
My ears heard those who were plotting against me.

The just will blossom like the date palm.
They will stand tall like the cedar of Lebanon.
Rooted in Your chosen House,
They will blossom in the courts of our God.

Even in old age they will bear fruit.
Still they will be fresh and growing,
To bear witness that Adonay is fair and dependable
And there is no injustice in God's ways.

*Tzadik katamar yifrach
K'erez ba-l'vanon yisgeh
Sh'tulim b'veyt Adonay
B'chatzrot Eloheynu yafrichu
Od y'huvun b'seyvah
D'sheynim v'ra-ananim yih-yu
L'hagid ki yashar Adonay
Tzuri v'lo avlatah bo.*

I Chronicles 16

הודו לי, קראו בשמו, הודיעו בעמים עלילתיו.
שירו לו, זמרו לו, שיחו בכל נפלאותיו. התהללו
בשם קדשו; ישמח לב מבקשי יי. דרשו יי ועזו,
בקשו פניו תמיד. זכרו נפלאותיו אשר עשה, מפתיו
ומשפטי־פיהו. זרע ישראל עבדו, בני יעקב בחיריו.
הוא יי אלהינו, בכל הארץ משפטיו. זכרו לעולם
בריתו, דבר צנה לאֵלף דור. אשר ברת את אברהם,
ושבועתו ליצחק. ויעמידה ליעקב לחק, לישראל
ברית עולם. לאמר, לך אתן ארץ כנען, חבל

יי בפעלה; במעשי ידך ארנו. מה גדלו מעשי יי,
מאד עמקו מחשבתיה. איש בער לא ידע, וכסיל
לא יבין את־זאת. בפרח רשעים כמו עשב, ויציצו
כל־פעלי און. להשמדם עדי־עד. ואתה מרום לעלם,
יי. כי הנה איביה, יי, כיהנה איביה יאבדו, יתפרדו
כל פעלי און. נתרם כראים קרני; בלתי בשמן רענו.
ותבט עיני בשורי, בקמים עלי מרעים תשמענה
אזני. צדיק בתמר יפרח, כארו בלבנון ישגה.
שתולים בבית יי, בחצרות אלהינו יפריחו. עוד
ינובון בשיבה, דשנים ורעננים יהיו. להגיד כי־ישר
יי; צורי, ולא־עולתה בו.

A Song by the Sabbath Day.

It is good to thank God.
To sing praises to Your name, Highest One.

To tell Your kindness in the morning
And Your good faith at night,
On the lute, the lyre and the ringing harp.

For Your work has made me joyous, Adonay,
I acclaim Your handiwork.

How great are Your works, Adonay,
And how very deep Your thoughts.

An insensitive person does not know this
And a fool does not understand.

But even when wicked people sprout up like weeds
And all kinds of trouble-makers blossom,
Ultimately they will be destroyed forever.

But You rule on high forever, God.
For Your enemies, Adonay,
Your enemies will perish,
And all the trouble-makers will be disunited.

Search out God's intimate Presence, trust in Her strength,
Seek an audience with Her every day.

Bring to mind the wondrous acts which He has done,
The miracles and the judgments that have streamed from His mouth.

The seed of Israel is Her faithful servant,
The children of Jacob are those She has chosen.

Adonay and Shechina, Lord and Presence,
Are separate names for an indivisible God.
In the One God sometimes we encounter Him,
In the One God sometimes we are addressed by Her.

Adonay is our God, transcending gender,
The world is God's court, transcending place.

Remember that the covenant with us is forever,
Commanded through our mothers and fathers for a thousand generations.

It was made first with Abraham and Sarah,
In blessings secured by Rebecca and Isaac,
Through the children of Israel and Leah and Rachel.

When God gave the earth of Canaan to their seed
They were few in number, strangers dwelling on their own land.

In their wanderings, God let no one harm them,
Deborah and Samuel, Huldah and Amos carried out the protecting will of God.

The holy breath was placed in women's mouths and men's,
God and the Shechina were One, and the holy people was one.

When Israel was exiled, the Shechina went with them,
When the ten tribes of the North were lost among their captors
God mourned Her separation from the Holy One.

נחלתכם. בהיותכם מתי מספר, כמעט וגרים בה.
ויתהלכו מגוי אל גוי, ומממלכה אל עם אחר. לא
הניח לאיש לעשקם, ויובח עליהם מלכים. אל תגעו
במשיחי, ובנביאי אל תרעו. שירו לי כל הארץ,
בשרו מיום אל יום ישועתו. ספרו בגוים את כבודו,
בכל העמים נפלאותיו. כי גדול יי ומהלל מאד,
ונורא הוא על כל אלהים. כי כל אלהי העמים
אלילים, ויי שמים עשה. הוד והדר לפניו, עז וחדוה
במקמו. הבו לי משפחות עמים, הבו לי כבוד ועז.
הבו לי כבוד שמו, שאו מנחה וכוּאו לפניו, השתחוּו
לי בהדרת קדש. חילו מלפניו כל הארץ, אף תכון
תבל כל תמוט. ישמחו השמים ותגל הארץ, ויאמרו
בגוים יי מלך. ירעם הים ומלוואו, יעלץ השדה וכל
אשר בו. אז ירננו עצי היער, מלפני יי, כי בא
לשפוט את הארץ. הודו לי כי טוב, כי לעולם
חסדו. ואמרו, הושיענו אלהי ישענו, וקבצנו
והצילנו מן הגוים, להודות לשם קדשך, להשתבח
בתהלתך. ברוך יי אלהי ישראל מן העולם ועד
העולם; ויאמרו כל העם אמן והלל לי.

I Chronicles 16 (An Interpretive Version)

Thank the Lord, call upon His Name,
Spread the word of His great deeds among the peoples!

Sing to God's Shechina, strum the strings before Her,
Spread the tales of all Her wondrous acts!

May we find praise in the holiness of His Name,
May our heart rejoice as we seek the Lord.

Save us, God victorious over separations,
 Gather us together that as women and men together we
 may be delivered,
 Praised be the God of Israel in this world and eternity,
 And let the people cry, Amen! Hallel to Adonay!

Psalm 146

הַלְלוּהָ; הַלְלֵי נַפְשֵׁי אֶת יְיָ. אֶהְלֵלָהּ יְיָ בְּחַיֵּי, אֲזַמְרָה
 לְאֱלֹהֵי בְעוֹדֵי. אֵל תִּבְטְחוּ בַּגְּדִיבִים, בְּכֵן אָדָם שָׂאִין
 לוֹ תְשׁוּעָה. תִּצַּא רוּחוֹ וְיָשֶׁב לְאֲדָמְתוֹ, בְּיוֹם הַהוּא
 אָבְדוּ עֲשֵׂתֵנֶתִיו. אֲשֶׁרֵי שָׂאֵל יַעֲקֹב בְּעֵזְרוֹ, שָׁבְרוּ עַל
 יְיָ אֱלֹהָיו. עָשָׂה שָׁמַיִם וָאָרֶץ, אֶת הַיָּם, וְאֶת כָּל אֲשֶׁר
 בָּם; הִשְׁמַר אֱמֶת לְעוֹלָם. עָשָׂה מִשְׁפָּט לְעֹשׂוֹקִים, נָתַן
 לָחֶם לָרְעִיבִים; יְיָ מַתִּיר אֲסוּרִים. יְיָ פָקַח עֵינָיו, יְיָ
 זָקַף כְּפוּפִים, יְיָ אָהֵב צְדִיקִים. יְיָ שָׁמַר אֶת גְּרָמִים;
 יְתוֹם וְאֶלְמָנָה יַעֲזֹדֵד, וְדֶרֶךְ רְשָׁעִים יַעֲזוּת. יִמְלֹךְ יְיָ
 לְעוֹלָם, אֱלֹהֵינוּ יְיָ לְדָר וָדָר; הַלְלוּהָ.

Halleluya!

Sing hallel to Ya!

Praise Adonay, O my being!

Let me sing hallels all of my life,

As long as I am, let me sing to my God!

Put no trust in officials,

No human rulers will help you prevail,

When breath has left them

They return to their dust,

At which very moment their plans are for naught.

Seeking help from Jacob's God brings joy,

Finding hope in Adonay brings happiness.

Adonay is creating heaven and earth,

Israel remains a scattered people,
 With some in her own land, the rest dispersed around
 the world.

God remains a scattered God,
 With some divinity in His own land, the rest dispersed
 around Her world.

When Israel shall have embraced her unity again,
 God and the Shechina will be One as well.

When each child of Israel and Leah does a mitzvah,
 When each child of Israel and Rachel finds a mate among
 their people,
 The Shechina takes another step out of exile,
 God rejoices as Her Presence comes closer.

When anyone in Israel offers words of praise
 When the Shma closes our eyes to separations and we
 affirm God's unity
 The separations between He and She diminish,
 The time approaches when they will address us all as
 One.

Sing, therefore, to Adonay, O earth where our seed is
 scattered!

Let our shouts of praise cause earth to quiver, quickening
 our seed,

That Israel, united, might blossom forth in victory over
 our dispersion

And the heavens and the earth, the fields and all within
 them

The trees in every forest

The seas and all their host,

Will sing before the Lord, for She is come to judge the
 earth,

Will shout to the Shechina, for His loving covenant
 endures forever!

Halleluya!

Sing hallel to Adonay from heaven,
Sing hallel in the heights,
Sing hallel where the angels are,
Sing hallel all the hosts,
Sing hallel sun and moon
And all you glittering stars!
Sing hallel highest heavens,
Sing hallel sea,
And all beneath the sky,
Sing hallel to the source of love,
For at its command, all things became.
Adonay raised them up forever in their place,
And gave them a law they cannot disobey.

So sing hallel from out of the earth,
Great creatures of the sea and all the depths,
Fire and hail, snow and cloud,
Wild winds of the storm—all obeying God's word!
Mountains and hills, fruit trees and cedars,
Rampaging beasts and pasturing cows,
Creatures that crawl and birds soaring free,
Monarchs on earth, nations and rulers, all human judges,
Young men and women, old men and youths,
Sing hallel, shout praise:

Adonay!
Power to which none other can reach,
Splendor surpassing earth and sky,
Noble stature You brought to Your people,
Praise to Your followers,
Closeness to Israel,
Your kin here on earth.
To Ya sing hallel!
Halleluya!

Psalm 150

הַלְלוּיָהּ; הִלְלוּ אֵל בְּקִדְשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֶזוֹ.
הַלְלוּהוּ בַּגְּבוּרָתוֹ, הַלְלוּהוּ כְּרֹב גְּדֻלוֹ. הַלְלוּהוּ

The sea and life in it,
Protecting truth till the end of time,
Working at justice for people oppressed,
Seeking bread for the hungry,
Untying those who are bound up,
Opening the eyes of those who will not see,
Raising those fallen to the ground,
Showing love for the tzadik, the just one, through deeds.

Adonay is protecting the stranger, the convert,
The orphan, the widow,
But if you are cruel, God is twisting your path.
One power will rule, O Zion, forever,
Your God will prevail through all generations,
Halleluya!

Psalm 148

הַלְלוּיָהּ; הִלְלוּ אֶת יְיָ מִן הַשָּׁמַיִם, הַלְלוּהוּ בְּמַרוֹמִים.
הַלְלוּהוּ כָּל מַלְאָכָיו, הַלְלוּהוּ כָּל צְבָאָיו. הַלְלוּהוּ
שָׁמַשׁ וַיָּרַח, הַלְלוּהוּ כָּל כּוֹכְבֵי אוֹר. הַלְלוּהוּ שָׁמַי
הַשָּׁמַיִם, וְהַיָּמִים אֲשֶׁר מַעַל הַשָּׁמַיִם. יִהְלְלוּ אֶת שֵׁם יְיָ,
כִּי הוּא צְנֹה וְנִבְרָאוֹ. וַיַּעֲמִידֵם לְעֵד לְעוֹלָם, חֲקֵי-נֶתֶן
וְלֹא יַעֲבוּר. הִלְלוּ אֶת יְיָ מִן הָאָרֶץ, תְּנִינִים וְכָל
תְּהוֹמוֹת. אֵשׁ וּבָרָד, שֶׁלֶג וְקִיטוֹר, רוּחַ סַעֲרָה עֹשֶׂה
דְּבָרוֹ. הַהַרִים וְכָל גְּבוּעוֹת, עֵץ פְּרִי וְכָל אֲרָזִים. הַחִיָּה
וְכָל בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר כָּנָף, מַלְכֵי אֲרָץ וְכָל לְאֻמִּים,
שָׂרִים וְכָל שֹׁפְטֵי אֲרָץ. בַּחֹרִים וְגַם בַּתּוֹלוֹת, זִקְנִים
עִם נְעָרִים. יִהְלְלוּ אֶת שֵׁם יְיָ, כִּי גִשְׁבַּ שָׁמוּ לְבָדוֹ;
הוֹדוּ עַל אֲרָץ וּשְׁמַיִם. וַיִּרְם קֶרֶן לְעַמּוֹ, תִּהְלֶה לְכָל
חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קִרְבוֹ; הַלְלוּיָהּ.

Nishmat

נִשְׁמַת כָּל חַי תִּבְרַךְ אֶת שְׁמֶךָ, יְיָ אֱלֹהֵינוּ, וְרוּחַ כָּל
 בֶּשֶׂר תִּפְאַר וּתְרוּמָם זִכְרֶךָ, מְלַכְנוּ, תְּמִיד. מִן הָעוֹלָם
 וְעַד הָעוֹלָם אַתָּה אֵל, וּמִבְּלַעֲרֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל
 וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמַפְרָנֵס, וּמַרְחֵם בְּכָל עַת צָרָה
 וְצוּקָה; אֵין לָנוּ מֶלֶךְ אֵלָא אַתָּה. אֱלֹהֵי הָרְאשׁוֹנִים
 וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת,
 הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד
 וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיֵּי לֹא יָנוּם וְלֹא יִישָׁן, הַמַּעֲוֵרֵר
 יְשָׁנִים, וְהַמְקִיץ גִּרְדָּמִים, וְהַמְשִׁיחַ אֲלָמִים, וְהַמְתִּיר
 אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים. לֵךְ לְבַדְךָ
 אֲנַחְנוּ מוֹדִים. אֱלוֹ פִינוּ מְלֵא שִׁירָה בְּיָם, וּלְשׁוֹנָנוּ
 רְנָה בְּהַמּוֹן גָּלִיו, וּשְׁפָתוֹתֵינוּ שֹׁבַח בְּמַרְחָבֵי רְקִיעַ,
 וְעֵינֵינוּ מְאִירוֹת בְּשֶׁמֶשׁ וּבַיָּרֵחַ, וְיָדֵינוּ פְּרוֹשׁוֹת
 בְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קְלוֹת בְּאַיִלוֹת, אֵין אֲנַחְנוּ
 מְסַפִּיקִים לְהוֹדוֹת לָךְ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 (וְאֱלֹהֵי אֲמוֹתֵינוּ), וּלְבָרְךָ אֶת שְׁמֶךָ עַל אַחַת מֵאַלְפֵי
 אֲלָף אֲלָפֵי אֲלָפִים וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת
 שְׁעֲשִׂיתָ עִם אֲבוֹתֵינוּ (וְאֲמוֹתֵינוּ) וְעִמָּנוּ. מִמְצַרִּים
 גְּאֻלְתָּנוּ, יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ; בְּרַעַב
 זָנַתָּנוּ, וּבִשְׁבַע כָּל־כֶּלֶתָנוּ; מִחֶרֶב הִצַּלְתָּנוּ, וּמִדְּבַר
 מְלֻטָּתָנוּ, וּמִחֲלָיִם רָעִים וּנְאֻמָּנִים דְּלִיתָנוּ. עַד הִנֵּה
 עֲזָרוֹנוּ רַחֲמֶיךָ. וְלֹא עֲזָבוֹנוּ חֲסָדֶיךָ; וְאֵל תִּטְשָׁנוּ יְיָ
 אֱלֹהֵינוּ, לְנֶצַח. עַל כֵּן, אֲבָרִים שְׁפִלְגַת בָּנוּ, וְרוּחַ
 וּנְשָׁמָה שֶׁנִּפְחַתָּ בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ
 בְּפִינוּ, הֵן הֵם יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ, וַיְרוּמְמוּ
 וַיַּעֲרִיצוּ, וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ, מְלַכְנוּ. כִּי כָּל

בְּתַקַּע שׁוֹפָר, הִלְלוּהוּ בְּנֶבֶל וּבְנֹר. הִלְלוּהוּ בְּתֵף
 וּמַחֹל, הִלְלוּהוּ בְּמִנִּים וְעַגְב. הִלְלוּהוּ בְּצִלְצְלֵי שְׁמַע,
 הִלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. כָּל הַנְּשָׁמָה תְהִלֵּל יְיָ;
 הִלְלוּהוּ. כָּל הַנְּשָׁמָה תְהִלֵּל יְיָ; הִלְלוּהוּ.

Halleluya!

Sing hallel to God in holy array,
 Sing hallel to You in Your heavenly fort,
 Sing hallel to You for the proofs of Your power,
 Sing hallel to You for Your far-reaching might,
 Sing hallel to You with a blast on the shofar,
 Sing hallel to You with a plucking of lutes,
 Sing hallel to You with a drum and a dance,
 *Sing hallel to You with a strumming of strings,
 Sing hallel to You with a crashing of cymbals,
 All things alive, sing hallel to Ya! Halleluya!
 All things alive, sing hallel to Ya! Halleluya!

*Halleluhu, Halleluhu
 B'tziltz'ley Shama
 Halleluhu, Halleluhu
 B'tziltz'ley T'ruah
 Kol han'shama t'hallel Ya
 Halleluya, Halleluya!

Halleluya (5x)
 Hallelu El b'kodsho
 Halleluhu (2x) birki'a uzo
 Halleluhu (6x) bigvurotav
 Halleluhu (2x) k'rov gudlo
 Halleluhu (6x) b'teka shofar
 Halleluhu (2x) b'nevel v'chinor
 Halleluhu (6x) b'tof umachol
 Halleluhu (2x) b'minim v'ugav
 Halleluhu (6x) b'tziltz'ley shama
 Halleluhu (2x) b'tziltz'ley truah
 Kol han'shama (2x) t'hallel Ya (2x)
 Kol han'shama t'hallel Ya, Halleluya (2x)

And our bodies the space
 To acknowledge the brilliance even of a handful of world
 Pervaded by Adonay,
 Or speak a blessing even for the tiniest goodness You have
 done,
 God for our fathers, our mothers, and for us.

Yet these shall sing what praise they can:
 The limbs with which You have constructed us shall be our
 strings,
 The tongue You have placed in us shall be the bow,
 The soul You have breathed in us shall resonate the
 melody.

Soon with my mouth
 Every mouth shall give thanks,
 Every tongue shall swear its truth,
 Every knee shall bow down,
 Every backbone fall prostrate,
 Every heart shall fill with awe,
 Every inner organ sing its praise,
 And the psalm verse shall come true:
 "All my bones shall say, 'Incomparable is Adonay!'"

David first plucked out the chords:
 "O my soul, sing praises to Adonay;
 To the one
 Whose Name is holy
 Shout with all my inmost being!"

Alternative Nishmat

Song-filled sea
 Rejoicing waves
 Sky shouting blue
 Yellowbright sun
 Exultant eagles
 Deer flashing in the green
 We can be them all.

פֶּה לָךְ יוֹדָה, וְכָל לְשׁוֹן לָךְ תִּשְׁבַּע, וְכָל בֶּרֶךְ לָךְ
 תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לִבְבוֹת
 יִירָאוּךָ, וְכָל קָרֵב וּכְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ, בְּדָבָר
 שְׂכַתּוֹב: כָּל עֲצָמוֹתַי תִּאֲמַרְנָה, יְיָ מִי כִמּוֹךָ, מִצִּיל עֲנִי
 מִחֶזֶק מִמֶּנּוּ, וְעֲנִי וְאֲבִיוֹן מִגּוֹזְלוֹ. מִי יִדְמָה לָךְ, וּמִי
 יִשׁוּהָ לָךְ, וּמִי יַעֲרַךְ-לָךְ, הָאֵל הַגָּדוֹל, הַגְּבוּר וְהַנּוֹרָא,
 אֵל עֲלִיוֹן, קִנְיָ שָׁמַיִם וְאָרֶץ. גִּהְלָלְךָ וּנְשַׁבַּחְךָ
 וּנְפָאֲרְךָ, וּנְבָרַךְ אֶת שֵׁם קְדֻשָּׁתְךָ, בְּאִמּוֹר: לְדוֹד, בְּרַבִּי
 נִפְשֵׁי אֶת יְיָ, וְכָל קְרִבֵי אֶת שֵׁם קְדֻשׁוֹ.

Let the soul of everything alive
 Sing praises to Your name!
 Let the breath of every creature glorify and praise
 The signs of divinity in time,
 The traces of holy rule in every place!
 In the face of the evils of these years,
 The pain and suffering of human life,
 Let us feel the touch of forces
 freeing us from bondage,
 winning victories over enemies
 within us and without.

Adonay does not sleep.
 Those who lead sleepy lives
 God stirs awake,
 Those who live without words
 God stirs to speak.

If our mouths filled with song like the sea,
 If our tongue could roar like the surf,
 If our lips billowed praise like a bright day's sky—
 Our eyes the sun, or by night the moon—
 If our arms could spread like the pinions of eagles
 And our legs make us fly over fields like gazelles—
 Still would our lips lack words

Exaltation springs from the tongue of those who do more than is required.
From the innermost parts of holy people does God's holiness shine forth.

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

You are praised, Adonay
Source of power in the universe
Sovereign extolled in thanks and praises,
God of awesome wonders
Guarantor of life eternal,
Who has chosen the verses of these our songs.

Reader's Kaddish

יתגדל ויתקדש שמה רבא בעלמא די ברא כרעותה,
וימליך מלכותה בחיובין וביומיכון ובחזי דכל בית
ישראל, בעגלא ובזמן קריב, ואמרו אמן:

יהא שמה רבא מברך לעלם ולעלמי עלמא.

יתברך וישתבח, ויתפאר ויתרומם, ויתנשא
ויתהדר, ויתעלה ויתהלל שמה דקדשא, בריך הוא,
לעלא לעלא מן כל ברכתא ושירתא, תשבחתא
ונחמתא, דאמירן בעלמא, ואמרו אמן.

The song is ours:
Rejoicing
Shouting
Yellowbright
Exultant
Flashing in the green
In praise of miracles.
Who can't believe in miracles
This morning?
Who can't find one leaf
Deserving infinite praise?
Praise God, my soul!
O inmost depths of me,
Praise Your holy space!

Hamelech

המלך

יושב על כסא רם ונשא:

שוכן עד מרום וקדוש שמו. וכתוב. רננו צדיקים בי
לישרים נאנה תהלה: בפי ישרים תתרום. ובדברי
צדיקים תתברך. ובלשון חסידים תתקדש. ובקרב
קדושים תתהלל:

Praised be the Sovereign, who sits upon the high and lofty
Throne!
The Shechina is our intimate forever, yet with a Name
exalted and holy.
Sing to Adonay, those who do justly, for praise becomes
the upright.
From the mouth of the upright comes God's praise,
Blessing is in the words of doers of justice,

THE SHMA AND ITS BLESSINGS

בְּרַחוּ אֶת יְיָ הַמְבָרָךְ:

Barchu et Adonay hamvorach:

Bend the knee in praise to God
Before whom all shall bow!

בְּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֶד:

Baruch Adonay hamvorach l'olam va-ed:

The knee is bent,
Praised be God before whom all shall bow
Throughout all time and space!

Yotzer (In Praise of the Creator)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. יוֹצֵר אוֹר וּבוֹרֵא
חֹשֶׁךְ. עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:
הַמְאִיר לְאֶרֶץ וּלְדָרִים עֲלֵיהָ בְּרַחֲמִים. וּבְטוֹבוֹ מַחְדֵּשׁ
בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית: מֵה רַבּוֹ מַעֲשֵׂיךָ יְיָ.
כֹּלֵם בְּחֻכְמָה עֲשִׂיתָ. מְלֹאָה הָאֶרֶץ קִנְיָנְךָ: תִּתְבָּרַךְ יְיָ
אֱלֹהֵינוּ עַל-שִׁבְחַ מַעֲשֵׂה יְדֵיךָ. וְעַל-מְאֹרֵי-אוֹר
שֶׁעֲשִׂיתָ יְפָאֲרוֹךְ סֵלָה: בְּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְאֹרוֹת:

You create light and darkness,
The possibility of peace within a warring world,
All forms and creatures,
Who acknowledge their only common bond
In You.

You open daily the gates of the east,
Cleave the windows of the sky,

May God's great Name be magnified and sanctified in the world created according to the holy will, and may God's rule be known in your lifetime, in your own days, and in the life of the house of Israel, speedily, in a time close at hand.

May the Name of the Blessed Holy One be praised and extolled far beyond all praises and blessings we can ever say in the world. Amen.

In Praise of Praise

It will soon be time to praise God.

- Praise? For what, when the world is cruel!
- Praise? For what, when so many are suffering!
- The good in the world is done by good people—why should we praise God for good?
- It's hard to praise anyone; it makes us seem less.
- It seems like currying favor; how can we only praise virtues and not also criticize faults?

God is not anyone—God is our lover; and to praise our lover makes us seem more, for we praise the one who has chosen us to love.

God is our lover—and to praise our lover is to offer a gift, choosing words that will please, because we wish to add joy to one who has given so much joy to us. There will be prayers in which we can cry out for change—but now is the time to praise.

God is our lover—if we have not known that love, by offering praise we reach out to that which longs to reach to us. In saying "Baruch!", we take the first step, we ease the way for the Majesty of the universe to embrace us, and in the pause between our words we can listen for our love.

You are praised
Who forms,
From the clay that cloaks our lives,
The delicate vessels which are our light.

Ahava Raba (In Praise of the Torah Giver)

אֱהָבָה רַבָּה אֶהְבֶּתֶנּוּ יְיָ אֱלֹהֵינוּ חֲמֵלָה גְדוֹלָה וַיִּתְּרָה
חֲמֵלֶת עֲלֵינוּ: אָבִינוּ מִלְּכֵנוּ בְּעִבּוֹר אַבּוֹתֵינוּ
(וְאִמּוֹתֵינוּ) שֶׁבִטְחוּ בָּךְ וַתִּלְמְדֵם חֲקֵי חַיִּים כֵּן תִּחַנְּנוּ
וַתִּלְמְדֵנוּ: אָבִינוּ הָאֵב הַרְחֵמֵן הַמְּרַחֵם. רַחֵם עֲלֵינוּ
וְתֵן בְּלִבֵּנוּ לְהַבִּין וּלְהַשְׂכִּיל לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד
לְשׁוֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ
בְּאֱהָבָה: וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ
וַיִּחַד לְבַבֵּנוּ לְאֱהָבָה וּלְיִרְאָה אֶת שְׁמֶךָ וְלֹא גִבוּשׁ
לְעוֹלָם וָעֶד: כִּי בְשֵׁם קְדוּשָׁתְךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ
נִגְיֵלָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ: וְהַבִּיאֵנוּ לְשָׁלוֹם מְאֹרְבַע
בְּנִפּוֹת הָאָרֶץ וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ: כִּי אֵל
פּוֹעֵל יְשׁוּעוֹת אֶתָּה וּבָנוּ בְּחֵרֶת מִכָּל־עַם וְלִשׁוֹן
וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאַמַּת לְהוֹדוֹת לָךְ
וּלְיִחְדָּךְ בְּאֱהָבָה: בְּרוּךְ אַתָּה יְיָ הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל
בְּאֱהָבָה:

With acts of great love
You embrace us, Adonay our God.
With great acts of mercy
You encompass us.
You, Monarch, are our Sovereign, our father and our
mother;
For the sake of our fathers and mothers who are no more,
Who trusted You,
Whom You taught laws for life—

Bring forth the sun from its place,
The moon from its abode.

The sky, the sun, the moon, are far from us.
Yet their Creator created us,
And so their world is ours,
Their light is ours,
Though we must often gather up their light
From the dark places where it has fallen.

Bring forth their light,
That ours may shine anew.
You who have created light
Are praised.

Alternative Yotzer

You are praised
Who rolls out the rough, raw clay of the universe
Into delicate vessels of light
And from nothing at all
Creates the darkness which lets them shine.

You fashion harmony from all that You have made
And from nothing at all
Create the chaos that lets harmony be heard.

Your vessels pour light upon the universe
Flooding the cracks in our darkness
With the beams of Your compassion.
If we could walk upon that lighted path
We could perceive in a world that has turned old
A shimmering new Creation right before our eyes
Made just this moment
Just for us.

How much of life reveals Your presence!
How much Torah unfolds from each new flower,
From each new wave that breaks upon our sands!

You are praised, Adonay,
 Choosing Israel Your people
 Through Your love.

*V'ha-eyr eyneynu b'Torah-techa v'dabeyk libeynu b'mitzvo-
 techa*

*V'yached l'vaveynu l'ahavah ul'yirah et sh'mecha.
 V'lo ney-vosh v'lo nikaleyem v'lo nikashel l'olam va-ed.*

Give light for our eyes through Your Torah . . .

Alternative Ahava Raba

You were God
 And we were Israel,
 God alone
 And lonely people,
 Long ago.

You loved us a great love
 And You taught us
 How to respond to You

Through Mitzvot
 Recollections
 Celebrations
 Torah

They are the light of our eyes
 The uniqueness of our being.

In the joy of them
 You have drawn us close to You.

In the truth of them
 We have discovered You, the only One.

We are together still.

You respond to every people
 In Your chosen way.
 With Your love
 You have chosen to respond to us.

With our love
 We offer You our praise.

Accept us,
 Be our teacher too.

Our mother,
 Our fathermother filled with compassion,
 Sustain us with compassion
 And permit our knowing hearts
 To discern that we may understand,
 Then listen that we may learn and teach,
 Then observe that we may do and sustain
 All the words of Your Torah we shall study
 In love.

Give light for our eyes through Your Torah,
 Bring close our knowing hearts to Your mitzvot,
 And make the many truths our heart knows
 One,

Through love and awe of Your Name,
 And we shall never be confounded
 In time and the world.

For in Your great and awesome Name,
 Filled with kedusha,
 We have trusted too,
 And rejoiced and exulted
 In the victories You have brought us.

Bring us then within shalom
 From the four corners of the earth
 And escort us, heads upright, to that part of earth
 You call ours.
 For You are God
 Bringing victory,
 Choosing a different task for us
 From that which You have chosen for each other people
 And every other tongue:
 You have brought us close to Your great Name
 Through truth,
 That we may speak thankfully to You,
 Proving Your Oneness
 Through our love.

וְאֶהְבֶּתְךָ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
 וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ
 הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַתְּם לְבַנְיֵיךָ וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ
 בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשִׁכְבְּךָ וּבְקוּמְךָ: וְקִשַּׁרְתָּם
 לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-
 מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

*V-a-hav-ta et A-do-nay E-lo-he-cha
 b-chol l'va-v'cha uv-chol nafsh'cha
 uv-chol m'o-de-cha.
 V'-ha-yu ha-d'-va-rim ha-e-leh
 a-sheer a-no-chi m'-tza-v'-cha
 ha-yom al l'-va-ve-cha.*

*V'-shi-nan-tam l'-va-ne-cha
 v'-di-bar-ta bam b'-shiv-t'cha
 b'-vey-te-cha, uv-lech-t'cha
 va-de-rech, uv-shoch-b'cha uvkumecha.
 Uk-sheer-tam l'-ot al ya-de-cha,
 v'-ha-yu l'-to-ta-fot beyn ey-ne-cha.
 uch-tav-tam al m'zu-zot bey-te-cha
 Uvish'a-re-cha.*

Thus you shall show your love for Adonay your God:
 With every inclination of your knowing heart,
 With all the strength through which you live,
 With every benefit you have received.
 For these words in which I am giving you mitzvot today
 Shall enter into your knowing heart,
 That you may help your children sink their teeth in them,
 And speak through them
 While sitting in your house,
 While walking on the road,
 At the time for lying down,

Preparation for the Shma

Let eyelids close, let disharmony disappear. . . .

Shma: Listen, hearken, let the words' familiar sounds
 dapple the darkness. . . .

Yisrael: Israel is each of us, Jacob wrestling with God, our
 people wrestling with our doubts and our destiny. . . .

Adonay: Your Name, Your innermost Name, the Name
 You love best, the compassionate Name we heard Moses
 call You face to face, the Name that means: I am. . . .

Eloheynu: O God whose rule is just, God who promised
 Israel eternity like the stars, God with us, *Gottenyu, oy,
 Gottenyu*. . . .

Adonay: Wherever we are is You; wherever the world is, is
 You. . . .

Echad: You alone, You are life. Disharmony and harmony,
 shaded light and dappled dark, wicked acts, compassion-
 ate people, justice and cruelty, all find their hidden pur-
 pose in Your innermost Name. Let disharmony (*soon*, and
in our own day!) disappear.

The Shma: First Paragraph (Shma and V'ahavta)

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shma Yisrael Adonay Eloheynu Adonay Echad:

Listen, Israel! Adonay is God for us, Adonay alone is One.

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד:

Baruch sheym kvod malchuto l'olam vaed:

That Name is praised whose glorious Rule will outlast the
 world and time.

Then I shall give your land rain in its proper time,
Autumn rain and spring rain,
That you may harvest your grain,
Your wine and your oil.
I shall give grass to the field for your cows
That you may eat your fill.

But beware!

If you turn your knowing heart away
To serve gods that are alien,
Bowing down to different kinds of powers,
Then the breath of Adonay will flare against you
To shut up the heavens so there will be no rain,
So the ground will not give her produce,
And you will perish at once from the good earth
Which Adonay is giving you.

Therefore

Place these words upon your knowing heart
Teach them to your children throughout the day
Bind them to your heart and to your doorpost.
That your days upon the land that is God's gift
Will be as many as the days of heaven
Above the earth.

The Shma: Third Paragraph (Vayomer)

נִיאֲמַר יְהוָה אֱלֹהֵי מִשְׁחָה לֵאמֹר: דְּבַר אֵל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֱלֹהִים וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם
לְדַרְתָּם וְנִתְּנוּ עַל־צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת
יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אֲחֵרֵי לְבַבְכֶם וְאֲחֵרֵי
עֵינֵיכֶם אֲשֶׁר־אִתְּם זָנִים אֲחֵרֵיהֶם: לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

At the time for rising up,
You shall bind them in a sign upon your arm.
They shall become frontlets between your eyes
You shall inscribe them in mezuzot for your house,
Upon your gates.

The Shma: Second Paragraph (V'haya im Shamo)

וְהָיָה אִם־שָׁמַעַתְּ שָׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לֵאמֹר לֹא־הָיָה אֵת־יְהוָה אֱלֹהֵיכֶם וְלֹעֲבָדוּ
בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנִתְּתִי מִטְר־אֶרְצְכֶם
בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפֹת דְגָנְךָ וְתִירְשָׁךָ וַיִּצְהַרְךָ:
וְנִתְּתִי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאֶכְלֹת וּשְׂבַעְתָּ: הַשְּׁמְרוּ
לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים
אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם
וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מִטְר וְהָאֲדָמָה לֹא תִתֵּן
אֶת־יְבוּלָהּ וְאֶבְדְּתֶם מִהָרָה מֵעַל הָאָרֶץ הַטְּבֵה אֲשֶׁר
יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לְבַבְכֶם
וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ
לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם
לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֻכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ
וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן
יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַע יְהוָה
לֵאבְתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

And if you listen intently to My mitzvot,
Which I am making your mitzvot this very day,
Showing your love for Adonay your God
And giving service
With every inclination of your knowing heart
And all the strength with which you live—

In this way you will remember and do all My commandments and you will be wholly dedicated for your God. I am Adonay your God who brought you out of the land of Egypt in order to be your God. I am Adonay your God.

All Jews have their own Egypt; we must each free ourselves in our own way from the bonds that keep us from our true integrity. When that bond is burst, when we have ousted the illegitimate masters from our minds, then one day we each can come to God, each on our own ground, within our own flame, but each to the same ultimate reality whose power rules the sea, the earth, and each person's freely loving soul.

מִי־כַמְכָּה בְּאֵלִים יְיָ מִי כַמְכָּה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא
תְּהִלַּת עֲשֵׂה־פִלְאָ:

*Mi chamocha ba'eylim Adonay
Mi kamocha ne'dar ba-kodesh
Nora t-hilot o-sey feleh.*

Who is like You Adonay, glorious in holiness and praise,
working wonders!

שִׁירָה חֲדָשָׁה שְׁבָחוּ גְאוּלִים לְשִׁמְךָ עַל שְׁפַת הַיָּם.
יַחַד בְּלֵם הוֹרוּ וְהִמְלִיכוּ וְאָמְרוּ.

*Shira chadasha shib'chu g'ulim
L'shim-cha al-sfat ha-yam.
Yachad kulam hodu
V'himlichu v'am-ru:*

A new song the redeemed sang to Your Name on the shore
of the sea. Together they acknowledged Your divine rule.

God spoke to Moses saying: Speak to the people of Israel and tell them to make fringes on the corners of their garments throughout their generations and to put a cord of blue on the fringe of each corner. The fringe will be a symbol of your commitment: When you see it, you will be reminded of all God's commandments and you will fulfill them, and you will not simply follow your own impulses and desires which might lead you to be false to Me. In this way you will remember and do all My commandments and you will be wholly dedicated for your God. I am Adonay your God who brought you out of the land of Egypt in order to be your God. I am Adonay your God.

Alternative Vayomer

God spoke to Moses saying: Speak to the people of Israel and tell them to make fringes on their garments throughout their generations and to put a cord of blue on the fringe of each corner.

Once we hid ourselves beneath the pallid sameness of everyone about us; now we need no longer turn aside from the mezuzah 'round the neck, the kipah on the head, which proclaim to others what we are, that what we are is lovely, that we wish our outside and our inside to be one.

The fringe will be a symbol of your commitment: when you see it, you will be reminded of all God's commandments and you will fulfill them, and you will not simply follow your own impulses and desires which might lead you to be false to Me.

Each of us is not the only person who has walked the earth; others have been here before us, wearing these same symbols, uncovering the profundities of our common past. Once we fled their footsteps; now more of us may search the path they took to find the meaning of our ancient ground.

ומביא גואל־ לבני בניהם למען שמו באהבה.
 זכרנו לחיים, מלך חפץ בחיים, וכתבנו בספר
 החיים, למענה אלהים חיים: מלך עוזר ומושיע
 ומגן. ברוך אתה יי, מגן אברהם (ושרה).

In the Reform tradition, גאולה

Praised be the God of our fathers,
 The God of Abraham, of Isaac, and of Jacob.
 Praised be the God of our mothers,
 Of Sarah, of Rebecca, of Leah, and of Rachel.
 Praised be the source of strength and courage,
 The source of kindness and good deeds.
 Praised be the source of gentleness and love,
 Of softness and kind words.
 Praised be the man who transcends strength
 Through gentleness,
 Praised be the woman who perfects gentleness
 Through strength.
 Praised be the person who acts according to the best that is
 within,
 Praised be the person who reaches out to touch the best in
 others.
 Praised be the gentle faithfulness of Abraham
 And the valiant strength of Sarah.
 Praised be the God Who created with divinity
 A woman and a man.

יי ימלך לעלם ועד:

Adonay yimloch l'olam va-ed.

Adonay will reign forever and ever!

צור ישראל קומה בעזרת ישראל. ופדה כנאמה
 יהודה וישראל. גאלנו יי צבאות שמו קדוש ישראל:
 ברוך אתה יי גאל ישראל:

*Tzur Yisrael kuma b'ezrat Yisrael. Uf'dey chin'umecha Yehuda
 v'Yisrael. Goaleynu Adonay tz'va-ot shmo k'dosh Yisrael.
 Baruch attah Adonay ga-al Yisrael.*

O Rock of Israel, come to Israel's help.
 Fulfill Your promise of redemption for Judah and Israel.
 Our Redeemer is Adonay of hosts, the Holy One of Israel.

Praised You are, O God, who will fulfill the time of
 redemption for Israel and all humanity.

AMIDAH (THE GREAT PRAYER)

*(The full traditional silent Amidah in Hebrew and English is
 found on pages 156–171)*

אדני שפתי תפתח ופי יגיד תהלתך:

Avot

ברוך אתה, יי אלהינו ואלהי אבותינו (ואלהי
 אמותינו), אלהי אברהם, אלהי יצחק, ואלהי יעקב,
 (אלהי שרה, אלהי רבקה, אלהי רחל, ואלהי לאה),
 האל הגדול הגבור והנורא, אל עליון, גומל חסדים
 טובים, וקנה הכל, וזוכר חסדי אבות (ואמהות),

UNETANEH TOKEF

Introductory Readings

We shall affirm the mighty holiness of this day, a day of awe and dread, for upon it is God's rule exalted, and the holy throne established in covenantal love.

When we really begin a new year it is decided,
And when we actually repent it is determined:

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

Who shall be tormented by the fire of ambition,
And whose hopes shall be quenched by the waters of failure;

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

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

Who shall be shattered by storms of change,
And who shall be plagued by the pressures of conformity;

Who shall be strangled by insecurity,
And who shall be beaten into submission;

Who shall be content with their lot,
And who shall go wandering in search of satisfaction;

Who shall be serene,
And who shall be distraught.

But *Tshuvah*, *Tefillah* and *Tzedakah*,
Repentance, Prayer and Just Action,
Have the power to change
The character of our lives.

Gevurot

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:

In the Reform tradition, *הכל**

Adonay is forever mighty,
Restoring life to those marked out for death,
Liberating peoples once destined for defeat.

Adonay is forever mighty,
Banishing despair through the loving acts of human
beings,
Reviving barren hopes within the womb of weary
dreamers,
Cutting loose the fetters of the victims
Fallen underneath the sickness of our days,
Remembering those passed over by the dust of time.

May You extend Your mighty hand to us,
Restoring us,
Banishing our despair,
That from the dust of our uncaring age
We might bring to bud those loving acts that make us
Human.

*(When Musaf is to be offered, the service continues with Uv'chen
on page 96)*

וּנְתַנָּה תִקְוָה קְדֻשַׁת הַיּוֹם. כִּי הוּא נוֹרָא וְאִיוִם. וְבוֹ
 תִּנְשָׂא מַלְכוּתְךָ. וַיִּבּוֹן בְּחֶסֶד כְּסֵאֶךָ. וּתִשָּׁבַע עָלֶיךָ
 בְּאֵמֶת. אֵמֶת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ וַיִּוְדַע נְעֵד.
 וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֵה. וְתִזְכֵּר כָּל-הַנְּשֻׁכָּחוֹת.
 וְתִפְתַּח אֶת-סֵפֶר הַזְּכוּרוֹנוֹת. וּמֵאֲלֵיו יִקְרָא. וְחוֹתֵם
 יָד כָּל-אָדָם בּוֹ.

Let us declare the holy power of this day, for it is awesome and mighty. Your sovereignty is exalted upon it, and You faithfully take Your place upon Your throne established in love borne of the covenant between You and ourselves. You are the true judge and witness, You write and seal and inscribe and take account. You remember all that we have forgotten, opening the Book of Remembrance from which everything is read and in which is recorded the seal of every human being.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע. וְקוֹל דְּמָמָה דָּקָה יִשְׁמַע.
 וּמִלְאָכִים יִחְפְּזוּן. וְחֵיל וְרַעְדָה יֵאֲחֻזוּן. וַיֹּאמְרוּ הִנֵּה
 יוֹם הַדִּין. לִפְקֹד עַל צָבָא מְרוֹם בְּדִין. כִּי לֹא יִזְכוּ
 בְּעֵינֶיךָ בְּדִין. וְכָל-בָּאֵי עוֹלָם יַעֲבְרוּן לִפְנֶיךָ כְּבָנֵי
 מְרוֹן: כְּבִקְרַת רוּעָה עָדְרוּ. מֵעֵבִיר צֹאנוּ תַּחַת שִׁבְטוֹ.
 בֵּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה. וְתִפְקֹד נֶפֶשׁ כָּל-חַי.
 וְתַחֲתֶךָ קִצְבָה לְכָל-בְּרִיָּה. וְתִכְתּוֹב אֶת-גְּזֹר דְּיָנָם:

The great Shofar is sounded, and a still small voice is heard. The angels in heaven are dismayed and are seized with fear and trembling, as they proclaim: "Behold the Day of Judgment!" The hosts of heaven are to be arraigned in judgment, for in Your eyes even they are not free from guilt. All who live in the world pass today before You, one by one, like a flock of sheep. As a shepherd

Therefore let us repent, pray, and do right,
 So that this may be a genuinely new year of life.

* * *

On this Judgment Day, old legend relates,
 Rabbi Amnon of Mainz, dying of the tortures of the eleventh
 century,

Saw God enthroned with the angelic host
 Determining in the books of life and death
 The verdict of everyone on earth.
 His vision, Unetaneh Tokef, remains for us,
 A reminder that the world is more awesome
 Than our finite gallery of profane sights and ordinary thoughts,
 It is a vaster realm of mystery and power
 Which makes a claim upon our lives
 And relates each one of us to spheres beyond our sight.

Unetaneh Tokef accounts with grim detail
 The fires, floods, great storms, cruel swords
 Whereby we each shall one day meet our death,
 Yet also how our own repentance, prayer, and acts of human
 caring

Can mitigate the harshness of existence
 And elevate survival to the plain of being human.

That there are powers far beyond ourselves reminds us
 That because so much of life is not within our power,
 Because nature and humanity can wreak such awful cruelty,
 Just so must we struggle against all the cruelty we know,
 And never cease within our prayers to demand
 That the God who watched the tortures of Amnon of Mainz
 And all the slaughters in the ages since his own
 Bring quickly to an end the world's capacity for harm
 And stir powerfully in the breasts of every creature
 The repentance, prayer, and acts of human caring
 That can make the vision of a God who metes out justice
 A reality once more.

Kedusha

נִקְדַּשׁ אֶת־שִׁמְךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ
בְּשָׁמֵי מְרוֹם. בְּכַתּוּב עַל־יַד נְבִיאָךְ וְקָרָא זֶה אֶל זֶה
וְאָמַר.

And so, along with the angels far above, we declare the holiness of Your presence in the world just as it is declared in the highest heavens, as it is written in Isaiah: "And each called to the other saying:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת. מְלֵא כָּל־הָאָרֶץ
כְּבוֹדוֹ:

*Kadosh Kadosh Kadosh Adonay Tzvaot, mlo chol ha-aretz
kvodo:*

"Holy! Holy! Holy! is the Commander of the Hosts,
The fullness of all the earth is God's Glory."

אִז בְּקוֹל רָעַשׁ גָּדוֹל אֲדִיר וְחֶזֶק מְשִׁמִּיעִים קוֹל
מִתְנַשְּׂאִים לְעַמַּת שְׂרָפִים לְעַמַּתָּם בְּרוּךְ יֵאמְרוּ.

Then with a great and powerful rushing voice they raise themselves opposite the Seraphim and cry, "Praised be!"

בְּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

Baruch kvod Adonay mimkomo:

Praised be the Glory of Adonay from God's Place, the World.

מִמְּקוֹמָךְ מְלַכְנוּ תּוֹפִיעַ וְתַמְלוּךְ עָלֵינוּ כִּי מַחֲכִים
אֲנַחְנוּ לָךְ: מְתֵי תַמְלוּךְ בְּצִיּוֹן. בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם
וְעַד תִּשְׁכּוֹן: תַּתְגַּדֵּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ

gathers the sheep and causes them to pass beneath the staff, so You pass and record, count and visit, every living soul, appointing the measure of every creature's life and decreeing its destiny.

Refrain:

B'rosh hashanah yikateyvun uvyom tzom kippur yehchateymun.
(On Rosh Hashanah it is written and on Yom Kippur it is decided)

בְּרֵאשׁ הַשָּׁנָה יִכְתּוּב. וּבִיּוֹם צוֹם כְּפוֹר יִחְתַּמוּן. כְּמָה
יַעֲבֹרוּן. וְכְמָה יִבְרָאוּן. מִי יַחֲיֶה. וּמִי יָמוּת. מִי בְּקִצּוֹ.
וּמִי לֹא בְּקִצּוֹ. מִי בְּאֵשׁ. וּמִי בַּמַּיִם. מִי בַחֲרָב. וּמִי
בַחֲזֵה. מִי בְרָעַב. וּמִי בְצָמָא. מִי בְרָעַשׁ. וּמִי בַמַּגֵּפָה.
מִי בַחֲנִיקָה וּמִי בַסְּקִילָה. מִי יָנוּחַ. וּמִי יָנוּעַ. מִי יִשְׁקֹט.
וּמִי יִטְרַף. מִי יִשְׁלֹו. וּמִי יִתְיַסֵּר. מִי יַעֲנִי. וּמִי יַעֲשֶׂר.
מִי יִשְׁפֹּל. וּמִי יָרוּם:

וְתִשׁוּבָה וְתַפְּלָה וְצַדִּיקָה
מַעֲבִירִין אֶת־רוּעַ הַגְּזֵרָה:

On Rosh Hashanah it is written and on Yom Kippur it is decided how many shall pass on and how many be created, who shall live and who shall die, who when their time comes and who before or after their time, who by fire and who by water, who by the sword and who by wild beasts, who by famine and who by drought, who by earthquake and who by epidemic, who by strangling and who by stoning; who shall have rest and who can never be still, who shall be serene and who torn apart, who shall be at ease and who afflicted, who shall be impoverished and who enriched, who shall be brought low and who raised high. But tshuvah, prayer, and charitable acts avert the severity of the decree.

שְׁהִשְׁלֹטוֹן לְפָנֶיךָ, עַז בְּיָדְךָ וּגְבוּרָה בַיּוֹמֵינוּ, וְשִׁמְךָ
נוֹרָא עַל כָּל מָה שֶׁבְּרָאתָ.

וּבְכֵן תֵּן כְּבוֹד, יי, לְעַמְּךָ, תְּהִלָּה לִירֵאִיךָ וְתִקְוָה
לְדוֹרְשֶׁיךָ, וּפְתַחֲוֹן פֶּה לַמִּיחָלִים לָךְ, שִׁמְחָה לְאַרְצֶךָ
וְשִׁשׁוֹן לְעִירֶךָ, וְצִמִּיחַת קָרוֹן לְדוֹר עֲבָדֶיךָ, וְעֲרִיבַת נֵר
לְבֶן-יִשְׂרָאֵל מְשִׁיחָךָ, בְּמִהְרָה בְּיָמֵינוּ.

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים יַעֲלוּ, וְחַסִּידִים
בְּרָנָה יִגִּילוּ, וְעוֹלָתָה תִקְפֹּץ-פִּיָּהּ, וְכָל הַרְשָׁעָה כִּלְאֵה
בְּעֵשֶׂן תִּכְלָה, כִּי תַעֲבִיר מִמְשַׁלַּת זְרוֹן מִן הָאָרֶץ.

וְתִמְלוֹךְ אַתָּה יי לְבִרְךָ עַל כָּל מַעֲשֵׂיךָ בְּהַר צִיּוֹן
מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ. בְּכַתוּב בְּדַבְרֵי
קִדְשֶׁךָ. יְמִלֶךְ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר
הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שִׁמְךָ וְאִין אֱלוֹהִים מִבְּלַעֲדֶיךָ
בְּכַתוּב. וַיִּגְבַּה יי צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ
נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה יי הַמֶּלֶךְ הַקְּדוֹשׁ:

Let us know awe again
Adonay our God
Help us in our regulated life
In our days oppressed by mere annoyances
To encounter greatness
Wonder and majesty
The surprise of good people
The worth of each of us.

Let us know hope again,
Adonay our God.
Help us in our placid life

לְדוֹר וָדוֹר וּלְנִצְחַת נְצַחִים: וְעֵינֵינוּ תִרְאִינָה מְלִכּוּתְךָ
כְּדָבָר הָאָמוֹר בְּשִׁירֵי עֲנָה עַל-יְדֵי דָוִד מְשִׁיחַ צִדְקָה:

From Your Place, O Majesty, appear and rule over us, for
we are awaiting you! When will You rule in Zion? May
Your presence be felt soon, in our own days, and forever!
Your holiness shall be felt in the midst of Jerusalem, Your
city, forever and ever to all eternity, and our eyes shall
behold the reality of Your rule as it is said in the songs
written of Your power by David, Your righteous
Anointed:

יְמִלֶךְ יי לְעוֹלָם. אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הַלְלוּיָהּ:

Yimloch Adonay l'olam, Elohayich tziyon, Idor vador halleluyal

Adonay will reign forever, your God will reign, O Zion, to
all generations. Praise God!

לְדוֹר וָדוֹר נִגִיד גְּדֻלָּהּ. וּלְנִצְחַת נְצַחִים קִדְשֶׁתְךָ נִקְדִּישׁ.
וְשִׁבְחָךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל
מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה:

We shall tell our children of Your greatness, and they will
tell our grandchildren. In every generation till eternity we
shall proclaim Your holiness. Our lips shall never abandon
Your praise, for Your Majesty is great and holy.

U'vchen (Awe)

וּבְכֵן תֵּן פְּחָדְךָ, יי אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאִימָתְךָ
עַל כָּל מָה שֶׁבְּרָאתָ, וַיִּירְאוּךָ כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲוּוּ
לְפָנֶיךָ כָּל הַבְּרוּאִים, וַיַּעֲשׂוּ כָּל־אֲגָדָה אַחַת לַעֲשׂוֹת
רְצוֹנְךָ בְּלִבָּב שְׁלֵם, כְּמוֹ שִׁדְרָעֲנוּ, יי אֱלֹהֵינוּ,

M'loch (Sanctifying Rosh Hashanah)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ). מְלוֹךְ עַל
 כָּל הָעוֹלָם בְּלוֹ בְּכַבּוּדָּךְ וְהַנָּשָׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ
 וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָה עַל כָּל יוֹשְׁבֵי תְּבֵל אֶרֶץ.
 וַיֵּדַע כָּל פֶּעוּל כִּי אַתָּה פָּעַלְתָּ וַיִּבִין כָּל יְצוּר כִּי אַתָּה
 יִצְרָתוֹ וַיֹּאמֶר כֹּל אֲשֶׁר נִשְׁמָה בְּאֶפֶס יְיָ אֱלֹהֵי יִשְׂרָאֵל
 מֶלֶךְ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 (וְאֱלֹהֵי אֲמוֹתֵינוּ) [רְצָה בְּמִנוּחַתְנוּ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
 וּמִן חֻלְקֵנוּ בְּתוֹרָתְךָ שֶׁבָּעֵנּוּ מִטוֹבָה וְשִׁמְחָנוּ
 בִּישׁוּעָתְךָ: [וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן
 שְׂבֵת קִדְשֶׁךָ וַיִּנּוּחוּ בּוֹ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ] וְטַהַר
 לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה אֱלֹהִים אֱמֶת וּדְבָרְךָ
 אֱמֶת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה יְיָ מֶלֶךְ עַל כָּל הָאָרֶץ
 מְקַדֵּשׁ [הַשְּׂבֵת וְ] יִשְׂרָאֵל וַיּוֹם הַזְּכוּרִין:

Our God and God of our ancestors:

May the thought of us

Our fathers and mothers long before us

The Messiah you have promised from the
seed of David

Jerusalem, your holy city

Israel, Your covenanted people

May the thought of all these

Ascend and come before You

And reach You

And be pleasing to You

For liberation

For good

For graciousness

For covenantal love

For mother love

In our days oppressed by too much self-concern

To do without that others might know having

To dare an act that will better someone's life

To find the love to share another's pain,

The strength to fight for causes beyond our own contentment,

The courage to face down cynicism before an honest
human being.

Let us know You again,

Adonay our God

Help us in our unconnected life

In our days oppressed by pains which have no purpose

To shed our fears

Of finding a reality beyond what we can see and touch

That one day we might find the nerve

To perceive within the seas and sky and earth and human
race

You.

Ya'aleh V'yavo (For the Ascent of Our Thoughts)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ) יַעֲלֶה וַיָּבֵא

וַיִּגַיעַ וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֵד וַיִּזְכֹּר זְכוּרֵנוּ

וּפְקֻדוֹתֵנוּ וְזְכוּרֵנוּ אֲבוֹתֵינוּ (וְאֲמוֹתֵינוּ) וְזְכוּרֵנוּ מְשִׁיחַ

בְּיָדְךָ עֲבָדְךָ וְזְכוּרֵנוּ יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ וְזְכוּרֵנוּ כָּל

עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִיטָה וּלְטוֹבָה לְחַן

וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזְּכוּרִין הַזֶּה.

זְכֵרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָה.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס

וְחַנּוּן וְרַחֲמֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל

מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

Rtzey

רצה יי אלהינו בעמך ישראל ובתפלתם. והשב את
 העבודה לרביר ביתך ואשי ישראל ותפלתם
 באהבה תקבל ברצון. ותהי לרצון תמיד עבודת
 ישראל עמך. ותחזינה עינינו בשוכה לציון ברחמים.
 ברוך אתה יי הממזיר שכינתו לציון:

An Interpretation

Not with bullocks have we come
 Before the great altar
 With our golden grains and oils
 But here into this simple room
 We've brought the offering of our dreams
 Our laughter and our shouting
 Our loneliness and terror
 And kneaded them into the words we send into the air
 Upon the breath that was Your offering
 At our birth.

We hope You like them.

We hope You will bring them inside
 To the most intimate part of Your house
 We hope You will warm them
 On the embers of the offerings Israel brought You long ago
 We hope You will keep them
 As part of the daily offering Israel gives back to You
 With each new morning's breath.

May our gifts help build the altar
 On which the offerings You like best
 May be heaped up once again
 Without the suffering of bullocks
 With the overflowing altar as a guarantee
 That not one person will go hungry

For life
 For peace.

On this Day of Remembering
 Remember us for our good
 Keep us in mind for blessing
 Save us for long life
 Victory over our smallness
 And peace.

Adonay our God,
 Let this holy time
 Lift us to Your presence
 In life
 In peace
 In leaping joy.
 You have promised us it will.
 Find rest in our rest,
 Holiness in our performance of mitzvot.
 Help us find our being in Your Torah,
 Feed us from Your store of good,
 Bring us joy in Your victory over evil.
 Wash clean our hearts
 That we may serve You and Your creatures
 Honestly.
 Dower us with love and acceptance
 Joyous delight
 (Shabbat and) holy festivals,
 That we who represent Your holiness
 May know joy.

Through (Shabbat and) this Day of Remembrance
 May we
 Your people Israel
 Find You.

וכל החיים יודוך סלה ויהללו את שמך באמת האל
ישועתנו ועזרתנו סלה. ברוך אתה יי הטוב שמך
ולך נאה להודות:

Adonay our God, we thank You and praise You for guarding our lives and nourishing our souls. We thank You for the wondrous workings of the world around us, which we witness every day. You are a gracious Sovereign, whose motherlove and compassion are without measure. May all who worship in Your name be inscribed in the Book of Life for a year of blessing, sustenance, and peace. Praised are You, whose name is Good, to whom it is fitting to give abundant praise.

Sim Shalom (Peace)

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר
פְּנִיָּךְ. כִּי בְּאוֹר פְּנִיָּךְ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־
שָׁעָה בְּשְׁלוֹמָךְ.
בְּסִפּוֹר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה גִזְכֵּר וְנִכְתַּב
לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
וּלְשְׁלוֹם. בְּרוּךְ אַתָּה יי עֹשֵׂה הַשְׁלוֹם:

Let all these be possible:
Peace
Goodness
Lives that are a blessing
Gracious acts
The love of sharing

Ever again.
Our eyes will soon see You again
Enthroned in Zion on compassion's throne.

How much more we'd like to say
Than this morning's modest praise.
Hurray! is what we'd like to say
Hurray! for all the joy we have
Hurray! (the hardest offering)
For all the joy we've lost

Would You accept Hurray! upon Your altar?

Adonay, You are praise itself.
Your presence moves closer with each new morning's
breath
Toward Zion.
Toward us.

Modim (Thanks to God)

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ) לְעוֹלָם וָעֶד. צוֹר חַיִּינוּ
מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר
תְּהִלָּתְךָ עַל חַיִּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל גְּשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נִסִּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת עָרַב וּבָקָר וְצַהֲרָיִם.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא
תָמוּ חֲסֵדֶיךָ מֵעוֹלָם קוֹיֵנוּ לָךְ:

וְעַל כָּל־ם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מְלַכְנוּ תָּמִיד לְעוֹלָם
וָעֶד:

וְכַתֵּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

Have I faced up of late
 To the needs I really have—
 Not for comforts which shelter my unsureness,
 Not for honors which paper over my (really tawdry) self,
 Not for handsome beauty in which my weakness masquerades,
 Not for unattractiveness in which my strengths hide out—

I need to be loved.
 Do I deserve to be?
 I need to love another.
 Can I commit my love?
 Perhaps its object will be less than my visions
 (And then I would be less)
 Perhaps I am not brave enough
 To find new vision
 Through a real and breathing person.

I need to come in touch with my own power,
 Not with titles,
 Not possessions, money, high praise,
 But with the power that is mine
 As a child of the Power that is the universe
 To be a comfort, a source of honor,
 Handsome and beautiful from the moment I awoke this morn-
 ing

So strong
 That I can risk the love of someone else
 So sure
 That I can risk to change the world
 And know that even if it all comes crashing down
 I shall survive it all—
 Saddened a bit, shaken perhaps,
 Not unvisited by tears
 But my dreams shall not crash down
 My visions not go glimmering.
 So long as I have breath
 I know I have the strength
 To transform what I can be
 To what I am.

The love of creating
 Light unbound
 Torah alive
 Sustenance for all
 Abounding life.

They're there.
 Help us find them here.

Private Meditation

The day has come
 To take an accounting of my life.

Have I dreamed of late
 Of the person I want to be,
 Of the changes I would make
 In my daily habits,
 In the way I am with others,
 In the friendship I show companions,
 Woman friends, man friends, my partner,
 In the regard I show my father and mother,
 Who brought me out of childhood?

I have remained enchained too often to less than what I am.
 But the day has come to take an accounting of my life.

Have I renewed of late
 My vision of the world I want to live in,
 Of the changes I would make
 In the way my friends are with each other
 The way we find out whom we love
 The way we grow to educated people
 The way in which the many kinds of needy people
 Grope their way to justice?

I, who am my own kind of needy person, have been afraid of
 visions.

But the day has come to take an accounting of my life.

אָבִינוּ מִלְּכֵנוּ כֹּלָה דְּבַר וְחָרֵב וְרָעַב וּשְׁבִי וּמִשְׁחִית
מִבְּנֵי בְרִיתְךָ:

Avinu Malkeynu, remove from all Your children disease, war,
famine, exile and destruction.

אָבִינוּ מִלְּכֵנוּ סָלַח וּמַחֵל לְכָל-עֲוֹנוֹתֵינוּ:

Avinu Malkeynu, forgive and pardon all our wrong-doing.

אָבִינוּ מִלְּכֵנוּ הִחְזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:

Avinu Malkeynu, may we return to You in earnest repentance.

אָבִינוּ מִלְּכֵנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחֹלֵי עַמֶּךָ:

Avinu Malkeynu, send healing to all who are sick.

אָבִינוּ מִלְּכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים:

Avinu Malkeynu, inscribe us in Your book for a life of good
ness.

אָבִינוּ מִלְּכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר פְּרֻנְסָה וּכְלֻכָּה:

Avinu Malkeynu, inscribe us in the book of sustenance.

אָבִינוּ מִלְּכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר זְכוֹת:

Avinu Malkeynu, inscribe us in the book of meritorious acts.

אָבִינוּ מִלְּכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה:

Avinu Malkeynu, inscribe us in the book of forgiveness and
reconciliation.

אָבִינוּ מִלְּכֵנוּ חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּנוּ:

Avinu Malkeynu, show mercy to us and to our children.

אָבִינוּ מִלְּכֵנוּ פָּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתָנוּ:

Avinu Malkeynu, open the gates of heaven to our prayer.

אָבִינוּ מִלְּכֵנוּ עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל-קִדּוּשׁ

שְׁמֶךָ:

Avinu Malkeynu, do it for the sake of those who went through
fire and water to honor Your name.

The day has come
To take an accounting of my life.

(Silent, individual prayer may be encouraged here)

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לִבִּי לְפָנֶיךָ יְיָ צוּרִי
וְגוֹאֲלִי: עֲשֵׂה שְׁלוֹם בְּמִרְוַמִּי הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

*Yih'yu l'ratzon imrey fee, v'hegyon libee l'faneh-cha,
Adonay tzuree v'go'alee. Oseh shalom bimromav hu ya-aseh
shalom aleynu v'al kol Yisrael, v'imru Amen.*

May all the words of my mouth
And the thoughts within my heart
Be desirable to You,
Rock of mine, Restorer of my freedom.
The One who makes peace in the heavens high above
Shall surely do the work of peace with us,
With all Israel, and all the human family,
Therefore say with me: it will be so.

Avinu Malkeynu: Our Forgiving Parent, Our Sovereign

אָבִינוּ מִלְּכֵנוּ חָטָאנוּ לְפָנֶיךָ:

Avinu Malkeynu, we have done wrong before You.

אָבִינוּ מִלְּכֵנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה:

Avinu Malkeynu, we have no Sovereign except You.

אָבִינוּ מִלְּכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:

Avinu Malkeynu, let this be a good year for us.

אָבִינוּ מִלְּכֵנוּ הַפֵּר עֲצַת אוֹיְבֵינוּ:

Avinu Malkeynu, destroy the power of every oppressor and
adversary.

May God's great name be praised and sanctified in the world! May Your Rule be established in our lifetime and the lifetime of the House of Israel. God's great name is blessed and praised far beyond all blessings and praises we can ever say in the world. May the praises and prayers of all Israel be accepted in heaven before You. May there be a great peace from heaven and life for us and all Israel. May the One who makes peace in the high places, make peace for us, for all Israel, and for all humanity. Amen.

TORAH SERVICE

אין כְּמוֹךָ בְּאֱלֹהִים, אֲדֹנָי, וְאִין כְּמַעֲשֵׂיךָ. מְלֻכּוֹתְךָ
מְלֻכּוֹת כָּל עֲלָמִים, וּמְשַׁלְּתְךָ בְּכָל דֹּר וְדֹר. יְיָ מֶלֶךְ,
יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד. יְיָ עֲזֵר לְעַמּוֹ יִתָּן, יְיָ יְבָרֵךְ
אֶת עַמּוֹ בְּשָׁלוֹם.

אב הַרְחָמִים, הַיְטִיבָה בְּרַצוֹנְךָ אֶת צִיּוֹן, תִּבְנֶה
חוֹמוֹת יְרוּשָׁלַיִם. כִּי בָּךְ לִבְדֵּךְ בְּטַחָנוּ, מֶלֶךְ אֱלֹהֵינוּ
וְנִשְׂאָ, אֲרוֹן עוֹלָמִים:

Ayn kamocho va-elohim, Adonay, v'ayn k'ma-aseh-cha. Malchut'cha malchut kol olamim, u-memshalt'cha b'chol dor va'dor. Adonay melech, Adonay malach, Adonay yimloch l'olam va-ed. Adonay oz l'amo yiteyn, Adonay y'varech et amo va-shalom. Av ha-rachamim, hey-tiva vir'tzon'cha et Tziyon: tivneh chomot Y'rushalayim. Ki v'cha l'vad batachnu, melech El ram v'nissa, adon olamim.

None is like You among the powers of the world,
No deeds compare to Yours.

Your realm, O Majesty, is everlasting,
Your rule extends to every generation.

Adonay is our Ruler, Adonay has been ruling,
Adonay will rule forever and ever.

אָבִינוּ מְלַכְנוּ חֲנּוּנוּ וְעֲנּוּנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה
עֲמָנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu Malkeynu, be gracious and respond to us, for we have
too few good deeds; act toward us with justice tempered by
love, and bring us salvation.

*Avinu Malkeynu chawneynu va'a-neinu ki ein banu ma'asim
Asey imanu tz'dakah va'chesed v'hoshi-eynu*

Kaddish Shalem (Praise After Concluding the Amidah)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי בְּרָא
בְּרַעוּתָהּ. וְיִמְלִיךְ מְלֻכּוֹתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל. בְּעֲגָלָא וּבְזַמַּן קָרִיב וְאִמְרוּ. אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמַי וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקַדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחְמָתָא
דְּאִמְרִין בְּעֲלָמָא וְאִמְרוּ. אָמֵן:

תִּתְקַבַּל צְלוֹתְהוֹן וּבְרַעוּתְהוֹן דְּכָל יִשְׂרָאֵל קָדָם
אָבוּהוֹן דִּי בְּשַׁמַּיָּא וְאִמְרוּ. אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאִמְרוּ. אָמֵן:

עוֹשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל
כָּל יִשְׂרָאֵל וְאִמְרוּ. אָמֵן:

giving perverse actions, rebelliousness, and the missing of the mark, and acquitting.

The Reader receives the Torah and the ark is closed

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Shma Yisrael Adonay Eloheyenu Adonay Echad:

Hear, O Israel, Adonay is our God, Adonay is One.

אֶחָד אֱלֹהֵינוּ גָדוֹל אַדוֹנֵינוּ קְדוֹשׁ וְנוֹרָא שְׁמוֹ:

Echad Eloheyenu, Gadol Adoneynu, Kadosh v'Nora Shmo:

Our God is One, Adonay is One, with a holy and awesome name.

גָּדְלוּ לַיְיָ אֱתֵי. וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו:

Gad'lu l'Adonay iti un'rom'ma shmo yachdav:

Magnify Adonay with me, and let us exalt the Name together.

Torah Procession

*L'cha Adonay ha-g'dula
v'ha-gvura v'hatiferet
v'ha-netzach v'ha-hod,
ki chol ba-shamayim uva-aretz
l'cha Adonay ha-mamlacha
v'hamitnasey l'chol l'rosh.
Rom'mu Adonay Eloheyenu
v'hishtachavu la-hadom raglav
kadosh hu. Rom'mu Adonay
Eloheyenu v'hishtachavu l'har
kod'sho ki kadosh Adonay
Eloheyenu.*

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה
וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד.
בִּיְיָ כָּל בְּשָׁמַיִם וּבְאָרֶץ לְךָ יְיָ
הַמְּמֻלָּכָה וְהַמְּתַנַּשֵּׂא לְכָל
לְרֹאשׁ. רוֹמְמוּ יְיָ אֱלֹהֵינוּ
וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו
קְדוֹשׁ הוּא: רוֹמְמוּ יְיָ
אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר
קְדָשׁוֹ כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

To You, Adonay, belong the greatness, the power, the glory, the everlasting victory, and the majesty, for to You

Adonay gives strength to our people through Torah,
Through Torah Adonay has blessed us with peace.

Womb-gentle Father, do good in Zion:
Rebuild the walls in Jerusalem!

For You alone do we trust,
Sovereign God, high and exalted,
Power eternal.

(The ark is opened)

וַיְהִי בְּנִסְעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה: קוּמָה יְיָ, וַיִּפְצוּ
אִיבֵיהֶם, וַיִּגְסוּ מִשְׁנֵאֵיהֶם מִפְּנֵיהֶם. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,
וַדְּבַר יְיָ מִירוּשָׁלַיִם. בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל
בְּקִדְשָׁתוֹ.

When the ark began to move, Moses proclaimed: Arise, Adonay, let Your enemies scatter, fleeing before You! For one day from Zion Torah will go forth, and the word of God from Jerusalem. Praised be the One who has shared holiness with Israel in giving us the Torah.

*(The Thirteen Qualities of God are recited three times.
The passage is omitted on Shabbat)*

יְיָ אֱלֹהֵינוּ רַחוּם וְחַנוּן אֲרַךְ אַפַּיִם וְרַב חַסֵּד וְאֱמֶת: נֹצֵר
חֶסֶד לְאֱלֹפִים נִשְׂא עֵוֹן וְנִפְשַׁע וְחַטָּאָה וְנִקְיָה.

*Adonay, Adonay, El rachum v'chanun erech apayim v'rav
chesed ve-emet: notzer chesed la-alafim, nosev avon va-fesha
v'chata-ah v'nakey.*

Adonay, Adonay, God filled with mother love, slow to anger, great in covenantal love and truth:
Keeping love for the thousands within the covenant, for-

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּחַרְבָּנוּ
מִכָּל הָעַמִּים וְנָתַן לָנו אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ נוֹתֵן
הַתּוֹרָה:

*Baruch atta Adonay Eloheynu melech ha-olam,
asher bachar banu mikol ha-amim, v'natan lanu
et Torato. Baruch atta Adonay, noteyn ha-Torah.*

(The Torah is read)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנו
תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יְיָ
נוֹתֵן הַתּוֹרָה:

*Baruch atta Adonay Eloheynu melech
ha-olam, asher natan lanu Torat emet,
v'chayey olam nata' b'tocheynu.
Baruch atta Adonay, noteyn ha-Torah.*

You are praised forever, Adonay, ruler of the universe,
who has chosen us from among all peoples and given us
Your Torah. You gave us a Torah of truth and implanted
eternal life within us. You are praised, Adonay, who is giv-
ing us the Torah.

belongs everything in heaven and on earth, sovereignty
and the exaltation as head above all. Exalt Adonay our
God, and worship at the footstool of God, the holy One!
Exalt Adonay our God and worship at the holy mountain,
for Adonay our God is holy.

*(The Torah is placed on the reading desk. The Reader unrolls
it and, if individuals will be called to the Torah, says:)*

וַיִּעֲזֹר וַיִּגַּן וַיּוֹשִׁיעַ לְכָל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן.
הַכֹּל הֵבִי גָדֹל לְאֱלֹהֵינוּ, וְתִנּוּ כְבוֹד לַתּוֹרָה. (כְּהֵן,
קָרֵב); יַעֲמֵד (תַּעֲמוּד) . . . בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

May God help, shield, and rescue all who trust in You,
Amen. Let everyone ascribe greatness to our God and
honor to the Torah. *(If appropriate, Kohen, draw near.)* I
call . . . Let us praise the One who in holiness has given the
Torah to the people Israel.

(All respond:)

וְאַתֶּם הַדְּבָקִים בֵּינֵי אֱלֹהֵיכֶם, חַיִּים כְּלַכֶּם הַיּוֹם.

*V-atem ha-d'vekim b'Adonay Eloheychem, chayim kul-chem
ha-yom.*

And you who have cleaved to Adonay your God are alive,
all of you, this day.

Blessings for the Reading of the Torah

בְּרַכּוּ אֶת יְיָ הַמְּבַרֵּךְ:
Bar'chu et Adonay ham'vorach:

בְּרוּךְ יְיָ הַמְּבַרֵּךְ לְעוֹלָם וָעֶד:

Baruch Adonay ham'vorach l'olam va-ed.

TORAH READING FOR THE FIRST DAY (Genesis
21:1-21)

TORAH READINGS

וַיְהִי כִּי פָקַד אֶת-שָׂרָה כַּאֲשֶׁר אָמַר
וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר: וַתֵּהָר וַתֵּלֶד שָׂרָה לְאַבְרָהָם
בֶּן לְזָקְנָיו לְמוֹעֵד אֲשֶׁר-דִּבֶּר אֱלֹהִים: וַיִּקְרָא אַבְרָהָם
אֶת-שֵׁם-בְנֵו הַנּוֹלֵד-לֹו אֲשֶׁר-יָלְדָה-לֹו שָׂרָה יִצְחָק: וַיִּמַּל
אַבְרָהָם אֶת-יִצְחָק בְּנֵו בְּדִשְׁמֹנֶת יָמַיִם כַּאֲשֶׁר צִוָּה אֱלֹהִים:
וַתֹּאמֶר שָׂרָה עֲשָׂה לִי אֱלֹהִים כְּלִי-שְׂמֵעַ יִצְחָק-לִי:

TORAH READING FOR THE FIRST DAY (Genesis
21:1-21)

Adonay took note of Sarah as promised, doing for Sarah as had been said. Sarah became pregnant and bore to Avraham a son in his old age, at the exact season which God had told him. Avraham called the name of the boy who had been born to him, whom Sarah bore him, Yitzchak ("the one who laughs"). Then Avraham circumcized Yitzchak his son when he was eight days old, as God had commanded him. Now Avraham was a hundred years old when Yitzchak his son was born to him. And Sarah said: God has made laughter (*tzchok*) for me; all who hear will laugh at (or "laugh with") me. She said: "Who could have

said to Avraham that Sarah would suckle children? For in his old age I have given birth to a son!" And the boy grew and was weaned, and Avraham made a great feast on the day Yitzchak was weaned.

But Sarah saw the son of Hagar the Egyptian—whom she had borne to Avraham—laughing mockingly (*m'tzachek*). And she said to Avraham: "Get rid of this servant and her son! The son of this servant shall not share in the inheritance along with my son, along with Yitzchak." The matter was very wrong in Avraham's eyes (or, "the matter distressed Avraham greatly") for it concerned his son. But God said to Avraham, "Let it not be wrong in your eyes (or, "Do not be distressed") concerning the lad and your servant; whatever Sarah says to you, hearken to her voice, for it is through Yitzchak that seed shall be named for you. As for the servant's son, I will make him into a nation too, for he is your seed."

And Avraham arose early in the morning, took bread and a skin of water and gave them to Hagar, putting them on her shoulder, and as he sent her away with the boy, she went wandering in the wilderness of Beer Sheva. When the water had been drained from the skin, she cast the child away under one of the bushes, and went off to sit down at a distance of a bowshot away, for she said, "I cannot watch the boy dying." And so she sat at a distance, lifted up her voice and wept.

Then God hearkened to the voice of the lad where he was, and a messenger of God called out to Hagar from heaven and said to her: "What is your plight, Hagar? Do not fear! For God has hearkened to the voice of the lad where he is. Arise, lift up the boy, and take him (or, "strengthen him") with your hand, for I shall make him a great nation." And God opened her eyes and she saw a well of water. She went to fill the skin with water, giving the lad some to drink.

And God was with the boy as he grew up, and he lived in the wilderness and became a bowman. He dwelt in the

ותאמר מי מלל לאברהם היניקה בנים שרה כיוולדתי בן
 לזקננו: ויגדל הילד ויגמל ויעש אברהם משתה גדול ביום
 הגמל את-יצחק: ותרא שרה את-בן-הגֵר המצרית אשר-
 ילדה לאברהם מצחק: ותאמר לאברהם גֵרש האמה הזאת
 ואת-בנה כי לא יירש בן-האמה הזאת עסבני עס-יצחק:
 וירע הדבר מאד בעיני אברהם על אודת בנו: ויאמר אלהים
 אל-אברהם אל-ירע בעיניך על-הנער ועל-אמתך כל אשר
 תאמר אליך שרה שמע בקלה כי ביצחק יקרא לך זרע: וגם
 את-בן-האמה לגוי אשימנו כי זרעך הוא: וישכם אברהם
 בפקר ויפקדלחם ותמת מים ויתן אל-הגֵר שם על-שכמה
 ואת-הילד וישלחה ותלך ותתע במדבר באר שבע: ויכלו
 המים מן-התמת ותשלך את-הילד תחת אחד השיחים: ותלך
 ותשב לה מנגד הרחק כמטחוי קשת כי אמרה אל-אראה
 במות הילד ותשב מנגד ותשא את-קלה ותבך: וישמע
 אלהים את-קול הנער ויקרא מלאך אלהים אל-הגֵר מן-
 השמים ויאמר לה מה-לך הגֵר אל-תיראי כידשמע אלהים
 אל-קול הנער כאשר הוא-שם: קומי שאי אתי הנער והחזיקי
 את-ידך בו כידלגוי גדול אשימנו: ויפקח אלהים את-עיניה
 ותרא באר מים ותלך ותמלא את-התמת מים ותשק את-
 הנער: ויהי אלהים את-הנער ויגדל וישב במדבר ויהי רבה
 קשת: וישב

wilderness of Paran and his mother acquired a wife for him from the land of Egypt.

TORAH READING FOR THE SECOND DAY (Genesis
22:1-19)

After these things God put Avraham to a test to prove him, saying to him, "Avraham!" He replied, "Here I am." Then God said, "Please take your son, your only one, whom you love, Yitzchak, and get yourself into the land of Moriah, and offer him up as a burnt offering there (or, "bring him up there for a going-up") on one of the mountains of which I will tell you."

So Avraham arose early in the morning, saddled his own donkey, and took two servants (or, "two of his servants") with him, and Yitzchak his son as well. He split wood for the burnt-offering and he rose up to go to the place which God had told him. On the third day Avraham lifted up his eyes and saw the place from afar. Then Avraham said to his servants, "Stay here with the donkey while I and the lad go over there; after we have bowed down in worship we shall return to you."

Then Avraham took the wood for the burnt-offering, putting it on Yitzchak his son and he took the fire and the knife in his hand, and the two of them walked together. Yitzchak said to Avraham his father: "My father." And he said, "Here I am, my son." And he said, "Here is the wood and the wood, but where is the sheep for the burnt-offering?" And Avraham said, "God will see to the sheep for the burnt-offering, my son," and the two of them walked together.

When they came to the place of which God had told him, Avraham built the altar there and arranged the wood and bound Yitzchak his son, placing him upon the altar on top of the wood. But just as Avraham was stretching out his hand for the knife to slay his son, there called to him a messenger of God from heaven, who said: "Avraham!

במדבר פֶּאֶרָן וּתְקַח־לוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרַיִם:

TORAH READING FOR THE SECOND DAY (Genesis
22:1-19)

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר
אֵלָיו אַבְרָהָם וַיֹּאמֶר הֲנִנִּי: וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־
יִצְחָק אֲשֶׁר־אָהַבְתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמֹּרְיָה
וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלֶיךָ: וַיִּשְׁכֶם
אַבְרָהָם בַּבֶּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אֶת־
וְאֵת יִצְחָק בְּנֵוֹ וַיִּבְקַע עֵצִי עֹלָה וַיִּקֶם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־
אָמַר־לוֹ הָאֱלֹהִים: בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו
וַיִּרְא אֶת־הַמָּקוֹם מֵרֶחֶק: וַיֹּאמֶר אַבְרָהָם אֶל־נַעֲרָיו שְׂבוּ־לָכֶם
פֹּה עִם־הַחֲמֹר וְאַנִּי וְהַנֶּעֱר גֹּלְכֶה עֲרֹכָה וְנִשְׁתַּחֲוֶה וְנִשְׁכָּבָה
אֵלֵיכֶם: וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק בְּנֵוֹ
וַיִּקַּח בִּידֹו אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלֶת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:
וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִּי בְנֵי
וַיֹּאמֶר הֲנִנִּי הָאֵשׁ וְהָעֵצִים וְאִי־הִשָּׂה לְעֹלָה: וַיֹּאמֶר אַבְרָהָם
אֱלֹהִים יְרַאֲהֶלּוּ הִשָּׂה לְעֹלָה בְנֵי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיָּבֹאוּ
אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיְבִין שָׁם אַבְרָהָם אֶת־
הַמִּזְבֵּחַ וַיַּעֲרֵךְ אֶת־הָעֵצִים וַיַּעֲקֵד אֶת־יִצְחָק בְּנֵוֹ וַיִּשֶׂם אֹתוֹ
עַל־הַמִּזְבֵּחַ מִמּוֹעֵד לַעֲצִים: וַיִּשְׁלַח אַבְרָהָם אֶת־יָדָו וַיִּקַּח
אֶת־הַמַּאֲכָלֶת לְשַׁחַט אֶת־בְּנֵוֹ: וַיִּקְרָא אֵלָיו מִלֵּאךְ יְהוָה
מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם וַיֹּאמֶר הֲנִנִּי:

And he said, “Do not stretch out your hand against the lad; don’t do anything to him! For now I know (or, “have proven”) that you are in awe of God (or, “that you fear God,” or, “that you believe in God”), for you have not withheld your son, your only one, from me.” And Avraham lifted up his eyes and saw a ram behind him, caught in the thicket by its horns, and Avraham went to take the ram and offered it up as a burnt-offering in place of his son. And Avraham called the name of that place “Adonay-yireh,” which is why it is said even today, “On the mount of Adonay (things) can be seen.”

Then the messenger of Adonay called to Avraham from heaven a second time and said, “‘By my own self I swear,’ said Adonay, ‘because you performed this act and did not withhold your son, your only one, I shall bestow blessing upon you and multiply your seed greatly, like the stars of heaven and the sand on the shore of the sea, and your seed shall inherit the gate of their enemies. All the nations of the earth shall bless themselves by your seed (or, “using the example of your seed”), because you have hearkened to My voice.’”

And Avraham returned to his servants and they arose to walk together to Beer Sheva. And Avraham dwelt in Beer Sheva.

וַיֹּאמֶר אֱלֹהִים
 תִּשְׁלַח יָדְךָ אֶל־הַנֶּעָר וְאַל־תַּעַשׂ לָהּ מְאוּמָה כִּי־עַתָּה יָדַעְתִּי
 כִּי־יִרְאֵה אֱלֹהִים אֶתְּךָ וְלֹא חִשַּׁבְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ מִמֶּנִּי:
 וַיֵּשֶׁא אַבְרָהָם אֶת־עֵינָיו וַיִּרְאֵה וְהִנֵּה־אֵיל אַחֵר נֶאֱחָז בְּסִבְבֵּךְ
 בְּקַרְנָיו וַיִּלֶךְ אַבְרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת
 בְּנֵי: וַיִּקְרָא אַבְרָהָם שְׁם־הַמָּקוֹם הַהוּא יְהוָה יִרְאֵה אֲשֶׁר
 יֹאמַר הַיּוֹם בְּהַר יְהוָה יִרְאֵה: וַיִּקְרָא מִלֵּאךְ יְהוָה אֶל־אַבְרָהָם
 שְׁנֵית כִּי־הַשָּׁמַיִם: וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נֹאסִי־יְהוָה כִּי־יִשַּׁן אֲשֶׁר
 עָשִׂיתָ אֶת־הַדְּבָר הַזֶּה וְלֹא חִשַּׁבְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ: כִּי־
 בָרַךְ אֲבִרְכֶךָ וְהִרְבָּה אֲרַבְּהָ אֶת־זַרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכַחֲלוֹ
 אֲשֶׁר עַל־שַׁפְתַי הַיָּם וַיִּרְשׁ זַרְעֶךָ אֶת־שַׁעַר אֵיכוֹן: וְהִתְבָּרְכוּ
 בְּזַרְעֶךָ כָּל־גּוֹי הָאָרֶץ עִקֵּב אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי: וַיֵּשֶׁב אַבְרָהָם
 אֶל־נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שֶׁבַע וַיֵּשֶׁב אַבְרָהָם
 בְּבְאֵר שֶׁבַע:

READING OF THE HAFTARAH

Blessing Preceding the Haftarah

You are praised, Adonay our God, Sovereign of the world, who has chosen good prophets, finding favor in their words which faithfully reflect Your truth. You are praised, Adonay, who has chosen Moses your servant, Israel Your people, and prophets who have spoken truth and justice.

HAFTARAH FOR THE FIRST DAY (I Samuel 1:1–2:10)

There was a man from Ramatayim-Zophim, from the hills of Ephraim, whose name was Elkanah, Yerocham's son, who was Elihu's son, who was Tochu's son, who was the son of Zuph of Ephrat. He had two wives, one named Chana (whose name means "graceful one"), and the other Penina (whose name means "pearl"). Penina had children, but Chana had no children. Now this man used to go up regularly to worship and make his offerings to Adonay of Hosts at Shilo where the two sons of Eli, Chofni and Pinchas, were kohanim with God. On a particular day after Elkanah had made his offerings, he gave portions to his wife Penina and all her sons and daughters, and to Chana he gave a special portion to cheer her up (translation by Rashi, the medieval Jewish commentator), for he loved Chana and God had closed her womb. Her rival used to provoke her to great anger to make her fretful because God had closed up her womb. This would happen every year. Whenever she went up to the house of God the other woman would get her angry, and she would cry so hard she could not eat.

READING OF THE HAFTARAH

Blessing Preceding the Haftarah

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר
בְּנְבִיאִים טוֹבִים וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמְרִים בְּאֵמַת
בְּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בְּתוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל
עַמּוֹ וּבְנְבִיאֵי הָאֵמַת וְצִדְקָךְ.

HAFTARAH FOR THE FIRST DAY (I Samuel 1:1–2:10)

וַיְהִי אִישׁ אֶחָד מִן־הַרְמָתִים צוֹפִים מֵהַר אֶתְרִים וּשְׁמוֹ אֶלְקָנָה
בֶּן־יִרְחֵם בֶּן־אֵלִיהוּא בֶּן־תְּחוּ בֶן־צוּף אֶפְרַתִּי: וְלוֹ שְׁתֵּי נָשִׁים
שֵׁם אַחַת חַנָּה וְשֵׁם הַשְּׁמִיט פִּנְנָה וַיְהִי לַפִּנְנָה יִלְדִים וּלְחַנָּה
אֵין יִלְדִים: וְעַלֵּה הָאִישׁ הַהוּא מֵעִירוֹ מִיָּמִים וַיִּמְכַּד
לְהַשְׁתַּחֲוֹת וּלְזִבַּח לַיהוָה צְבָאוֹת בְּשִׁלָּה וְשֵׁם שְׁנֵי בְנֵי־עֲלִי
חַפְנִי וּפְנַחַס כַּהֲנִים לַיהוָה: וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וַנִּתֵּן
לַפִּנְנָה אֲשֶׁתּוֹ וּלְכָל־בָּנֶיהָ וּבְנֹתֶיהָ מְנוֹת: וּלְחַנָּה יָתֵן מְנָה
אַחַת אַפִּים כִּי אֶת־חַנָּה אָדָּב וַיְהוֶה סָגֵר רַחֲמָהּ: וּכְעִסְתָּהּ
צָרְתָה גַם־כַּעַס בַּעֲבוּר הָרַעְמָה כִּי־סָגֵר יְהוָה בְּעַד רַחֲמָהּ:
וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָהּ בְּבֵית יְהוָה כֵּן תִּכְעַסְנָה
וּתִבְכֶּה וְלֹא תֹאכַל:

And Elkanah said to his wife Chana, "Why are you crying so hard you cannot eat? Why is your heart distressed? Am I not better to you than ten children?"

But after the eating and drinking at Shilo, Chana arose while Eli was still sitting in his chair at the doorpost of the temple of God. Out of her bitter spirit she prayed before God, weeping all the while. Then she vowed a vow: "Adonay of Hosts, if You will cast Your glance upon the affliction of Your servant, if You will take notice of me and not forget Your servant and grant me a male child, then I will grant him to God all the days of his life, and a razor will never go upon his head."

Because she was praying before God a long time, Eli began to observe her mouth, and since Chana was uttering what was (weighing) on her heart, only her lips were moving, but her voice was not to be heard, and Eli thought she was intoxicated. And so Eli said to her: "How long will you stay intoxicated? Get rid of your wine!" But Chana replied, "No, sir, I am a woman who has been having a hard time. I have drunk neither wine nor liquor. I am pouring out my soul before God. Do not consider your servant a worthless woman, for it is out of anguish and lament that I have been speaking thus far." And Eli replied, "Go in peace, for the God of Israel will grant your request which you have petitioned." And saying, "May your servant find favor (*cheyn*) in your eyes," the woman went on her way, and her face was anguished (Rashi) no more.

They arose early in the morning and after worshipping before God they went back home to Ramah, where Elkanah knew Chana intimately, and Adonay took note of her. When the days of the year had finished their circuit Chana became pregnant and bore a son, whose name she called Shmuel, for "I have petitioned Adonay for him (*sh'iltiv*)."

Then Elkanah the husband and all his household went up to make the year's offering to God and to fulfill his vow.

וַיֹּאמֶר לָהּ אֱלִקְנָה אִישָׁה חֲנָה לָמָּה
 תִּבְכִּי וּלְמָה לֹא תֹאכְלִי וּלְמָה יָרַע לְבַבְךָ הַלּוֹא אֲנִכִּי טוֹב
 לָךְ מֵעֶשְׂרָה בָנִים: וַתִּקַּם חֲנָה אַחֲרָי אֹכְלָה בְשִׁלָּה וְאַחֲרָי
 שָׁתָה וְעַלֵּי הַכֹּהֵן יָשֵׁב עַל־הַכֶּסֶף עַל־מִזְוֹת הַיִּכָּל יְהוָה: וְהָיָא
 מֵרַת נֶפֶשׁ וַתִּתְפַּלֵּל עַל־יְהוָה וּבָכָה תְּבַכֶּה: וַתִּדְרֹךְ נֶדֶר וַתֹּאמֶר
 יְהוָה צְבָאוֹת אֱסֹדָאָה תִּרְאֶה: וּבְעֵינַי אִמְתָּךְ וּזְכוֹרְתִנִּי וְלֹא־
 תִּשְׁכַּח אֶת־אִמְתָּךְ וְנִתְּתָה לְאִמְתָּךְ זֶרַע אֲנָשִׁים וְנִתְּתִיו
 לַיהוָה כְּלָיְמֵי חַיִּיו וּמִזְרָה לֹא־יִעֲלֶה עַל־רֹאשׁוֹ: וְהָיָה כִּי
 הִרְבִּיתָה לְהִתְפַּלֵּל לִפְנֵי יְהוָה וְעַלֵּי שָׁמַר אֶת־פִּיהָ: וַחֲנָה הָיָא
 מְדַבֶּרֶת עַל־לִבָּהּ רַק שִׁפְתֶיהָ נִעֻזָּה וְקוֹלָהּ לֹא יִשְׁמָע וַיַּחֲשֹׁבָה
 עָלֶיהָ לְשִׁכְרָה: וַיֹּאמֶר אֵלֶיהָ עַלֵּי עַד־מָתַי תִּשְׁתַּכְּרִין הַסִּידִי
 אֶת־יַיִןךָ מֵעַלְיָךְ: וַתַּעַן חֲנָה וַתֹּאמֶר לֹא אֲדַמְּ אִשָּׁה קִשְׁת־
 רוּחַ אֲנִכִּי וַיַּיִן וְשִׁכָר לֹא שִׁתִּיתִי וְאִשְׁפַךְ אֶת־נַפְשִׁי לִפְנֵי יְהוָה:
 אֲלֵתֵתֶן אֶת־אִמְתָּךְ לִפְנֵי בַת־בְּלִיעֵל כִּי־מֵרֹב שִׁיחֵי וּכְעָסִי
 דִּבַּרְתִּי עַד־הַנְּהָ: וַיַּעַן עָלֶיהָ וַיֹּאמֶר לָכִי לְשָׁלוֹם וְאֱלֹהֵי יִשְׂרָאֵל
 יִתֵּן אֶת־שְׁלָתְךָ אֲשֶׁר שָׁאלַת מֵעַמּוֹ: וַתֹּאמֶר תִּמְצֵא שְׁפַחְתְּךָ
 חֵן בְּעֵינַיִךְ וְתִלְךְ הָאִשָּׁה לְדֶרֶכָה וְתֹאכַל וּפְנִיהָ לֹא־הִיזְדָּלָה
 עוֹד: וַיִּשְׁכְּמוּ בְּבֹקֶר וַיִּשְׁתַּחֲוּוּ לִפְנֵי יְהוָה וַיֵּשְׁבוּ וַיָּבֹאוּ אֶל־
 בֵּיתֵם הַרְמוּתָה וַיִּדַע אֱלִקְנָה אֶת־חֲנָה אִשְׁתּוֹ וַיִּזְכֹּרָה יְהוָה:
 וַיְהִי לְתַקְפוֹת הַיָּמִים וַתִּהְרֶה חֲנָה וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ
 שְׁמוּאֵל כִּי מִיְהוָה שָׁאֲלָתִיו: וַיַּעַל הָאִישׁ אֱלִקְנָה וְכָל־בֵּיתוֹ
 לִזְבַּח לַיהוָה אֶת־זֶבַח הַיָּמִים וְאֶת־נֶדְרוֹ:

But Chana did not go up, for she said to her husband, "When the lad is weaned I shall bring him to appear before Adonay, for then he must stay there forever." Elkanah said to his wife, "Do what is good in your eyes; stay until you have weaned him, but let Adonay fulfill the divine plan." And the wife remained and nursed her son until she had weaned him. After the weaning she brought him up with her, along with three bullocks, an ephah of flour and a flask of wine, and she brought him into the House of Adonay at Shilo, while the boy was very young. When the bullock had been slain and the boy was brought to Eli, she said, "O sir, by your life, sir, I am the woman who was standing with you in this place to pray to Adonay. I was praying for this lad, and Adonay granted me my petition which I had petitioned. And now I grant him (*hishiltiv*) to Adonay all the days that he lives; he is a grant to Adonay." And she bowed low in worship there to Adonay.

And Chana prayed:

Because of God, my heart exults,
Because of God my self-respect has been restored,
My mouth can open wide before my adversaries
For in the victory You have given me I have found great joy.

There is none holy as God, there is none beside You,
There is no Rock as sure as our God.
Do not speak with pride and haughtiness,
Let no arrogance stalk from your mouth,
For God is the power over knowledge,
By the divine are actions measured.
The bows of mighty men are beaten into pieces,
While those who stumble are girded with strength.
Those once sated, hire themselves out for bread,
While those who were ravenous have ceased to want.
The barren woman has borne seven,
While the one with many children is desolate.
Adonay brings both death and life,
Escorting us to the grave and raising us from it.

וְחָנָה לֹא עָלְתָה כִּי־
אָמְרָה לְאִשָּׁה עַד יִגְמַל הַנֶּעֱר וְהִבְאֵתוּ וְנִרְאָה אֶת־פְּנֵי יְהוָה
וַיֵּשֶׁב שָׁם עַד־עוֹלָם: וַיֹּאמֶר לָהּ אֶלְקָנָה אִשָּׁה עֲשֵׂי הַטּוֹב
בְּעֵינֶיךָ שְׁבִי עַד־גְּמֻלְךָ אֹתוֹ אַךְ יִקָּם יְהוָה אֶת־דְּבָרוֹ וְתִשָּׁב
הָאִשָּׁה וְתִינַק אֶת־בְּנָה עַד־גְּמֻלָּהּ אֹתוֹ: וְתַעֲלֶהוּ עִמָּה כְּאִשֶּׁר
גְּמַלְתָּ בְּפָרִים שְׁלִשָּׁה וְאִיפָּה אַחַת קִמְחָ וְנִבֵּל יֵין וְתִבְאָהּ
בֵּית־יְהוָה שְׁלוֹ וְהִנְעֵר נֶעֱר: וַיִּשְׁחֲטוּ אֶת־הַפֶּה וַיָּבִאוּ אֶת־
הַנֶּעֱר אֶל־עֲלִי: וְתֹאמַר בִּי אֲדֹנָי חַי נַפְשְׁךָ אֲדֹנָי אֲנִי הָאִשָּׁה
הַנִּצְבֶּת עִמָּכָה בְּזֶה לְהַתְּפִלֵּל אֶל־יְהוָה: אֶל־הַנֶּעֱר הִזֵּה
הַתְּפִלְלָתִי וַיִּתֵּן יְהוָה לוֹ אֶת־שְׂאֵלְתִי אֲשֶׁר שְׂאֵלְתִי מֵעַמּוֹ:
וְגַם אֲנֹכִי הִשְׂאֵלְתִּיהוּ לִיהוָה כְּל־הַיָּמִים אֲשֶׁר הָיָה הוּא שְׂאוֹל
לִיהוָה וַיִּשְׁתַּחֲוֶה שָׁם לִיהוָה: וְתַתְּפִלֵּל חָנָה
וְתֹאמַר עֲלֵי לִבִּי בִיהוָה רַמָּה קִרְנֵי בִיהוָה רַחֲבֵי פִי עַל־אוֹיְבֵי
כִּי שִׂמַּחְתִּי בִישׁוּעֶתְךָ: אִי־קָדוֹשׁ כִּי־הוּא כִּי־אֵין בְּלַתְךָ וְאֵין
צוּר כְּאֱלֹהֵינוּ: אֶל־תִּרְבוּ תִדְבְּרוּ גְבוּהָ גְבוּהָ יֵצֵא עֵתְךָ
מִפִּיכֶם כִּי אֵל דְּעוֹת יְהוָה וְלֹא נִתְכַנְּנוּ עַלְלוֹת: קִשְׁתַּ גְּבָרִים
חֲתִים וְנִכְשָׁלִים אֲזָרוּ חֵיל: שְׁבַעִים בְּלַחַם נִשְׁכְּרוּ וְרַעֲבִים חָדְלוּ
עַד־עֲקָרָה יִלְדָה שְׁבַעַה וְרַבַּת בָּנִים אִמְלִלָּה: יְהוָה מִמִּית
וּמַחֲיָה מוֹרִיד שְׂאוֹל וַיַּעַל:

Adonay brings both poverty and riches,
 Casting us into humiliation and exalting us on the heights,
 Helping poor people stand up out of the dust,
 Raising up the needy from the trash heap,
 To take their place with princes
 And inherit the seat of honor.
 For the pillars of the earth belong to God,
 Who has set the world upon them.
 God guards the steps of those who keep the covenant,
 But the wicked shall be silenced into darkness,
 For no one shall prevail through strength.
 Those who strive against God shall be beaten into pieces,
 Adonay will thunder against them in heaven.
 God's judgment will prevail to the ends of the earth,
 Granting strength only to a ruler divinely selected,
 Raising up the person divinely anointed
 To receive the honor of all the world.

(Blessings completing the reading of the Haftarah are found on page 134)

HAFTARAH FOR THE SECOND DAY (Jeremiah 31:1–20)

So speaks Adonay: The people who has survived the sword has found grace (*chen*) in the wilderness on Israel's way to seek repose. From that far time Adonay appeared: "An eternal love (*ahavat olam*) I loved you, and so I have drawn you to Me in a covenant of love. I shall build you up again and you shall be rebuilt, O damsel Israel! Again you shall dress up with timbrel drums (*tof*) and go forth to join the playful dance! Again you shall plant vineyards on Samaria's hillsides, and having planted, the planters shall eat of their fruit. For there will be a day when those who stand guard on the hills of Ephraim shall call out: "Arise! Let us go up to Zion, to Adonay our God!"

So speaks Adonay: "Sing joyously for Jacob, shout from the heights of the nations, proclaim in exultation: 'Save Your people, Adonay, the remnant of Israel!' Here I am,

יהוה מודיש ומעשיר משפיל
 אף-מדומם: מקים מעפר דל מאשפת ירים אביון להושיב
 עם-נדיבים וכסא כבוד ינחלם כי ליהוה מצקי ארץ וישת
 עליהם תבל: רגלי חסידו ישמור ורשעים בחושך ידמו כילא
 ככח יגבר-איש: יהוה יחתו מריבו עלו בשמים ירעם יהוה
 ידין אפסי-ארץ ויתן-עז למלכו וירם קרן משיחו:

HAFTARAH FOR THE SECOND DAY (Jeremiah 31:1–20)

כה אמר יהוה מצא חן כמדבר עם
 שרידי חרב הלוח להרגיעו ישראל: מרחוק יהוה נראה לי
 ואהבת עולם אהבתיך על-כן משכתיך חסד: עוד אבנך
 ונבנית בתולת ישראל עוד תעדי תפוך ויצאת במחול
 משחקים: עוד תטעי כרמים בהרי שמרון נטעו נטעים
 וחללו: כי ישעו קראו נצרים בהר אפרים קומו ונעלה ציון
 אל-יהוה אלהינו: כירכה | אמר יהוה דנו
 ליעקב שמחה ועהלו בראש הגוים השמיעו הללו ואמרו
 הושע יהוה את-עמך את שארית ישראל: הננו

bringing them from the north, gathering them from the corners of the earth, the blind and the lame among them, pregnant women together with women giving birth—what a great congregation is returning here!

“They come weeping and I lead them with compassion; I lead them to streams of water on a straight road that they might not stumble, for I have been become a parent to Israel, to My first-born Ephraim.

“Hear the word of Adonay, O nations, tell the tale to the islands far away! The One who scatters Israel is gathering them up, protecting them like a shepherd his flock (*ro'eh edro*, echoed in Untaneh Tokef). For Adonay has ransomed Jacob, and redeemed them from hands stronger than their own. They shall come singing to the heights of Zion, streaming brightly to God's goodness with grain and wine and oil, and the newborn of the flocks and herds; their life will become a garden well-watered, and they will feel weak no longer.

“Then shall damsels dance for joy, and young men and old along with them; I shall turn their mourning into rejoicing, and I shall bring comfort and celebration out of their pain. I shall satisfy priestly appetites with abundance, and my people shall be sated with My goodness,” says Adonay.

So says Adonay: “A voice is heard in Ramah: wailing, bitter weeping! Rachel weeps for her children, refusing to be comforted, for they are no more.” So says Adonay: “Take away the weeping from your voice, the tears from your eyes; for there will be a reward for your labor,” says Adonay; “they will return from the land of the enemy. There will be hope for your future, says Adonay, and your children will return to their own borders. I have listened carefully to the wandering Ephraim as he bewailed his plight: ‘You have chastised me, and I have felt chastised, like a calf untrained; bring me back, and I shall come back (or, let me do *tshuvah*, and I will do it), for you, Adonay, are my God. For after I returned (or, did *tshuvah*), I

מביא אותם

מארץ צפון וקבעתים מירכתי־ארץ במ עור ופסת הרר
וילדת יחדו קהל גדול ישובי הנה: בככי יבאו ובתחנונים
אובלים אולינס אל־נחלי מים בדרך ישר לא יכשלו בה כיה
הייתי לישראל לאב ואפרים בכדי הוא: שמעו

הבר־יהוה גוים והגידו באיים ממרחק ואמרו מזרה ישראל
יקבענו ושמרו כרעה עדרו: כי־פדה יהוה את־יעקב וגאלו
מיד חזק ממנו: ובאו ורננו במרוס־ציון ונהרו אל־טוב יהוה
על־דגן ועל־תירש ועל־צפורה ועל־בני־צאן ובקר והיתה
נפשם כגן רוה ולא־יוסיפו לדאבה עוד: אז תשמח בתולה
במחול ובחרים וקנים יחדו והפכתי אכלם לששון ונחמתים
ושמחתים מיגונם: ורויתי נפש הכהנים דשן ועמי את־טובי
ישבעו נאס־יהוה: כה אמר יהוה קול ברמה

נשמע נהי בכי תמרורים רחל מבכה על־בניה מאנה להנחם
על־בניה כי איננו: כה אמר יהוה מנעי קולך
מבכי ועיניך מדמעה כי יש שכר לפעלתך נאס־יהוה ושבו
מארץ אויב: וישתקוה לאחריתך נאס־יהוה ושבו בנים
לגבולם: שמוע שמעתי אפרים מתנווד יסרתני ואוסר כעגל
לא למד השבני ואשובה כי אתה יהוה אלהי: כי־אתרי שובי
נחמתי ואחרי הודעו ספקתי על־ירך בשתי וגס־נכלמתי כי
נשאתי חרפת נעורי: הבן יקיר לי אפרים אם ילד שעשועים
כי־מדי דברי בו זכר אזכרנו עוד על־כן המו מעי לו רחם
ארחמנו נאס־יהוה:

שִׂמְחָנוּ, יי אֱלֹהֵינוּ, בְּאַלְיָהוּ הַנְּבִיא עֲבָדְךָ, וּבְמַלְכוּת
בֵּית דָּוִד מְשִׁיחָךָ, בְּמַהֲרָה יָבֵא, וַיִּגַּל לְבָנֵנוּ; עַל כִּסְאוֹ
לֹא יֵשֵׁב זָר, וְלֹא יִנְחֲלוּ עוֹד אַחֲרָיִם אֶת כְּבוֹדוֹ, כִּי
בְּשֵׁם קִדְשְׁךָ נִשְׁבַּעְתָּ לּוֹ, שֶׁלֹּא יִכָּבֵד נֵרוֹ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יי מֶגֶן דָּוִד.

Bring us joy, Adonay, our God, with the coming of Your servant, Elijah the prophet, and the reign of the house of David, Your anointed. Let no stranger sit upon his throne, nor any others inherit his glory, for You have sworn by Your holy name that his light would never be extinguished anywhere. You are praised, Adonay, shield of David.

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים [וְעַל יוֹם
הַשְּׁבִעַת הַזֶּה] וְעַל יוֹם הַזְּכוּרֹן הַזֶּה, שֶׁנִּתְּתָ לָנוּ, יי
אֱלֹהֵינוּ, [לְקִדְשָׁהּ וּלְמִנּוּחָהּ], לְכָבוֹד וּלְתַפְאֶרֶת.
עַל הַכֹּל, יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים
אוֹתְךָ; יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל חַי תָּמִיד, לְעוֹלָם וָעֶד.
וּדְבָרְךָ אֱמֶת וְקַיָּים לְעֶד. בְּרוּךְ אַתָּה יי מֶלֶךְ עַל כָּל
הָאָרֶץ, מְקֻדָּשׁ [הַשְּׁבִעַת וְ]יִשְׂרָאֵל וַיּוֹם הַזְּכוּרֹן.

For the Torah, for serving You in prayer, for the prophets (for this Shabbat) and for this Day of Remembrance which You have granted us, Adonay our God, (for holiness and rest), for glory, and for honor; indeed, for everything, Adonay our God, we thank You and praise You. Your name shall be praised forever in the mouths of all who live, for Your word is true and upheld eternally. You are praised, Adonay, Ruler over all the earth, who reveals Your holiness through (Shabbat), Israel, and the Day of Remembrance.

repented, and after I was enlightened, I struck my thigh; I am ashamed, I am abashed, for I bear the disgrace of my youth.'

"Is not Ephraim my beloved child, the youngster of my delights? Whenever I speak of him it is as though he were still present before Me, and so My inmost being yearns for him; I will treat him with great compassion," says Adonay.

Blessings Completing the Reading of the Haftarah

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

נְאֻמָּן אַתָּה הוּא, יי אֱלֹהֵינוּ, וְנְאֻמָּנִים דְּבָרֶיךָ, וְדָבָר
אַחַד מִדְּבָרֶיךָ אַחֲזוֹר לֹא יֵשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ
נְאֻמָּן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יי הָאֵל הַנְּאֻמָּן בְּכָל
דְּבָרָיו.

You are praised, Adonay our God, sovereign of the world, eternal Rock, righteous ruler in all generations, faithful God, whose every word is true and just. Not one of your words shall return unfulfilled, for Your rule is trustworthy and compassionate. You are praised, God of faithful words.

רַחֵם עַל צִיּוֹן, כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נַפְשׁ
תּוֹשִׁיעַ בְּמַהֲרָה בְּיַמֵּינוּ. בְּרוּךְ אַתָּה יי מְשַׁמֵּחַ צִיּוֹן
בְּבִנְיָהּ.

Show compassion on Zion, for it is our eternal house, and rescue soon, in our days, those who are brought low. You are praised, Adonay, who brings Zion joy through her children.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחֲנֻנוּ וְקִיּמָנוּ
וְהַגִּיעָנוּ לְזֶמַן הַזֶּה.

*Baruch atta Adonay Eloheynu melech ha-olam
asher kidd'sha-nu b'mitz-vo-tav v'tzee-vanu
lishmo-a kol shofar.*

*Baruch atta Adonay Eloheynu melech ha-olam
shehehiyanu v'kiymanu v'higianu lazman
ha-zeh.*

You are praised, Adonay our God, Majesty of the universe, who made us holy through Your mitzvot and commanded us to listen to the sound of the shofar.

You are praised, Adonay our God, Majesty of the universe, who has kept us alive and sustained us and allowed us to reach this wondrous time.

May it be Your will, our God, and God of our fathers and mothers, that the notes of the shofar which we are sounding reach all the way up to Your glorious throne and intercede for us, so that You forgive us all our wrongs.

Praised are you, source of compassion.

תְּקִיעָה	שְׁבָרִים תְּרוּעָה	תְּקִיעָה
תְּקִיעָה	שְׁבָרִים תְּרוּעָה	תְּקִיעָה
תְּקִיעָה	שְׁבָרִים תְּרוּעָה	תְּקִיעָה

(If there is to be a Musaf service, continue with Returning the Scroll to the Ark, page 148)

(All are seated)

MALCHUYOT: Evocations of God's Sovereignty

Today marks the birthday of the world. Today we affirm our faith that the world makes sense, that there is design and purpose, order and beauty within it. And we affirm that we, who are made in God's image, are called upon to continue the work

SHOFAR SERVICE

Introductions

The time has come to sound the horn, its solemn, soulful cry carrying us back to the time when sound and soul were first created; its yearning notes lifting us into the time to come, when a new and just Creation will dawn for all humanity.

Our Shofar sounds three themes: awakening us to the *Sovereignty of God* toward which we and all present rulers must direct their paths; to the *Memories* of the covenant of survival which God sealed with all humanity through Noah, and the covenant of promise sealed with us through Abraham; and finally the Shofar awakens us to itself, to the *Shofar Calls* of a future which we must dedicate ourselves to help ensure. For one day God alone will sound the Great Shofar for the freedom of humanity, when all the exiles will be gathered from the uttermost parts of the earth and led exultantly to a city which every soul shall know to be the city of God.

* * *

The ram found in Moriah's thicket lives for us today, in the ancient horn we sound as an announcement that the year has dawned and as an alarm to our sleepy souls that the Judgment Day has come. In this ram's horn we shall sound is present the ram which was the proof of Isaac's salvation, and so its sound connects our fate to his, and to all the individuals whose sacrifice informs our lives. Its call can awaken us to all the demands and proofs and trials to which God may call us in sounds we cannot predict until time shall purse her lips once more, and we must be prepared.

(All rise)

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִנְּנוּ לְשִׁמְעַת קוֹל שׁוֹפָר.

We were not given a portion like theirs,
 Nor a destiny like others who throng the earth.
 Our calling is to bow the head and bend the knee in
 worship
 To pour forth thanks and praise
 Only before the Sovereign greater than the most sovereign
 of all the sovereigns on earth,
 The Holy One, whose very Soul is praise.

For You spread out the heavens and founded the earth,
 establishing a dwelling for Your glory in the heavens high
 above, and the presence of Your Shechina, Your might, in
 the highest realms of space. You are our God, none other.
 You, O majesty, are Truth, none beside You, as You have
 written in Your Torah: "Today you shall know intimately,
 placing it upon your heart, that Adonay is God, in the
 heavens above and on earth below, none other."

Therefore do we hope in You, Adonay our God, confident
 that soon we shall see the glory of Your might revealed,
 ridding the world of all idolatries, cutting down all false
 gods from their pedestals, reconstructing the world into a
 realm where You can rule, Almighty One. Then everyone
 of flesh and blood will be able to speak Your name, for
 You will have turned toward You all the wicked of the
 earth. All who live on this planet will recognize that they
 too can know You intimately, that every knee can bend to
 You, every tongue pledge faithfulness to You. Turning
 toward You, Adonay our God, all will bow down and fall
 prostrate, granting honor at last to Your glorious name,
 and all will accept the yoke that joins them to Your sover-
 eignty, that You may rule over them speedily to the end of
 time. For Sovereignty is Yours, and in glory will You reign
 forever, as it is written in Your Torah: Adonay will reign
 forever and ever.

of creation, to finish the task of bringing order out of chaos,
 light where there is darkness, understanding where there is
 ignorance, and hope where there is despair.

* * *

Our prayer room is not this room,
 A simple hall wherein we yearly gather for the Days of Awe.
 Our prayer room is the most resplendent hall of all the universe,
 With ceilings reaching higher than the highest heavens,
 Blazing in the light of candelabra from the sun.
 Our prayer room, illumined by the heavens,
 Is the throne room of the Sovereign of earth and heaven,
 The Monarch more powerful by far than any power we can
 know.

Creator of the whole illustrious expanse
 And of every speck of dust that makes it up,
 Creator of each one of us.
 With each word of prayer we speak
 We step before that cosmic throne,
 Yet find there a very quiet, warmly shining Presence.

The Sovereign of all the universe
 Is in the holy shimmer of a fragrant blossom,
 The Sovereign of all the universe
 Is in the holy words of care from a friend we love
 The Sovereign of all the universe
 Is in the holy words of this our ancient people
 The Sovereign of all the universe
 Stands before our words, before our standing bodies,
 Before our ears which listen to the ancient horn.

* * *

Aleynu

We are called to praise the Source of all,
 To hail the grandeur of the Sculptor of Creation,
 Who did not make us like nations in other lands
 Nor were we put on earth like other families of Adam's
 seed.

Thus says Adonay, ruler of Israel and her Redeemer,
Commander of the Hosts: I am the first First One, I
am the Final One, there is no God beside Me.

The victorious ones shall ascend Mount Zion to judge the
hills of Esau, to weigh the acts of all who have ruled over
Your people, and so God's rule shall be declared.

And Adonay shall become Sovereign over all the
earth; on that day Adonay will be one and the divine
Name one!

Hear, O Israel, Adonay is our God, Adonay is One!

(All rise)

Our God

And God of those who have gone before us,
Help us to perceive Your sovereignty
In the royal splendor that pervades the universe,
In the holy power that creates of all creatures
A single household.
Let this holy time lift us to Your presence
In life,
In peace,
In leaping joy.

You are praised, Ruler over all the earth,
Whose holiness we encounter through (Shabbat), Israel,
and the Day of Remembrance.

תְּקִיעָה	שְׁבָרִים תְּרוּעָה	תְּקִיעָה
תְּקִיעָה	שְׁבָרִים	תְּקִיעָה
תְּקִיעָה	תְּרוּעָה	תְּקִיעָה

הַיּוֹם הִרְתָּ עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יִצְוֵרֵי
עוֹלָמִים, אִם כְּבָנִים אִם כְּעַבְדִּים. אִם כְּבָנִים, רַחֲמֵנוּ
כְּרַחֵם אָב עַל בָּנִים; וְאִם כְּעַבְדִּים עֵינֵינוּ לָךְ תְּלוּיּוֹת,
עַד שֶׁתְּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ, אִיוֹם קְדוֹשׁ.

Biblical Proclamations of God's Sovereignty

From Psalm 24

שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם, וְהִנְשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ
מֶלֶךְ הַכְּבוֹד. מִי זֶה מֶלֶךְ הַכְּבוֹד, יְיָ עֶזְרוֹ וְגִבּוֹר, יְיָ
גִבּוֹר מִלְחָמָה. שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם, וּשְׂאוּ פִתְחֵי
עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד, יְיָ
צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה.

Lift your heads, Temple gates;
Raise yourselves, you doors to the timeless house!
Let the glorious Sovereign enter in!
Who is this glorious Sovereign?
Adonay, strong and mighty,
Adonay, our defender!
Lift your heads, Temple gates,
Raise yourselves, doors to the timeless house!
Let the glorious Sovereign enter in!
Who is this glorious Sovereign?
The Commander of the hosts of heaven and earth,
This is the glorious Sovereign!

* * *

So act that none beholds wrongdoing in Jacob, that none
sees wickedness among the children of Rachel and Leah;
by acting justly, you will show that Adonay is Your God,
whose rule is proclaimed by the Tru'ah of the Shofar.

That a monarch rules in Yeshurun is proclaimed
when the heads of the people gather together, when
all the tribes of Israel meet in common purpose.

Sovereignty belongs to You who rules among the nations,
robed in grandeur, girded with might, emblem of a world
secured immovably on its foundations.

Before You is revealed
 Everything that humans cannot see,
 Everything that has been buried since the world began.

* * *

This is a day that has been since Your creative work began, a Remembrance of the first day. It is a statute for Israel, a law for the God of Jacob, of Rachel and of Leah. On this day nations are judged: this one for the sword, this one for peace; this one for famine, this one for plenty. On this day human beings are judged; who is not taken note of on this day? For the presence of each creature is called before You, the record of every person's thoughts and deeds come before You. Happy is the one who is conscious of You at all times, who is aware of the courage You implanted in us as Your gift. Those who seek You will not stumble, those who trust in You will never be confounded.

Biblical Recollections of God's Remembrance

As you remembered Noah and with the wind dispersed the waters of the flood,
 So too remember us upon the flood of cruelty that threatens this frail ark in which we live and pray.

As in Egypt You heard our screaming,
 And remembered there Your pact with Abraham, Isaac, and Jacob,
 Sarah, Rebecca, Rachel and Leah,
 So too remember us
 Enslaved to lives and lifestyles that we cannot change,
 Oppressed by fears and Pharaohs that turn living waters into blood.

As after each pogrom and exile and oppression
 When Israel turned to Torah once again
 And you remembered our ancient covenant,
 So too remember us

אַרְשֵׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ, אֵל רִם וְנִשְׂאָ, מִבֵּין
 וּמֵאֲזִין, מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעַתֵּנוּ; וְתִקְבֵּל
 בְּרַחֲמִים וּבְרָצוֹן סֵדֶר מַלְכוּתֵינוּ.

Today is the world conceived, today all humanity is judged. May the words on our lips be pleasing, O exalted God, who hearkens to the T'kiyah we sound today. O accept with favor the order of our Malchuyot, the praise of Your sovereignty.

(All are seated)

ZICHRONOT: Remembrances

You remember the creation of the universe,
 You recollect every creature You formed from of old.
 Before You is revealed
 Everything that humans cannot see,
 Everything that has been buried since the world began.
 There is no forgetting before Your throne of Glory,
 You remember every single act.

When we become convinced that we do not matter,
 That our lives are only wrinkles in the tapestry of the world,

You remember the creation of the universe,
 You recollect every creature You formed from of old.

When governments commit atrocious crimes,
 When they seem to have escaped unpunished from their savagery,

There is no forgetting before Your throne of Glory,
 You remember every single act.

When the promise of Your creation seems obscured,
 When the thread of goodness merely leads us deeper into the forest,

הַיּוֹם הִרְתָּ עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יִצְוֵרֵי
 עוֹלָמִים, אִם בְּבָנִים אִם בְּעַבְדִּים. אִם בְּבָנִים, רַחֲמֵנוּ
 בְּרַחֵם אָב עַל בָּנִים; וְאִם בְּעַבְדִּים עֵינֵינוּ לְךָ תְּלוּיּוֹת,
 עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ, אִיוֹם קָדוֹשׁ.

אַרְשֵׁת שִׁפְתֵינוּ יַעֲרֹב לְפָנֶיךָ, אֵל רֵם וְנֹשֵׂא, מִבֵּין
 וּמֵאֲזִין, מִבֵּיט וּמִקְשִׁיב לְקוֹל תְּקִיעַתֵּנוּ; וְתִקְבַּל
 בְּרַחֲמִים וּבְרָצוֹן סֵדֵר זְכוֹרוֹתֵינוּ.

Today is the world conceived, today all humanity is judged. May the words on our lips be pleasing, O exalted God, who hearkens to the T'kiyah we sound today. O accept with favor the order of our Zichronot, the praise of Your Remembrance of the covenant.

(All are seated)

SHOFAROT: The Shofar Sounds

In the world of matter, sound travels great distances from place to place, connecting two places far away from the other. In the realm of spirit sound can also transcend space and rise to that Place in which all lesser places merge. On Rosh Hashanah, the first of the Ten Days of Returning, we begin our returning from all the bad places whither our missteps have carried us, returning to that true Place which is our proper home. But it is possible to rise to that place only through the sacred sounds which rise from lips moving in prayer and from pushing sounds out of the Shofar up to heaven. As we stand in the place where we have gone astray and lift the words and Shofar sounds toward heaven, God hears our voice, and leads us out beyond our present place up and up onto that realm which transcends place and space to the Place of the World, to God, where everyone is returned to the perfection of our creation.

* * *

Dispersed in friendly lands and hostile,
 Fighting for the survival of the Jewish people
 While trying to be true to the ideals that have made our
 people Jews.

As You instructed Jeremiah:
 Whisper in the ear of Jerusalem
 How I remember our youthful passion,
 So too remember now
 To whisper in her ear again
 The words and acts through which she may embrace her
 enemies in peace.

(All rise)

Our God
 And God of all those who have gone before us,
 Remember us for good,
 For a peaceful victory over evil,
 For the everlasting covenant of love You promised Abra-
 ham on Mount Moriah.
 As Abraham there suppressed a father's natural mercy to
 do Your will,
 So may Your mercy suppress Your anger at our failure to
 redo our world,
 And fulfill for us the promise engraved in Your Torah
 And in ours:

I will remember for their sake
 The covenant of the first ones who sought Me,
 When I brought them out of Egypt in their search for God,
 In My search for a people.

Praised are You who has remembered the covenant,
 With whom is no forgetting before the throne of Glory.

תְּקִיעָה	שְׂבָרִים תְּרוּעָה	תְּקִיעָה
תְּקִיעָה	שְׂבָרִים	תְּקִיעָה
תְּקִיעָה	תְּרוּעָה	תְּקִיעָה

Sound T'kiyah on the Shofar at each new moon, and every full moon which is Festival! It is a statute for Israel, a law from the God of Jacob.

All dwellers of earth, all inhabitants of the world:
when a banner is raised upon the mountains, look up!
When T'kiyah is sounded on the Shofar, listen!

On that day T'kiyah shall be sounded on the great Shofar, and all the tribes lost beyond the Euphrates shall come forth, and all those cast away into Egypt shall worship once more on Jerusalem's holy mountain. Adonay shall appear, the divine presence will go forth as lightning, sounding T'kiyah on the Shofar and protecting Israel until the end of time.

(All rise)

Our God and God of those who have gone before us,
Let there be heard from this Shofar we sound today
The promise of the great Shofar announcing our freedom.
Raise up a banner to gather our exiles,
Bring home from the four corners of the earth
All those scattered among strangers,
And help us all find that place which You have promised.
For You attend to the meaning of the Shofarblasts,
Sovereign of all the universe, You remember the promise
of T'ruah.
You are praised, composer of the T'ruah in which we met
at Sinai,
Who pays heed to that T'ruah Your people offers You
today.

תְּקִיעָה	שָׁבָרִים תְּרוּעָה	תְּקִיעָה
תְּקִיעָה	שָׁבָרִים	תְּקִיעָה
תְּקִיעָה גְּדוּלָה	תְּרוּעָה	תְּקִיעָה

הַיּוֹם הִרְתָּ עוֹלָם, הַיּוֹם יַעֲמִיר בְּמִשְׁפָּט כָּל יְצוּרֵי
עוֹלָמִים, אִם כְּבָנִים אִם בְּעַבְדִּים. אִם כְּבָנִים, רַחֲמָנוּ

There are sounds which first we heard as children which have engraved themselves, like ancient riverbeds long dry, into our inner ear. Years later, when we've grown, those early sounds will open up those ancient streams, and the place and moment of that early music will flow again across our memory, and we are at once transported there, splashing in the cooling spray like the children we still are, with all the joy and playfulness and awe we thought had dried up in our long-sought maturity. Buried even deeper in us than our childhood is the childhood of our people, when we were wandering and playing at the foot of Sinai, full of wonder and confusion, as the cloud appeared, and holy fire, and thundervoices out of heaven and the sounds of a Shofar. Each year when the Shofar sounds for us again, the cloud appears above the riverbed of memory, and we know that if sufficient wonder and confusion fill our minds, the holy fire will burn once more, and voices from our modest Shofar will thunder out of heaven once again. If only we can listen, the moment and the place will flow again, and we can splash with the child our people was at the beginning, in the stream.

* * *

Biblical Harkenings to the Sounds of the Shofar

On the third day as morning dawned, there were thunder-voices and lightning and a dense cloud upon the mountain Sinai and a loud Shofarblast, and all the people in the camp trembled.

The sound of the Shofar grew louder and louder, Moses spoke, and God answered him in a thunder-voice.

As the commandments were spoken, all the people witnessed the thundervoices and the lightning, the Shofarblasts and the mountain smoking, and when the people saw it, they fell back and stood at a distance.

When the Temple stood, the priests proclaimed: Adonay has ascended with T'ruah! It is Adonay in the sound of Shofarblast!

the children of Israel are become intimates of Adonay.
Halleluyah!

While the Torah is being placed in the ark:

וּבְנַחַה יֹאמֵר: שׁוּבָה, יי, רַבּוֹת אֵלֶיךָ יִשְׂרָאֵל. קוּמָה
יְיָ לְמִנוּחֶיךָ, אֲתָה וְאַרְוֵן עִנְיִי. כְּהִנֵּה יֹלְבָשׁוּ צִדְקָה,
וְחִסְדֶּיךָ יִרְנְנוּ. בְּעֵבֹר דְּוֹד עֲבָדֶיךָ, אֵל תֵּשֶׁב פְּנֵי
מְשִׁיחֶיךָ. כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ.

And when the ark rested, Moses proclaimed: Return, Adonay, to all the myriads of Israel! Rise up toward Your resting place, You and the ark, the symbol of Your power. Let the kohanim be clothed in righteousness, let Your pious ones sing for joy! For Your servant David's sake, do not turn away Your anointed one, the messiah. For I have given you good teaching, indeed, My own Torah; do not forsake it.

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתוֹמְכֵיהָ מְאֹד: דְּרָכֶיהָ
דְּרָכֵי-נְעִים וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם: הִשִּׁיבֵנו יְיָ אֵלֶיךָ
וְנִשְׁוֹבָה: חֲדָשׁ יָמֵינוּ בְּקָדְמְךָ:

*Eytz chayim hee lamachazeekim ba
V'tomcheyha m'ushar;
D'racheyha darchey noam
V'choi n'teevoteyha shalom
Hasheevaynu Adonay eylecha v'nashuva,
Chadesh yameynu k'kedem.*

It is a tree which ensures eternal life for those who take hold of it, how fortunate are its supporters! Its ways are pleasant ways, its paths comprise Shalom. Bring us back to You, Adonay, that we might return, renew our life as in the days when You and we began.

(Ark is closed)

(The Musaf Service will be found beginning on page 173)

בְּרַחֵם אָב עַל בְּנָיִם; וְאִם בְּעֲבָדִים עֵינֵינוּ לְךָ תְּלוּיֹת,
עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ, אִיּוֹם קָדוֹשׁ.

אַרְשֵׁת שִׁפְתֵינוּ יַעֲרֹב לְפָנֶיךָ, אֵל רִם וְנִשְׂאָ, מִבֵּין
וּמֵאֲזִין, מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעַתֵּנוּ; וְתִקְבַּל
בְּרַחֲמִים וּבְרָצוֹן סֵדֶר שׁוֹפְרוֹתֵינוּ.

Today is the world conceived, today all humanity is judged. May the words on our lips be pleasing, O exalted God, who hearkens to the T'kiyah we sound today. O accept with favor the order of our Shofarot, the praise of your ancient sounds and the hope for those You will sound at the dawn of the age to come.

(Remain standing)

Returning the Scroll to the Ark

This is the covenant that I shall make with the house of Israel after those days, Adonay proclaims: I shall put my Torah in their inward parts, and on their heart shall I write it, and I shall be their God and they shall be My people. No more will you need to teach your neighbor to know God, for you shall all know Me, from the smallest of you to the greatest of you, says Adonay.

יְהַלְלוּ אֶת שֵׁם יְיָ כִּי נִשְׁגָּב שְׁמוֹ לְבָרוּ:

O praise the Name of God, the most exalted name of all!

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם וַיָּרֵם קָרְן לְעֵמוֹ תְּהִלָּה לְכָל
חִסְדֵיךָ לְבָנֵי יִשְׂרָאֵל עִם קִרְבּוֹ הַלְלוּיָהּ:

*Hodo al eretz v'shamayim
Vayarem keren l'amo:
T'hilah l'choi chaseedav
livney Yisrael am kerovo
Halleluya.*

God's glory is in the earth and heavens, and the people of God is raised on high. The pious are become a praise, and

And the strong shall no more oppress the weak;
 May sin be taken away from every person,
 And, heirs to a royal covenant,
 May all people exercise the just power that is their birth-
 right
 As human beings.
 In youth may we gain wisdom,
 Overflowing like a river with understanding;
 Our soul profound enough to cover the earth,
 Loved, each of us,
 For the peace we bring to others.
 May our deeds exceed our speech,
 And may we never lift up our hand
 But to conquer fear and doubt and grave despair.
 Rise up like the sun, O God, over all humanity,
 Cause light to go forth over all the lands between the seas,
 And light up the universe with the joy of wholeness, of
 freedom and of peace.

וְנֹאמֵר וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה
 יְיָ אֶחָד וְשֵׁמוֹ אֶחָד:

*V'ne-e-mar: v'ha-yah A-do-nay l'-me-lech al kol ha-a-retz,
 Ba-yom ha-hu ba-yom ha-hu yih-yeh A-do-nay e-chad
 u-sh'-mo e-chad.*

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא
 כְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
 רַבְּל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזֶמַן קָרִיב וְאִמְרוּ. אָמֵן:

*Yit-ga-dal v'yit-ka-dash sh'mey ra-bah, b'al-mah di v'rah
 chi-ru-tey, v'yam-leech mal-chu-tey, b'cha-yey-chon uv'yo-
 mey-chon uv-cha-yey d'chol bet Yis-ra-el, ba-a-ga-lah
 u-viz-man ka-reev. V'im-ru A-men.*

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Y'hey sh'mey ra-bah m'va-rach l'a-lam ul'al-mey al-ma-ya.

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עָלֵינוּ לְשַׁבַּח לְאָרוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
 שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
 הָאֲדָמָה שְׁלֹא שָׁם חִלְקֵנוּ בָהֶם וְגוֹרְלָנוּ כְּכֹל הַמוֹנִם:
 וְאַנְחֵנוּ כְּרַעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
 לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא.
 שְׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם
 מִמַּעַל וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין
 עוֹד. אָמֵת מְלַכְנוּ אֶפְסֵ זוּלָּתוֹ בְּכָתוּב בְּתוֹרָתוֹ וְיִדְעַתָּה
 הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם
 מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת. אֵין עוֹד:

*A-ley-nu l'sha-be-ach la-a-don hakol, la-tet g'dulah l'yo-tzer
 b're-sheet, she-lo a-sa-nu k'go-yey ha-a-ra-tzot v'lo sa-
 ma-nu
 k'mish-p'chot ha-a-da-mah. She-lo sam chei-ke-nu ka-hem,
 v'go-ra-lenu k'chol ha-mo-nam. Va-anachnu ko-r'im u-mish-
 ta-cha-vim
 u-mo-dim, lif-ney me-lech mal-chey ham'lachim ha-ka-dosh
 baruch hu.
 She-hu no-teh sha-ma-yim v'yo-sed a-retz. U-mo-shav
 y'ka-ro
 ba-sha-ma-yim mi-ma-al, u-shchi-nat u-zo b'gav-hey m'ro-
 mim.
 Hu Eloheynu, ein od. Emet malkeynu efes zulato, ka-katuv
 b'Torato:
 V'ya-da-ta ha-yom va-ha-shey-vo-ta el l'va-ve-cha, ki
 Adonay hu
 ha-Elohim ba-sha-ma-yim mi-ma-al v'al ha-aretz mi-tachat,
 ein od.*

May the time not be distant, O God,
 When Your enduring rule shall be established
 in the midst of the earth;
 When justice shall prevail in the land,
 Evil destroyed,

For in the compassionate presence
Of those whose prayers we've shared today
We can grow closer to the compassionate presence
Of the God who wants to judge us worthy
Of a good, sweet year,
A year of health and fulfillment,
A year of peace.

* * *

Where is God in the world, we ask?
God is where we encounter
All the ways we may connect with nature,
With humanity, with our people,
To know we are not alone,
But lie in passionate embrace with the world
At every conscious moment.
Now we can begin to conceive the world:
Now, as we prepare to leave each other,
Now, as our lips conclude the melodies
Of the Jew's old love song
On this morning that the world begins
Its life.

A good and sweet, fulfilling New Year to us all!

* * *

Now, with senses newly quickened by the time we have
spent together,
Let us walk out into the New Year with the lessons we have
learned:
Having listened to the Shofar, let us listen also to the good
voices in our lives,
Having looked into the Torah, let us look to find our best
selves,
Having tasted honey, let us bring the taste of sweetness to
the lives of those we love,
Having smelled the fragrant Year outside our praying
place, let us work to preserve the fragrance from the
destructive forces in the world,
Having touched the ancient thoughts and yearnings of our
people, let us resolve to let the needs of others touch us,
moving us to action in the days ahead.

יְתַבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ רַקוּדְשָׁא. בְּרִיךְ הוּא. לְעֵלָא
לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאִמְרוּן בְּעֵלְמָא וְאִמְרוּ. אָמֵן:

*Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-
sey v'yit-ha-dar v'yit-a-leh v'yit-ha-lal sh'mey d'kudshah,
b'reech hu. L'ey-la l'ey-la min kol bir-cha-tah v'shir-a-tah,
tush-b'cha-tah v'ne-che-ma-tah da-a-mi-ran b'al-mah.
V'im-ru A-men.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל
יִשְׂרָאֵל וְאִמְרוּ. אָמֵן:

*Y'hey sh'la-mah ra-bah min sh'ma-ya v'cha-yim a-lei-nu v'al
kol Yis-ra-el. V'im-ru A-men.*

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל
כָּל יִשְׂרָאֵל וְאִמְרוּ. אָמֵן:

*O-seh sha-lom bim-ro-mav hu ya-a-seh sha-lom a-lei-nu
v'al kol Yis-ra-el. V'im-ru A-men.*

May God's great name be praised and sanctified in the
world! May Your Rule be established in our lifetime and
the lifetime of the House of Israel. God's great name is
blessed and praised far beyond all blessings and praises we
can ever say in the world.

May there be a great peace from heaven and life for us and
all Israel. May the One who makes peace in the high
places, make peace for us and all Israel! Amen.

Upon Departing Toward a New Beginning

We came together here to search for truth,
To face a judgment on ourselves, our people,
On the world which helps us grow and helps us stray.
In the time before we gather once again,
Let us not relent in searching how we might become
The people God created us to be.
Though we shall be separated from each other,
Let us be conscious of each other's presence,

אָרֶץ, וַיֹּאמְרוּ תָמִיד יִגְדַל יְיָ. וַיִּזְבְּחוּ לָךְ אֶת־זִבְחֵיהֶם,
וַיִּזְנְחוּ אֶת עֲצֻבֵיהֶם, וַיִּחַפְּרוּ עִם פְּסָלֵיהֶם. וַיִּטּוּ שִׁבְסֵם
אֶחָד לְעִבְדֶּךָ, וַיִּירָאוּךָ עִם שֶׁמֶשׁ מִבְּקִשֵׁי פְּנֵיךָ, וַיִּכְיֵרוּ
כַּח מַלְכוּתְךָ, וַיִּלְמְדוּ תוֹעִים בִּינָה, וַיִּמְלְלוּ אֶת
גְּבוּרָתְךָ, וַיִּנְשְׂאוּךָ מִתְּנַשָּׂא לְכָל לְרֹאשׁ. וַיִּסְלְדוּ
בְּחִילָה פְּנֵיךָ, וַיַּעֲטְרוּךָ גִזְרֵ תִפְאָרְתְּךָ, וַיַּפְצְחוּ הַרִים
רְנָה, וַיִּצְהָלוּ אֵיִם בְּמַלְכֶךָ, וַיִּקְבְּלוּ עַל מַלְכוּתְךָ
עֲלֵיהֶם, וַיִּרְוִמְמוּךָ בְּקֵהֶל עִם, וַיִּשְׁמְעוּ רְחוּקִים
וַיָּבֹאוּ, וַיִּתְנַוְּלֶךָ כְּתֵר מְלוּכָה.

All the world shall come to serve You,
And bless Your glorious name,
And Your righteousness triumphant
The islands shall proclaim.

And the peoples shall go seeking
Who knew You not before.
And the ends of earth shall praise You,
And tell Your greatness o'er.

They shall build for You their altars,
Their idols overthrown,
And their graven gods shall shame them,
As they turn to You alone.
They shall worship You at sunrise,
And feel Your sovereign might,
And impart their understanding
To those astray in night.

When Your rule is universal
The hills shall shout with song,
And the islands laugh exultant
That they to God belong.
And through all Your congregations
So loud Your praise shall be
That the utmost peoples, hearing,
Shall hail Your sovereignty.

L'shana Tovah tikateyvu: May we all be inscribed for a
good and fruitful, healthy, peaceful year.

Ayn k'Eyloheyynu

אֵין כְּאַלְהֵינוּ. אֵין כְּאַדוֹנֵינוּ. אֵין כְּמַלְכֵנוּ. אֵין
כְּמוֹשִׁיעֵנוּ: מִי כְּאַלְהֵינוּ. מִי כְּאַדוֹנֵינוּ. מִי כְּמַלְכֵנוּ. מִי
כְּמוֹשִׁיעֵנוּ: נוֹדָה לְאַלְהֵינוּ. נוֹדָה לְאַדוֹנֵינוּ. נוֹדָה
לְמַלְכֵנוּ. נוֹדָה לְמוֹשִׁיעֵנוּ: בְּרוּךְ אֱלֹהֵינוּ. בְּרוּךְ
אֲדוֹנֵינוּ. בְּרוּךְ מַלְכֵנוּ. בְּרוּךְ מוֹשִׁיעֵנוּ: אַתָּה הוּא
אֱלֹהֵינוּ. אַתָּה הוּא אֲדוֹנֵינוּ. אַתָּה הוּא מַלְכֵנוּ. אַתָּה
הוּא מוֹשִׁיעֵנוּ. אַתָּה הוּא שֶׁהַקִּטְרוֹ אֲבוֹתֵנוּ לְפָנֶיךָ
אֶת קִטְרֵת הַסַּמִּים:

*Ayn k'Eyloheyynu, ayn k'Adoneynu,
Ayn k'mal-keynu, ayn k'moshee-aynu.*

*Mi ch'Eyloheyynu, mi ch'Adoneynu,
Mi ch'malkeynu, mi ch'moshee-aynu.*

*Nodeh l'Eyloheyynu, nodeh l'Adoneynu,
Nodeh l'malkeynu, nodeh l'moshee-aynu.*

*Baruch Eloheyynu, baruch Adoneynu,
Baruch malkeynu, baruch moshee-aynu.*

*Atah hu Eloheyynu, atah hu Adoneynu,
Atah hu malkeynu, atah hu moshee-aynu.*

*Atah hu she-hikteeru avoteynu l'faneh-cha
et ktoret ha-samim.*

There is none like our God, none like Adonay, none like our Ruler,
none like the One who brings us victory.

Who is like our God. . . .

We thank our God. . . .

Praised be our God. . . .

You are our God. . . .

You are the One to whose presence our fathers and mothers used to
offer up sweet incense.

V'ye-etayu: All the World Shall Come to Serve You

וַיִּאֲתֵיּוּ כָל לְעִבְדֶּךָ וַיִּכְרְכוּ שֵׁם כְּבוֹדְךָ, וַיִּגִּידוּ בְּאֵיִם
צְדָקָה, וַיִּדְרְשׁוּךָ עַמִּים לֹא־יִדְעוּךָ. וַיִּהְלְלוּךָ כָּל־אֲפָסִי

TRADITIONAL SILENT AMIDAH

Adonay, open up my lips, that my mouth may sing Your praises.

Avot

You are praised, Adonay our God, God of our fathers (and mothers), of Abraham, of Isaac, of Jacob (of Sarah, of Rebecca, of Rachel, of Leah)—great, powerful, and awesome God, higher than all other powers, who loves us even when we are unworthy. Creator who nurtures all, You remember the worthy acts of our ancient fathers (and mothers), and You will return their love by bringing a redeemer* to their children's children for the sake of Your promise, as evidence of your love. Remember us with life, O Monarch who so treasures life! Inscribe us in the Book of Life for Your own sake, O God whose being is life. O Majesty who helps, saves and protects, You are praised, Adonay, source of strength for Abraham (and Sarah).

*In the Reform tradition, *redemption*

Gevurot

You are eternally powerful, Adonay, You have the power to give life to the dead*, You have the power to save us. You lovingly supply the needs of all living things. Out of Your compassion You grant the dead* eternal life. You support the weak, heal the sick, and free the enslaved; You keep Your word to those who sleep in the dust. Who is like You, source of all power? Who resembles You, Majesty, who gives both death and life and makes redemption flower?

Who is like You, motherly Father, who loves Your creatures with a compassion human parents long to give? We trust in Your promise one day to revive those we have lost to death. You are praised, Adonay, who gives the dead* eternal life.

*In the Reform tradition, *to all*

TRADITIONAL SILENT AMIDAH

אֲדַנִּי שִׁפְתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Avot

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אִמּוֹתֵינוּ), אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, (אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה). הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקָנָה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת (וְאִמָּהוֹת), וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאֵהָבָה. וְזָכְרָנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים: מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה, יְיָ, מְגַן אַבְרָהָם (וְשָׂרָה).

*In the Reform tradition, *נאולה*

Gevurot

אַתָּה גְבוּר לְעוֹלָם אֲדַנִּי מַחֲיָה מֵתִים. אַתָּה רַב לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד מַחֲיָה מֵתִים. בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַי. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מֶלֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה. מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרֵיוֹ לְחַיִּים בְּרַחֲמִים: וְנִאֲמָן אַתָּה לְהַחֲיֹת מֵתִים: בְּרוּךְ אַתָּה, יְיָ, מַחֲיָה הַמֵּתִים:

*In the Reform tradition, *הכל*

*Kedushat Ha-Shem (The Holiness of God)**Atta Kadosh*

You are holy, the meaning of Your name is holiness. We who strive to be holy yearn to praise You every day.

Uv'chen

Because of this, Adonay our God, make all Your creatures awestruck by Your greatness, help all that You have created to be conscious that You are the Judge of all they do. Help everything alive to align their desires to Your own, let all creation worship You, that everyone might sense their bond with each other and act to do Your will with harmonious hearts. Help us know, Adonay our God, that all sovereignty is Yours, You possess all strength, You grip all power. May all that You have created stand in awe of You.

Because of this, Adonay, share Your glory with Your people, Your praise with those who believe in You, Your hope with those who are searching for You. Give those who wait with You a chance to reveal Your presence to the world. Give joy to Your chosen land, exultation to Your special city. From David's family let there blossom a shoot as radiant as he; let the ideal world dawn for everyone, soon and in our own time.

When those who do justly see all this, they will rejoice; people of integrity will celebrate; those who serve God out of love will sing for joy. Injustice will shut its mouth at last, and cruelty will be blown away like smoke, for You will have swept away the arrogance of rulers from the earth.

You God, You alone, will reign over all that You have made, on Mount Zion the place of Your holy Temple, in Jerusalem Your holy city, as it says in the Bible, "Adonay shall reign forever, Your God, O Zion, throughout all generations."

You are holy, the Name which speaks Your being fills us with awe. There is no God but You. As it is written in Your

*Kedushat Ha-Shem (The Holiness of God)**Atta Kadosh*

אתה קדוש ושמה קדוש, וקרושים בכל יום יהללוך
סלה.

Uv'chen

ובכן תן פחדך יי אלהינו על כל מעשיה ואימתה על-
כל-מה שבגראת. וייראוך כל המעשים וישתחוו
לפניה כל הברואים. ויעשו כלם אגדה אחת לעשות
רצונה בלבב שלם. כמו שידענו יי אלהינו שהשלטון
לפניה עז בידה וגבורה בימינה ושמה נורא על כל
מה שבגראת:

ובכן תן כבוד יי לעמך תהלה ליראיה ותקנה
לדורשיה ופתחון פה למיחלים לה. שמחה לארצה
וששון לעירך וצמיחת קרן לדוד עבדך וצריכת נר
לבן ישי משיחה במהרה בימינו:

ובכן צדיקים יראו וישמחו וישרים יעלזו
וחסידים ברנה יגילו. ועולתה תקפץ-פיה וכל
הרשעה בלה בעשן תכלה כי תעביר ממשלת זרון
מן הארץ:

ותמלוך אתה יי לבדך על כל מעשיה בהר ציון
משכן כבודך ובירושלים עיר קדשה. ככתוב בדברי
קדשה. ימלך יי לעולם אלהיך ציון לדר נדר
הללויה:

קדוש אתה ונורא שמך ואין אלוה מבלעדיך

Bible, "Through justice the Commander of the hosts is exalted; through tzedakah, holiness flows from the holy God." You are praised, Adonay, Your majesty is holy.

Kedushat Ha-Yom (The Holiness of this Day)

Atta V'chartanu

You chose us from among all other nations to exemplify Your presence in the world. You showered us with love, You desired us, You exalted us that we might preserve the holy tongue, You imbued us with holiness through Your mitzvot, You drew us close to Your majesty through the prayers You chose, and You made us, with all our imperfections, the representatives of Your great and holy Name.

Va-titen Lanu (Rosh Hashanah)

As a gift of love, Adonay our God, You presented us (this day of Shabbat holiness and soul-rest, as well as) this Day of Remembrance, the day of (recollection of) sounding T'ruah on the Shofar (in love). It is a holy day on which we are called together; it is a remembrance of the Exodus from Egypt, when we first became Your people.

Va-titen Lanu (Yom Kippur)

As a gift of love, Adonay our God, You presented us (this day of Shabbat holiness and soul-rest, as well as) this Yom Kippur as a day of forgiveness, of the second chance, a day in which all our failures can be pardoned. It is a holy day on which we are called together; it is a remembrance of the Exodus from Egypt, when we first became Your people.

Ya'aleh V'ya-vo

Our God and God of those who came before us:

May the presence
of us who come before You here
of our ancient grandmothers and grandfathers

בְּכַתוּב. וַיִּגְבַּהּ יְיָ צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקָּדוֹשׁ
נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ:

Kedūshat Ha-Yom (The Holiness of this Day)

Atta V'chartanu

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֶהְבֵּת אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלְּכָנוּ לְעִבּוֹדְתֶךָ, וְשָׁמַךְ הַגְּדוֹל וְהַקָּדוֹשׁ
עָלֵינוּ קְרָאתָ.

Va-titen Lanu (Rosh Hashanah)

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם [הַשַּׁבָּת הַזֶּה
וְאֶת יוֹם] הַזְּכוּרֹן הַזֶּה, יוֹם [זְכוּרֹן] תְּרוּעָה [בְּאַהֲבָה]
מִקְרָא קָדֵשׁ, זְכוֹר לִיציאת מצרים.

Va-titen Lanu (Yom Kippur)

וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם [הַשַּׁבָּת הַזֶּה
לְקִדְשָׁהּ וְלִמְנוּחָהּ, וְאֶת יוֹם] הַבְּפוּרִים הַזֶּה לְמַחִילָה
וְלִסְלִיחָה וְלִכְפָּרָה, וְלִמְחֹלְבוֹ אֶת כָּל עֲוֹנוֹתֵינוּ,
[בְּאַהֲבָה] מִקְרָא קָדֵשׁ, זְכוֹר לִיציאת מצרים.

Ya'aleh V'yavo

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ) יַעֲלֶה וַיָּבֵא
וַיִּגְיַע וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זְכוּרֹנָנוּ
וּפְקוּדוֹנָנוּ וְזְכוּרֹן אֲבוֹתֵינוּ (וְאֲמוֹתֵינוּ) וְזְכוּרֹן מְשִׁיחַ

of our promised Messiah from Your servant David's family
of Jerusalem, the city filled with Your holiness
of all Your people, the House of Israel

Ascend

and come before You
and come near to You
and be noticed by You
and be pleasing to You
and be heeded by You
and be kept in mind by You
and be remembered by You

for deliverance, for good, for grace, for kindness, for mercy, for life, for peace on this (Day of Remembrance) (Yom Kippur).

Adonay our God:

Remember us today for good
Keep us in mind today for blessing
Save us today for long life
With a promise of victory over our weakness
And compassion for our strength
Hold us close
Be gracious to us
Save us
Because our eyes are turned toward You,
Because Your nature is grace and compassion,
Because You are our Majesty.

M'loch al Kol Ha-olam (Sanctifying Rosh Hashanah)

Our God and God of our mothers and fathers, extend Your rule in glory over the entire universe, that You may be exalted in honor over the earth, appearing in the full splendor of Your exalted power over all who dwell upon the globe, Your planet. May every one of Your creatures know that You created it, every form of life perceive that You formed it, so that every being with breath in its nos-

בן דוד עבדך וזכרון ירושלים עיר קדשך וזכרון כל
עמך בית ישראל לפניך. לפליטה ולטובה לחן
ולחסד ולרחמים לחיים ולשלום ביום הזכרון הזה.
זכרנו יי אלהינו בו לטובה. ופקדנו בו לברכה.
והושיענו בו לחיים: ובדבר ישועה ורחמים חוס
והגנו ורחם עלינו והושיענו כי אליך עינינו. כי אל
מלך חנון ורחום אתה:

(on Yom Kippur: הזוה הבפורים הזה)

M'loch al Kol Ha-olam (Sanctifying Rosh Hashanah)

אלהינו ואלהי אבותינו (ואלהי אמותינו) מלוח על
כל העולם כלו בכבודך והנשא על כל הארץ ביקרך
והופע בהדר גאון עזה על כל יושבי תבל ארצה.
וידע כל פעול כי אתה פעלתו ויבין כל יצור כי אתה
יצרתו ויאמר כל אשר נשמה באפו יי אלהי ישראל

trils may proclaim: "Adonay, God of Israel, rules a realm encompassing all people!"

Our God and God of those who gave us life: (Be pleased with our soul-rest.) Imbue us with holiness through Your mitzvot and grant us our share in the understanding of Your Torah. Sate us with Your goodness, fill us with the joy of victory over our selfish instincts, our cruel temptations. (Dower us, God, with the holiness of Your Shabbat; let the Jewish people, whose actions strive to manifest Your holiness, find soul-rest on this day.) Wash clean our hearts that we may serve You with true intentions, for You are the God of truth, and Your word is true, sustained forever. You are praised, Adonay, Sovereign over all the earth, who fills with holiness (Shabbat,) the Jewish people, and the Day of Remembrance.

M'chal la-Avonoteynu (Sanctifying Yom Kippur)

Our God and God of our mothers and fathers, pardon our failures on (this Shabbat and on) this Yom Kippur. Erase our malicious deeds, our human shortcomings; sweep them from Your sight. As it says in the Bible, "I myself will erase your malicious deeds for the sake of My mercy; I will not recall your shortcomings." As it says, "I have dissolved Your malicious deeds like a mist, your shortcomings like a cloud. Turn back to Me, do tshuvah, for I have redeemed you." And it says, "On this day God will give you a new start by purifying you. From all your shortcomings you will be clean in the sight of Adonay."

Our God and God of those who gave us life: (Be pleased with our soul-rest). Imbue us with holiness through Your mitzvot and grant us our share in the understanding of Your Torah. Sate us with Your goodness, fill us with the joy of victory over our selfish instincts, our cruel temptations. (Dower us, God, with the holiness of your Shabbat; let the Jewish people, whose actions strive to manifest Your holiness, find soul-rest on this day.) Wash clean our hearts that we may serve You with true intentions. You are the forgiver of Israel, who grants pardon to the tribes You

מֶלֶךְ וּמַלְכוּתוֹ בְּכֹל מְשָׁלָה: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
(וְאֱלֹהֵי אֲמוֹתֵינוּ) [רְצָה בְּמִנוּחָתְנוּ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעְנוּ מִטוֹבָךָ וְשִׂמְחָנוּ
בִּישׁוּעָתְךָ: [וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן
שֶׁבֶת קִדְּשָׁךְ וַיְנַחֲנוּ בּוֹ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמָךְ] וְטַהַר
לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת. כִּי אַתָּה אֱלֹהִים אֱמֶת וְדַרְבָּרָה
אֱמֶת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה יי מֶלֶךְ עַל כָּל הָאָרֶץ
מִקִּדְּשׁ [הַשְּׁבֵת וְ]יִשְׂרָאֵל וַיּוֹם הַזְּכוֹרֹן:

M'chal la-Avonoteynu (Sanctifying Yom Kippur)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ) מְחַל
לְעוֹנוֹתֵינוּ בַּיּוֹם [הַשְּׁבֵת הַזֶּה וּבַיּוֹם] הַכּוֹפְרִים הַזֶּה.
מַחָה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, בְּאִמּוֹר:
אֲנִכִּי אֲנִכִּי הוּא מוֹחָה פְּשָׁעֶיךָ לְמַעַנִּי, וְחַטָּאתֶיךָ לֹא
אֲזָכֵר. וְנֹאמֵר: מְחִיתִי כְּעַב פְּשָׁעֶיךָ, וְכַעֲנֵן חַטָּאתֶיךָ;
שׁוֹבָה אֵלַי כִּי גִאלְתֶּיךָ. וְנֹאמֵר: כִּי בַּיּוֹם הַזֶּה יִכַּפֵּר
עֲלֵיכֶם לְטַהַר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לִפְנֵי יי
תְּטַקְרוּ. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ),
[רְצָה בְּמִנוּחָתְנוּ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ
בְּתוֹרָתְךָ, שְׂבַעְנוּ מִטוֹבָךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ.
[וְהִנְחִילֵנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרִצּוֹן שֶׁבֶת קִדְּשָׁךְ,
וַיְנַחֲנוּ בּוֹ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמָךְ]. וְטַהַר לִבָּנוּ לְעִבְדֶּךָ
בְּאֵמֶת, כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמְחַלֵּן לְשִׁבְטֵי יִשְׂרָאֵל
בְּכָל דּוֹר וָדוֹר, וּמְבַלְעֶרְיָךְ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ

called Yeshurun, the upright. No other power beside You can forgive and excuse us. You are praised, Adonay, Monarch who forgives and excuses our wrongs and the wrongs of Your entire people Israel, who takes away our guilt each year; Ruler of all the earth, who fills with holiness (Shabbat,) the Jewish people, and Yom Kippur.

Avodah (Serving God)

R'tzey (Traditional version)

May You be pleased with Your people Israel, Adonay our God, and with their prayer. Restore to Your holy temple in Jerusalem the service You most desire, accepting Israel's holy offerings and holy words with love. May the intensity of Your people's worship please You always. May we see Your merciful return to Zion with our own eyes. You are praised, Adonay, whose nurturing presence You will again return to Zion.

R'tzey (Reform version)

May You be pleased with Your people Israel, Adonay our God, may You lovingly accept our prayer. May the intensity of Your people's prayers please You always. Turn Your gracious countenance to Your servants, pour out Your spirit upon us, that we might see Your merciful return to Zion with our own eyes. You are praised, Adonay, whose nurturing presence You will again return to Zion.

Hoda-ah (Thanksgiving)

Modim

Thank You.

You are the Source of our life, and the life of those who carried us into this world.

You are our Rock, our shield, our defender.

In every generation we will thank You and retell Your praise

for our lives which You shape with Your hand

for our souls which You hold in trust

for Your miracles which accompany us each day

for Your wonders and Your favors which fill all

our moments

אֵלֹא אַתָּה. בְּרוּךְ אַתָּה יי מֶלֶךְ מוֹחֵל וְסוֹלֵחַ
לְעוֹנוֹתֵינוּ וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר
אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה. מֶלֶךְ עַל כָּל הָאָרֶץ
מְקַדֵּשׁ [הַשָּׁבֵת וְ]יִשְׂרָאֵל יוֹם הַכִּפּוּרִים.

Avodah (Serving God)

R'tzey (Traditional version)

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהִשָּׁב אֶת
הָעֲבוּדָה לְרֵבִיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם
בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן. וְתֵהִי לְרִצּוֹן תָּמִיד עֲבוּדַת
יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יי הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

R'tzey (Reform version)

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה
תִקְבַּל, וְתֵהִי לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ. אֵל
קְרוֹב לְכָל-קְרָאֵיו, פָּנָה אֶל עַבְדֶּיךָ וְחַנּוּן; שְׁפוּךְ
רוּחַךְ עָלֵינוּ, וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יי הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

Hoda-ah (Thanksgiving)

Modim

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ) לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ
מִגֵּן יִשְׁעֵנוּ אֵתָה הוּא לְדוֹר וָדוֹר. נוֹדֶה לָךְ וְנִסְפָּר
תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ וְעַל גְּשָׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נִסֶּיךָ שְׁבִכְלֵי יוֹם עִמָּנוּ וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבִכְלֵ-עַת עָרֵב וְבָקֵר וְצִהָרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא תִמוּ חֲסָדֶיךָ

every evening, every morning, on dark days, and when the sun is high.

For You are the good God, whose nurture never dries up, the Compassionate One, whose acts of love are endless.

In Your eternity lies our hope.

For all these things, O Majesty, may Your Name be blessed and raised in high esteem by all who live, and inscribe for a good life the people of Your covenant, who pour forth thanks to You in ecstasy, along with everything alive, giving honest praise to Your Name, O God, who leads us forth from our adversaries in triumph, sela! You are praised, Adonay, whose name is Good, whose praise is comely on our lips.

Birkat Shalom (Peace)

Shalom Rav (Evening Services)

Spread peace, abundant and everlasting, over Your people Israel, for You are the source, the Majesty, of peace, wherever it is found. May it be good in Your eyes to bless Your people Israel at every season, at every moment, with that peace which is Your nature. May we and all the House of Israel be inscribed perpetually in the Book of life and blessing, peace and sustenance, for a worthwhile life and for peace. You are praised, Adonay, author of peace.

Sim Shalom (Morning, Yom Kippur Afternoon, and Ne'ilah Services)

Spread peace, goodness and blessing, grace, love, and compassion over us and over all Israel Your people. Bless us, Fathermother, all of us as one, in the radiance of Your countenance, for in the light of Your presence, Adonay our God, you gave us a Torah of life, love born of our covenant, justice, blessing, compassion, life, and peace. May it be good in Your eyes to bless Your people Israel at every season, at every moment, with that peace which is Your nature.

מעולם קוֹינוּ לָךְ: וְעַל כָּל־מִצְוֹתֶיךָ וְיִתְרֹמֵם שְׁמֶךָ
מִלְּכָנוּ תְּמִיד לְעוֹלָם נְעַד: וְכָתַב לְחַיִּים טוֹבִים כָּל־בְּנֵי
בְּרִיתְךָ: וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ
בְּאֵמַת הָאֵל יִשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי
הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת:

Birkat Shalom (Peace)

Shalom Rav (Evening Services)

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם. כִּי אַתָּה
הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשִׁלּוֹמְךָ.
בְּסִפְּר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
וּלְשְׁלוֹם. בְּרוּךְ אַתָּה יי עֹשֵׂה הַשְּׁלוֹם:

Sim Shalom (Morning, Yom Kippur Afternoon, and Ne'ilah Services)

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חֵן וְנְחֻסָּד וְרַחֲמִים עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֶבְיָנוּ כְּלָנוּ כְּאֶחָד בְּאוֹר
פְּנִיךָ. כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־
שָׁעָה בְּשִׁלּוֹמְךָ. בְּסִפְּר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה

May we and all the House of Israel be inscribed perpetually in the Book of life and blessing, peace and sustenance, for a worthwhile life and for peace. You are praised, Adonay, author of peace.

*(Confessions for Yom Kippur will be found on pages
230–237)*

Personal Prayer

Elohai Ntzor

Adonay, keep my tongue from cruelty and my lips from deceit. To those who defame me, let my soul keep silent; teach my soul humility that I may learn even from those who hate me. Open my heart to Your Torah and let my soul search out Your mitzvot. As for all who think to harm me, frustrate their plans and their purposes for the sake of Your honor, to show You have the power to protect, for the sake of Your holiness and Your Torah. Preserve those who try to live by Your teachings. Save me with Your power, Adonay, and answer me. May the words in my mouth and the thoughts in My heart be equally acceptable to You, Adonay my rescuer, my faithful Rock. O heavenly peacemaker, make peace felt now among us, among all Israel, among all Your creatures, that we all might say: Amen.

טובה נזכר ונכתב לפניך אנחנו וכל עמך בית
ישראל לחיים טובים ולשלום. ברוך אתה יי עשה
השלום:

*(Confessions for Yom Kippur will be found on pages
230–237)*

Personal Prayer

Elohai Ntzor

אלהי נצור לשוני מרע ושפתי מדבר מרמה
ולמקללי נפשי תדום ונפשי כעפר לכל תהיה: פתח
לבי בתורתך ובמצותיך תרדוף נפשי. וכל
החושבים עלי רעה מהרה הפר עצתם וקלקל
מחשבתם: עשה למען שמך. עשה למען ימינה. עשה
למען קדשתך עשה למען תורתך: למען יחלצון
ידיך הושיעה ימינה וענני: יהיו לרצון אמרי פי
והגיון לבי לפניך יי צורי וגואלי: עשה שלום
במרומיו הוא יעשה שלום עלינו ועל כל ישראל
ואמרו אמן:

Permission

By the authority of the heavenly court,
 And by the authority of the earthly court,
 With the permission of God the Ever-Present,
 And with the permission of this congregation,
 We who have ourselves transgressed
 Declare it lawful to pray with others
 Who have wronged either God or human beings:
 The keeper of Shabbat who, by her silence,
 Allowed crime to flourish among her associates
 Consents to pray with the supporter of the oppressed
 Who disdained to put on t'filin.
 The one who gave tzedakah but cheated on exams
 Consents to pray with the one who worked hard for Israel
 But exploited his friend.
 Joined in the recognition of our own failings,
 We pledge to pray both for ourselves and for
 The others around us who have fallen short.

Candle Lighting

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
 בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל [שָׁבֵת וְשֶׁל] יוֹם
 הַכִּפּוּרִים:

*Baruch atta Adonay Eloheynu melech ha-olam, asher kid-
 shanu b'mitzvotav, vitzivanu l'hadlik ner shel (Shabbat v'shel)
 Yom Hakipurim.*

Praised be Adonay our God, Majesty of the universe, who
 makes us holy in the mitzvah of lighting candles, whose
 light can burn the darkness out of our souls, and warm the
 self within us to which we seek return.

Preparations for Kol Nidrey

We need courage to make vows in the heat of convictions
 born of this weighty day, to make promises that shall bind
 us even when the days that follow Yom Kippur have

faults is often our failure to admit our worth, to rely on our
 inner sense of what is right, lest others laugh at us, mistreat us,
 or profess a higher standard than we can ever reach. Could we
 on this Day of At-one-ment feel at one, at home, with ourselves,
 the cruelties we do which spring from fear, unsureness, guilt, or
 doubt might disappear. Sometimes we strut and preen too
 much, yet that too stems from a need to find our worth outside
 ourselves, through fame or recognition, and if others will not
 give it, then we must tout ourselves. We shall say many things
 about ourselves this Atonement Day, confessing error, thought-
 lessness, misdeed, and wrong. But before we do, before we
 honestly confront our failings, we must first confront our virtue,
 and know that whatever wrongs we have committed, we could
 not recognize our wrongs were not our basic natures funda-
 mentally, irrevocably right. What we must seek first of all this
 day is the conviction of our inner worth, that no matter what we
 do we are the child of God, a valued and irreplaceable jewel in
 the crown that is God's universe.

We shall speak many words this awesome Day. We shall confess
 to sins we know not, vow an openness we are not secure enough
 to give, pray ourselves into a virtue we are sure to mar as soon
 as prayerbooks are closed and intensive introspection ended.
 The earnestness of our vows, and the humanness of our weak-
 ness are all a piece of that tapestry which is our unique and very
 special life, whose beauty we shall strive to deepen through this
 Day in the all-embracing darkness of ourselves, our people, and
 our God.

*Silent Reflection**Permission*

בִּישׁוּבָה שֶׁל מַעֲלָה וּבִישׁוּבָה שֶׁל מַטָּה.
 עַל גְּעַת הַמָּקוֹם וְעַל גְּעַת הַקֶּהֶל.
 אָנוּ מִתִּירִין לְהַתְּפַלֵּל עִם הָעֹבְרִינִים.

Forced on them by no one,
 Freely made in the sunlight of the day.
 Now at nightfall
 May we hear within the mystic chant
 The hidden origins of our birth into the Jewish people,
 And may we be protected from every impulse to betray our heri-
 tage,
 To masquerade as someone who we never were
 And cannot be.

Prayer of ancient anguish,
 Let it form our lips into the anguish of the Jew
 We have not dared to be,
 Let its painful strains seize hold of our inconstant hearts
 Till tears of grief pour forth
 For all the alien vows we've sworn,
 For all the hard ancestral truths we've casually denied
 For all we've turned our backs to since our faith began.
 What lies within the cellars of our souls tonight?

O hidden origins!
 O mystic chant!
 O Kol Nidrey!

* * *

All the vows on our lips,
 The burdens in our hearts,
 The pent-up regrets
 About which we brooded and spoke
 Through prayers without end
 On last Atonement Day
 Did not change our way of life,
 Did not bring deliverance
 In the year that has gone.
 From mountain peaks of fervor
 We fell to common ways
 At the close of the fast.

cooled our passions down. How shall we feel a month from now, or when spring has come around? What new terrors, what great madness now unseen will roll down in torrents on our lives in months ahead, before which must pale the solemn hopes of this earnest day? We cannot know what will befall our vows when we have separated from each other, when the year begins to color in the changes that it has in store—and so on this Atonement eve we would make our promises, and yet promise in the same breath that if time invalidates their meaning, we shall change our promise, and feel no guilt.

To vow in the face of change—yet to change the face of vows when time's new knowledge has changed the meaning of the vow: that is the double courage we would seek tonight, this night of Kol Nidrey, when all vows, all bonds, all devotions, promises, obligations, penalties, and oaths are there before us to be undertaken: but which time and we must unvow or vow differently as truth reveals itself anew. May it all, whatever it shall be, come to us for good.

* * *

Prayer of ancient origins, in mystic chant,
 Protecting us since ancient times from impulsive oaths,
 Pouring forth, tradition has supposed, from the anguished
 lips of secret Jews.

Long ago, in one forbidding land after another
 Our mothers masqueraded in a faith forced on them by tyrants,
 Our fathers prayed from their cellars that God would annul
 their alien vows,
 And help them find the hard way back to their ancestral truth.

Kol Nidrey reminds us who do not have to hide
 How many fearful cellars we inhabit
 That close us off from full acceptance of the Jewish faith,
 That muffle our acceptance of our parents' pledge at Sinai,

(All vows, bonds, devotions, promises, obligations, penalties and oaths, wherewith we have vowed, sworn, devoted, and bound ourselves, from this Day of Atonement to the next Day of Atonement—may it come to us for good—all these we repent us of them. They shall be absolved, released, annulled, made void and of no effect; they shall not be binding nor shall they have any power. Our vows shall not be vows; our bonds shall not be bonds; and our oaths shall not be oaths.)

וְנִסְלַח לְכָל-עֲדַת בְּנֵי יִשְׂרָאֵל וְלִגְרַם הַגֵּר בְּתוֹכְכֶם
 כִּי לְכָל הָעַם בִּשְׁגָגָה:
 סִלַּח-נָא לְעוֹן הָעַם הַזֶּה כַּגְּדֹל חַסְדְּךָ
 וּכְאֲשֶׁר נִשְׁאַתָּה לְעַם הַזֶּה מִמִּצְרַיִם וְעַד הַנְּהָה: וְשֵׁם
 נְאֻמֶּךָ:
 וַיֹּאמֶר יְיָ סִלַּח-תִּי כַדְבָרְךָ:

Forgive the wrongdoings of this people, and all who dwell in their midst, according to the greatness of Your covenantal love. For in all of us Your people is there unwitting transgression.

Adonay has said, "I have forgiven as you have asked."

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 שֶׁחֲחַנּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַיּוֹם:

*Baruch atta Adonay Eloheyenu melech
 ha-olam she-hechyanu v'kiyyimanu
 v'higiyanu lazman hazeh.*

You are praised, Adonay our God, through whose rule the world coheres, through whom we live and are sustained, and to whose time for atonement we have come once more.

Psalm 92 (On Shabbat)

A Song for Shabbat.
 It is good to thank God,

Will You hear our regret?
 Will You open our prison,
 Release us from shackles of habit?
 Will You answer our prayers,
 Forgive our wrongs,
 Though we sin again and again?
 In moments of weakness
 We do not remember
 Promises of Atonement Day.
 Look past forgetfulness,
 Take only from our hearts;
 Forgive us, pardon us.

* * *

In the darkness of time still unknown, holding close the teaching of a people who has known that time is holy, we rise for Kol Nidrey, to share its truths together in the atoning closeness of this night:

Kol Nidrey

כָּל נִדְרֵי וְאֶסְרֵי וְחֻרְמֵי וְקוֹנָמֵי וְכַנּוּיֵי וְקַנּוּסֵי
 וְשָׁבוּעוֹת וְדִנְרָנָא וְדִאֲשְׁתַּבְּעָנָא וְדִאֲחֻרֵימָנָא
 וְדִאֲסַרְנָא עַל נַפְשָׁתְנָא מִיּוֹם כַּפְרִים זֶה עַד יוֹם
 כַּפְרִים הַבָּא עָלֵינוּ לְטוֹבָה כְּלֵהוֹן אֲחֻרְטָנָא בְּהוֹן
 כְּלֵהוֹן יְהוֹן שְׂרוֹן שְׁבִיקִין שְׁבִיתִין בְּטֵלִין וּמְבֹטְלִין
 לֹא שְׁרִירִין וְלֹא קִיַּמִּין: נִדְרָנָא לֹא נִדְרֵי וְאֶסְרָנָא לֹא
 אֶסְרֵי וְשָׁבוּעָתְנָא לֹא שָׁבוּעוֹת:

*Kol nidrey ve'esarey va'charamey v'konamey v'chinuyey v'kinu-
 sey ush'vuot*

*Dindarna ud'ishtaba-na ud'achareemna v'di-asarna al naf-
 shatana*

*Mee-yom kippurim zeh ad yom kippurim ha-ba, aleynu l'tova
 Kul-hon icharatna v'hon, kul-hon y'hon sharan,*

Sh'veekeen, sh'veeteen, b'tayleen um'vutaleen

La sh'reereen v'la kayameen.

Nidrana la nidrey, ve'esarana la esarey, ush'vuatana la sh'vuot.

צָדִיק כְּתָמַר יִפְרָח, כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה. שְׁתוּלִים
 בְּבֵית יי, בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ. עוֹד יִנּוּבוֹן
 בְּשִׁיבָה, דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ. לְהַגִּיד כִּי־יֵשֶׁר
 יי; צוּרֵי, וְלֹא־עוֹלָתָה בּוֹ.

*Tzadik katamar yifrach
 K'erez bal'vanon yisgeh
 Sh'tulim b'veyt Adonay
 B'chatzrot Eloheyenu yatrachu
 Od y'nuvun b'seyvah
 D'sheynim v'ra-ananim yihyu
 L'hagid ki yashar Adonay
 Tzuri v'lo avlatah bo.*

Meditation Before Barchu

Praise Me, says God, and I will know that you love Me.
 Curse Me, I will know that you love Me.

Praise Me or curse Me, I will know that you love Me.
 Sing out My graces, says God.

Raise your fist against Me and revile, says God.

Sing My graces or revile, reviling is also praise, says
 God.

But if you sit fenced off in your apathy,

Entrenched in "I couldn't care less," says God,

If you look at the stars and yawn, says God,

If you see suffering and don't cry out,

If you don't praise and don't revile,

Then I created you in vain, says God.

THE SHMA AND ITS BLESSINGS

בְּרַכּוּ אֶת יי הַמְּבֹרָךְ:

Barchu et Adonay hamvorach:

Proclaim how blessed is Adonay,
 Source of blessing for all the world!

To sing praises to Your name, Highest One.

To tell Your kindness in the morning
 And Your good faith at night,
 On the lute, the lyre, and the ringing harp.

For You have made me happy, Adonay, in Your work.
 I acclaim Your handiwork.

How great are Your works, O God,
 And how very deep Your thoughts.

An insensitive person does not know this
 And a fool does not understand.

But even when wicked people sprout up like weeds
 And all kinds of trouble-makers blossom,
 Ultimately they will be destroyed forever.

But You rule on high forever, Adonay.
 For Your enemies, Adonay,
 Your enemies will perish,
 And all the trouble-makers will be disunited.

You have raised my head like the wild ox
 In prideful power.
 I am anointed with fresh oil.

My eyes looked on those who were spying on me.
 My ears heard those who were plotting against me.

The just will blossom like the date palm.
 They will stand tall like the cedar of Lebanon.
 Rooted in the House of Adonay.
 They will blossom in the courts of our God.

Even in old age they will bear fruit,
 Still they will be fresh and growing,
 To bear witness that Adonay is fair and dependable
 And there is no injustice in God's ways.

Second by second
 You make day pass into night
 And You alone know the boundary point
 Dividing one from the other.
 Unifier of all beings is Your name.

Timeless God,
 Rule forever.

You Who bring the evening in
 Are praised.

Alternative Maariv Aravim

There was darkness once before the world began
 Not like tonight—
 A great black quilt all stitched with stars
 To snuggle sleeping earth against the void—
 Once the void was all there was
 Dark sky, dark water
 Only the breath of God rippling the waves . . .

Until that breath formed words:
 "Let there be light."
 And darkness fled into the shadows of the light
 Plotting its return once brightness dimmed.

God dispersed the light throughout the void
 Sewing stars in picture patterns on the fabric of the night
 Cutting out round moons and crescent shapes
 To relieve the power of the black expanse
 Embroidering gold strands of day into the darkness
 Threading purple darkness into day.

We are the void!
 Dark sins, dark cruelties
 Only the breath of God rippling our lips
 Until that breath forms words:
 "Return to Me."

But our darkness does not flee

בְּרוּךְ יְיָ הַמְבַרֵךְ לְעוֹלָם וָעֶד:

Baruch Adonay hamvorach l'olam vaed:

Blessed is Adonay,
 Source of blessing for all the world forever and ever!

Maariv Aravim (In Praise of the Evening-Bringer)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ
 מַעְרִיב עַרְבִים בְּחִכְמָה פּוֹתַח שְׁעָרִים וּבִתְבוּנָה
 מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת־הַזְּמַנִּים וּמַסְדֵּר אֶת־
 הַכִּכְבִּים בְּמִשְׁמַרְתֵּיהֶם בְּרִקִיעַ כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם
 וְלַיְלָה גּוֹלָל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר וּמַעֲבִיר
 יוֹם וּמַבְיֵא לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה יְיָ עֲבָאוֹת
 שְׁמוֹ. אֵל חַי וְקַיִם תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
 בְּרוּךְ אַתָּה יְיָ הַמַּעְרִיב עַרְבִים:

You are praised, Adonay
 Author of time and space
 Who brings on evening with a word,
 Opens heaven's gates with wisdom,
 Adjusts the ages with sensitive judgment,
 Varies the seasons,
 And orders the orbits of a sky full of stars.
 You create each day and each night afresh,
 Roll light in front of darkness
 And darkness in front of light
 So gently
 That no moment is quite like the one before
 Or after.

An eternal love You have loved the house of Israel Your people. You have taught us Torah and mitzvot, statutes that have ruled our lives since ancient days, judgments that form our sentences today. Lying down and rising up, Adonay our God, we shall strive to make Your laws the substance of our speech, to exult forever in each word of Torah we can learn, in each commanded deed we can fulfill. By meditating on them we shall find the purpose of our days; by acting on them we shall learn how to lengthen our life. In darkness and in light, may these words of Your love ever be upon our lips. Whatever our merit in our own eyes, may we never be deprived of Your love. Help us reciprocate Your love, Adonay, through our praise.

Alternative Ahavat Olam

You were God
And we were Israel,
Your shy, untutored lover
Long ago.

You loved us a great love
And you taught us
How to respond to You

Through Torah
Mitzvot
Statutes
Judgments

We go to sleep with them
And with them we awake.

We shall enjoy them forever.

They give us life
They prolong our days
We form our words around them
At nighttime,
In daytime.

It knows how hard returning is
From snuggling darkness
Into blinding light.
So God disperses light throughout our being
Merely touching us with radiance:
"Just confess this single wrong."
Brushing us gently with a glowing promise:
"I shall forgive this sin."
To relieve the power of God's blazing glory
Glimpses of our golden soul peek out from this day's
prayers
Glints of purple from our royal lineage wink in all Your
words.

And gradually
As night grows into day and day again is night
Your gentle pardon will turn around the guilt that tar-
nishes our soul
And Your breath will fill our mouths:
"From all your wrongs will you be clean!"
And we like cleansing night
All stitched with stars
Will snuggle once again against the void . . .
You whose light delivers us from darkness
You are praised.

Ahavat Olam (In Praise of the Torah-Giver)

אֶהְבֶּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּת תּוֹרָה וּמִצְוֹת
חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדָּת. עַל כֵּן יְיָ אֱלֹהֵינוּ
בְּשִׁכְבְּנוּ וּבְקוּמָנוּ נְשִׁים בְּחֻקֶיךָ. וְנִשְׁמַח בְּדַבְרֵי
תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חֵיֵינוּ וְאָרֶךְ
יָמֵינוּ וּבָהֶם נִהְיֶה יוֹמָם וְלַיְלָה. וְאֶהְבֶּתְךָ אֵל תְּסִיר
מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל:

And speak through them
While sitting in your house,
While walking on the road,
At the time for lying down,
At the time for rising up.
You shall bind them in a sign upon your arm.
They shall become frontlets between your eyes.
You shall inscribe them in mezuzot for your house,
Upon your gates.

The Shma: Second Paragraph (V'haya im Shamo'a)

וְהָיָה אִם־שָׁמַעַתְּ שְׁמֵעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לֵאמֹר לֹא־הָיָה אֱלֹהִים וְלֹא־עָבְדוּ
בְּכָל־לְבָבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם
בְּעֵתוֹ יוֹרֵה וּמַלְקוֹשׁ וְאֶסְפֹּת דְגָנְךָ וְתִירְשָׁךָ וַיִּצְהַרְךָ:
וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ וְאֶכְלֹת וְשִׂבְעַתָּ: הַשְּׁמֵרוּ
לְכֶם פֶּן־יִפְתָּה לְבָבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים
אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם
וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מִטֶּר וְהָאֲדָמָה לֹא תִתֵּן
אֶת־יְבוּלָהּ וְאֶבְדְּתֶם מִהָרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר
יְהוָה נָתַן לְכֶם: וְשָׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהִים עַל־לְבָבְכֶם
וְעַל־נַפְשְׁכֶם וְקִשְׁרְתֶם אִתְּם לְאוֹת עַל־יַדְכֶם וְהָיוּ
לְטוֹטְפוֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אִתְּם אֶת־בְּנֵיכֶם
לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ
וּבְקוּמְךָ: וְכִתְבְּתֶם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעֲרֶיךָ: לְמַעַן
יִרְבוּ יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
לְאַבְרָהָם לֵאמֹר לְתַת לָהֶם כִּי־מִי הַשָּׁמַיִם עַל־הָאָרֶץ:

Now,
Long after long ago,
Do not withdraw Your love from us.
Lover of Israel,
You are praised.

The Shma: First Paragraph (Shma and V'ahavta)

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shma Yisrael Adonay Eloheyenu Adonay Echad:

Listen, Israel! Adonay is our God, Adonay alone is One.

בָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד:

Baruch sheym kvod malchuto l'olam vaed:

The Name is praised whose glorious Sovereignty will outlast the world and time.

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוֶּה
הַיּוֹם עַל־לְבָבְךָ: וְשָׁנַנְתָּם לְבִנְיָה וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׁרְתֶם
לְאוֹת עַל יַדְךָ וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֶיךָ: וְכִתְבְּתֶם עַל־
מְזוּזוֹת בֵּיתְךָ וּבְשַׁעֲרֶיךָ:

Thus you shall show your love for Adonay your God:
With every inclination of your knowing heart,
With all the strength through which you live,
With every benefit you have received.
For these words in which I am giving you mitzvot today
Shall stand over against your knowing heart,
That you may help your children sink their teeth in them,

The Shema: Third Paragraph (Vayomer)

נִיאֲמַר יְהוָה אֱלֹהֵי מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם
 לְדַרְתָּם וְנָתַנוּ עַל־צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה
 לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת
 יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְכַבֵּכֶם וְאַחֲרַי
 עֵינֵיכֶם אֲשֶׁר־אֲתֶם זִנִּים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ
 וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
 אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם לֵהֵיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

God said to Moses:

Let Israel throughout her generations make tzitzit
 Fringes, with a thread of blue,
 On the corners of her garments
 To look at and remember all the mitzvot of God
 And do them.

Otherwise

All of you will follow only what your eyes see
 And your hearts desire,
 Forgetting that everything you see
 And whatever you desire
 Are signs of My presence in the world.

But looking at the knotted fringes
 You will remember as a knot around the finger
 That everything you see
 And whatever you desire
 Can be seen and done
 As one of my mitzvot.

Thus will you share the holiness of God
 Who saw you as slaves in Egypt
 And desired you
 To become a people of God.

I am Adonay your God.

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

If we can serve all that is holy
 We shall be doing all that humans can
 To help the rains to flow
 The grasses to be green
 The grains to grow up golden like the sun
 And the rivers to be filled with life once more.
 All the children of God shall eat
 And there will be enough.

But if we turn from Sinai's words
 And serve only what is common and profane
 Making gods of our own comfort or our power
 Then the holiness of life will contract for us
 Our world will grow inhospitable
 To rains from heaven
 And the produce of the earth will not be ours.
 Or worse
 It will be ours unjustly
 And our acts shall isolate us
 From the flowing waves of green and gold.

Let us therefore
 Lace these words
 Into our passion and our intellect
 And bind them, all of us,
 As a sign upon our hands and our eyes,
 Writing them on mezuzot for our doors and gates,
 Teaching them to our children,
 Listening to our children teaching us.
 That our generation may be as numerous
 As the stars of heaven and the dust of earth,
 As faithful as the living waters
 That unite them all.

Though often the wait was long until they met their due.

You continue to do great things for us,
Wonders more than we can count.

You have done so since You let us go from Egypt,
Punishing the cruel Egyptians that we might find eternal
liberty.

But innocent Egyptians suffered also in the taking of the
first-born,

The price of living among those who torture innocents
They thought were not their own.

In recalling our people's redemption from Egyptian
bondage

We look to the coming of a more perfect redemption
When all the world will understand

That innocents are the responsibility of everyone,
And the most vicious rulers will be turned
Without delay

Into providers of harmony and freedom.

On that day all people will sing in joy

The redemption song of Israel at the Red Sea shore,

Praising the God supreme above all rulers,

Swift protector of all You rule.

מי כְּמִכָּה בְּאֵלִים יְיָ מִי כְּמִכָּה נֶאֱדָר בְּקִרְשׁ נֹרָא
תְּהִלַּת עֲשֵׂה פִּלְאָ:

Mi chamocha ba-eylim Adonay:

Mi kamochoh ne'dar ba-kodesh

Nora t'hilot osey fe-leh.

Who is like You, Eternal One, among
the gods others worship?

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

מְלֻכּוֹתֶיךָ רָאוּ בְּנִיךָ בּוֹקֵעַ יָם לְפָנַי מֹשֶׁה זֶה אֱלֹהֵי עָנוּ
וְאָמְרוּ:

Malchut'cha ra'u va-necha

Bokea yam lifney Mosheh

Zeh eli, anu v'am'ru:

Emet Ve-emunah: The Redemption

אֱמֶת וְאֱמוּנָה כָּל זֹאת, וְקִים עָלֵינוּ כִּי הוּא יְיָ אֱלֹהֵינוּ
וְאֵין זולָתוֹ, וְנֶאֱחָזְנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדְנוּ מִיַּד מְלָכִים,
מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים; הָאֵל הַנּוֹפֵרֵנוּ לָנוּ
מִצָּרֵינוּ, וְהַמְשַׁלֵּם גָּמוּל לְכָל אֹיְבֵי נַפְשֵׁנוּ; הָעֹשֶׂה
גְּדֻלוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד אֵין מִסְפָּר; הַשֵּׁם
נִפְשָׁנוּ בַּחַיִּים, וְלֹא נָתַן לְמוֹט רַגְלָנוּ; הַמְדַרְיֵכְנוּ עַל
בְּמוֹת אֹיְבֵינוּ, וַיִּרָם קִרְנָנוּ עַל כָּל שֹׁנְאֵינוּ; הָעֹשֶׂה לָנוּ
נִסִּים וְנִקְמָה בַּפְּרָעָה, אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי
חַם; הַמַּכָּה בְּעֵבְרָתוֹ כָּל בְּכוֹרֵי מִצְרָיִם, וַיּוֹצֵא אֶת
עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם. הַמְעַבִּיר בְּנָיו בֵּין
גְּזָרֵי יָם סוּף; אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהֲמוֹת
טֶבַע. וְרָאוּ בְּנָיו גְּבוּרָתוֹ; שָׁבְחוּ וְהוֹדוּ לְשֵׁמוֹ,
וּמְלֻכוֹתוֹ בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ
עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלָם:

(A Contemporary Interpretation)

Our faith is true.

Everything we have said this evening can be sustained:

Adonay alone is God

And we Israel have proven by our life,

Our survival as a vibrant people through all our tragedies,

That we remain a people loved

Protected

By God.

You have rescued us from vicious rulers

And have ruled us in their stead,

Ultimately repaying our oppressors with deserved destruc-
tion,

Give us a place to rest, Adonay our God,
And peace.
Help us, O Majesty, to stand up to life.

Spread over us Your peace-filled sukkah
That through Your good counsel
We might be repaired.

Liberate us from the place we are
That we might effect Your name.

Shield us from enmity
From slaughter
From hunger of the body and the soul
From unexpected sorrow
From those who would accuse us of being merely human.

Bring us into shelter
In the soft, long evening shadows
Of Your truth,
For with You is protection and safekeeping
And in Your presence is royal acceptance and gentle love.

Watch over us as we go forth.
Prepare for us as we return
A peaceful welcome
Life
A future
And now.

Spread over us Your peace-filled sukkah
And over all we love
Over our Jerusalem
And Yours.

Go with us.

U'ros aleynu sukat shlomecha.

(Spread over us Your peace-filled sukkah.)

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:

Adonay Yimloch l'olam va-ed.

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

וְנֹאמַר כִּי פָדָה יְיָ אֶת יַעֲקֹב וַיִּגְאֹלוּ מִיַּד חֹזֶק מִמֶּנּוּ.
בָּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל:

*V'ne-emar ki fadah Adonay et Ya-akov
U'g'alo miyad chazak memenu.
Baruch atah Adonay, ga-al Yisrael.*

Now let all come to say: The Eternal has redeemed Jacob and rescued Israel from a power stronger than our own. You are praised, Eternal One, who redeemed Israel.

Hashkivenu (Night Prayer)

הַשְׁכִּיבֵנו יְיָ אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים.
וּפְרוֹשׁ עֲלֵינוּ סִבַּת שְׁלוֹמָךָ וְתַקְּנֵנוּ בְּעֶצֶה טוֹבָה
מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדֵּנוּ וְהִסֵּר
מֵעֲלֵינוּ אוֹיֵב דָּבָר וְחָרָב וְרָעַב וְיָגוֹן וְהִסֵּר שְׁטָן
מִלְּפָנֵינוּ וּמֵאֲחֵרֵינוּ וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי אֵל
שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה כִּי אֵל מְלֶךְ חַנוּן וְרַחוּם אַתָּה.
וּשְׁמוֹר צִאתָנוּ וּבּוֹאָנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד
עוֹלָם. וּפְרוֹשׁ עֲלֵינוּ סִבַּת שְׁלוֹמָךָ. בָּרוּךְ אַתָּה יְיָ
הַפּוֹרֵשׁ סִבַּת שְׁלוֹם עֲלֵינוּ וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל וְעַל
יְרוּשָׁלַיִם:

*Reader's Kaddish**Reader*

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא
 כְּרַעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי
 דְּכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא וּבִזְמַן קָרִיב וְאָמְרוּ. אָמֵן:

Congregation and Reader

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

Reader

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
 וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְּקוּדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
 לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא
 דְּאָמִירָן בְּעֶלְמָא וְאָמְרוּ אָמֵן:

May God's great Name be magnified and sanctified in the world created according to the holy will, and may God's rule be known in your lifetime, in your own days, and in the life of the house of Israel, speedily, in a time close at hand.

May the Name of the blessed Holy One be praised and extolled far beyond all praises and blessings we can ever say in the world. Amen.

OPTIONAL READINGS

On Doing Wrong

(a) If we say, "I will sin and repent, then I will sin again and repent again," we are not in a position to repent. Likewise, if we say, "I will sin, and the Day of Atonement will atone for me," the Day of Atonement will not atone for us.

(On Shabbat)

וּשְׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת. לַעֲשׂוֹת אֶת־הַשַּׁבָּת
 לְדֹרֹתֵם בְּרִית עוֹלָם בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא
 לְעָלְמָא. כִּי־שָׁשֶׁת יָמִים עָשָׂה יְיָ אֶת־הַשָּׁמַיִם וְאֶת־
 הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַשׁ:

*V'shamru v'ney Yisrael et ha-shabbat
 La-asot et ha-shabbat l'dorotam brit olam
 Beynee uveyn b'ney Yisrael
 of hee l'olam.
 Kee shey-shet yamim asah Adonay
 et ha-shamayim v'et ha-aretz
 uva-yom hash'vee-ee shavat vayinatash.*

For the children of Israel shall keep Shabbat,
 Doing what is fitting
 Through all their generations
 To make Shabbat an eternal covenant
 Between Me and the children of Israel
 A sign throughout all time and space.
 For Adonay did the work of heaven and earth
 Six days,
 And on the seventh day God ceased work,
 Rested,
 And breathed a new soul into the world.

Ki va-yom ha-zeh

כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל
 חַטָּאתֵיכֶם לִפְנֵי יְיָ תְּטַהֲרוּ:

On this day atonement will be made for you to purify you
 from all your wrongs.
 In the presence of Adonay shall you be pure.

completely righteous may not stand.” That is to say, they stand on a higher rung than those who have never sinned, because they have had to make a greater effort to subdue their impulses.

* * *

(e) The Blessed Holy One says to the people Israel: “My children, I have created the evil inclination, and I have created the Torah as a remedy for it; if you occupy yourselves with the Torah, you will not be delivered into its power.”

* * *

(f) Everyone has been given free will. If we wish to turn to the good way and be righteous, we have the power to do so; and if we wish to turn to the evil way and be wicked, we are free to do that. Everyone is capable of being righteous like Moses or wicked like Jeroboam, learned or ignorant, merciful or cruel, mean or generous. Nobody forces us, or decides for us, or pulls us in one direction or the other; but we ourselves, each by our own volition, chooses the path we wish.

On Doing Tshuvah for Wrong

Maimonides tells us: If a person has either willfully or unintentionally transgressed any of the Torah’s commands, whether positive or negative, and the person wishes to return from wrongdoing, he or she must confess to God. How does one confess? By saying the words of the great confession, the Al Cheyt: “Adonay, I have done You unintentional wrongs; I have done You willful wrongs; I have even rebelled against You. I have done this and this particular act. Now I feel ashamed and full of regret for my acts, and I will never repeat this thing which I have done.” This is the essence of confession.

* * *

For transgressions between a person and God, the Day of Atonement atones; but for transgressions between one person and another, the Day of Atonement does not atone unless the wrongdoer has first become reconciled with the person wronged.

* * *

(b) If I am guilty of a sin and confess it but do not change my ways, what am I like? It is as though I held a defiling object in my hand at the same time as I was immersing myself in purifying waters. All the waters in the world would not cleanse me! I would remain unclean so long as I held on to my defilement.

* * *

(c) Do not suppose that repentance is required only for transgressions involving some outward act such as sexual immorality, robbery or theft; but, just as we must repent of these, so we must search out our evil thoughts and repent of anger, enmity, jealousy, mockery and the pursuit of wealth and honor, as well as gluttony and the like; from all these we must turn in repentance. Indeed, these sins are harder to deal with than those which involve action, for as long as we are steeped in them, we find it difficult to turn away from them. That is why Scripture says, “Let the wicked forsake their ways, and those bent on evil their thoughts.”

* * *

(d) Let not we who are repenting imagine that we are far below the rung of the righteous on account of the iniquities and sins we have committed. On the contrary, we are beloved and precious to the Creator as though we had never sinned at all. Indeed, our reward is especially great, for, though we have tasted wrongdoing, we have broken away from it and overcome our inclination. Accordingly the Sages said: “In a place where the repentant stand, the

have we wronged, how many poor people, how many oppressed Jews in other lands have we ignored, how many disabled people have we stared at, or turned away from? How callous we have been to starving people all over the globe, to the fragility of our earth and air! What unconcern we've shown to the danger of nuclear weapons, which could destroy the earth and the air, rich and poor, Jew and Gentile, in a single horrifying moment! Yom Kippur comes to turn us away from complacency to a realization that too many things are endangered in the world, and that if we are in earnest this Kol Nidrey night, we shall vow to work at rescuing this poor, precious world so long as time, and we, remain.

* * *

We who have not been sufficiently concerned for our people in Israel, vow to deepen our concern.

We who have been content merely to go to rallies or sign petitions, vow to act so as to affect deeply our brothers and sisters.

We who once cheered for victory, vow to try to understand that wars mean death and sorrow, lifelong pain, and tragedy.

We who have been concerned, who have acted effectively, who have understood the tragedy of war, vow to work for the time when war shall cease forever between Jew and Arab.

We who have loved our bleeding people, vow to search for the capacity to love all people, that we may help turn our enemy into our friend, a child of God, like each of us.

Maimonides says, "Tshuvah is when a wrongdoer leaves off doing a wrong act, puts it out of the mind, and resolves never to repeat it." We might say, "Tshuvah is when a wrongdoer leaves off the wrong act, and asks why the act was done. If it is part of a recurrent pattern, the person should try to understand the pattern as best he or she can, and then begin, alone or with the help of others, to change the pattern into a more desirable one. It is only if one says, 'That's the way I am,' without attempting any self-understanding or change, that a person rules out the possibility of tshuvah."

* * *

The act of tshuvah and the day of Yom Kippur achieve atonement only for wrongs between human beings and God, as outlined in the Torah. But for wrongs between one person and another—if one has wounded, cursed, or robbed another human being—we can never achieve atonement, Maimonides reminds us, until we make good our neighbor's loss, and have won the wronged person over once more. Even if we return the money or property owed, we must still ask for forgiveness. On the other hand, the wronged person must not be cruel and refuse to grant forgiveness. One should be slow to anger and quick to be pacified. When someone who has offended you comes asking forgiveness, forgive the person with a sincere and willing heart. (We might add: forgive the person even if you know the act was part of a pattern and may recur, particularly if the person is trying hard to change.) Even if the other person has wronged and troubled you a great deal, do not seek revenge or bear a grudge. That is the way of the seed of Israel.

* * *

As it is with human beings and God or with each other, is it the same with peoples and nations? How many blacks

And when my time comes—
 Let me slip into the night
 Demanding nothing, God, of any person
 Or of You.

* * *

I pray to You, O God,
 From all my heart.

With fervor and zeal,
 For the uncertainty of those who wait;
 For the helplessness of the dying;
 For the sadness of the misunderstood,
 For those who request in vain;

For all those abused, scorned and disdained;
 For the silly, the wicked, the miserable;
 For those who hurry in pain
 To the nearest physician;
 For those who return from work
 With trembling and anguished hearts to their homes;

For those who are roughly treated and pushed aside,
 For those who are hissed on the stage;
 For all who are clumsy, ugly, tiresome and dull,
 For the weak, the beaten, the oppressed,
 For those who cannot find rest
 During long sleepless nights;

For those who are afraid of death,
 For those who wait in hospitals;
 For those who have missed the train;

For all the inhabitants of our earth
 And all their pains and troubles,
 Their worries, sufferings, disappointments,
 All their griefs, afflictions, sorrows,
 Longings, failures, defeats;

AMIDAH (THE GREAT PRAYER)

*(The traditional silent Amidah, in Hebrew and English, is
 found on pages 156–171.)*

Alternative Prayers for the Amidah

This is my prayer to You, O my God:
 Let me not swerve from my life's path,
 Let not my spirit wither and shrivel
 In its thirst for You
 And lose the dew
 With which You sprinkled it
 When I was young.

Let my heart be open
 To every broken thing,
 To orphaned life,
 To every stumbler
 Wandering unknown
 And groping in the shadow.

Bless my eyes, purify me to see
 Human beauty rise in the world,
 And my people's grandeur
 In its land redeemed,
 Scattering its scent
 Over all the earth.

Deepen and broaden my senses
 To absorb a fresh
 Green, flowering world,
 To take from it the secret
 Of blossoming in silence.

Grant me strength to yield fine fruits,
 Quintessence of my life,
 Steeped in my very being,
 Without expectation of reward.

They are like trees
Planted by living water.

Praised are You
For all those who support each other
Who give comfort and light
Who in their secret way make life easier to bear.

Praised are You
In those who walk on Your path
Who know and honor You
Doing justice
Who honor the stranger in their midst
Who do not reap the corners of their fields
Or keep the laborer's wage until the morning.

Praised are You
For people who believe in peace and love
Despite the power of the facts
For those who endure in this world
Unrewarded
And do not hate the light.

Praised are You for nameless people
Who suffer daily under others' cruelties
Who dare to oppose the cruelties they see
Because they hope in the day You are preparing
When cruelties will end.

Praised are You for all who are foolish
Who do not insist on what is theirs
Who do not want power
Who only hunger for Your rule to be made manifest
Praised are You.

* * *

It is easier sometimes
To say "I'm sorry" to a friend,
A parent, a child,
Than to accept "I'm sorry"
From them.

For everything which is not joy,
Comfort, happiness, bliss—
Let these shine forever upon them
With tender love and brightness,

I pray to You with fervor, God,
I pray from the depths of my heart.

* * *

Praised are You
For Your wisdom that is hidden
For Your dreams that You have cherished from eternity
That we might one day become people
In the fullness of the light.

Praised are You
For what no eye has seen
No ear has heard
But has arisen in our hearts
Since You first spoke Your word to us.

Your dream has become our conscience
May it never again be silent in us
May it never again be
As though we had not heard it.

Praised are You
For making people responsible
For making all people liable
For the future of each other.

Praised are You
Who have called:
"Where are you?"
"Where is your brother, your sister?"
Did you give one person to the other
For their children to kill each other?

Praised are You
For people who hear Your word
And do it—

But to shore up my own defenses.
 It's fair to assume that others utter hurts the same way.
 Perhaps if I listened to the person behind the remark,
 Asked why my friend needed to belittle me just then
 I might be able to ease my friend's pain
 At the same time as I protect my own well-being.

To forgive readily
 Not only helps another
 It helps me feel whole as well.

* * *

I am not a bad person
 Why then have I come here to talk about my faults?
 I am not as good as I would like to be.
 I am not as good as God desires me to be.
 How do I know what God desires of me?
 Jews from long ago tell me what God desires of me.
 Jews—and everyone else—who live today tell me what I
 should desire.

Jews who live today tell me I need someone who loves me.

Jews from long ago say I don't.
 They say I need to know God loves me.

God loves me?
 I'm not convinced some days my parents love me.
 It's hard enough to accept their love—
 Their gifts of words or things—
 They crowd my need to feel like an adult.

So how can I feel God's love?

Jews from long ago say:
 How would you like your mother to be?
 How would you like your father to be?
 Your parents have the potential to be that way,
 But God is that way now.

If they've hurt me
 Can "I'm sorry" erase the pain?
 If they've trifled with me
 Is "I'm sorry" enough
 To restore my well-being?
 If I accept "I'm sorry" too easily
 Will I appear over-eager for their approval?
 It's often easier to ask forgiveness
 Than to forgive.

Yet
 What do *I* mean when *I* say "I'm sorry?"
 Is it merely a way to smoothe an awkward moment,
 To relieve my own anxieties with a formal phrase?
 Perhaps I say my own "I'm sorry"s too easily
 And so suspect that others do the same.
 If I become more committed to my own "I'm sorry"s
 I might more readily believe
 That others are committed to theirs.

But sometimes I withhold forgiveness
 As a means of punishment,
 Exercising power over a friend,
 Taking revenge by nursing my hurt inside.
 But by withholding "I forgive you,"
 I really withhold myself from the very people
 Whose caring could alleviate my pain.

For how can other people really hurt me
 Or shoot holes in my well-being?
 I may not be prepared for their remarks,
 I may suddenly feel that my friend is not so good a friend,
 But let me ask myself:
 What leads *me* to cause another's hurt?
 Do I mean to?

Not too often.
 Usually I speak a hurtful word out of my own uncertainty,
 When I feel threatened or belittled.
 I really intend not to wound another

Why should I?
Who's concerned for my pain?

Jews from long ago say:

When you start thinking about other people's pain,
You think less and less about your own.
When you see others as sufferers and not competitors
Their successes will not be threats to you
But signs of a victory over weakness you can celebrate
with them.
When others in pain feel your concern, they will start
looking at you differently
And soon you'll feel their caring,
As your pain lessens and others' caring grows
Suddenly you will know
That God cares too.

I am loved.
I deserve to be loved.
I can be as good as God desires me to be.
I am as good as God desires me to be.
If only I could believe it.
If only I could act the way Jews from long ago say I am.
I know the path to believing it
Begins tonight.

* * *

May the words in my mouth
And the thoughts in My heart
Be acceptable equally before You,
Adonay my rescuer,
My faithful Rock.
O heavenly peacemaker,
Let me know Your peace,
Make peace felt among all Your people Israel
And all Your creatures wherever they may dwell,
That all of us might one day say together:
Amen.
Amen.

The kind of parent-love you want
You want because it's there for you,
It's there in God.
Open your arms to it, accept it, embrace it.
And you will more easily embrace your parents.
Not for what you want them to be
But for what they are.

How do you need the one you love to be?
The kind of lover you need
Is there for you in God,
Lover of Israel from ancient days.
And so you can accept your lover's shortcomings
Because God will compensate for them
Until, with years of growing,
You feel confident enough in yourselves, each other,
To emulate the One
Who taught Israel how to love.

Jews who live today tell me I need to be successful.
Jews from long ago tell me I need to be honest and gentle
And know some Torah.

What do I gain from that?

Jews from long ago say:

It's right.
But it also gives you something back.
When you're honest, you encourage others to be
honest too.
When you're gentle, you often melt the harshness in
the one you're talking to.
When you study Torah, it stimulates your thoughts,
your feelings.
Torah gives you love.

Jews who live today tell me I need to compete effectively
with other people.
Jews from long ago say I need to be concerned for other
people's pain.

אָנוּ פִּעֲלִתְךָ וְאַתָּה יוֹצְרֵנוּ: אָנוּ כְּרֵמֶךָ וְאַתָּה נוֹטְרֵנוּ.
 אָנוּ סִגְלִתְךָ וְאַתָּה קְרוֹבֵנוּ. אָנוּ רַעֲיִתְךָ וְאַתָּה רוֹדְנֵנוּ.
 אָנוּ מֵאֲמִירֶיךָ וְאַתָּה מֵאֲמִירֵנוּ: אָנוּ עַמֶּךָ וְאַתָּה מַלְכֵנוּ.

*Ki anu amecha v'atta Eloheynu, anu vanecha v'atta avinu.
 Anu avadecha v'atta Adoneynu, anu k'halecha v'atta chelkeynu.
 Anu nachalatecha V'atta goraleynu, anu tzonecha v'atta ro-eynu.
 Anu charmecha v'atta notreynu, anu f'ulatecha v'atta yotzreynu.
 Anu ra'yatecha v'atta dodeynu, anu s'gulatecha v'atta k'roveynu.
 Anu amecha v'atta malkeynu, anu ma'amirecha v'atta ma'amireynu.*

For we are Your people, and You our God.
 We are Your children, and You the One who gave us life.
 We are Your servants, and You the One who acquires us.
 We are Your congregation, and You our only One.
 We are Your heritage, and You our Destiny.
 We are Your flock, and You our Shepherd.
 We are Your vineyard, and You our Protector.
 We are Your creatures, and You our Creator.
 We are Your companion, and You our Beloved.
 We are Your treasure, and You the intimate who redeems us.
 We are Your people, and You our Sovereign.
 We have chosen You, and You have chosen us.

CONFESSION

Preparations

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ), תָּבֵא
 לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאֵל תִּתְעַלֵּם מִתְחַנְּתָנוּ; שְׂאִין
 אֲנַחְנוּ עֲזֵי פָנִים וְקָשֵׁי עָרֶף לוֹמֵר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ), צְדִיקִים אֲנַחְנוּ
 וְלֹא חֲטָאנוּ; אָבֵל אֲנַחְנוּ חֲטָאנוּ.

Piyyut: Ya'aleh

מֵעֶרֶב.	תַּחֲנוּנֵנוּ	יֵעֲלֶה
מִבֶּקֶר.	שׁוֹעֲתֵנוּ	וְיָבֵא
עַד עֶרֶב:	רְנוּנֵנוּ	וְיִרְאֶה
מֵעֶרֶב.	קוֹלֵנוּ	יֵעֲלֶה
מִבֶּקֶר.	צַדִּיקֵנוּ	וְיָבֵא
עַד עֶרֶב:	פְּדִיּוֹנֵנוּ	וְיִרְאֶה
מֵעֶרֶב.	עֲנוּיֵנוּ	יֵעֲלֶה
מִבֶּקֶר.	סְלִיחַתֵנוּ	וְיָבֵא
עַד עֶרֶב:	נִאֲקָתֵנוּ	וְיִרְאֶה
מֵעֶרֶב.	מְנוּסֵנוּ	יֵעֲלֶה
מִבֶּקֶר.	לְמַעַנֵנוּ	וְיָבֵא
עַד עֶרֶב:	כְּפוּרֵנוּ	וְיִרְאֶה

May our petitions rise out of the night,
 Our cries enter out of the dawn,
 And let our joyous song appear out of the dusk.

May our voices rise out of the night,
 Our vindication enter out of the dawn,
 And let our redemption appear out of the dusk.

May our affliction rise out of the night,
 Our pardon enter out of the dawn,
 And let our cries appear out of the dusk.

O may our refuge rise out of the night,
 And enter for Your sake out of the dawn,
 And let our atonement appear out of the dusk.

Piyyut: Ki Anu Amecha

כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ. אָנוּ בְּנֶיךָ וְאַתָּה אָבִינוּ:
 אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ. אָנוּ קְהֵלְךָ וְאַתָּה חֻלְקֵנוּ:
 אָנוּ נִחְלִיתְךָ וְאַתָּה גּוֹרְלֵנוּ. אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ:

Ashamnu: An Alphabet of Wrongdoing

Of these things we have been guilty: we have Acted out of malice; we have Back-bitten; we have been Contemptuous of others; we have Double-crossed; we have given Evil advice; we have Falsified the truth; we have Gloated over our achievements; we have Hated wrong-doers; we have been Insolent; we have Jeered convictions not our own; we have Knifed friends in the back; we have Lost our self-control; we have Manipulated; we have Nullified the humanity of others; we have Oppressed our brothers and sisters; we have told Petty lies; we have Quietly acquiesced in wrong; we have Refused to back down from positions we could see were incorrect; we have Sneered at serious matters; we have Trifled with other humans; we have Usurped others' positions; we have practiced Violence; we have committed X-number of sins of which we have not been aware; we have said Yes when we should have cried out no; we have lacked the Zeal to struggle for our convictions through unrewarding months and years.

אֲשָׁמְנוּ. בְּגַדְנוּ. גָּזַלְנוּ. דִּבְרָנוּ דְּפִי. הֶעֱוִינוּ. וְהִרְשָׁעְנוּ.
וָדָנוּ. חִמְסְנוּ. טָפְלָנוּ שֶׁקֶר. יַעֲצֵנוּ רָע. כּוֹזְבֵנוּ. לָצָנוּ.
מְרַדְנוּ. נֶאֱצָנוּ. סָרְרָנוּ. עֲוִינוּ. פִּשְׁעֵנוּ. צָרְרָנוּ. קִשְׁיֵנוּ
עֲרָף. רִשְׁעֵנוּ. שַׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲיִנוּ. תַּעֲתָעְנוּ:

Ashamnu, bagadnu, gazalnu, dibarnu dofi, he-evinu, v'hirshanu, zadnu, chamasnu, tafalnu sheker, ya-atznu ra, kizavnu, latznu, maradnu, ni-atznu, sararnu, avinu, pashanu, tzararnu, kishinu oref, rashanu, shichatnu, ti-avnu, ta-inu, ti'ta'nu.

סָרְנוּ מִמְצוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ.
וְאַתָּה צָדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עֲשִׂיתָ
וְאַנְחָנוּ הִרְשָׁעְנוּ. מֵה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֵה
נִסְפֵר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים הֲלֵא כָּל הַנְּסֻתוֹת
וְהַנְּגָלוֹת אַתָּה יוֹדֵעַ.

God of those who sought You out in ages past
Let our prayer also come before You
And do not turn aside from our entreaty.
For we are not so obstinate and stubborn
As to say before You:
We are righteous, we have done no wrong.
For indeed, we have done wrong,
And we join now in confession before You.

* * *

This is a time to open wide our vision of ourselves, to stretch our souls that they might conceive a life of the broadest possibility, the most profound concern, the most intense conviction. Let us bare our feelings to the world that we might enlarge our hopes to fill the world as we join, together and in silence, to confess our weakness in the past.

* * *

Now we join together for confession of our wrongs, asking God to pardon us for sins we may not even be aware we've done, sins which in the company we keep may even be considered virtues. To join in this confession is to join our values to the word of God's commands, to forsake—even for just the day of Yom Kippur—that world of looser values we inhabit all the year. To join in this confession is to say: words matter, words can hurt; reputations matter, gossip hurts; too much small talk wastes time we could spend exploring Torah with each other, exploring other insights, sharing feelings. To join in this confession says: our actions matter—not only do they touch the lives of other people, but the smallest thing we do is witnessed by the eyes of God. Before that God, let us join as one community to acknowledge what we've done.

(Private confession may be encouraged here)

For the wrong we did before You under coercion or of our own free will;
And for the wrong we did before You by hardening our hearts.

For the wrong we did before You unintentionally;
And for the wrong we did before You through idle talk and meaningless resolutions.

For the wrong we did before You by using sex exploitatively;
And for the wrong we did before You in public and in private.

For the wrong we did before You knowingly and deceptively;
And for the wrong we did before You by offensive language.

For the wrong we did before You by oppressing another person;
And for the wrong we did before You by malicious thoughts.

For the wrong we did before You by promiscuity;
And for the wrong we did before You by confessing insincerely.

For the wrong we did before You by contempt for parents and teachers;
And for the wrong we did before You by violence.

For the wrong we did before You by failing to be true to our heritage, thus defaming Your Name in the world;
And for the wrong we did before You by unbridled passion.

ועל כלם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר-
לָנוּ.

V'al kulam, Eloah slichot, s'lach lanu, m'chal lanu, kapper lanu.

For all our wrongs, God of forgiveness, forgive us, wipe the slate clean, grant us atonement.

We have turned aside from Your mitzvot
From Your laws which point us toward the good,
And no good has come to us from our misdeeds.
Yet You do justly with everyone who comes before You,
For You have acted out of truth, while we have too often acted falsely.

What shall we say before You who dwells in the heights,
What stories can we tell to You who dwells in heaven?
Do You not already know all that we reveal and all that we have tried to hide?

אתה יודע רזי עולם, ותעלומות סתרי כל חי. אתה
חופש כל חדרי בטן, ובוהן כליות ולב. אין דבר
נעלם ממך, ואין נסתר מנגד עיניך. ובכן יהי רצון
מלפניך, יי אלהינו ואלהי אבותינו (ואלהי
אמותינו), שתסלח לנו על כל חטאתינו, ותמחל לנו
על כל עונותינו, ותכפר לנו על כל פשעינו.

Indeed, You know the mysteries of the universe,
And the best kept secrets of every living thing.
You search out the innermost rooms of our life,
With care You examine all our feelings, all our thoughts.
Not one thing is hidden from You, nothing escapes Your gaze.
God who preserves the memory of all our ancestors,
If you would only wipe away the memory of all our wrongs
And grant atonement for all our sins.

Al Chet: The Great Confession

על חטא שחטאנו לפניך באנס ובצרצון.
ועל חטא שחטאנו לפניך באמוץ הלב:
על חטא שחטאנו לפניך בבלי רעת.

For the wrong we did before You by plotting against others,
And for the wrong we did before You by tormenting others.

For the wrong we did before You by dismissing serious matters with a joke,
And for the wrong we did before You by being obstinate.

For the wrong we did before You by running to do evil,
And for the wrong we did before You by gossiping.

For the wrong we did before You by swearing falsely,
And for the wrong we did before You by hating others without cause.

For the wrong we did before You by betraying a trust,
And for the wrong we did before You out of confusion, unaware of the significance of our actions.

וְעַל כָּל־אֵלֶּיךָ, אֱלֹהֵי סְלִיחוֹת, סָלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר־
לָנוּ.

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

For all our wrongs, O God of forgiveness, forgive us,
wipe the slate clean, grant us atonement.

Avinu Malkeynu: Our Forgiving Parent, Our Sovereign

אָבִינוּ מִלְּכֵנוּ חָטְאנוּ לְפָנֶיךָ:

Avinu Malkeynu, we have done wrong before You.

אָבִינוּ מִלְּכֵנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה:

Avinu Malkeynu, we have no Sovereign except You.

אָבִינוּ מִלְּכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:

Avinu Malkeynu, let this be a good year for us.

אָבִינוּ מִלְּכֵנוּ הַפֵּר הַכֹּחַ אֹיְבֵינוּ:

Avinu Malkeynu, destroy the power of every oppressor
and adversary.

עַל חָטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּבַחַשׁ וּבְכָזָב.
וְעַל חָטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּכַפַּת שִׁחַר:
עַל חָטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּלִצּוֹן.

For the wrong we did before You by lying and deceiving,
And for the wrong we did before You by accepting bribes.

For the wrong we did before You by scoffing and mocking,
And for the wrong we did before You by speaking ill of other people.

For the wrong we did before You in our work,
And for the wrong we did before You in the foods we eat
and the amount we drink.

For the wrong we did before You by refusing to be generous,
And for the wrong we did before You by being proud and haughty.

For the wrong we did before You in rejecting Your authority,
And for the wrong we did before You in making harsh judgments on other people.

וְעַל כָּל־אֵלֶּיךָ, אֱלֹהֵי סְלִיחוֹת, סָלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר־
לָנוּ.

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

For all our wrongs, O God of forgiveness, forgive us,
wipe the slate clean, grant us atonement.

עַל חָטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּצַדִּית רָע.
וְעַל חָטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּצָרוֹת עֵין:
עַל חָטָא שְׁחָטְאנוּ לְפָנֶיךָ בְּקִלּוֹת רֵאשׁ.

אָבִינוּ מַלְכֵנוּ קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:

Avinu Malkeynu, accept our prayer with compassion and favor.

אָבִינוּ מַלְכֵנוּ פָּתַח שַׁעֲרֵי שָׁמַיִם לְתַפִּלָּתֵנוּ:

Avinu Malkeynu, open the gates of heaven to our prayer.

אָבִינוּ מַלְכֵנוּ נָא אַל תְּשִׁיבֵנוּ רִיקִם מִלְּפָנֶיךָ:

Avinu Malkeynu, do not turn us away empty from Your presence.

אָבִינוּ מַלְכֵנוּ תְּהֵא הַשָּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת
רַצוֹן מִלְּפָנֶיךָ:

Avinu Malkeynu, let this hour be an hour of compassion and a time of acceptance in Your presence.

אָבִינוּ מַלְכֵנוּ חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ:

Avinu Malkeynu, show mercy to us and to our children.

אָבִינוּ מַלְכֵנוּ חַנּוּן וְעַנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה
עִמָּנוּ צְדָקָה וְחַסֵּד וְהוֹשִׁיעֵנוּ:

Avinu Malkeynu, be gracious and respond to us, for we have too few good deeds; act toward us with justice tempered by love, and bring us salvation.

*Avinu Malkeynu
Chawneynu va'a-neinu
Ki ein banu ma'a'sim
Asey imanu
Tz'dakah va'chesed
V'hoshi-eynu.*

אָבִינוּ מַלְכֵנוּ כֹּלֵה כָּל צָר וּמַשְׁטִין מֵעָלֵינוּ:

Avinu Malkeynu, destroy the power of every oppressor and adversary.

אָבִינוּ מַלְכֵנוּ כֹּלֵה דָבָר וְחָרָב וְרָעַב וּשְׂבִי וּמַשְׁחִית
מִבְּנֵי בְרִיתֶךָ:

Avinu Malkeynu, remove from all Your children disease, war, famine, exile and destruction.

אָבִינוּ מַלְכֵנוּ סַלַח וּמַחַל לְכָל-עוֹנוֹתֵינוּ:

Avinu Malkeynu, forgive and pardon all our wrongdoing.

אָבִינוּ מַלְכֵנוּ הַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:

Avinu Malkeynu, may we return to You in earnest repentance.

אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ:

Avinu Malkeynu, send healing to all who are sick.

אָבִינוּ מַלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים:

Avinu Malkeynu, inscribe us in Your book for a life of goodness.

אָבִינוּ מַלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה:

Avinu Malkeynu, inscribe us in the book of redemption and freedom.

אָבִינוּ מַלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר פְּרֻזָּה וְכִלְכָּלָה:

Avinu Malkeynu, inscribe us in the book of sustenance.

אָבִינוּ מַלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר זְכוֹת:

Avinu Malkeynu, inscribe us in the book of meritorious acts.

אָבִינוּ מַלְכֵנוּ כְּתֹבֵנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה:

Avinu Malkeynu, inscribe us in the book of forgiveness and reconciliation.

אָבִינוּ מַלְכֵנוּ שְׁמַע קוֹלָנוּ, חוּס וְרַחֵם עָלֵינוּ:

Avinu Malkeynu, listen to our voice, spare us, show us Your compassion.

וְנֹאמֵר וְהָיָה יְיָ לְמִלְךָ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהִי
 יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

*V'ne-e-mar: v'ha-yah A-do-nay l'me-lech al kol ha-a-retz;
 ba-yom ha-hu yih-yeh A-do-nay e-chad u-sh'mo e-chad.*

Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא
 כְּרַעוּתָהּ. וְנִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
 דְּכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ. אָמֵן:

*Yit-ga-dal v'yit-ka-dash shmay raba. B'al-ma di v'ra chir-
 u-tay. V'yam-leech mal-chu-tay b'cha-yay-chon uv-yo-may-
 chon uv-cha-yay d'chol bait Yis-ra-el ba-a-ga-lah u-viz-man
 ka-reev. V'im-ru a-men.*

יְהִי שְׁמֵהּ רַבָּא מְבָרָךְ לְעַלְמֵי וּלְעַלְמֵי עָלְמַיָּא:

Y'hay shamay raba m'va-rach l'a-lam ul-al-may al-ma-ya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
 וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְא
 לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
 דְּאִמְרִין בְּעֵלְמָא וְאִמְרוּ. אָמֵן:

*Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-
 na-say v'yit-ha-dar v'yit-a-leh v'yit-ha-lal sh-mey d-ku-
 d'shah. B'reech hu. L'ay-lah l-ey-lah min kol bir-cha-tah
 v'shir-a-tah tush-b'cha-tah v'ne-che-ma-tah da-a-mi-ran
 b'al-mah. V'im-ru: A-men.*

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עֲלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל וְאִמְרוּ. אָמֵן:

*Y'hay shlama raba meen shmaya v'cha-yoem aleynu v'al kol
 Yisrael. V'im-ru a-men.*

ALEYNU

עֲלֵינוּ לְשַׁבַּח לְאָדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
 שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפַּחוֹת
 הָאֲדָמָה שְׁלֵא שָׁם חִלְקֵנוּ כְּהֵם וְגוֹרְלָנוּ כְּכָל הַמוֹנִים:

וְאִנְחָנוּ כְּרַעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לְפָנֵי מְלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא.

שְׁהוּא נוֹטֵה שְׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יָקָרוּ בְּשָׁמַיִם
 מִמְּעַל וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמַיִם: הוּא אֱלֹהֵינוּ אֵין
 עוֹד:

*A-ley-nu l'sha-be-ach la-a-don hakol, la-tet g'du-lah l'yo-
 tzer b're-sheet, she-lo a-sa-nu k'go-yey ha-a-ra-tzot, v'lo
 sa-ma-nu k'mish-p'chot ha-a-da-mah; she-lo sam chel-ke-
 nu ka-hem, v'go-ra-le-nu k'chol ha-mo-nam.*

*Va-a-nachnu ko-r'im u-mish-ta-cha-vim u-mo-dim lif-ney
 me-lech mal-chey ha-m'la-chim, ha-ka-dosh ba-ruch hu.
 She-hu no-teh sha-ma-yim v'yo-sed a-retz, u-mo-shav
 y'ka-roh ba-sha-ma-yim mi-ma-al, u-shchi-nat u-zo b'gav
 hey m'ro-mim. Hu E-lo-hey-nu, ein od.*

We place our hope in You, Adonay our God, confident that soon we shall see the glory of Your might revealed, ridding the world of all its idolatries, cutting down all false gods from their pedestals, reconstructing the world into a realm where You can rule. Then everyone of flesh and blood will be able to speak Your Name, for You will have turned toward You all the wicked of the earth. All who live on this planet will recognize that they too can know You intimately, that every knee can bend to You, every tongue pledge faithfulness to You. Turning toward You, Adonay our God, all will grant honor at last to Your glorious Name, and all will accept the yoke that joins them to Your sovereignty, that You may rule over them speedily to the end of time. For Sovereignty is Yours, and in glory will You reign forever, as it is written in Your Torah: Adonay will reign forever and ever.

V'acharay kichlot ha-kol
L'vado yimloch nora
V'hu haya, v'hu hoveh,
V'hu yihyeh b'tifara.

V'hu echad v'ayn sheynee, l'hamsheel
lo l'hachbeera:
B'lee raysheet b'lee tachleet, v'lo
ha-oz v'ha-misra.

V'hu aylee v'chai go-a-lee, v'tsur
chevlee b'ayt tsara:
V'hu nee-see umanos lee, m'nat kosee
b'yom ekra.

B'yado afkeed ruchee, b'ayt eeshan
v'a-ee-ra:
v'im ruchee g'vee-ya-tee, Adonay lee
v'lo ee-ra.

The Author of eternity reigned before any creature was brought forth.
When all was made, as S/He desired, God was hailed as Sovereign.
When all is ended, S/He alone will reign in awesome majesty.
S/He was, is, and will be glorious for eternity.
God is One, and has no second-in-command, with whom to share dominion,
Beginningless and endless, God alone has strength to rule.
My God, my life's redeemer, my rock in distress,
My banner and my refuge, my cup, my portion whenever I call.
In God's hand I entrust the breath through which I live, when I sleep and when I rise,
Along with my breath God has my body; Adonay is with me, I have no fear.

וְאַחֲרַי בְּכָלוֹת הַכֹּל
לְבַדּוֹ יִמְלֹךְ נֹרָא:
וְהוּא הָיָה וְהוּא הוֹוֶה
וְהוּא יִהְיֶה בְּתִפְאָרָה:
וְהוּא אֶחָד וְאֵין שֵׁנִי
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:
בְּלִי רֵאשִׁית בְּלִי תְּכָלִית
וְלוֹ הָעוֹ וְהַמְשָׁרָה:
וְהוּא אֵלֵי וְחַי גּוֹאֲלֵי
וְצוֹר חֲבָלֵי בְּעַת צָרָה:
וְהוּא נָסִי וּמְנוּס לִי
מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא:
בְּיַדּוֹ אֶפְקִיד רוּחִי
בְּעַת אִישָׁן וְאֶעִירָה:
וְעַם רוּחִי גּוֹיֹתֵי
יְיָ לִי וְלֹא אִירָא:

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

O-seh shalom bim'ro-mav hu ya-a-seh shalom aleynu v'al kol
Yisrael. V'im-ru a-men.

May God's great name be praised and sanctified in the world! May Your Rule be established in our lifetime and the lifetime of the House of Israel. God's great name is blessed and praised far beyond all blessings and praises we can ever say in the world.

May there be a great peace from heaven and life for us and all Israel. May the One who makes peace in the high places make peace for us and all Israel! Amen.

SONGS

1) *Esa Eynai*

Esa eynai el he-harim

Mey-ayin yavo ezri;

Ezri meyim Adonay

Oseh shamayim va-aretz.

(I lift up my eyes to the mountains,
From whence shall come my help?
My help is with Adonay,
Maker of heaven and earth.)

2) *Adon Olam*

*Adon olam asher malach, b'terem kol
y'tseer nivra.*

*l'ayt na-asa b'chetso kol, azay
melech shmo nikra.*

אֲשָׁא עֵינַי אֶל הַהָרִים
מֵאֵין יָבוֹא עֲזָרִי
עֲזָרִי מֵעַם יְיָ
עוֹשֶׂה שָׁמַיִם וָאָרֶץ:

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
בְּטֶרֶם כָּל יְצִיר נִבְרָא:
לְעַת נַעֲשֶׂה בְּחֻפְצוֹ כָּל
אֲזֵי מַלְךְ שְׁמוֹ נִקְרָא:

MORNING SERVICE
FOR
YOM KIPPUR

MORNING SERVICE FOR YOM KIPPUR

PREPARATIONS FOR PRAYER

Psalm 130

A reaching-up song.

From far down deep

I call You,

God.

Adonay

hear my voice—

Let Your ears be tuned

to the voice of my pleading.

O God,

If You should keep count of wrongs,

Who would be left standing?

But pardon is with You,

That we might revere You.

I am waiting, Adonay,

My soul is waiting—

It is Your word I await.

My soul watches for Adonay more than

those who watch for the dawn,

more than those who watch for the dawn . . .

Let Israel await our Sovereign,

For with the Eternal is love,

With God is great freedom:

Yes,

God will free Israel

From all our wrongdoing.

* * *

Levi Yitzchak of Berditchev stood by the reader's table prepared to sound the shofar. The congregation waited patiently for him to begin. After a long interval, the shammas hesitatingly approached Levi Yitzchak and asked the cause for the delay.

Empty and dry.

Turn my sorrow to joy, O God,
As I raise my soul toward You.

Hineni

הֲנִי הָעֲנִי מִמַּעַשׁ, נִרְעַשׁ וְנִפְחָד מִפְּחָד יוֹשֵׁב תְּהֵלוֹת
יִשְׂרָאֵל, בְּאֵתִי לַעֲמֹד וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עֲמֹךָ
יִשְׂרָאֵל אֲשֶׁר שָׁלַחֲוֵנִי, אֵף עַל פִּי שְׂאִינִי כְדָאֵי וְהַגּוֹן
לְכֹה. לְכֹן אֲבַקֵּשׁ מִמֶּךָ, אֱלֹהֵי אֲבֹרָהִם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב, יְיָ, אֵל רַחוּם וְחַנוּן, אֱלֹהֵי יִשְׂרָאֵל,
שְׂדֵי אֵיוֹם וְנוֹרָא, הִיָּה גָא מְצַלִּיחַ דְּרַכִּי אֲשֶׁר אָנִי
הוֹלֵךְ, לַעֲמֹד וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחִי. גָא אֵל
תַּפְשִׁיעַם בְּחִטָּאתִי, וְאֵל תְּחַיְבֵם בְּעוֹנוֹתַי, כִּי חוֹטֵא
וּפּוֹשֵׁעַ אָנִי. וְאֵל יִבְלְמוּ בְּפִשְׁעֵי, וְאֵל יִבּוֹשׁוּ הֵם בִּי
וְאֵל אֲבוֹשׁ אָנִי בָהֶם. קַבֵּל תְּפִלָּתִי בְּתַפְלַת זְקֵן וְרִגִיל,
וּפְרָקוּ גָאָה, וּזְקֵנוּ מִגְדָּל, וְקוֹלוּ נְעִים, וּמַעְרַב בְּדַעַת
עִם הַבְּרִיּוֹת. וְתַגְעַר בְּשִׁטְן לְבַל יִשְׁטִינְגֵנִי, וַיְהִי גָא
דְּלוּגְנוּ עָלֶיךָ אֲהַבָּה, וְעַל כָּל פִּשְׁעִים תִּכְסֶה בְּאַהֲבָה.
וְכָל צָרוֹת וְרַעוֹת הַפָּרֶגֶת גָא לָנוּ וּלְכָל יִשְׂרָאֵל לְשִׁשׁוֹן
וּלְשִׁמְחָה, לְחַיִּים וּלְשָׁלוֹם. הָאֲמַת וְהַשָּׁלוֹם אֲהַבּוּ,
וְלֹא יְהִי שׁוֹם מִכְשׁוֹל בְּתַפְלָתִי.

Here have I come,
Poor in deeds but rich in awe,
To present Your people's case before You
Though I am hardly worthy of my task.

God of Abraham, of Isaac, of Jacob,
Of Sarah, Rebecca, Rachel and Leah,
Through Your presence I feel mercy and compassion,
Awe and wonder.
Help me fulfill my commission.

The rabbi whispered to the shammes:

"A stranger is seated near the door of the synagogue who never learned to pray. But he has just said to God:

"Ruler of the universe, You understand the true meaning of prayers and You know those that are most acceptable. Since I know only the letters of the alphabet, I shall repeat them and You can compose from them the prayers I should recite on this sacred day."

"The Almighty is now preoccupied with composing prayers from the letters. Therefore, we must wait."

* * *

Ruler of the World,

Open your lips within me,
for I cannot speak—

Send words to me
From Your holy place,
From heaven,
So that I may create the mode of Your praise,
And find Your will,
And bring You peace.

May Your compassion
And Your boundless love make You open
To give me these words,
The words of prayer,
And to accept them from me.

May my words, Your words,
Be sweet and whole
As the words of David the King,
Singer of Psalms before You.

You who give joy to the broken in spirit,
Help me to rejoice—
For alone I am very low.
I stand here tired;
In thirst and hunger I stand,

And offer them before You
 For the sake of all the just and upright people who have
 come before us
 And for the sake of Your great and awesome Name.
 How You love to hear Your people's prayers!
 Thank You
 For hearing ours.

BIRCHOT HA-SHACHAR (Praises for the Morning)

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
 בְּמִצְוֹתָיו וְצַנְנֵנוּ עַל גְּטִילַת יְדֵי־נוּ.

You are praised, Adonay, Majesty of the universe, who has shown us holiness as we pour water over our hands upon arising, washing away the sleep of oblivion with the flowing stream of life.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת
 הָאָדָם בְּחָכְמָה, וּבָרָא בּוֹ נְקָבִים נְקָבִים, חֲלוּלִים
 חֲלוּלִים. גְּלוּי וְרוּעַ לִפְנֵי כֶּסֶף כְּבוֹדְךָ, שָׁאֵם יִפְתַּח
 אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם אִי אֶפְשָׁר לְהִתְקַיֵּם
 וּלְעֲמוֹד לִפְנֵיךָ. בְּרוּךְ אַתָּה יי, רוֹפֵא כָּל בָּשָׂר
 וּמַפְלִיא לַעֲשׂוֹת.

You are praised, Adonay, Majesty of the universe, who has shown us holiness as we empty fluids from our bodies, celebrating the wisdom with which you formed each gland and duct and orifice within us. For if the wrong one opens up or closes down before its time, it is known all the way up to Your glorious throne how difficult it is to stand upright before You. You are praised, Adonay, worker of miracles in the healing of all flesh.

Let others not suffer for my failings
 Nor be blamed for my transgressions,
 For I have done wrong.
 I have missed the mark
 And overturned an order that once was good.
 May others not suffer shame for my faults,
 Nor I suffer shame for theirs.

Accept my prayers for my brothers and sisters
 As though they poured forth from lips schooled in devo-
 tion,
 From a person of noble mien and flowing locks.

Let no stray thoughts distract me.

Turn our grief into joy and life and peace,
 We must learn to work for truth and peace.

May I offer up my prayers without stumbling.

וַיְהִי רָצוֹן מִלְּפָנֶיךָ, יי, אֱלֹהֵי אֲבֹתֵנוּ יִצְחָק
 וַיַּעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן, אֱהִיָּה
 אֲשֶׁר אֱהִיָּה, שְׁכַל הַמְּלָאכִים שֶׁהֵם מַעֲלֵי תַפְלוּת
 יִבְיֵאוּ תַפְלוּתִי לִפְנֵי כֶּסֶף כְּבוֹדְךָ, וַיִּצְיִגּוּ אוֹתָהּ לִפְנֵיךָ,
 בְּעֵבֹר כָּל הַצְּדִיקִים וְהַחֲסִידִים, הַתְּמִימִים וְהַיִּשְׁרִים,
 וּבְעֵבֹר כְּבוֹד שְׁמֶךָ הַגָּדוֹל וְהַנּוֹרָא, כִּי אַתָּה שׁוֹמֵעַ
 תַּפְלוּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה שׁוֹמֵעַ
 תַּפְלוּת.

God of our first mothers and fathers,
 You who told Moses, "I am Being itself,"
 And Moses replied, O great and mighty, awesome God on
 High!"
 May it be Your will
 That the angels who raise up prayers to heaven on their
 wings
 Bring in each one of our prayers before Your glorious
 throne

May Adonay cast over you the radiance of the divine face in all its fullness and grace.

May God suffuse us with the light of divine acceptance and answer our prayers even when we are not deserving.

May Adonay raise up the face of the divine before your face, and give you peace.

May God's face behold ours in all our shame and glory, and let us find the harmony of the universe in our hearts and in our families, that we might help extend the harmony of peace to all the world.

(based on Numbers 6:24–25)

Says the Talmud: These are acts and words whose fruit we can enjoy both in this world and store up in the cornucopia of the world to come: honoring father and mother, deeds of lovingkindness, regular attendance at the house of study, hospitality to strangers, visiting the sick, giving support to new brides and bridegrooms, honoring the dead by attending the funeral, sincerity in prayer, and making peace with one another. Equivalent to them all is the study of Torah which motivates us to perform the rest.

(Shabbat 127a)

Elohai N'shama

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

ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו
במצותיו וצננו לעסוק בדברי תורה.

You are praised, Adonay, Majesty of the universe, who has shown us holiness through the mitzvah that words of Torah must occupy us in all we do each day.

והערבנא, יי אלהינו, את דברי תורתך בפינו, ובפי
עמך בית ישראל, ונהיה אנחנו וצאצאינו, וצאצאי
עמך בית ישראל, כלנו יודעי שמך ולומדי תורתך
לשמה. ברוך אתה יי המלמד תורה לעמו ישראל.

Make the words of Torah sweet inside our mouths, Adonay our God, and in the mouths of Your people Israel, that together with our children and everyone's children within the house of Israel, we may become familiar with Your name and eager students of Your Torah. You are praised, Adonay, Torah teacher of Israel.

ברוך אתה, יי אלהינו, מלך העולם, אשר בחר בנו
מכל העמים, ונתן לנו את תורתו. ברוך אתה יי,
נותן התורה.

You are praised, Adonay, Majesty of the universe, who has chosen us from all peoples to accept Your Torah. For this gift, which has assured our destiny in the universe, we praise You in the words of the gift itself:

יברכה יי וישמרה. יאר יי פניו אליך ויחנה. ישא יי
פניו אליך וישם לך שלום.

May Adonay bless you and keep you.

May God shower fruitfulness and safekeeping upon us.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה לִי כָל-
 צָרָכַי:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְכִין מִצְעָרַי
 גְּבֵר:
 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 לְיַעֲקֹב כֶּחַ:

Morning stirs us to praise You:

For the ability to distinguish day from night
 For shaping us in Your image
 For creating us to be free
 For giving us the life of Jewish people
 For opening our eyes
 For clothing our bodies
 For helping us break free when we are bound
 For helping us rise when we are fallen
 For placing us in an ordered universe
 For enabling us to meet our needs
 For guiding us in proper paths
 For giving our people strength to endure
 For crowning Israel with glory
 For giving courage to those whom the world has tired out
 For giving us the hope of a new day.

PESUKEY D'ZIMRAH (Verses of Song)

Baruch She-amar (Introductory Blessing for Psalms)

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם. בְּרוּךְ הוּא. בְּרוּךְ עוֹשֶׂה
 בְּרֵאשִׁית. בְּרוּךְ אוֹמֵר וְעוֹשֶׂה. בְּרוּךְ גּוֹזֵר וּמְקַיֵּם.
 בְּרוּךְ מֵרַחֵם עַל הָאָרֶץ. בְּרוּךְ מֵרַחֵם עַל הַבְּרִיּוֹת.

My God,
 The soul You gave me is pure
 You created it
 You sculpted it
 You breathed it inside of me
 You protect it.
 At some future time
 You will draw it forth from me
 And give it back in the World to Come.
 But all the time it remains in me
 I shall give You thanks
 My God
 God of those who lived before me,
 Author of all works,
 Protector of all souls.

You who restore the soul to the body of us all,
 You are praised.

Praises for Our Life

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לְשִׁבּוֹי
 בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה לִּי בְּצִלְמוֹ:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה לִּי בְּתוֹכִי (בַּת)
 חוֹרֵין:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה לִּי יִשְׂרָאֵל:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם פּוֹקֵחַ עוֹרִים:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְלַבֵּשׁ עֲרֻמִּים:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְתִיר אֲסוּרִים:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם זוֹקֵף כְּפוּפִים:
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם רוֹקֵעַ הָאָרֶץ עַל
 הַמַּיִם:

לא תכלא רחמיה ממני, חסדך נאמתך תמיד יצרוני.
 זכר רחמיה יי, וחסדיך, כי מעולם קמה. תנו עז
 לאלהים, על ישראל גאנתו, ועזו בשחקים. נורא
 אלהים ממקדשיה; אל ישראל, הוא נתן עז
 ותעצמות לעם; ברוך אלהים. אל נקמות, יי, אל
 נקמות, הופיע. הנשא, שפט הארץ, השב גמול על
 גאים. ליי הישועה, על עמך ברכתך סלה. יי צבאות
 עמנו, משגב לנו אלהי יעקב סלה. יי צבאות, אשרי
 אדם בטח בך. יי הושיעה; המלך יעגנו ביום קראנו.
 הושיעה את עמך, וברך את נחלתך, ורעם ונשאם
 עד העולם. נפשנו חבתה ליי, עזרנו ומגננו הוא. כי
 בו ישמח לבנו, כי בשם קדשו בטחנו. יהי חסדך יי
 עלינו, באשר יחלנו לך. הראנו יי חסדך, וישעך
 תתן לנו. קומה עזרתה לנו, ופדנו למען חסדך. אנכי
 יי אלהיך המעלה מארץ מצרים, הרחב־פיה
 נאמלאהו. אשרי העם שככה לו, אשרי העם שיי
 אלהיו. ואני בחסדך בטחתי; יגל לבי בישועתך;
 אשרי ליי, כי גמל עלי.

(An Interpretation)

Exalt Adonay from the earth, footstool of the throne of
 God,
 Exalt Adonay upon the holy mountain, for Adonay our
 God is holiness itself.

The God who bore us is filled with compassion,
 Wiping out our sins with divine atonement,
 Refusing to destroy those who have gone astray.
 God will not be angry with us overlong
 I know You will not withhold Your mercy from Me,
 Child of Your womb that I am.

ברוך משלם שכר טוב ליראיו. ברוך חי לעד ונקים
 לנצח. ברוך פודה ומציל. ברוך שמו. ברוך אתה יי
 אלהינו מלך העולם. האל האב הרחמן המהלל בפי
 עמו משבח ומפאר בלשון חסידיו ועבדיו. ובשירי
 דוד עבדך. נהללך יי אלהינו. בשבחות ובזמירות
 נגדלך ונשבחה ונפארה ונזכיר שמך ונמליכה מלכנו
 אלהינו יחיד חי העולמים. מלך משבח ומפאר עדי
 עד שמו הגדול. ברוך אתה יי מלך מהלל
 בתשבחות:

Ba-ruch she-a-mar v'ha-yah ha-o-lam
Ba-ruch hu
Ba-ruch o-mer v'o-seh
Ba-ruch go-zer um-ka-yeim
Ba-ruch m'ra-cheim al ha-a-retz
Ba-ruch m'ra-cheim al ha bri-ot
Ba-ruch o-seh v'rei-sheet
M'sha-leim sa-char tov lirei-av
Chai v'ka-yam la-ne-tzach
Ba-ruch sh'mo

Blessed are You who spoke and the world came into being.
 Blessed are You.
 Blessed are You who speaks and acts,
 Blessed are You who decrees and fulfills.
 Blessed are You who is merciful to the land.
 Blessed are You who is merciful to all creatures,
 Who rewards those who fear You,
 Who lives and exists forever.
 Blessed is Your Name.

An Offering of Psalms

רוממו יי אלהינו, והשתחוו להם רגליו, קדוש
 הוא. רוממו יי אלהינו, והשתחוו להר קדשו, כי
 קדוש יי אלהינו. והוא רחום וכפר עון ולא ישחית,
 והרבה להשיב אפו, ולא יעיר כל־חמתו. אתה, יי,

אין מחסור ליראיו. כפירים רשו ורעבו, ודרשי יי
לא יחסרו כל טוב. לכו בנים, שמעו לי, יראת יי
אלמדכם. מי האיש החפץ חיים, אהב ימים לראות
טוב. נצר לשונך מרע, ושפתיך מדבר מרמה. סור
מרע ונעשה טוב, בקש שלום ורדפהו. עיני יי אל
צדיקים, ואזניו אל שועתם. פני יי בעשי רע,
להכרית מארץ זכרם. צעקו ויי שמע, ומכל צרותם
הצילם. קרוב יי לנשברי לב, ואת דבאי רוח יושיע.
רבות רעות צדיק, ומכלם יצילנו יי. שמר כל
עצמותיו, אחת מהנה לא נשברה. תמותת רשע רעה,
ושנאי צדיק יאשמו. פודה יי נפש עבדיו, ולא
יאשמו כל החסים בו.

Of David, pretending to taste madness before Abimelech,
who spared his life and sent him away.

I shall sing of God's fruitfulness in every season,
God's praise is always in my mouth.
Let my hymn to Adonay be my life,
That it may bring joy to listeners
Who live with humility.
Declare the greatness of Adonay with me,
Let us raise high the divine name together!

I have sought God out, and I was answered,
From every single fear was I delivered!
When we look to God, our face turns bright with joy,
Not red with shame.
This poor man cried out, and Adonay was listening;
And he felt rescued from all his troubles.
Whoever holds God in awe, an angel encamps around her,
setting her free.
So taste the world and see how good is Adonay,
How happy is everyone who truly trusts in God.
Hold God in awe if you would be a holy person,

Remember the day You bore Me, Adonay,
Remember all the love that flowed from You
Into my tiny, kicking, wailing frame.
I am tiny still before Your power,
And on this day I wail once more
Before the self I might have been and can be still.
How awesome You are when I touch Your holiness!
How awesome I might be if my actions showed the holi-
ness with which You formed me!
God of Israel,
Give Your people strength to fulfill Your purposes,
Praised be God!

God of avenging justice,
Avenge those who have suffered in innocence,
Show Yourself, O Judge of all the earth,
Bestow upon the arrogant what they deserve.
Such a victory is comely only to God;
Grant to Your people the blessing of fruitfulness and
peace.
O Commander of the hosts,
Happy are those who trust in You!
Show us Your victory, Adonay,
Over our enemies and over ourselves.
O Majesty, answer us on this day when we call.

Psalm 34

לְדוֹד, בְּשָׁנוֹתוֹ אֶת טַעְמוֹ לִפְנֵי אַבִּימֶלֶךְ, וַיִּגְרָשְׁהוּ
וַיֵּלֶךְ. אֶבְרָכָה אֶת יי בְּכָל עֵת; תָּמִיד תִּהְיֶה לְתוֹ בְּפִי. בֵּינִי
תִּתְהַלֵּל נַפְשִׁי; יִשְׁמְעוּ עֲנוּיִם וַיִּשְׁמְחוּ. גִּדְּלוּ לִי אֶתִי,
וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו. דַּרְשֵׁתִי אֶת יי וְעַגְנִי, וּמִכָּל
מְגוּרֹתַי הִצִּילָנִי. הִבִּיטוּ אֵלָיו וְנִהְרֹו, וּפְנִיָהֶם אֵל
יַחֲפְרוּ. זֶה עָנִי קָרָא וַיִּי שָׁמַע, וּמִכָּל צָרוֹתָיו הוֹשִׁיעוּ.
חַנּוּהַ מִלְּאָךְ יי סָבִיב לִירְאָיו וַיִּחַלְצֵם. טַעְמוֹ וּרְאוּ כִי-
טוֹב יי; אֲשֶׁרִי הִגְבֵּר יַחֲסֶה בוֹ. יִרְאוּ אֶת יי, קִדְּשׁוּ, כִּי

מְדַבֵּר הַיּוֹת. בְּאִבְרָתוֹ יִסֵּךְ לָךְ, וְתַחַת כְּנָפָיו תִּחְסֶה;
 צְנֵה וְסַחֲרָה אָמְתוֹ. לֹא תִירָא מִפֶּחַד לַיְלָה, מִחַץ
 יַעוֹף יוֹמָם. מְדַבֵּר בְּאֶפֶל יְהִלָּךְ, מִקֶּטֶב יִשׁוּר צְהָרָיִם.
 יִפֹּל מִצַּדָּךְ אֶלֶף, וּרְבֵבָה מִיְמִינֶךָ; אֵלֶיךָ לֹא יִגָּשׁ. רַק
 בְּעֵינֶיךָ תְּבִיט, וְשִׁלְמַת רְשָׁעִים תִּרְאֶה. כִּי אַתָּה, יְיָ,
 מִחְסִי; עֲלִיּוֹן שְׁמַתָּ מְעוֹנֶךָ. לֹא־תֵאָנֶה אֵלֶיךָ רָעָה,
 וְנִגַּע לֹא יִקְרַב בְּאֵהָלֶךָ. כִּי מִלְאָכָיו יִצְוֶה לָךְ, לְשַׁמְרֶךָ
 בְּכָל דְרָכֶיךָ. עַל כַּפִּים יִשְׁאֹנֶךָ, פְּנֵי־תַגָּף בְּאִבְנֵי רִגְלֶךָ.
 עַל שַׁחַל וּפְתָן תִּדְרֹךְ, תִּרְמַס כְּפִיר וְתַנִּין. כִּי בִי חֲשַׁק
 וְאֶפְלָטָהוּ; אֲשַׁגְּבֶהוּ כִּי יָדַע שָׁמַי. יִקְרָאֵנִי וְאֶעֱנֶהוּ,
 עִמּוֹ אֲנֹכִי בְּצָרָה, אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ. אֲרֹךְ יָמִים
 אֲשַׁבִּיעָהוּ, וְאֲרָאֵהוּ בִישׁוּעָתִי. אֲרֹךְ יָמִים אֲשַׁבִּיעָהוּ,
 וְאֲרָאֵהוּ בִישׁוּעָתִי.

O you who dwell in the shelter of the Most High
 And seek shade in the presence of the Almighty,
 I say of the Eternal, my refuge and stronghold,
 My God in whom I trust,
 That Adonay will save you from the hidden trap,
 From the ruinous plague.

Like branches on a succah
 God will cover you with outstretched pinions,
 And beneath the wings of the divine
 Will be your refuge.

The truth that is God's
 Is surer than the thickest armor,
 So do not be afraid of the terrors of the night
 Of arrows shooting by in daytime
 Of the plague that stalks in the darkness
 Of the horror that ravages at noon.

For those who do, feel nothing lacking in their lives.
 Those who seek, like animals, only to abate their appetite
 Know only want and hunger,
 But those who seek God feel the lack of nothing.

Come, my daughters and sons, listen to what I say,
 For I can teach you the awe that is God's presence.
 How can you be people who desire life,
 Who love to see the good all your days?
 Keep your tongue from speaking ill of others,
 Your lips from uttering deceit.
 Turn from wrongdoing, and do what is good,
 Seek peace and harmony, actively pursue it!

For the eyes of God turn toward just men and women,
 To their cries Adonay responds.
 God's countenance is set against those who do ill,
 Their presence is cut off from the earth.

To whose cry does God listen, who shall be rescued from
 troubles?
 When our hearts are broken, Adonay is very close,
 When our spirits feel shattered, God's rescue is near.
 Good people may suffer many sorrows,
 But God is working to save them,
 Protecting all their limbs—
 I believe not one of them will be broken.

Wicked people get destroyed in their own wickedness,
 And those who hate good people will be condemned as
 guilty.
 Adonay is at work rescuing those who try to be servants of
 the Almighty:
 We never need feel guilt
 When we trust in God.

Psalm 91

יִשָּׁב בְּסִתְרַי עֲלִיּוֹן, בְּצֵל שִׁדְי יִתְלוֹנֵן. אִמַּר לִי מִחְסִי
 וּמְצוֹנִתִּי, אֱלֹהֵי אֲבֹטָח בּוֹ. כִּי הוּא יִצִּילֶךָ מִפֶּחַח יְקוּשׁ,

פְּעָלֵי אֲנִי. וְתָרַם כְּרָאִים קִרְנִי, בְּלַתִּי בְּשֶׁמֶן רַעְנָן.
 וְתִבֵּט עֵינֵי בְּשׂוֹרֵי, בְּקָמִים עָלַי מֵרַעִים תִּשְׁמַעְנָה
 אֲזֵנֵי. צְדִיק בְּתִמְרַי יִפְרָח, כְּאֶרֶז בְּלִכְנֹן יִשְׁגָּה.
 שְׂתוּלִים בְּבֵית יְיָ, בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ. עוֹד
 יִנּוּבֹן בְּשִׂיבָה, דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ. לְהַגִּיד כִּי יֵשֶׁר
 יְיָ; צוּרֵי, וְלֹא עוֹלָתָהּ בּוֹ.

A Song by Shabbat.

It is good to thank God,
 To sing praises to Your Name, Highest One.

To tell Your kindness in the morning
 And Your good faith at night
 On the lute, the lyre, and the ringing harp.

For You have made me happy, Adonay, in Your work.
 I acclaim Your handiwork.

How great are Your works, Adonay,
 And how very deep Your thoughts.

An insensitive person does not know this
 And a fool does not understand.

But even when wicked people sprout up like weeds
 And all kinds of trouble-makers blossom,
 Ultimately they will be destroyed forever.

But You rule on high forever, God.
 For Your enemies, Adonay,
 Your enemies will perish,
 And all the trouble-makers will be disunited.

You have raised my head like the wild ox
 In prideful power.
 I am anointed with fresh oil.

My eyes looked on those who were spying on me.
 My ears heard those who were plotting against me.

Even if a thousand fall on your left, ten thousand on your
 right,
 Nothing will touch you.
 You need only look with your eyes,
 And you will see the fate of those who do evil.

For You, Adonay, are my refuge,
 And when you, my friend, make the Most High your
 shelter,
 No misfortune will cause you to suffer,
 No calamity will affect the tent of your inner self.

It is as though God had sent angels to guard all your paths,
 To carry you upon their hands, lest you slip on a stone.
 You can walk amid cubs and vipers,
 You can trample fierce lions and snakes.

To you God says,
 Because you are devoted to Me I will deliver you
 I will protect you, for you know Me intimately.
 Call upon Me and I will respond,
 I am with you in trouble,
 I will rescue you and bring you honor,
 I will give you the satisfaction of a life that feels complete,
 I will let you see the proof
 That I have saved you.

Psalm 92

מְזֻמֹּר שִׁיר לְיוֹם הַשַּׁבָּת. טוֹב לְהַדוֹת לַיהוָה, וּלְזַמֵּר
 לְשִׁמְחָה עָלֶיךָ. לְהַגִּיד בְּבִקְרַת חֲסִדֶיךָ, וְאִמּוֹנֹתֶיךָ בְּלִילוֹת.
 עָלַי עֲשׂוֹר וְעָלַי נָבֵל, עָלַי הַגִּיּוֹן בְּכִנּוֹר. כִּי שִׁמְחַתְנִי יְיָ
 בְּפַעְלֶיךָ, בְּמַעֲשֵׂי יְדֶיךָ אֲרַנֵּן. מִה גָּדְלוֹ מַעֲשֵׂיךָ, יְיָ;
 מֵאֵד עֲמָקוֹ מִחֲשַׁבְתֶּיךָ. אִישׁ בְּעַר לֹא יָדַע, וְכִסִּיל לֹא
 יִבִּין אֶת־זֹאת. בְּפִרְחַי רְשָׁעִים כְּמוֹ עֵשֶׂב, וַיִּצְיָצוּ כָּל
 פְּעָלֵי אֲנִי, לְהַשְׁמָדֵם עֲדֵי עַד. וְאַתָּה מְרוֹם לְעֵלָם, יְיָ.
 כִּי הִנֵּה אֵיבֶיךָ, יְיָ, כִּי הִנֵּה אֵיבֶיךָ יִאֲבְדוּ, וַיִּתְפָּרְדּוּ כָּל

Praise God with clashing cymbals.
Let every breathing soul praise God.
Halleluyah!

*Halleluhu halleluhu b'tzil-tz'lay sha-mah
Halleluhu halleluhu b'tzil-tz'lay t'ru-ah
Koi ha-n'shah-mah t'hallel-ya
Halleluyah!*

Nishmat

נשמת כל חי תברך את שמך, יי אלהינו, ורוח כל
בשר תפאר ותרוםם זכרה, מלכנו, תמיד. מן העולם
ועד העולם אתה אל, ומבלעדיך אין לנו מלך גואל
ומושיע, פודה ומציל ומפרנס, ומרחם בכל עת צרה
וצוקה; אין לנו מלך אלא אתה. אלהי הראשונים
והאחרונים, אלוה כל בריות, ארון כל תולדות,
המהלל ברב התשבחות, המנהיג עולמו בחסד
ובריותיו ברחמים. ניי לא ינום ולא ישן, המעורר
ישנים, והמקיץ נרדמים, והמשיח אלמים, והמתיר
אסורים, והסומך נופלים, והזוקף כפופים. לך לבדך
אנחנו מודים. אלו פיננו מלא שירה בים, ולשוננו
רנה בהמון גליו, ושפתותינו שבח במרחבי רקיע,
ועינינו מאירות בשמש וכיכרם, ונדינו פרושות
בנשרי שמים, ורגלינו קלות כאילות, אין אנחנו
מספיקים להודות לך, יי אלהינו ואלהי אבותינו
(ואלהי אמותינו), ולברך את שמך על אחת מאלף,
אלף אלפי אלפים ורבי רבבות פעמים. הטובות
שעשית עם אבותינו (ואמותינו) ועמנו. ממצרים
גאלתנו, יי אלהינו, ומבית עבדים פדיתנו; ברעב
ונתנו. ובשבע כלבלתנו; מחרב הצלתנו. ומדבר

The just will blossom like the date palm.
They will stand tall like the cedar of Lebanon.
Rooted in Your chosen House,
They will blossom in the courts of our God.

Even in old age they will bear fruit.
Still they will be fresh and growing,
To bear witness that Adonay is fair and dependable
And there is no injustice in God's ways.

*Tzadik katamar yifrach
K'erez bal'vanon yisgeh
Sh'tulim b'veyt Adonay
B'chatzrot Eloheyenu yafrichu
Od y'nuvun b'seyvah
D'sheynim v'ra-ananim yih-yu
L'hagid ki yashar Adonay
Tsuri v'lo avlatah bo.*

Psalm 150

הללויה; קללו אל בקרשו, הללוהו ברקיע עזו.
הללוהו בגבורתיו, הללוהו ברב גדלו. הללוהו
בתקע שופר, הללוהו בנגבל וכנור. הללוהו בתוף
ומחול, הללוהו במננים ועגב. הללוהו בצלצלי שמע,
הללוהו בצלצלי תרועה. כל הנשמה תהלל יה;
הללויה. כל הנשמה תהלל יה; הללויה.

Halleluyah!
Praise God in holy space;
Praise God in the expanses of holy power;
Praise God for Your great deeds for us.
Praise God with shofar's blast,
Praise God with the lute and harp;
Praise God with drum and dance,
Praise God with strings and wind.
Praise God with tambourines,

If our mouths filled with song like the sea,
 If our tongue could roar like the surf,
 If our lips billowed praise like a bright day's sky—
 Our eyes the sun, or by night the moon—
 If our arms could spread like the pinions of eagles
 And our legs make us fly over fields like gazelles—
 Still would our lips lack words
 And our bodies the space
 To acknowledge the brilliance even of a handful of world
 Pervaded by Adonay,
 Or speak a blessing even for the tiniest goodness You have
 done,
 God for our fathers, our mothers, and for us.
 Yet these shall sing what praise they can:
 The limbs with which You have constructed us shall be our
 strings,
 The tongue You have placed in us shall be the bow,
 The soul You have breathed in us shall resonate the
 melody.
 Soon with my mouth
 Every mouth shall give thanks,
 Every tongue shall swear its truth,
 Every knee shall bow down,
 Every backbone fall prostrate,
 Every heart shall fill with awe,
 Every inner organ sing its praise,
 And the psalm verse shall come true:
 "All my bones shall say, 'Incomparable is Adonay!'"
 David first plucked out the chords:
 "O my soul, sing praises to Adonay;
 To the one
 Whose name is holy
 Shout with all my inmost being!"

Hamelech

הַמֶּלֶךְ

יושב על כסא רם ונשא:

מִלְטָתָנוּ, וּמַחֲלִים רָעִים וְנֶאֱמָנִים דְּלִיתָנוּ. עַד הַנָּה
 עֲזָרוֹנוּ רַחֲמֶיךָ. וְלֹא עֲזָבוֹנוּ חֲסָדֶיךָ; וְאֵל תִּטְשֵׁנוּ יְיָ
 אֱלֹהֵינוּ, לְנֶצַח. עַל כֵּן, אֲבָרִים שִׁפְלֵגְתָּ בָנוּ, וְרוּחַ
 וּנְשָׁמָה שִׁנְפַחְתָּ בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ
 בְּפִינוּ, הֵן הֵם יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ, וַיְרוֹמְמוּ
 וַיַּעֲרִיצוּ, וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ, מִלְּכָנוּ. כִּי כָל
 פֶּה לָּךְ יוֹדֶה, וְכָל לִשׁוֹן לָּךְ תִּשָּׁבַע, וְכָל בֶּרֶךְ לָּךְ
 תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לִבְבוֹת
 וַיִּרְאוּךָ, וְכָל קָרֵב וּכְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ, בְּדַבָּר
 שִׁבְתוֹב: כָּל עֲצָמוֹתַי תִּאֲמַרְנָה, יְיָ מִי כָמוֹךָ, מִצִּיל עֲנִי
 מִחֶזֶק מִמֶּנּוּ, וְעֲנִי וְאֲבִיוֹן מִגּוֹזְלוֹ. מִי יִדְמָה לָּךְ, וּמִי
 יִשׁוּהָ לָּךְ, וּמִי יַעֲרַךְ-לָּךְ, הָאֵל הַגְּדוֹל, הַגְּבוּר וְהַנוֹרָא,
 אֵל עֲלִיוֹן, קִנְיָ שָׁמַיִם וְאָרֶץ. נִהְלַלְךָ וְנִשְׁבַּחְךָ
 וְנִפְאָרְךָ, וְנִבְרַךְ אֶת שֵׁם קְדוֹשְׁךָ, כְּאִמּוֹר: לְדוֹד, בָּרְכִי
 נַפְשִׁי אֶת יְיָ, וְכָל קָרְבִי אֶת שֵׁם קְדוֹשׁוֹ.

Let the soul of everything alive
 Sing praises to Your name!
 Let the breath of every creature glorify and praise
 The signs of divinity in time,
 The trace of holy rule in every place!
 In the face of the evils of these years,
 The pain and suffering of human life,
 Let us feel the touch of forces
 freeing us from bondage,
 winning victories over enemies
 within us and without.

Adonay does not sleep.
 Those who lead sleepy lives
 God stirs awake,
 Those who live without words
 God stirs to speak.

Reader's Kaddish

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְרָא כְרַעוּתָהּ;
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עַלְמֵי.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר, וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְא לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא
וְנַחֲמָתָא, דְאִמְרִין בְּעַלְמָא, וְאִמְרוּ אָמֵן.

May God's great name be magnified and sanctified in the world created according to the holy will, and may God's rule be known in your lifetime, in your own days, and in the life of the house of Israel, speedily, in a time close at hand.

May the name of the blessed Holy One be praised and extolled far beyond all praises and blessings we can ever say in the world. Amen.

THE SHMA AND ITS BLESSINGS

בְּרַכּוּ אֶת יְיָ הַמְּבָרֵךְ:

Bar'chu et Adonay ham'vorach:

Declare the power of God whose blessings shine through all the earth!

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Baruch Adonay ham'vorach l'olam va-ed:

How powerful is God whose blessings shall shine through all the earth forever and ever!

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב. רָנְנוּ צְדִיקִים בְּיְיָ
לְיִשְׂרָאֵל נְאֻה תְהִלָּה: בְּפִי יִשְׂרָאֵל תִּתְרוֹמֵם. וּבְדַבְרֵי
צְדִיקִים תִּתְבָּרַךְ. וּבְלִשׁוֹן חֲסִידִים תִּתְקַדַּשׁ. וּבְקָרֵב
קְדוּשֵׁים תִּתְהַלַּל:

Praised be the Sovereign, who sits upon the high and lofty Throne!

The Shechina is our intimate forever, yet with a Name exalted and holy.

Sing to Adonay, those who do justly, for praise becomes the upright.

From the mouth of the upright comes God's praise,

Blessing is in the words of doers of justice,

Exaltation springs from the tongue of those who do more than is required.

From the innermost parts of holy people does God's holiness shine forth.

יִשְׁתַּבַּח שְׁמֵךְ לְעַד מְלַכְנוּ. הָאֵל הַמְּלִיךְ הַגָּדוֹל
וְהַקָּדוֹשׁ בְּשָׁמַיִם וּבְאָרֶץ. כִּי לָךְ נְאֻה יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ) שִׁיר וְשִׁבְחָה
הַלֵּל וְזִמְרָה עֲזוֹ וּמְשֻׁלָּה נְצַח גְּדֻלָּה וּגְבוּרָה תְהִלָּה
וְתִפְאָרֶת קְדוּשָׁה וּמְלָכוּת בְּרַכּוֹת וְהוֹדָאוֹת מֵעַתָּה
וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְיָ אֵל מְלִיךְ גָּדוֹל בְּתִשְׁבָּחוֹת.
אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת. הַבוֹחֵר בְּשִׁירֵי זִמְרָה.
מְלִיךְ אֵל חַי הַעוֹלָמִים:

You are praised, Adonay,

Source of power in the universe

Sovereign extolled in thanks and praises,

God of awesome wonders

Guarantor of life eternal,

Who has chosen the verses of these our songs.

Fills a place in a single harmony
 Wrapped in the wondrous ribbon of Your light.

How You are praised, Adonay,
 Sculptor of secrets for each one of Your creatures
 Teeming
 With Your one light.

Alternative Yotzer

In some special way every person completes the universe.
 If I do not play my part, I injure the pattern of all existence.

The same stream of life that runs through my veins night
 and day
 runs through the world and dances in rhythmic measures.

It is the same life that shoots in joy through the dust of the
 earth
 in numberless blades of grass and
 breaks into tumultuous waves of leaves and flowers.

It is the same life that is rocked
 in the ocean-cradle of birth and death,
 in ebb and flow.

I feel my limbs are made glorious
 by the touch of this world of life.
 And my pride is from the life-throb
 of ages dancing in my blood this moment.

Ahavah Rabah: the Unity of Truth

אֶהְבֶּה רַבָּה אֶהְבַּתְנוּ יי אֱלֹהֵינוּ חֲמֵלָה גְדוֹלָה וַיִּתְרָה
 חֲמֵלֶת עֲלֵינוּ: אָבִינוּ מְלַכְנוּ בְּעִבּוֹר אַבּוֹתֵינוּ
 (וְאִמּוֹתֵינוּ) שֶׁבָּטְחוּ בָּהּ וַתִּלְמַדְם חֲקֵי חַיִּים כֵּן תִּחְגְּנוּ
 וַתִּלְמַדְנוּ: אָבִינוּ הָאֵב הַרְחֵמֵן הַמְרַחֵם. רַחֵם
 עֲלֵינוּ וְתֵן בְּלִבְנוּ לְהִבִּין וּלְהַשְׁבִּיל לְשִׁמְעַ לְלַמֵּד

Yotzer: The Unity of the Creation

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. יוֹצֵר אוֹר וּבוֹרָא
 חֶשֶׁךְ. עֹשֶׂה שְׁלוֹם וּבוֹרָא אֶת הַכֹּל:

הַמְאִיר לְאֶרֶץ וּלְדָרִים עֲלֶיהָ בְּרַחֲמִים. וּבִטּוֹבוֹ מִחֲדָשׁ
 בְּכֹל יוֹם תִּמְיֵד מַעֲשֵׂה בְּרֵאשִׁית: מָה רַבּוֹ מַעֲשֵׂיךָ יי.
 בְּלֵם בְּחֻכְמָה עֲשִׂיתָ. מְלֵאָה הָאֶרֶץ קִנְיָנָה: תִּתְבַּרְךָ יי
 אֱלֹהֵינוּ עַל־שִׁבְחַ מַעֲשֵׂה יְדִיךָ וְעַל מְאֹרֵי־אוֹר
 שֶׁעֲשִׂיתָ יְפָאֲרוֹךְ סֵלָה: בְּרוּךְ אַתָּה יי יוֹצֵר הַמְאֹרוֹת:

How powerful is God
 Majesty of the universe
 Sculptor of pure light
 Inventor of secret darkness
 Creator of one single harmony
 Inventor of every single unrelated thing
 Teeming in the morning light.

In the morning light
 Your compassion warms every hidden soul
 In the daily flowering of Your goodness
 The bees bring promise of both pain and honey
 Your breath blows golden leaves in heaps, burying their
 brilliance
 Yet from that sheltered darkness new trees rise up toward
 the light.
 Your breath conducts a hundred struggling organs in our
 body
 Into the unified and graceful dance that is our day.

How many little beauties You have made—
 Your collection fills the world!
 Through Your wisdom each single unrelated thing

One,
 Through love and awe of Your name,
 And we shall never be confounded
 In time and the world.
 For in Your great and awesome name,
 Filled with kedusha,
 We have trusted too,
 And rejoiced and exulted
 In the victories You have brought us.

Alternative Ahava Rabah

God means:
 What is behind our soul is beyond our spirit;
 What is at the source of our selves
 Is at the Goal of our ways.
 God is the heart of all, eager to receive
 And eager to give.

When God becomes our form of thinking
 We begin to sense all people in one person,
 The whole world in a grain of sand,
 Eternity in a moment.
 To worldly ethics
 One human being is less than two human beings,
 To the religious mind
 If a person has caused a single soul to perish,
 It is as though he had caused a whole world to perish,
 And if one has saved a single soul,
 It is as though she had saved a whole world.

If in the afterglow of a religious insight
 I can see a way to gather up
 My scattered life,
 To unite what lies in strife;
 A way that is good
 For all people as it is for me—
 I will know it is God's way.

וּלְלַמַּד לְשִׁמְרֵי וְלַעֲשׂוֹת וְלִקְיִים אֶת כָּל דְּבָרֵי תְּלִמּוּד
 תּוֹרָתְךָ בְּאַהֲבָה: וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ וְנִדְבֵק לְבָנֵינוּ
 בְּמִצְוֹתֶיךָ וְנִחַד לְבָבֵנו לְאַהֲבָה וְלִירְאָה אֶת שְׁמֶךָ וְלֹא
 נָבוֹשׁ לְעוֹלָם וָעֶד: כִּי בְשֵׁם קִדְשֶׁךָ הַגָּדוֹל וְהַנּוֹרָא
 בְּטַחָנוּ נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ: וְהִבִּיאֵנוּ לְשָׁלוֹם
 מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ:
 כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֶתָּה וּבָנֵינוּ בְּחִרְתָּ מְכַלְעִים
 וְלִשׁוֹן וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמֶּת לְהוֹדוֹת
 לָךְ וְלִיחֻדְךָ בְּאַהֲבָה: בְּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בְּעַמּוֹ
 יִשְׂרָאֵל בְּאַהֲבָה:

With acts of great love
 You embrace us, Adonay our God.
 With great acts of mercy
 You encompass us.
 You, Monarch, are our Sovereign, our father and our
 mother,
 For the sake of our fathers and mothers who are no more,
 Who trusted You,
 Whom You taught laws for life—
 Accept us,
 Be our teacher too.

Our mother,
 Our fathermother filled with compassion
 Sustain us with compassion
 And permit our knowing hearts
 To discern that we may understand,
 Then listen that we may learn and teach,
 Then observe that we may do and sustain
 All the words of Your Torah we shall study
 In love.

Give light for our eyes through Your Torah,
 Bring close our knowing hearts to Your mitzvot,
 And make the many truths our heart knows

And speak through them
 While sitting in your house,
 While walking on the road,
 At the time for lying down,
 At the time for rising up.
 You shall bind them in a sign upon your arm.
 They shall become frontlets between your eyes.
 You shall inscribe them in mezuzot for your house,
 Upon your gates.

The Shma: Second Paragraph (V'haya im Shamo)

וְהָיָה אִם־שָׁמַעַתְּ שִׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה
 אֶתְכֶם הַיּוֹם לֹא־תִהְיֶה אֶת־יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ
 בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם
 בָּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנָה וְתִירֹשֶׁה וְיִצְהָרָה:
 וְנָתַתִּי עֵשֶׂב בְּשָׂדֶה לְבַהֲמֹתָה וְאִכְלֹת וּשְׂבַעְתָּ: הַשְּׁמֵרוּ
 לְכֶם פְּוִי־יִפְתָּה לְבַבְכֶם וּסְרַתֶם וְעַבַדְתֶם אֱלֹהִים
 אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם
 וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מִטְר וְהָאֲדָמָה לֹא תִתֵּן
 אֶת־יְבוּלָהּ וְאִבְרָתָם מִהֲרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר
 יְהוָה נָתַן לְכֶם: וְשָׁמַתֶם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם
 וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶם אֹתָם לְאוֹת עַל־יַדְכֶם וְהָיוּ
 לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶם אֹתָם אֶת־בְּנֵיכֶם
 לְדַבֵּר בָּם בְּשַׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ
 וּבְקוּמָה: וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן
 יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשַׁבַע יְהוָה
 לְאַבְתֵּיכֶם לֵאמֹר לָהֶם כִּי־יִמִּי הַשָּׁמַיִם עַל־הָאָרֶץ:

If you will pay attention to My commandments which I
 command you today, I will free you from worry about
 physical sustenance so that you can devote your mind to

The Shma: First Paragraph (Shma and V'ahavta)

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shma Yisrael Adonay Eloheynu Adonay Echad:

Listen, Israel! Adonay is our God, Adonay alone is One.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Baruch sheym kvod malchuto l'olam vaed:

The Name is praised whose glorious rule will outlast the
 world and time.

וְאַהֲבַת אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְךָ וּבְכָל־נַפְשְׁךָ
 וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוֶּה
 הַיּוֹם עַל־לִבְבְךָ: וְשָׁנַנְתָּם לְבִנְיָה וּדְבַרְתָּ בָם בְּשַׁבְתְּךָ
 בְּבֵיתְךָ וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמָה: וּקְשַׁרְתָּם
 לְאוֹת עַל יָדְךָ וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתֶּם עַל־
 מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

*V'a-hav-ta et A-do-nay E-lo-hecha b'chol l'va-v'cha uv'chol
 naf-sh'cha uv'chol m'o-de-cha. V'ha-yu ha-d'va-rim ha-ey-
 leh a-sheer a-no-chi m'tzav-cha ha-yom al l'va-ve-
 cha. V'shi-nan-tam l'va-ne-cha v'dibarta bam b'shiv-t'cha
 b'vey-te-cha, uv-lech-t'cha va-de-rech, uv'shoch-b'cha
 uvkumecha. Uk'shar-tam l'ot al ya-de-cha, v'ha-yu l'ot-
 ta-fot beyn ey-ne-cha. Uch-tav-tam al m'zu-zot bey-te-cha
 u-vish-a-re-cha.*

Thus you shall show your love for Adonay your God:

With every inclination of your knowing heart,
 With all the strength through which you live,
 With every benefit you have received.

For these words in which I am giving you mitzvot today
 Shall enter into your knowing heart,
 That you may help your children sink their teeth in them,

Alternative Vayomer

Time is the border of eternity. Time is eternity formed into tassels. The moments of our lives are like luxuriant tassels. They are attached to the garment and are made of the same cloth. It is through spiritual living that we realize that the infinite can be confined in a measured line.

Life without integrity is like loosely hanging threads, easily straying from the main cloth, while in acts of piety we learn to understand that every instant is like a thread unraveling out of eternity to form a delicate tassel. We must not cast off the threads but weave them into the design of an eternal fabric.

The days of our lives are representatives of eternity rather than fugitives, and we must live as if the fate of all of time would totally depend upon a single moment.

Emet V'yatziv: Redemption

אָמֶת וְיִצִיב, וְנִכּוֹן וְקַיִם, וְיִשָּׁר וְנֶאֱמָן, וְאֱהוּב וְחָבִיב,
וְנִחְמָד וְנָעִים, וְנוֹרָא וְאֲדִיר, וּמִתְקַן וּמִקְבָּל, וְטוֹב
וְיִפָּה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד. אָמֶת, אֱלֹהֵי
עוֹלָם מְלַכְנוּ, צוֹר יַעֲקֹב מִגֵּן יִשְׁעָנוּ. לְדֹר נֹדֵר הוּא
קַיִם, וְשִׁמוֹ קַיִם, וְכִסָּאוֹ נִכּוֹן, וּמְלִכוּתוֹ וְאֱמוּנָתוֹ לְעַד
קַיִמָּת. וּדְבָרָיו חַיִּים וְקַיִמִים, נֶאֱמָנִים וְנִחְמָדִים, לְעַד
וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ (וְעַל אֱמוּנָתָנוּ) וְעָלֵינוּ,
עַל בְּנֵינוּ וְעַל דוֹרוֹתֵינוּ, וְעַל כָּל דוֹרוֹת זְרַע יִשְׂרָאֵל
עַבְדֶּיךָ.

עַל הָרֵאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דָּבָר טוֹב וְקַיִם לְעוֹלָם
וָעֶד, אָמֶת וְאֱמוּנָה, חוֹק וְלֹא יַעֲבֹר. אָמֶת, שְׂאֵתָה
הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֱמוּנָתֵינוּ),
מְלַכְנוּ מֶלֶךְ אֲבוֹתֵינוּ (וּמֶלֶךְ אֱמוּנָתֵינוּ), גֹּאֲלֵנוּ גֹּאֵל
אֲבוֹתֵינוּ (וְגֹאֵל אֱמוּנָתֵינוּ), יוֹצֵרֵנוּ צוֹר יִשׁוּעָתָנוּ,
פוֹרְדֵנוּ וּמְצִילָנוּ; מֵעוֹלָם שְׁמָךְ, אֵין אֱלֹהִים זוּלָתָךְ.

Torah and your body to right action. I will give rain in its season for your harvest, and good pasture for your cattle. But if you open to temptations and serve other sorts of gods, then the anger of God will wax hot against you, closing the heavens and holding back the rain. Earth will not yield its produce, and you shall fast disappear from the good land which God has given you. Therefore place My words upon your heart and soul, bind them to your arm, that your days may increase upon the land.

The Shma: Third Paragraph (Vayomer)

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי בְגָדֵיהֶם
לְדֹרֹתָם וְנָתַנוּ עַל־צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת
יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי
עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יי אֱלֹהֵיכֶם:

God spoke to Moses saying: Speak to the people of Israel and tell them to make fringes on the corners of their garments throughout their generations and to put a cord of blue on the fringe of each corner. The fringe will be a symbol of your commitment: When you see it, you will be reminded of all God's commandments and you will fulfill them, and you will not simply follow your own impulses and desires which might lead you to be false to Me. In this way you will remember and do all My commandments and you will be wholly dedicated for your God. I am Adonay your God who brought you out of the land of Egypt in order to be your God. I am Adonay your God.

Our mothers nursed us through these words,
Our children shall nurse theirs as well.
At the breast we learned of Your redemption.
Growing up we discovered Your saving power.

Happy are those who hear of Your mitzvot,
Who place Your words upon their heart.
Happy are those who rehearse the tale of Your deliverance
in Egypt,
Who remember our liberation from the hovels of the
slaves.

How cruelly did Pharaoh's hosts misuse us!
How cruelly did they meet their end!
Can we grieve that their first-born were drowned
While ours were saved?
How many first-born have we lost through the ages,
How many nursing babies have been drowned in our
oppressors' bile?

Therefore Miriam the prophet led our mothers in praise of
You at the Sea
Commanding timbrel and harp to exalt the Sovereign of
the universe,
God of the true and certain, the awesome and grand,
Who defeats the arrogant and exalts the humble,
Ransoms the oppressed and supports the poor,
Responds to the people of God when they cry out—

Of course we should sing praise to God on high!
Our Ruler is bringing near the day when no one will be
drowned,

No mothers will weep, no fathers struggle to be brave,
But all shall proclaim in the whole vast universe
The miracle of every people's life:
Adonay will reign forever and ever!

מי כְּמִכָּה בְּאֵלִים יי מי כְּמִכָּה נֶאֱדָר בְּקִדְשׁ נוֹרָא
תְּהִלַּת עֲשֵׂה פִּלְא:

עֲזַרְתָּ אֲבוֹתֵינוּ (וְעֲזַרְתָּ אֲמוֹתֵינוּ) אֶתְּהָ הוּא מְעוֹלָם,
מִגֵּן וּמוֹשִׁיעַ לְבִנְיָהֶם אַחֲרֵיהֶם בְּכָל יוֹר נְדוּר. בְּרוּם
עוֹלָם מוֹשְׁבָה, וּמִשְׁפָּטֶיךָ וְצַדִּיקְתָּ עַד אֶפְסֵי אֶרֶץ.
אֲשֶׁרֵי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ, וְתוֹרַתְךָ וּדְבָרְךָ יִשִּׁים
עַל לִבּוֹ. אֲמַת אֶתְּהָ הוּא אֶדוֹן לְעַמָּה, וּמֶלֶךְ גִּבּוֹר
לְרִיב רִיבִים. אֲמַת אֶתְּהָ הוּא רֵאשׁוֹן וְאֶתְּהָ הוּא
אַחֲרוֹן, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.
מִמְצָרִים גָּאֵלְתָּנוּ, יי אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.
כָּל בְּכוֹרֵיהֶם הִרְגָתָ, וּבְכוֹרְךָ גָּאֵלְתָּ, וַיִּם סוּף בְּקַעַת,
וְזוֹדִים טִבְעָתָ, וַיִּדְרִידִים הִעֲבַרְתָּ; וַיִּכְסּוּ מַיִם צְרִיָהֶם,
אֶחָד מֵהֶם לֹא נוֹתֵר. עַל זֹאת שִׁבְחוּ אֱהוֹבִים וְרוֹמְמוֹ
אֵל, וְנִתְּנוּ יוֹדִידִים וּמִירוֹת, שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרִכּוֹת
וְהוֹדָאוֹת לְמֶלֶךְ, אֵל חַי וְקַיִם, רֵם וְנִשְׂא, גְּדוֹל וְנוֹרָא,
מִשְׁפִּיל גַּאִים וּמִגְּבִיָה שְׁפָלִים, מוֹצִיא אֲסִירִים וּפּוֹדֵה
עֲנוּיִם, וְעוֹזֵר דָּלִים, וְעוֹנֵה לְעַמּוֹ בְּעַת שׁוֹעֵם אֱלִיוֹ.
תְּהִלּוֹת לְאֵל עֲלִיוֹן, בְּרוּךְ הוּא וּמְבָרֵךְ. מִשֵּׁה וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלֵם:

True and certain and faithful and beloved
Precious and pleasing and awesome and grand
Correct and accepted and good and beautiful
Are all these words of the Shma which we have uttered.

Whatever truths we learn, however far we stray
These words of Your majesty will call to us,
For they proclaim the miracle of the vast universe,
The miracle of our small people's life.

Whatever homes we build, however far we stray
These words will carve out a place for Your throne,
They will teach us sounds with which we may pronounce
Your name.

Mi chamocha ba-eylim Adonay; mi kamocha ne-edar ba-kodesh; nora t'hilot o-sey fe-leh.

Who is like You, Adonay, among the gods that are worshiped? Who is like You, majestic in holiness, doing wonders?

AMIDAH (THE GREAT PRAYER)

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם.
יַחַד כְּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.

*Shira chadasha shib'chu g'ulim l'shimcha al stat ha-yam.
Yachad kulam hodu v'him-lichu v'am-ru:*

A new song the redeemed sang in praise to Your Name at the shore of the sea. Together they all gave thanks and declared You their Sovereign, saying:

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד:

Adonay yimloch l'olam va-ed.

Adonay will rule forever and ever!

צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל. וּפְדֵה כְּנָאֲמֶךָ
יְהוּדָה וְיִשְׂרָאֵל. גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:
בְּרוּךְ אַתָּה יְיָ גְּאֹל יִשְׂרָאֵל:

*Tzur Yisrael, kuma b'ezrat Yisrael. Uf'dey chin'umecha Yehuda v'Yisrael. Go-aleynu Adonay Tz'va-ot sh'mo, k'dosh Yisrael.
Baruch atta Adonay, ga-al Yisrael.*

O Rock of Israel, rise up to help Israel, keeping Your promise to redeem Judah and Israel. Our Redeemer, Commander of the Hosts is Your name, O Holy One of Israel. You are praised, who has redeemed Israel.

With all the creatures You have formed since then
 The ancients' faith moves You still,
 For their sake Your love is at work
 Forming a world in which redemption can arrive
 For the children of the ancients
 To fulfill Your promise.

With all our faults, with all our virtues,
 We are the children of the ancients whom You love.
 O Majesty,
 Source of life for all the world,
 May our lives move You too.
 Inscribe us in the Book of Life
 To fulfill Your promise, O God of Life.
 Sovereign, helper, deliverer, protector,
 You are praised, Adonay,
 Shield of Abraham, Support of Sarah.
 When You laugh with them,
 Remember us.

Gevurot: God's Power

*Will we rejoin the dead someday
 Will they awake
 Who sleep beneath the dust
 As we who sleep throughout the night
 Rise up when morning comes?*

*Will we rejoin the dead someday
 Will those who sleep beneath the dust
 Awake
 And rise to greet us as we climb the mountain?*

*How much we have to tell them
 How much we want to know from them!
 How awesome it will be to meet our fathers there
 To embrace our mothers once again
 To speak with those who all our lives
 Have just been silent names on stones*

AMIDAH (THE GREAT PRAYER)

*(The full traditional silent Amidah in Hebrew and English is
 found on pages 156–171)*

אַרְנֵי שְׁפָתַי תִּפְתָּח וּפִי יגִיד תְּהִלָּתְךָ:

Avot: God of Our Ancestors

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי
 אֲמוֹתֵינוּ), אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
 (אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה),
 הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
 טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת (וְאִמָּהוֹת),
 וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוּ בְּאַהֲבָה.
 זָכְרָנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכַתְּבָנוּ בְּסֵפֶר
 הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים: מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ
 וּמְגַן. בְּרוּךְ אַתָּה יְיָ, מְגַן אַבְרָהָם (וְשָׂרָה).

In the Reform tradition, גְּאוּלָּה

You are praised, Adonay, Source of life for all the world,
 Our God, Source of light for a handful of ancients
 Who shepherded a people toward Your promise.
 You walked with Abraham and Isaac,
 Showed Sarah how to laugh,
 Entrusted Rebecca with our destiny,
 Helped Jacob wrestle with his soul
 And with the nation You created out of Leah and Rachel.
 You are a noble God, mighty and awesome,
 Enthroned on high
 Engaged on earth
 Showing us by Your example
 How to support those burdened by their need.

UNETANEH TOKEF

Introductory Readings

We shall affirm the mighty holiness of this day, a day of awe and dread, for upon it is God's rule exalted, and the holy throne established in covenantal love.

When we really begin a new year it is decided,
And when we actually repent it is determined:

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

Who shall be tormented by the fire of ambition,
And whose hopes shall be quenched by the waters of failure;

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

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

Who shall be shattered by storms of change,
And who shall be plagued by the pressures of conformity;

Who shall be strangled by insecurity,
And who shall be beaten into submission;

Who shall be content with their lot,
And who shall go wandering in search of satisfaction;

Who shall be serene,
And who shall be distraught.

But *Tshuvah*, *Tefillah* and *Tzedakah*,
Repentance, Prayer and Just Action,
Have the power to change
The character of our lives.

Therefore let us repent, pray, and do right,
So that this may be a genuinely new year of life.

* * *

*Long worn away,
To embrace as our own
Heroes and martyrs of peoples not our own
When the reunion on the mountain makes a human race now
torn asunder
One.*

אתה גבור לעולם אדני מחיה מתים אתה רב
להושיע. מכלכל חיים בקסד מחיה מתים ברחמים
רבים. סומך נופלים ורופא חולים ומתיר אסורים
ומקים אמונתו לישני עפר. מי קמוך בעל גבורות
ומי דומה לה. מלך ממית ומחיה ומצמיח ישועה. מי
קמוך אב הרחמים זוכר יצוריו לחיים ברחמים.
ונאמן אתה להחיות מתים. קרוך אתה יי מחיה
המתים.

In the Reform tradition, יהכל

You are mighty forever, Adonay!
You who brought Adam forth from the earth
Will one day bring all their children back from the earth
As naturally as You support the fallen,
Heal the sick,
Free the captives,
Just so do You keep faith
With those now sleeping in the dust.

Who is like You, Source of might,
Sovereign of the living and the dead
Who will bring forth blossoms of salvation out of the
ground?

Who is like You, creator of the womb,
Whose life-giving love remembers every birth?

We trust in You to turn death into life.
You are praised, Adonay,
Who will reunite the living and the dead.

*(When Musaf is to be offered, the service continues with
Kedushah on page 336)*

בְּאֵמֶת. אֵמֶת כִּי אַתָּה הוּא דָּיִן וּמוֹכִיחַ וַיּוֹדֵעַ נְעֵד.
 וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֵה. וְתִזְכֹּר כָּל־הַנְּשָׁכָחוֹת.
 וְתִפְתַּח אֶת־סֵפֶר הַזְּכוּרוֹנוֹת. וּמֵאֲלֵיו יִקְרָא. וְחוֹתֵם
 יָד כָּל־אָדָם בּוֹ.

Let us declare the holy power of this day, for it is awesome and mighty. Your sovereignty is exalted upon it, and You faithfully take Your place upon Your throne established in love born of the covenant between You and ourselves. You are the true judge and witness, You write and seal and inscribe and take account. You remember all that we have forgotten, opening the Book of Remembrance from which everything is read and in which is recorded the seal of every human being.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע. וְקוֹל דְּמָמָה דַּקָּה יִשְׁמַע.
 וּמִלְאֲכִים יִחְפְּזוּן. וְחִיל וּרְעָדָה יֵאָחֲזוּן. וַיֵּאמְרוּ הִנֵּה
 יוֹם הַדִּיּוֹן. לִפְקֹד עַל צָבָא מְרוֹם בְּדִיּוֹן. כִּי לֹא יִזְכוּ
 בְּעֵינֶיהָ בְּדִיּוֹן. וְכָל־בָּאֵי עוֹלָם יַעֲבְרוּן לִפְנֵיהָ בְּבִגְדֵי
 מְרוֹן: כְּבִקְרַת רוּעָה עָדְרוּ. מֵעֵבִיר צֵאנוּ תַּחַת שִׁבְטוֹ.
 בֵּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה. וְתִפְקֹד נַפְשׁ כָּל־חַי.
 וְתַחַתָּךְ קִצְבָה לְכָל־בְּרִיָּה. וְתַכְתּוֹב אֶת־גִּזְרֵי דִינָם:

The great Shofar is sounded, and a still small voice is heard. The angels in heaven are dismayed and are seized with fear and trembling, as they proclaim: "Behold the Day of Judgment!" The hosts of heaven are to be arraigned in judgment, for in Your eyes even they are not free from guilt. All who live in the world pass today before You, one by one, like a flock of sheep. As a shepherd gathers the sheep and causes them to pass beneath the staff, so You pass and record, count and visit, every living soul, appointing the measure of every creature's life and decreeing its destiny.

On this Judgment Day, old legend relates,
 Rabbi Amnon of Mainz, dying of the tortures of the
 eleventh century,
 Saw God enthroned with the angelic host
 Determining in the books of life and death
 The verdict of everyone on earth.
 His vision, Unetaneh Tokef, remains for us,
 A reminder that the world is more awesome
 Than our finite gallery of profane sights and ordinary
 thoughts,
 It is a vaster realm of mystery and power
 Which makes a claim upon our lives
 And relates each one of us to spheres beyond our sight.
 Unetaneh Tokef accounts with grim detail
 The fires, floods, great storms, cruel swords
 Whereby we each shall one day meet our death,
 Yet also how our own repentance, prayer, and acts of
 human caring
 Can mitigate the harshness of existence
 And elevate survival to the plain of being human.
 That there are powers far beyond ourselves reminds us
 That because so much of life is not within our power,
 Because nature and humanity can wreak such awful
 cruelty,
 Just so must we struggle against all the cruelty we know,
 And never cease within our prayers to demand
 That the God who watched the tortures of Amnon of
 Mainz
 And all the slaughters in the ages since his own
 Bring quickly to an end the world's capacity for harm
 And stir powerfully in the breasts of every creature
 The repentance, prayer, and acts of human caring
 That can make the vision of a God who metes out justice
 A reality once more.

וְנִתְּנָה תִקְוָה קְדִישַׁת הַיּוֹם. כִּי הוּא נוֹרָא וְאִיוִם. וּבוֹ
 תִּנְשָׂא מַלְכוּתְךָ. וַיְכּוֹן בְּחֵסֶד כְּסֵאֶךָ. וְתִשָּׁב עָלֵינוּ

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת. מְלֵא כָּל־הָאָרֶץ
כְּבוֹדוֹ:

*Kadosh Kadosh Kadosh Adonay Tzvaot, mlo chol ha-aretz
kvodo:*

Holy! Holy! Holy! is the Commander of the Hosts,
The fullness of all the earth is God's Glory."

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתּוֹ שׁוֹאֲלִים זֶה לְזֶה אֵיךְ
מְקוֹם כְּבוֹדוֹ, לְעֲמַתָּם בְּרוּךְ יֹאמְרוּ—

Your glory fills the world! Those who watch over it ask
each other: "Where is the place of God's glory?" And they
all reply, "Baruch—"

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Baruch kvod Adonay mimkomo:

Praised be the Glory of Adonay from God's Place, the
World.

מִמְּקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים, וַיַּחֵן עִם הַמְּיַחֲדִים שְׁמוֹ
עָרַב וְנָקַר, בְּכָל יוֹם תָּמִיד, פְּעָמִים בְּאַהֲבָה שְׁמַע
אוֹמְרִים:

From that place, may You turn in compassion and grace to
the people who declare Your Oneness evening and morn-
ing every day, as in love they proclaim, "Sh'ma—"

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael Adonay Eloheynu Adonay Echad:

Hear, Israel, Adonay is our God, Adonay is One.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי; לְהִיּוֹת
לְכֶם לֵאלֹהִים—

You are our God, our Nurturer, our Sovereign, our
Deliverer. In Your mercy may You once again cause every
living being to hear Your words:

Refrain:

B'rosh hashanah yikateyvun uvyom tzom kippur yeychateymun
(On Rosh Hashanah it is written and on Yom Kippur it is
decided)

בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן. וּבְיוֹם צוֹם כְּפוּר יִחְתְּמוּן. בְּמָה
יִעֲבְרוּן. וּבְמָה יִבְרָאוּן. מִי יַחֲיֶה. וּמִי יָמוּת. מִי בְּקֶצֶו.
וּמִי לֹא בְּקֶצֶו. מִי בְּאֵשׁ. וּמִי בְּמַיִם. מִי בְּחַרְב. וּמִי
בְּחַיָּה. מִי בְּרָעַב. וּמִי בְּצָמָא. מִי בְּרָעַשׁ. וּמִי בְּמַגָּפָה.
מִי בְּחַנְיָקָה וּמִי בְּסִקִּילָה. מִי יָנוּחַ. וּמִי יָנוּעַ. מִי יִשְׁקֵט.
וּמִי יִטְרַף. מִי יִשְׁלֹו. וּמִי יִתְיַסֵּר. מִי יַעֲנִי. וּמִי יַעֲשֶׂה.
מִי יִשְׁפֹּל. וּמִי יָרוּם:

וּתְשׁוּבָה וּתְפִלָּה וְצַדִּיקָה
מַעֲבִירִין אֶת־רוּעַ הַגְּזֵרָה:

On Rosh Hashanah is written and on Yom Kippur is
decided how many shall pass on and how many be created,
who shall live and who shall die, who when their time
comes and who before or after their time, who by fire and
who by water, who by the sword and who by wild beasts,
who by famine and who by drought, who by earthquake
and who by epidemic, who by strangling and who by ston-
ing; who shall have rest and who can never be still, who
shall be serene and who torn apart, who shall be at ease
and who afflicted, who shall be impoverished and who
enriched, who shall be brought low and who raised high.
But tshuvah, prayer, and charitable acts avert the severity
of the decree.

Kedusha

נִעְרִיצְךָ וְנִקְדִּישְׁךָ בְּסוּד שְׁיִם שְׂרָפִי קָדֵשׁ הַמְּקַדִּישִׁים
שְׁמֶךָ בְּקָדֵשׁ, כְּכַתוּב עַל־יַד נְבִיאָךְ וְקָרָא זֶה אֶל זֶה
וְאָמַר.

In the secret sounds of Seraphim we sing of Your sanctity,
as it is written in Isaiah: "And each called to the other
saying:

attractiveness—shared by no other human being! Then we could appreciate others' strengths, not as competition but as complements to our own . . . as a solitary bird, winging its way across a majestic canyon, is not dwarfed by the expanse, but harmonizes with the great quiet. Such a canyon, resplendent in its myriad shapes and hues, is the human race we live among; such a bird is each of us, whose unique and soaring song can show those silent crags how wondrous is God's awe: it fills the world.

Uvchen (Awe)

ובכן תן פחדך יי אלהינו על כל מעשיה ואימתה על כל מה שבגארת. וייראוף כל המעשים וישתחוו לפניה כל הברואים. ויעשו כלם אגדה אחת לעשות רצונה בלבב שלם. כמו שידענו יי אלהינו שהשלטון לפניה עז בידה וגבורה בימינה ושמך נורא על כל מה שבגארת:

May all Your creatures be filled with awe for You and may all the peoples of the earth accept Your rule. May they unite together in one harmonious assembly to act according to Your will.

ובכן תן כבוד יי לעמך תהלה ליראיה ותקנה לדורשיה ופתחון פה למיחלים לה. שמחה לארצה וששון לעירה וצמיחת קרן לדור עברה ועריכת נר לבן ישי משיחה במהרה בימינו:

Grant glory to Your people Israel, joy to its land, gladness to Jerusalem. May those who stand in awe of You know hope and confidence, fulfillment and salvation.

ובכן צדיקים יראו וישמחו וישרים יעלו וחסידים ברנה יגילו. ועולתה תקפץ פיה וכל הרשעה בלה בעשן תכלה כי תעביר ממשלת זרין מן הארץ:

Bring near the day, O God, when good people will have reason to be glad, when suffering will be turned to song and tyranny shall vanish like smoke.

אני יי אלהיכם.

Ani Adonay Eloheychem:

I, Adonay, am Your God.

אדיר אדירנו, יי אדנינו, מה אדיר שמך בכל הארץ. והיה יי למלך על כל הארץ, ביום ההוא יהיה יי אחר ושמך אחר.

ובדברי קדשך כתוב לאמר:

Excellency, our Excellency, Adonay, Source of everything we are, how excellent is Your Name in all the earth! Adonay will reign as sovereign throughout all the earth, and on that day You will be the only One, Your Name the only One!

In the holy words of Psalms it is written:

ימלך יי לעולם. אלהיך ציון לדר נדר. הללויה:

Yimloch Adonay l'olam, Elohayich tziyon, Idor vador halleluya!

Adonay will reign forever, your God will reign, O Zion, to all generations. Praise God!

לדור נדור נגיד גדלה. ולנצח נצחים קדשתך נקדיש. ושבחך אלהינו מפנינו לא ימוש לעולם ועד. כי אל מלך גדול וקדוש אתה:

We shall tell our children of Your greatness, and they will tell our grandchildren. In every generation till eternity we shall proclaim Your holiness. Our lips shall never abandon Your praise, for Your majesty is great and holy.

On Fear and Awe: Reflections on the Uvchen

If we could only look at the world not with fears of other people, but with awe of God! If we could only refrain from comparing ourselves with others, and realize instead that each of us is an absolutely unique model of the image of God, each possessing a remarkable blend of knowledge, goodness, strength,

Perhaps not all those mitzvot our people have preserved
 Have come from You,
 Perhaps not all those mitzvot our people have preserved
 Are compatible one with the other,
 We may believe that some demands should be added
 To the mitzvot our people have preserved.
 We know our beliefs may be wrong,
 And we pray You will forgive those erring judgments
 Made with honest seeking, careful thought,
 And the fearsome knowledge
 That our judgments fall always short of the ideal.
 Yet honor our seeking
 You seeker after human hearts
 And help us never to leave off our search
 Within the Torah human beings have preserved
 To find the Torah with which You alone
 Created the world
 And intended it should be governed.

Bring near that time
 When Israel's Torah and Yours will be the same,
 And forgive us the hope
 That what we have found and lost and sought throughout
 the centuries
 May become a part of Your Torah,
 As losing You and finding You
 Is part of ours.

* * *

My God,
 Before I was formed I was as nothing.
 As I consider all the selfish, thoughtless acts
 I have performed
 It is as though I were as nothing now,

So short have I fallen
 Of the person I would like to be.
 I am as dust
 Even though I am alive.
 Saying this in front of You
 Fills me with shame.

Ya'aleh V'yavo: For the Ascent of Our Prayers

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ) יַעֲלֶה וְיָבֵא
 וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוּרֹתֵנוּ
 וּפְקֻדוֹתֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ (וְזִכְרוֹן אֲמוֹתֵינוּ) וְזִכְרוֹן
 מְשִׁיחַ בְּיָדֶיךָ עֲבֹדָה וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁה
 וְזִכְרוֹן כָּל עֲמֻקּוֹת בַּיִת יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה וּלְטוֹבָה
 לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַכִּפּוּרִים
 הַזֶּה. זְכַרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדְנוּ בּוֹ לְבִרְכָה.
 וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים: וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוֹס
 וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנו כִּי אֵלֶיךָ עֵינֵינוּ. כִּי אֵל
 מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

Our God and God of our fathers and mothers, remember them on this Yom Kippur and be gracious to us all. Look with compassion upon the people standing in Your presence praying for the days of Messiah and for Jerusalem Your holy city. Grant us life, well-being, lovingkindness and peace. Bless us, Adonay our God, with all that is good. Remember Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, gracious and merciful God, our Sovereign.

* * *

Forgive us, Source of all forgiving mothers' love,
 For all those mitzvot and deeds beyond mitzvot
 Whose purposes we know we have transgressed,
 And those we have transgressed unawares.
 Today we shall again confess to those we know
 But those that are unknown to us are known to You.

אל־תִּשְׁלַכְנוּ לַעַת זְקֵנָה כְּכֹלֹת כַּחֲנוּ אֶל־תִּעְזְבוּנוּ:
אל־תִּעְזְבוּנוּ יְיָ אֱלֹהֵינוּ אֶל־תִּרְחַק מִמֶּנּוּ:

Behind our very different lives
There is one voice today:
Spare us, show us compassion.
Accept as one lone impassioned prayer
All the divers thoughts that fill this room.
Bring us closer to Your presence
Make our days as fresh, as new, as in our youngest years.
Help us drink so deeply of our life
That we may never feel cast out from You,
Aware always of the holiness which seasons our days
Of the youthfulness which we possess
Whatever the number of our years,
And when our strength ebbs finally away
May You embrace us with Your own.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ) סִלַּח־לָנוּ.
מַחֲל־לָנוּ. כִּפֹּר־לָנוּ:

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

Ki Anu Amecha

אָנוּ כְּנִיף וְאַתָּה אָבִינוּ:	כִּי אָנוּ עֲמָה וְאַתָּה אֱלֹהֵינוּ.
אָנוּ קִהְלָה וְאַתָּה חֻלְקָנוּ:	אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ.
אָנוּ צֹאנֶךָ וְאַתָּה רוֹעֵנוּ:	אָנוּ נִחְלָתֶךָ וְאַתָּה גּוֹרְלָנוּ.
אָנוּ פְּעֻלָּתֶךָ וְאַתָּה יוֹצְרֵנוּ:	אָנוּ כְּרֻמָּה וְאַתָּה נוֹטְרֵנוּ.
אָנוּ סִגְלָתֶךָ וְאַתָּה קְרוֹבָנוּ.	אָנוּ רְעִיתֶךָ וְאַתָּה דוֹרְנוּ.
אָנוּ מֵאֲמִירָה וְאַתָּה מֵאֲמִירָנוּ:	אָנוּ עֲמָה וְאַתָּה מְלַכְנוּ.

*Ki anu amecha v'attah Eloheyenu,
anu vanecha v'atta avinu.*

*Anu avadecha v'atta Adoneynu,
anu k'halecha v'atta cheikeynu.*

May it be Your will
That I do no selfish act again.
May it be Your will
That I do no thoughtless act again.

Like all human beings,
I shall probably repeat those acts.
Yet I should like to believe
That I could overcome them.

As I have been strong enough
To confess my errors in front of You
So may You now help me
In my resolve for better deeds,
To feel forgiven,
To feel the special worth of my life.

Help me to feel that I can become
The person I was formed to be.

May the words of my mouth,
These difficult and painful words,
Be acceptable in front of You,
My Rock,
My Redeemer.

Silent Reflection

Shma Koleynu

שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל
בְּרַחֲמִים וּבְרִצּוֹן אֶת־תַּפְּלֹתֵנוּ:
הַשִּׁבְנוּ יְיָ אֵלֵינוּ וְנִשׁוּבָה חֲדָשׁ יִמְיֵנוּ כְּקֹדֶם:
אֶל־תִּשְׁלַכְנוּ מִלִּפְנֵיךָ וְרוּחַ קִדְשְׁךָ אֶל־תִּקַּח מִמֶּנּוּ:

Accept us, Your people, Adonay our God.
 Help us fashion the service You desire.
 Receive our prayers as though they ascended from the fire
 on the ancient altar,
 Speed the descent of Your compassionate presence
 To Zion,
 To us.

Restorer of holy intimacy to Zion,
 You are praised.

Modim: Thanks to God

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ) לְעוֹלָם וָעֶד. צוֹר חַיֵּינוּ
 מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָּךְ וְנִסְפָּר
 תְּהַלְתָּהּ עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ
 הַפְּקוּדוֹת לָּךְ וְעַל נִסְיָהּ שֶׁבְכָל־יּוֹם עִמָּנוּ וְעַל
 נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְכָל־עֵת עָרֵב וְבִקְרֹן וְצִהָרִים.
 הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם כִּי לֹא
 תָמוּ חֲסְדֶיךָ מֵעוֹלָם קוֹיֵנוּ לָּךְ:

וְעַל כָּלֵם יִתְבַרְךָ וְיִתְרוֹמַם שְׁמֶךָ מִלְּכָנוּ תָמִיד לְעוֹלָם
 וָעֶד:

וְכַתֵּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת הָאֵל
 יִשׁוּעַתָּנוּ וְעוֹרַתָּנוּ סֵלָה. בְּרוּךְ אַתָּה יְיָ הַטוֹב שְׁמֶךָ
 וְלָךְ נֶאֱדָה לְהוֹדוֹת:

Thank You.

For
 We are not alone,
 We are not abandoned in the world.
 We are persons,

*Anu nach-alatecha v'atta goraleynu,
 Anu tzonecha v'atta ro-eynu.*

*Anu charmecha v'atta notreynu,
 Anu f'ulatecha v'atta yotzreynu.*

*Anu ra'yatecha v'atta dodeynu,
 Anu s'gulatecha v'atta k'roveynu.*

*Anu amecha v'atta maikaynu,
 Anu ma-amirecha v'atta ma'amireynu.*

For we are Your people, and You our God.
 We are Your children, and You the One who gave us life.
 We are Your servants, and You the One who acquires us.
 We are Your congregation, and You our only One.
 We are Your heritage, and You our Destiny.
 We are Your flock, and You our Shepherd.
 We are Your vineyard, and You our Protector.
 We are Your creatures, and You our Creator.
 We are Your companion, and You our Beloved.
 We are Your treasure, and You the intimate who redeems
 us.
 We are Your people, and You our Sovereign.
 We have chosen You, and You have chosen us.

Rtzey: Acceptance of Our Prayer (Traditional Version)

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם. וְהִשָּׁב אֶת
 הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ וְאֲשֵׁי יִשְׂרָאֵל וְתַפְלָתָם
 בְּאֵהָבָה תִקְבַּל בְּרָצוֹן. וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת
 יִשְׂרָאֵל עִמָּךְ. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְיָ הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן:

Rtzey (Reform Version)

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל, וְתַפְלָתָם בְּאֵהָבָה
 תִקְבַּל, וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ. אֵל
 קָרוֹב לְכָל־קְרָאִיו, פָּנָה אֵל עַבְדֶּיךָ וְחַנּוּן; שְׁפוּךְ
 רוּחְךָ עָלֵינוּ, וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְיָ הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר
וְנִבְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים
טוֹבִים וְלְשָׁלוֹם. בְּרוּךְ אַתָּה יי עֲשֵׂה הַשָּׁלוֹם:

We have chosen to be guided by a way which is divine, and we have been chosen within the divine plan to help make that way a reality. Through a world of evil actions, cruelty, and death, we must seek a path of hopefulness and caring that will open upon a world of just acts, compassion, and peace. The psalms remind us that we must seek peace and pursue it; we cannot be content merely to make peace in our own household, but rather go forth to work for peace wherever people struggle in its cause.

May we the House of Israel and all the peoples of the earth be remembered in the book of life, blessing, sustenance, and peace.

Praised are You, Adonay, source of peace.

יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ:

May Adonay bless you and keep you.

יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַנְךָ:

May Adonay cast over you the
radiance of the divine face
in all its fullness and grace.

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם:

May Adonay raise up the face of
the divine before your face,
and establish peace for you,
your families, and all the world.

And so there must exist within the universe
An acknowledgement of persons,
A personal presence
We acknowledge as Adonay.

We can feel secure here
Protected
Each one of our imperfect lives
Reveals an irreplaceable piece of a holy world.

Our lives, complex, are Your caress
Our souls, beclouded, are Your intimates
Miracles surround us
Every minute of an ordinary day,
At every corner of a troubled night
Are signs of You.

In You we find perfect motherlove and fathercaring
Which help us to accept
Our own parents' imperfections
And irreplaceable humanity.

Inscribe all the members of Your covenant
For a good life,
For all life
Its beauty, ugliness, tragedy, delight,
Is the truth of Your existence
And its goodness.
Thank You for it all.

For it all.

Sim Shalom: Peace

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
כָּל-יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר
פָּנֶיךָ. כִּי בְאוֹר פָּנֶיךָ נִתְּתָ לָנוּ יי אֱלֹהֵינוּ תוֹרַת חַיִּים
וְאֶהְבֵּת חֶסֶד וְצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-
שָׁעָה בְּשָׁלוֹמְךָ.

Usurped others' positions; we have practiced Violence; we have supported War by our lack of long-term commitments; we have committed X-number of sins of which we have not been aware; we have said Yes when we should have cried out no; we have lacked the Zeal to struggle for our convictions through unrewarding months and years.

אֲשָׁמְנוּ. בְּגַדְנוּ. גְּזַלְנוּ. דִּבְרַנּוּ דְּפִי. הֶעָוִינוּ. וְהִרְשָׁעְנוּ.
וְרָנוּ. חִמְסְנוּ. טַפְלָנוּ שֶׁקֶר. יַעֲצָנוּ רָע. כִּזְבַּבְנוּ. לִצְנוּ.
מְרַדְנוּ. נֶאֱצָנוּ. סָרְרָנוּ. עֵוִינוּ. פִּשְׁעָנוּ. צָרְרָנוּ. קִשִּׁינוּ
עָרְף. רִשָּׁעָנוּ. שִׁחַתְנוּ. תַּעֲבָנוּ. תַּעֲתָעְנוּ:

*Ashamnu, bagadnu, gazalnu, dibarnu dofi, he-evinu,
V'hirshanu, zadnu, chamasnu, tafalnu sheker, ya-atznu ra,
Kizavnu, latznu, maradnu, ni-atznu, sararnu, avinu, pashanu.
Tzararnu, kishinu oref, rashanu, shichatnu, ti-avnu, ta-inu,
Ti'ta'nu.*

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ.
וְאַתָּה צָדִיק עַל כָּל הַבָּא עֲלֵינוּ, כִּי אָמַת עָשִׂיתָ
וְנֶאֱנַחְנוּ הִרְשָׁעְנוּ. מֵה נֹאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֵה
נִסְפֵר לְפָנֶיךָ שׁוֹכֵן שְׁחָקִים הֵלֵא כָּל הַנִּסְתָּרוֹת
וְהַנִּגְלוֹת אֶתָּה יוֹדֵעַ.

We have turned aside from Your mitzvot
From Your laws which point us toward the good,
And no good has come to us from our misdeeds.
Yet You do justly with everyone who comes before You,
For You have acted out of truth, while we have too often acted
falsely.
What shall we say before You who dwells in the heights,
What stories can we tell to You who dwells in heaven?
Do You not already know all that we reveal and all that we
have tried to hide?

אֶתָּה יוֹדֵעַ רְזֵי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אֶתָּה
חֹפֵשׁ כָּל חֲדָרֵי בָּטָן, וּבוֹחֵן כְּלֵיֹת וְלֵב. אֵין דָּבָר

CONFESSION

Preparation

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ), תָּבֵא
לְפָנֶיךָ תְּפִלָּתֵנוּ, וְאַל תִּתְעַלֵּם מִתְחַנְתָּנוּ; שְׂאִין
אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי עָרְף לֹאמַר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים אֲנַחְנוּ וְלֹא חֲטָאנוּ; אֲבָל
אֲנַחְנוּ חֲטָאנוּ.

God of those who sought You out in ages past
Let our prayer also come before You
And do not turn aside from our entreaty.
For we are not so obstinate and stubborn
As to say before You:
We are righteous, we have done no wrong.
For indeed, we have done wrong,
And we join now in confession before You.

* * *

Ashamnu: An Alphabet of Wrongdoing

Of these things we have been guilty: we have Acted out of
malice; we have Back-bitten; we have been Contemptuous
of others; we have Double-crossed; we have given Evil
advice; we have Falsified the truth; we have Gloated over
our achievements; we have Hated wrong-doers; we have
been Insolent; we have Jeered convictions not our own; we
have Knifed friends in the back; we have Lost our self-
control; we have Manipulated; we have Nullified the
humanity of others; we have Oppressed our brothers and
sisters; we have told Petty lies; we have Quietly acquiesced
in wrong; we have Refused to back down from positions
we could see were incorrect; we have Sneered at serious
matters; we have Trifled with other humans; we have

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

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

For the wrong we did before You by promiscuity,
And for the wrong we did before You by confessing insincerely.

For the wrong we did before You by contempt for parents and teachers;

And for the wrong we did before You by violence.

For the wrong we did before You by failing to be true to our heritage, thus defaming Your Name in the world;
And for the wrong we did before You by unbridled passion.

ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר-
לנו.

V'al kulam, Eloah slichot, s'lach lanu, m'chal lanu, kapper lanu.

For all our wrongs, God of forgiveness, forgive us, wipe the slate clean, grant us atonement.

על חטא שחטאנו לפניה בקבש ובכזב.
ועל חטא שחטאנו לפניה בכפת שחר:
על חטא שחטאנו לפניה בלצון.

For the wrong we did before You by lying and deceiving,
And for the wrong we did before You by accepting bribes.

For the wrong we did before You by scoffing and mocking,
And for the wrong we did before You by speaking ill of other people.

For the wrong we did before You in our work,
And for the wrong we did before You in the foods we eat and the amount we drink.

נעלם ממך, ואין נסתר מנגד עיניך. ובכן יהי רצון
מלפניך, יי אלהינו ואלהי אבותינו (ואלהי
אמותינו), שתסלח לנו על כל חטאתינו, ותמחל לנו
על כל עונותינו, ותכפר-לנו על כל פשעינו.

Indeed, You know the mysteries of the universe,
And the best kept secrets of every living thing.
You search out the innermost rooms of our life,
With care You examine all our feelings, all our thoughts.
Not one thing is hidden from You, nothing escapes Your gaze.
God who preserves the memory of all our ancestors,
If You would only wipe away the memory of all our wrongs
And grant atonement for all our sins.

Al Cheyt: The Great Confession

על חטא שחטאנו לפניה באנס ובכרצון.
ועל חטא שחטאנו לפניה באמוץ הלב:
על חטא שחטאנו לפניה בבלי רעת.

For the wrong we did before You under coercion or of our own free will,
And for the wrong we did before You by hardening our hearts.

For the wrong we did before You unintentionally;
And for the wrong we did before You through idle talk and meaningless resolutions.

For the wrong we did before You by using sex exploitatively;
And for the wrong we did before You in public and in private.

For the wrong we did before You knowingly and deceptively;
And for the wrong we did before You by offensive language.

וְעַל כָּל־אֲלוֹהַּ סְלִיחוֹת, סָלַח לָנוּ, מִחַל לָנוּ, כִּפְּר־
לָנוּ.

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

For all these wrongs, O God of forgiveness, forgive us,
wipe the slate clean, grant us atonement.

An Alternative Al Cheyt

For the wrong we did before You by listening to voices at
odds with what we knew was right;
For the wrong we did before You by not listening to voices
telling us unpleasant truths;
For the wrong we did before You by closing our ears to the
poor and the hungry;
For the wrong we did before You by not working at rela-
tionships;
For the wrong we did before You by making no time for
those who needed us;
For the wrong we did before You by abusing our health;
For the wrong we did before You by giving in to illegiti-
mate pressure;
For the wrong we did before You by unnecessary anger;
For the wrong we did before You by giving in to bullies;
For the wrong we did before You by talking of others' fail-
ings behind their backs instead of face to face;

וְעַל כָּל־אֲלוֹהַּ סְלִיחוֹת, סָלַח לָנוּ, מִחַל לָנוּ, כִּפְּר־
לָנוּ.

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

For all these wrongs, O God of forgiveness, forgive us,
wipe the slate clean, grant us atonement.

For the wrong we did before You by insensitivity to the
plight of Jews in oppressive countries;
For the wrong we did before You by forgiving in Jews what
we condemn in others;

For the wrong we did before You by refusing to be
generous,
And for the wrong we did before you by being proud and
haughty;

For the wrong we did before You in rejecting Your
authority,
And for the wrong we did before You in making harsh
judgments on other people.

וְעַל כָּל־אֲלוֹהַּ סְלִיחוֹת, סָלַח לָנוּ, מִחַל לָנוּ, כִּפְּר־
לָנוּ.

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

For all these wrongs, O God of forgiveness, forgive us,
wipe the slate clean, grant us atonement.

עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּצַדִּיּוֹת רָע.
וְעַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּצַרוֹת עֵין:
עַל חַטָּא שֶׁחֲטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֵאשׁ.

For the wrong we did before You by plotting against
others,
And for the wrong we did before You by tormenting
others.

For the wrong we did before You by dismissing serious
matters with a joke,
And for the wrong we did before You by being obstinate.

For the wrong we did before You by running to do evil,
And for the wrong we did before You by gossiping.

For the wrong we did before You by swearing falsely,
And for the wrong we did before You by hating others
without cause.

For the wrong we did before You by betraying a trust,
And for the wrong we did before You out of confusion,
unaware of the significance of our actions.

For the wrong we did before You by manipulating others for our own gain;
 For the wrong we did before You by manipulating others' feelings for our own well-being;
 For the wrong we did before You by making those we love feel guilty;
 For the wrong we did before You by ignoring important issues in our own community and country;
 For the wrong we did before You by being ashamed to act morally in public;
 For the wrong we did before You by preventing others from showing their own strengths;

ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר-
 לנו.

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

For all these wrongs, O God of forgiveness, forgive us, wipe the slate clean, grant us atonement.

Avinu Malkeynu: Our Forgiving Parent, Our Sovereign

אבינו מלכנו חטאנו לפניך:

Avinu Malkeynu, we have done wrong before You.

אבינו מלכנו אין לנו מלך אלא אתה:

Avinu Malkeynu, we have no Sovereign except You.

אבינו מלכנו חרש עלינו שנה טובה:

Avinu Malkeynu, let this be a good year for us.

אבינו מלכנו הפר עצת אויבינו:

Avinu Malkeynu, destroy the power of every oppressor and adversary.

אבינו מלכנו בלה דבר וחרב ורעב ושבי ומשחית

מבני ברייתך:

Avinu Malkeynu, remove from all Your children disease, war, famine, exile and destruction.

For the wrong we did before You by forgiving in others what we condemn in Jews;
 For the wrong we did before You by taking Israel for granted;
 For the wrong we did before You by polluting our environment;
 For the wrong we did before You by cutting ourselves off from people of other races and cultures;
 For the wrong we did before You by being afraid of others' disabilities;
 For the wrong we did before You by ignoring our own weaknesses;
 For the wrong we did before You by callous treatment of those with whom we live;
 For the wrong we did before You by callous treatment of those with whom we work or study;
 For the wrong we did before You by disrespect for those older or younger than ourselves;
 For the wrong we did before You by ignoring the sensitivities of children;

ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר-
 לנו.

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

For all these wrongs, O God of forgiveness, forgive us, wipe the slate clean, grant us atonement.

For the wrong we did before You by ignoring the ever-present threat of war;

For the wrong we did before You by blinding our eyes to the danger of nuclear arms;

For the wrong we did before You by punishing others for lacks we see in ourselves;

For the wrong we did before You by bearing grudges;

For the wrong we did before You by indulging in excessive luxuries;

For the wrong we did before You by giving less tzedakah than we could afford;

*Avinu Malkeynu
chawneynu va'a-neinu
Ki ein banu ma'a'sim
Asey imanu
Tz'dakah va'chesed
V'hoshi-eynu.*

Kaddish Shalem

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא
בְּרֵעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ. אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעֵלְמָא
לְעֵלְמָא מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאִמְרֵן בְּעֵלְמָא וְאִמְרוּ. אָמֵן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל יִשְׂרָאֵל קְדָם
אֲבוּהוֹן דִּי בְּשַׁמַּיָּא וְאִמְרוּ. אָמֵן:

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

עוֹשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל וְאִמְרוּ. אָמֵן:

May God's great name be praised and sanctified in the world! May Your Rule be established in our lifetime and the lifetime of the House of Israel. God's great name is blessed and praised far beyond all blessings and praises we say in the world. May the praises and prayers of all Israel be accepted in heaven before You. May there be a great peace from heaven and life for us and all Israel. May the One who makes peace in the high places, make peace for us and all Israel! Amen.

אָבִינוּ מַלְכֵנוּ סְלַח וּמַחַל לְכָל-עוֹנוֹתֵינוּ:

Avinu Malkeynu, forgive and pardon all our wrong-doing.

אָבִינוּ מַלְכֵנוּ הַחֲזִירְנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:

Avinu Malkeynu, may we return to You in earnest repentance.

אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ:

Avinu Malkeynu, send healing to all who are sick.

אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים:

Avinu Malkeynu, inscribe us in Your book for a life of goodness.

אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר פְּרֻזָּה וּכְלֻכְלָה:

Avinu Malkeynu, inscribe us in the book of sustenance.

אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר זְכוֹת:

Avinu Malkeynu, inscribe us in the book of meritorious acts.

אָבִינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה:

Avinu Malkeynu, inscribe us in the book of forgiveness and reconciliation.

אָבִינוּ מַלְכֵנוּ חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפְּנוּ:

Avinu Malkeynu, show mercy to us and to our children.

אָבִינוּ מַלְכֵנוּ פָּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתְנוּ:

Avinu Malkeynu, open the gates of heaven to our prayer.

אָבִינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל-קִדּוּשׁ
שְׁמֶךָ:

Avinu Malkeynu, do it for the sake of those who went through fire and water to honor Your name.

אָבִינוּ מַלְכֵנוּ חֲנֻנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה
עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

Avinu Malkeynu, be gracious and respond to us, for we have too few good deeds; act toward us with justice tempered by love, and bring us salvation.

וְדַבֵּר יְיָ מִירוּשָׁלַיִם. בְּרוּךְ שָׁנְתָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל
בְּקִרְשָׁתוֹ.

Whenever the ark started on its journey, Moses proclaimed: Arise, Adonay, let Your enemies scatter, fleeing before You! For one day from Zion Torah will go forth, and the word of God from Jerusalem. Praised be the One who has shared holiness with Israel in giving us the Torah.

(The Thirteen Qualities of God are recited three times. The passage is omitted on Shabbat.)

יְיָ אֵל רַחוּם וְחַנוּן אֲרַךְ אַפַּיִם וְרַב חֶסֶד וְאֵמֶת: נֶצֶר
חֶסֶד לְאַלְפִים נִשְׂא עוֹן וְנִפְשַׁע וְחַטָּאָה וְנִקְהָ.

Adonay, Adonay, El rachum v'chanun, erech apayim v'rav chesed ve-emet: notzer chesed la-alafim, nosey avon va-fesha v'chata-ah v'nakey.

Adonay, Adonay, God filled with mother love, slow to anger, great in covenantal love and truth:
Keeping love for the thousands within the covenant, forgiving perverse actions, rebelliousness, and the missing of the mark; and acquitting.

(The reader receives the Torah and the ark is closed)

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Shma Yisrael Adonay Eloheynu Adonay Echad:

Hear, O Israel, Adonay is our God, Adonay is One.

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קְדוֹשׁ וְנוֹרָא שְׁמוֹ:

Echad Eloheynu, gadol Adoneynu, kadosh v'nora shmo:

Our God is One, Adonay is One, with a holy and awesome name.

גָּדְלוֹ לִי אֲתִי. וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו:

Gad'lu l'Adonay iti un'rom'ma shmo yachdav:

Magnify Adonay with me, and let us exalt the Name together.

TORAH SERVICE

אֵין כְּמוֹךָ בְּאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֵׂיךָ. מַלְכוּתְךָ
מְלֻכּוֹת כָּל עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר. יְיָ מֶלֶךְ,
יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד. יְיָ עֲזוֹ לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ
אֶת עַמּוֹ בְּשָׁלוֹם. אֲב הִרְחַמְתָּם, הִיטִיבָה בְּרַצוֹנְךָ אֶת
צִיּוֹן, תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם. כִּי בָהּ לָבַד בְּטַחְנוּ, מֶלֶךְ
אֵל רַם וְנִשְׂא, אֲדוֹן עוֹלָמִים:

Ayn kamocho va-elohim, Adonay, v'ayn k'ma-aseh-cha. Malchut'cha malchut kol olamim, u-memshalt'cha b'chol dor va-dor. Adonay melech, Adonay malach, Adonay yimloch l'olam va-ed. Adonay oz l'amo yiteyn, Adonay y'varech et amo va'shalom. Av ha-rachamim, hey-tiva vir'tzon'cha et Tziyon: tivneh chomot Y'rushalayim. Ki v'cha l'vad batachnu, melech El ram v'nissa, adon olamim.

None is like You among the powers of the world,
No deeds compare to Yours.

Your realm, O Majesty, is everlasting,
Your rule extends to every generation.

Adonay is our Ruler, Adonay has been ruling,
Adonay will rule forever and ever.

Adonay gives strength to our people through Torah,
Through Torah Adonay has blessed us with peace.

Womb-gentle Father, do good in Zion:
Rebuild the walls in Jerusalem!

For You alone do we trust,
Sovereign God, high and exalted,
Power eternal.

(The ark is opened)

נִיְהִי בְּנִסְעֵ הָאָרֶץ וַיֵּאמֶר מֹשֶׁה: קוּמָה יְיָ, וַיִּפְצוּ
אִיבֵיךָ, וַיִּגְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ. כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה,

(All respond:)

וְאַתֶּם הַדְּבָקִים בֵּינֵי אֱלֹהֵיכֶם, חַיִּים כְּלַכֶּם הַיּוֹם.

V-atem ha-d'vekim b'Adonay Eloheychem, chayim kul-chem ha-yom.

And you who have cleaved to Adonay your God are alive, all of you, this day.

Blessings for the Reading of the Torah

בָּרְכוּ אֶת־יְיָ הַמְבָרֵךְ:

בְּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּחַרְכֶּנּוּ
מִכָּל־הָעַמִּים וּנְתַן־לָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ
נוֹתֵן הַתּוֹרָה:

Bar'chu et Adonay ham'vorach:

Baruch Adonay ham'vorach l'olam va-ed. Baruch atta Adonay Eloheyenu melech ha-olam, asher bachar banu mikol ha-amim, v'natan lanu et Torato. Baruch atta Adonay, noteyn ha-Torah.

(The Torah is read)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן־לָנוּ
תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יְיָ
נוֹתֵן הַתּוֹרָה:

Baruch atta Adonay Eloheyenu melech ha-olam, asher natan lanu Torat emet, v'chayey olam nata' b'tocheynu. Baruch atta Adonay, noteyn ha-Torah.

You are praised forever, Adonay, ruler of the universe, who has chosen us from among all peoples and given us Your Torah. You gave us a Torah of truth and implanted eternal life within us. You are praised, Adonay, who is giving us the Torah.

Torah Procession

*L'cha Adonay ha-g'dula
v'ha-gvura v'hatiferet
v'ha-netzach v'ha-hod,
ki chol ba'shamayim uva-aretz
l'cha Adonay ha'mamlacha
v'hamitnasey l'chol l'rosh.
Rom'mu Adonay Eloheyenu
v'hishtachavu la'hadom raglav
kadosh hu. Rom'mu Adonay
Eloheyenu v'hishtachavu l'har
kod'sho ki kadosh Adonay
Eloheyenu.*

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה
וְהַתְּפָאֶרֶת וְהַנֶּצֶחַ וְהַהוֹד.
כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לְךָ יְיָ
הַמַּמְלָכָה וְהַמְתַּנְשָׂא לְכָל
לְרֹאשׁ. רוּמְמוֹ יְיָ אֱלֹהֵינוּ
וְהִשְׁתַּחֲוּוּ לְהֵדֶם רַגְלָיו
קְדוֹשׁ הוּא: רוּמְמוֹ יְיָ
אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהָר
קֹדֶשׁוֹ כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

To You, Adonay, belong the greatness, the power, the glory, the everlasting victory, and the majesty, for to You belongs everything in heaven and on earth, sovereignty and the exaltation as head above all. Exalt Adonay our God, and worship at the footstool of God, the holy One! Exalt Adonay our God and worship at the holy mountain, for Adonay our God is holy.

(The Torah is placed on the reading desk. The Reader unrolls it and, if individuals will be called to the Torah, says:)

וַיַּעֲזֹר וַיִּגַּן וַיּוֹשִׁיעַ לְכָל הַחַוּסִים בּוֹ, וְנֹאמַר אָמֵן.
הַכֹּל הָבּוֹ גְּדֹל לְאֱלֹהֵינוּ, וְתָנוּ כְבוֹד לַתּוֹרָה. (כְּהֵן,
קָרַב); יַעֲמֵד (תַּעֲמֹד) . . . בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

May God help, shield, and rescue all who trust in You, Amen. Let everyone ascribe greatness to our God and honor to the Torah. (If appropriate, Kohen, draw near.) I call . . . Let us praise the One who in holiness has given the Torah to the people Israel.

ALTERNATIVE TORAH READING (Deuteronomy
29:9–14; 30:11–20)

You stand today—all of You—before Adonay your God: your leaders, your tribes, your elders, your officials, every man, woman, and child in Israel, the stranger in the midst of your camp, from the one who chops your wood to the one who draws your water, that you may enter into the sworn covenant of Adonay your God which Adonay your God is confirming with you this very day, for the purpose of establishing you as the people whose only God is Adonay, as you have been promised, and as God swore to your fathers, to Abraham, to Isaac, and to Jacob. But it is not only with you that I am making this sworn covenant, but with whoever is standing here with us today before Adonay your God, and with whoever is not here with us today.

For this mitzvah which I am commanding you today is not too wondrous for you to follow, nor too remote from you; it is not in heaven, that you should say, “Who will ascend to heaven to obtain it for us and explain it to us that we may do it?” Nor is it beyond the sea that you should say, “Who will cross over the sea to obtain it for us and explain it to us that we may do it?” For the word is very close to you, in your own mouth and heart, so you can do it.

See, I have set before you today life and good (or “order, prosperity”) and death and evil (or “chaos,” or “adversity”), in that I am commanding you today to love Adonay, to walk in the ways and keep the mitzvot, the statutes, and the judgments of your God, that you may live and increase as Adonay your God blesses you in the land into which you have come to inherit. But if your heart turns aside and you do not hearken, but let yourself be led astray to worship other gods and serve them, then I tell you today that you will surely perish, you shall not live long upon the land whither you have crossed the Jordan to

ALTERNATIVE TORAH READING (Deuteronomy
29:9–14; 30:11–20)

אתם נעבים היום כלכם לפני יהוה אלהיכם ראשיכם שבטיכם
וזקניכם ושטריוכם כל איש ישראל: טפכם נשיכם וגרך אשר
בקרוב מחניך מחטב עציך עד שאב מימין: לעברך בכרית
יהוה אלהיך ובאלתו אשר יהוה אלהיך כרת עמך היום:
למען הקים אתך היום ולו לעם והוא יהיה לך לאלהים כאשר
דבר-לך וכאשר נשבע לאבותיך לאברהם ליצחק וליעקב:
ולא אתכם לבדכם אנכי כרת את הברית הזאת ואת האלה
הזאת: כי את אשר ישנו פה עמנו עמד היום לפני יהוה אלהינו
ואת אשר איננו פה עמנו היום:

כי המצוה הזאת אשר אנכי מצוה היום
לא-נפלאה הוא ממך ולא-רחקה הוא: לא בשמים הוא
לאמר מי יעלה-לנו השמימה ויקחה לנו וישמענו אתה
ונעשנה: ולא-מעבר לים הוא לאמר מי יעבר-לנו אל-עבר
הים ויקחה לנו וישמענו אתה ונעשנה: כי קרוב אליך הדבר
מאד בפיו ובלבבך לעשותו: ראה נתתי לפניך
היום את-החיים ואת-הטוב ואת-המוות ואת-הרע: אשר
אנכי מצוה היום לאהבה את-יהוה אלהיך ללכת בדרכיו
ולשמור מצותיו וחקתיו ומשפטיו וחיית ורבית וברכך יהוה
אלהיך בארץ אשר-אתה בא-שמה לרשתה: ואס-יפנה
לבבך ולא תשמע ונדחת והשתחוית לאלהים אחרים
ועברתם: הגדתי לכם היום כי אבד תאבדון לא-תאריכון
ימים על-האדמה אשר אתה עבר את-הירדן לבוא שמה
לרשתה: העדתי בכם היום את-השמים ואת-הארץ החיים
והמוות נתתי לפניך הברכה והקללה ובחרת בחיים למען
תחיה אתה וזרעך: לאהבה את-יהוה אלהיך לשמוע בקלו
ולדבקה-בו כי הוא חייך וארך ימין לשבת על-האדמה
אשר נשבע יהוה לאבותיך לאברהם ליצחק וליעקב לתת
להם:

This is the Torah which Moses placed before the children of Israel at the command of Adonay, through Moses.

(If there is a second scroll, it is now placed on the reading table.)

MAFTIR READING FROM THE SECOND SCROLL
(Numbers 29:7-11)

וּבַעֲשׂוֹר
לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעַמַּתְּם אֶת־
נַפְשֹׁתֵיכֶם כֹּל־מְלָאכָה לֹא תַעֲשׂוּ: וְהִקְרַבְתֶּם עֹלָה לַיהוָה דִּיחַ
נִיחַח פָּר בֶּן־בָּקָר אֶחָד אֵיל אֶחָד כִּבְשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִים
יִהְיוּ לָכֶם: וּמִנְחַתֶּם סֹלֶת בְּלוּלָה בְּשֶׁמֶן שְׁלֹשָׁה עֶשְׂרֹנִים לְפָר
שְׁנֵי עֶשְׂרֹנִים לְאֵיל הָאֶחָד: עֶשְׂרוֹן עֶשְׂרוֹן לִכְבֹּשׂ הָאֶחָד לְשִׁבְעַת
הַכִּבְשִׂים: שְׁעִיר־עִזִּים אֶחָד חֲטָאת מִלֶּבֶד חֲטָאת הַכִּפָּרִים
וְעֹלַת הַתְּמִיד וּמִנְחַתָּהּ וְנִסְכֶיהֶם:

On the tenth day of the same seventh month there shall be a holy convocation for you in which you shall afflict yourselves; you shall not do any work. You shall bring near in offering for yourselves a burnt offering with a pleasing aroma to Adonay: one bullock of the herd, one ram and seven yearling lambs, all unblemished. The meal offering—choice flour mixed with oil—accompanying them shall be: three-tenths of a measure for the bullock, two-tenths for the ram, one-tenth for each of the seven lambs. And there shall be one goat for a sin-offering in addition to the sin-offering for atonement and the regular daily burnt-offering with its meal offering, each with its libation as prescribed.

(Vzot Ha-Torah is chanted again when the second scroll is raised)

inherit. Today I call as witness against you heaven and earth: life and death have I set before you, blessing and curse, that you might choose life, and you and your seed might live, loving Adonay your God, hearkening to God's voice, and cleaving to the One who is your life and the length of your days, dwelling upon the land which Adonay your God promised to your fathers, to Abraham, Isaac, and Jacob, to give them.

Reader's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְרָא
כְּרַעוּתָהּ. וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזָמַן קָרִיב וְאִמְרוּ. אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְא
לְעָלְא מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחְמָתָא
דְּאִמְרִין בְּעֵלְמָא וְאִמְרוּ. אָמֵן:

May God's great name be magnified and sanctified in the world created according to the holy will, and may God's rule be known in your lifetime, in your own days, and in the life of the house of Israel, speedily, in a time close at hand.

May the name of the blessed Holy One be praised and extolled far beyond all praises and blessings we can ever say in the world. Amen.

(When the Torah is raised, all rise and proclaim:)

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי
יְי בְּיַד מֹשֶׁה.

*V'zot ha-Torah asher sam Moshe lifney b'ney Yisrael al pi
Adonay, b'yad Moshe.*

READING OF THE HAFTARAH

You are praised, Adonay our God, Sovereign of the world, who has chosen good prophets, finding favor in their words which faithfully reflect Your truth. You are praised, Adonay, who has chosen Moses Your servant, Israel Your people, and prophets who have spoken truth and justice.

HAFTARAH FOR YOM KIPPUR MORNING

(Isaiah 57:14–58:14)

God said:

Build a road, clear a path,
Cast away all stumbling-blocks from my people's path,
For thus says the Most High and exalted, who dwells in
eternity, whose name is Holy One:
I dwell in the heights, in holy space,
But equally with those of crushed and humble spirits,
to breathe new life into the humble,
To renew the heart of those who are crushed.
Not forever will I dispute, not eternally will I be angry.
For breath unfolds from My presence, I make souls.
I smote them angrily for the sin of greed,
Angrily I slipped out of sight,
and they all turned back to the path of their own desires.
Having observed their paths, now I will heal them,
I will guide them, offering a recompense of solace to them
and their mourners.
I who create the fruit of the lips
Say, "Shalom, shalom!" to far and near,
I, Adonay, will heal them.
But the wicked will be like the tossing sea, finding no rest,
Its waters tossing up mud and slime;
Shalom is not, says my God, for the wicked.
So give a full-throated cry, hold nothing back,
Raise your voice to the pitch of a Shofar,
And tell my people of their rebelliousness,
Proclaim their wrongs to the house of Jacob.

READING OF THE HAFTARAH

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.

HAFTARAH FOR YOM KIPPUR MORNING

(Isaiah 57:14–58:14)

ואמר סלוי סלוי פנו דרך הרימו
מכשול מדרך עמי: כי כה אמר רם ונשא שכן
עד וקדוש שמו מרום וקדוש אשכון ואת דכא ושפל רוח
להחיות רוח שפלים ולהחיות לב נדכאים: כי לא לעולם
אריב ולא לנצח אקצוף כי רוח מלפני יעטוף ונשמות אני
עשיתי: בעון בצעו קצפתי ואכדו הסתר ואקצף וילך שובב
בדרך לבו: דרכיו ראיתי וארפאהו ואנחהו ואשלם נחמים
לו ולאבליו: בורא טוב שפתים שלום ושלום לרחוק ולקרוב
אמר יהוה ודפאתיו: והרשעים בים נגרש כי השקט לא
יוכל ויגרשו מימיו רפש וטיט: אין שלום אמר אלהי
לרשעים: קרא בגרון אל תחשך כשופר הרם
קולך והגד לעמי פשעם ולבית יעקב חטאתם:

True, every day they ask Me questions—
 How they would love the intimate knowledge of My paths!
 They pretend to be a nation which has always acted justly,
 Which has not forsaken the decisions of its God.
 They ask Me for decisions that would declare them innocent,
 How they would love to be near to God!
 “For what purpose have we fasted, when You were not watching?
 “Why should we have afflicted ourselves when You seemed not to know?”

Look here: on the day you fasted you were looking for business,
 Grinding down the toilers who work under you!
 Look here: you fast to dispute, to make trouble,
 Pummeling everyone with wicked fists,
 You're not fasting today
 To raise your voice to heaven's height!

Is a fast like this the one I asked for?
 A day for self affliction, to bend the head like a reed in a marsh,
 To sprawl in sackcloth on the ashes?
 Is this what you call a fast,
 A day to seek the favor of God?

Is not this the fast I ask for:
 To unlock the shackles of evil,
 To loosen the thongs of the yoke,
 To send forth crushed souls to freedom,
 To tear every yoke in two!
 To tear up your loaves for the hungry,
 To bring the poor wanderer home,
 When you see the naked, clothe them,
 When you see your own flesh and blood, do not turn aside!
 Then your light will burst forth like the morning,
 And new flesh will soon cover your wounds;
 Your reputation for justice will precede you
 And the glory of God will follow close behind.

ואותי יום יום
 ידרשון ודעת דרכי יחפצון כגוי אשר צדקה עשה ומשפט
 אלהיו לא עזב ישאלוני משפטי צדק קרבת אלהים יחפצון:
 למה צמנו ולא ראית ענינו נפשנו ולא תדע הן ביום צמכם
 תמצאוהפין וכל עציבכם תנגשו: הן לריב ומצה תצומו
 ולהכות באגרף רשע לא תצומו ביום להשמיע במרום
 קולכם: הכזה יהיה צום אבחרהו יום ענות אדם נפשו הלכה
 כאגמן ראשו ושק ואפר יציע הלזה תקרא צום ויום רצון
 ליהוה: הלוא זה צום אבחרהו פתח חרצבות רשע התר
 אגרות מוטה ושלח רצועים חפשים וכל מוטה תנתקו: הלוא
 פרס לרעב לחמך ועניים מרודים תביא בית כיתראה ערם
 וכסיתו ומבשרך לא תתעלם: אז יבקע כשחר אורך וארכתך
 מהרה תצמח והלך לפניך צדקך כבוד יהוה יאספך:

Then when you call, Adonay will respond,
 As soon as you cry out, God will say, "Here I am!"
 If from your midst you remove
 The oppressive yoke, the menacing hand, the abusive
 words,
 If you reach out to the soul of the hungry,
 If you ease the soul of the bruised,
 Then your light will shine forth in the darkness,
 And your shadows will change into noon;
 Adonay will guide you forever,
 Nourishing your soul like the sun,
 Restoring your bones to vigor;
 You will become a well-watered garden,
 A spring of unfailing fresh water.
 From your midst will step forth rebuilders of ruins,
 They will restore the foundations of old,
 You will be known as repairers of walls long breached,
 People who reclaim old paths to dwell in once more.

If you restrain your feet from Shabbat violations,
 From doing business on the day of My holiness,
 If you call Shabbat a delight, God's holy time worthy of
 honor,
 Honoring it by abandoning your customary ways,
 From doing business and making idle talk,
 Then you will become the delight of Adonay
 And I shall lift you over the high places of the earth.
 I shall nurture you out of the heritage of Jacob your father,
 For the mouth of God has spoken.

אז
 תקרא ויהוה יענה תשוע ויאמר הנני אסדתסיר מתוכך
 מוטת שלח אעבע ודבר-און: ותפק לרעב נפשך ונפש גענה
 תשביע ורח בחשך אורך ואפלתך כצהרים: ונחך יהוה
 תמיד והשביע בעצמות נפשך ועצמתך יחליץ והיית כגן
 רוה וכמוצא מים אשר לא-יכזבו מימיו: יבנו ממך חרבות
 עולם מוסדי דור-ודור תקומם וקרא לך גדר פרץ משובב
 נתיבות לשבת: אס-תשיב משבת רגלך עשות חפצך ביום
 קדשי וקראת לשבת ענג לקדוש יהוה מכבד וכבדתו
 מעשות דרכיך ממוצא חפצך ודבר דבר: אז תתענג על-
 יהוה והרכבתך על-במותי ארץ והאכלתיך נחלת יעקב
 אביך כי פי יהוה דבר:

Blessings Completing the Reading of the Haftarah

You are praised, Adonay our God, Sovereign of the world, eternal Rock, righteous ruler in all generations, faithful God, whose every word is true and just. Not one of your words shall return unfulfilled, for Your rule is trustworthy and compassionate. You are praised, God of faithful words.

Show compassion on Zion, for it is our eternal house, and rescue those who are brought low, soon, in our days. You are praised, Adonay, who brings Zion joy through her children.

Bring us joy, Adonay our God, with the coming of Your servant, Elijah the prophet, and the reign of the house of David Your anointed. Let no stranger sit upon his throne, nor any others inherit his glory, for You have sworn by Your holy name that his light would never be extinguished anywhere. You are praised, Adonay, shield of David.

For the Torah, for serving You in prayer, for the prophets, (for this Shabbat) and for this Day of Atonement which You have granted us, Adonay our God, (for holiness and rest,) for pardon and atonement, for glory, and for honor; indeed, for everything, Adonay our God, we thank You and praise You. Your name shall be praised forever in the mouths of all who live, for Your word is true and upheld eternally. You are praised, Adonay, who pardons our wrongdoing and the wrongdoing of Your people Israel, removing our guilt year after year, Ruler over all the earth, who reveals Your holiness through (Shabbat,) Israel, and the Day of Atonement.

Blessings Completing the Reading of the Haftarah

ברוך אתה, יי אלהינו, מלך העולם, צור כל העולמים, צדיק בכל הדורות, האל הנאמן, האומר ועושה, המדבר ומקיים, שכל דבריו אמת וצדק. נאמן אתה הוא, יי אלהינו, ונאמנים דבריך, ודבר אחר מדבריך 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, באלהינו 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.

על התורה ועל העבודה ועל הנביאים ועל יום [השבת הזה ועל יום] הכפרים הזה, שנתת לנו, יי אלהינו, [לקדשה ולמנוחה] למחילה ולסליחה ולכפרה, לכבוד ולתפארת.

על הכל, יי אלהינו, אנחנו מודים לך, ומברכים אותך; ותברך שמך בפי כל חי תמיד, לעולם ועד. ודברך אמת וקיים לעד. ברוך אתה, יי מלך מוחל וסולח לעבונותינו ולעונות עמו בית ישראל, ומעביר אשמותינו בכל שנה ושנה. מלך על כל הארץ, מקדש [השבת ו]ישראל ויום הכפרים.

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

At the blueness of the skies 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 when it ends
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.*

Selected Readings

Your joy is your sorrow unmasked.
The selfsame well from which your laughter rises was
oftentimes filled with your tears.
And how else can it be?
The deeper that sorrow carves into your being, the more
joy you can contain.

YIZKOR SERVICE

יְיָ מִה־אָדָם וַתִּדְעֶהוּ. בְּיָאֲנוֹשׁ וַתַּחֲשְׁבֶהוּ: אָדָם
לְהִבָּל דָּמָה. יָמָיו כְּצֵל עוֹבֵר: בְּבִקְרָה יִצִּיץ וְחָלָף.
לְעָרֵב יְמוּלֵל וְיִבֵּשׁ: תִּשָּׁב אָנוֹשׁ עַד־דָּבָא. וַתֵּאמֶר
שׁוּבוּ בְנֵי אָדָם: לוֹ חֲכָמוֹ יִשְׁכִּילוּ זֹאת יְבִינוּ
לְאַחֲרֵיתָם: כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל. לֹא־יִרַד אַחֲרָיו
כְּבוֹדוֹ: שְׁמֵרְתֶם וְרֵאֵה יִשְׂרָאֵל. כִּי־אַחֲרֵית לְאִישׁ
שְׁלוֹם: פְּדָה יְיָ נַפְשׁ עַבְדָּיו. וְלֹא יֵאָשְׁמוּ כָל־הַחַסִּים
בוֹ:

Adonay, what are we human beings that You should know
about us,

We children of the flesh that You should take account of us?

A person is like a vapor,

Our days as quickly passing as a shadow.

In the morning we flourish and grow tall,

In the evening we are cut down, dried up.

You turn us to contrition saying,

Do Tshuvah, children of the flesh!

Would that we were wise, and understood what will hap-
pen to us in the end,

For when we die we take nothing away,

Our glory will not descend along with us.

Observe the innocent person, take notice of the upright,

For the end of such a person is peace.

Adonay can be trusted to redeem the soul of Godly people,

No one who trusts in God shall be confounded.

* * *

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.

responding to life's unfairness with sympathy and righteous indignation, God's compassion and God's anger working through us, may be the surest proof of all of God's reality.

* * *

How often in a puzzling time
We turn around to mama
Asking, "What does all this mean?"

How often in a quiet hour
We turn around to the beloved of our life
Asking, "Do you remember when we both . . .?"

We feel the answer.
The knowing nod near moves the breeze
But there is no breeze.

The answer murmurs only in our mind
The smile lives somewhere in our eyes
No one else can see what has sown itself in us.

We are their earth.

Our words, our accents,
Half our songs, our tears,
All are flowers from their lives
Sweetening our blood
Perfuming our flesh.

Others say, "What a good person you are . . ."
We know the roots
However we two struggled when they stood beside us
From the struggle or beyond it rose
So much of us,
So much we need
To keep the conversation going.

"I'm my own person!" we always said.
But we weren't.
We never were.

Is not the cup that holds your wine the very cup that was
burned in the potter's oven?

And is not the lute that soothes your spirit, the very wood
that was hollowed with knives?

When you are joyous, look deep into your heart and you
shall find it is only that which has given you sorrow that
is giving you joy.

When you are sorrowful look again in your heart, and you
shall see that in truth you were weeping for that which
has been your delight.

Some of you say, "Joy is greater than sorrow," and others
say, "Nay, sorrow is the greater."

But I say to you, they are inseparable.

Together they come, and when one sits alone with you at
your board, remember that the other is asleep upon your
bed.

Verily you are suspended like scales between your sorrow
and your joy.

Only when you are empty are you at standstill and
balanced.

When the Treasure-keeper lifts you to weigh his gold or his
silver, then must your joy or your sorrow rise or fall.

* * *

Life is not fair. The wrong people get sick and the
wrong people get robbed and the wrong people get killed
in wars and in accidents. Some people see life's unfairness
and decide, "There is no God; the world is nothing but
chaos." Others see the same unfairness and ask themselves,
"Where do I get my sense of what is fair and unfair? Where
did I get my sense of outrage and indignation, my instinctive
response of sympathy? Don't I get these things from
God? Doesn't God plant in me a little bit of the divine
outrage at my injustice and oppression, just as God did for
the prophets of the Bible? Isn't my feeling of compassion
for the afflicted just a reflection of the compassion God
feels in seeing the suffering of God's creatures? Our

At dawn I shut the door
to my people's house of death.
I sit at the table and doze off,
humming a tune.
The enemy had no dominion over them.
Fathers, mothers, children from their cradles
ringed around death and overcame him.
All the children, astonished,
ran to meet the fear of death
without tears, like little Jewish bedtime stories.
And soon they flickered into flames
like small namesakes of God.

Who else, like me, has
his own nighttime
dead garden?
Who is destined for this, as I am?
Who has so much dead earth waiting for him, as for me?
And when I die
who will inherit my small house of death
and that shining gift, an eternal deathday light
forever flickering?

Private Memorials

In memory of a father:

יְזַכֵּר אֱלֹהִים נִשְׁמַת אָבִי מוֹרֵי . . . שֶׁהָלַךְ לְעוֹלָמוֹ.
בְּעֵבוֹר שְׂאֵנֵי נוֹדֵר (נוֹדֵרֶת) צְדָקָה בְּעָרוֹ, בְּשֵׁכֶר זֶה,
תְּהֵא נִפְשׁוֹ צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת
אֲבֵרָהֶם יִצְחָק וַיִּצְקֵב, שְׂרָה רִבְקָה רַחֵל וְלֵאָה, וְעַם
שְׂאֵר צְדִיקִים וְצַדִּיקוֹת שֶׁבָּגְנוּ עִרְוֹן. אָמֵן.

May God remember the soul of my father, my teacher
——, who has gone to his eternal rest. In remembrance
of him, I shall perform acts of tzedakah and kindness. May

Without them we are
Less.

And more,
Because their shouting colors bloom
In us, if anywhere,
We must move the breeze along
To spread the fragrance
To listen past the breezes to the blow of breezes
Where the answers
(We)
Begin.

* * *

Strangers' eyes don't see
how in my small room I open a door
and begin my nightly stroll among the graves.
(How much earth—if you can call it earth—does it take to
bury smoke?)
There are valleys and hills
and hidden twisted paths,
enough to last a whole night's journey.
In the dark I see shining towards me
faces of epitaphs
wailing their song.
Graves of the whole
vanished Jewish world
blossom in my one-man tent.
And I pray:
Be a father, a mother to me,
a sister, a brother,
my own children, body-kin,
real as pain,
from my own blood and skin,
be my own dead,
let me grasp and take in
these destroyed millions.

In memory of a wife:

יִזְכוֹר אֱלֹהִים נִשְׁמַת אִשְׁתִּי הַיְקָרָה . . . שֶׁהִלְכָה
לְעוֹלָמָהּ. בְּעֵבוֹר שְׁאֵנִי נוֹדֵר (נוֹדֵרֶת) צְדָקָה בְּעֵדָה, בְּשֹׁכֵר זֶה,
תְּהֵא נִפְשָׁה צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת
אֲבָרָהֶם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם
שְׂאֵר צְדִיקִים וְצַדִּיקָנוֹת שְׁבָגוּ עָרֹן. אָמֵן.

May God remember the soul of my beloved wife _____, who has gone to her eternal rest. In remembrance of her, I shall perform acts of tzedakah and kindness. May her soul be treasured in the cluster of immortals, along with Sarah, Rebecca, Rachel, Leah, Abraham, Isaac, and Jacob, and all the righteous men and women who have merited a share in the world to come. Amen.

In memory of other relatives and friends:

יִזְכוֹר אֱלֹהִים נִשְׁמוֹת קְרוֹבֵי וִידֵי שֶׁהָלְכוּ לְעוֹלָמָם.
בְּעֵבוֹר שְׁאֵנִי נוֹדֵר (נוֹדֵרֶת) צְדָקָה בְּעֵד הַזְּכָרֹת
נִשְׁמָתָם. בְּשֹׁכֵר זֶה תְּהִינָה נִפְשׁוֹתֵיהֶם צְרוּרוֹת
בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת אֲבָרָהֶם יִצְחָק וְיַעֲקֹב,
שְׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקָנוֹת
שְׁבָגוּ עָרֹן. אָמֵן.

May God remember the soul of _____ and of all my relatives and friends who have gone to their eternal rest. In remembrance of them, I shall perform acts of tzedakah and kindness. May their souls be treasured in the cluster of immortals, along with Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel, and Leah, and all the righteous men and women who have merited a share in the world to come. Amen.

his soul be treasured in the cluster of immortals, along with Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel and Leah, and all the righteous men and women who have merited a share in the world to come. Amen.

In memory of a mother:

יִזְכוֹר אֱלֹהִים נִשְׁמַת אִמִּי מוֹרְתִי . . . שֶׁהִלְכָה
לְעוֹלָמָהּ. בְּעֵבוֹר שְׁאֵנִי נוֹדֵר (נוֹדֵרֶת) צְדָקָה בְּעֵדָה,
בְּשֹׁכֵר זֶה, תְּהֵא נִפְשָׁה צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם
נִשְׁמוֹת אֲבָרָהֶם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבֵּקָה רַחֵל
וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצַדִּיקָנוֹת שְׁבָגוּ עָרֹן. אָמֵן.

May God remember the soul of my mother, my teacher _____, who has gone to her eternal rest. In remembrance of her, I shall perform acts of tzedakah and kindness. May her soul be treasured in the cluster of immortals, along with Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel, and Leah, and all the righteous men and women who have merited a share in the world to come. Amen.

In memory of a husband:

יִזְכוֹר אֱלֹהִים נִשְׁמַת אִישִׁי הַיְקָר . . . שֶׁהִלְךְ
לְעוֹלָמוֹ. בְּעֵבוֹר שְׁאֵנִי נוֹדֵרֶת צְדָקָה בְּעֵדוֹ, בְּשֹׁכֵר זֶה,
תְּהֵא נִפְשׁוֹ צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם נִשְׁמוֹת
אֲבָרָהֶם יִצְחָק וְיַעֲקֹב, שְׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם
שְׂאֵר צְדִיקִים וְצַדִּיקָנוֹת שְׁבָגוּ עָרֹן. אָמֵן.

May God remember the soul of my beloved husband _____, who has gone to his eternal rest. In remembrance of him, I shall perform acts of tzedakah and kindness. May his soul be treasured in the cluster of immortals, along with Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel, and Leah, and all the righteous men and women who have merited a share in the world to come. Amen.

and pure who shine as bright as heaven. Bring his soul into the bond of life that, with You as his portion, he may repose in peace. Amen.

El Maley Rachamim (for a woman)

אל מלא רחמים, שוכן במרומים, המצא מנוחה
נכונה תחת כנפי השכינה, במעלות קדושים
וטהורים בזהר הרקיע מזהירים, את נשמת . . .
שהלכה לעולמה. בעל הרחמים יסתירה בסתר
בנפיו לעולמים, ויצרור בצרור החיים את נשמתה.
יְיָ הוּא נַחֲלָתָהּ; וְתָנוּחַ עַל מִשְׁכְּבָהּ בְּשָׁלוֹם, וְנֹאמֵר
אָמֵן.

O God in heaven, filled with compassion for those You bring into this world, grant complete repose to the soul of . . ., who has entered her eternal home. Sheltered by Your divine wings, may she join the company of the holy and pure who shine as bright as heaven. Bring her soul into the bond of life that, with You as her portion, she may repose in peace. Amen.

(Together)

It is hard to speak of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and naught but memory can fill the emptiness their passing leaves behind. But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no person is really alone; those who live no more echo still within our thoughts and words, and what they did has become woven into what we are. We do best homage to our dead by living our lives fully even in the shadow of our loss. For each of our lives is worth the life of the whole

In memory of Jewish martyrs:

יְזַכֵּר אֱלֹהִים נַשְׁמוֹת הַקְּדוּשִׁים וְהַטְּהוּרִים שֶׁנִּהְרְגוּ,
שֶׁנִּשְׁחַטּוּ וְשֶׁנִּשְׂרְפוּ וְשֶׁנִּטְבְּעוּ וְשֶׁנִּחְנְקוּ עַל קְדוּשַׁת
הַשֵּׁם. בְּעִבּוֹר שְׂאֵנֵי נוֹדֵר (נוֹדֵרֶת) צְרָקָה בְּעַד הַזְּכָרֶת
נַשְׁמוֹתֵיהֶם, בְּשֹׂכֵר זֶה, תִּהְיֶינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת
בְּצָרוֹר הַחַיִּים עִם נַשְׁמוֹת אַבְרָהָם יִצְחָק וְיַעֲקֹב,
שְׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם שְׂאֵר צַדִּיקִים וְצַדִּיקָנוֹת
שֶׁבְּגֵן עֵדֶן, וְנֹאמֵר אָמֵן.

May God remember the souls of our martyrs, holy and pure, who dedicated their deaths to God. In remembrance of them I shall perform acts of tzedakah and kindness. May their souls be treasured in the cluster of immortals, along with Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel, and Leah, and all the righteous men and women who have merited a share in the world to come. Amen.

El Maley Rachamim (for a man)

אל מלא רחמים, שוכן במרומים, המצא מנוחה
נכונה תחת כנפי השכינה, במעלות קדושים
וטהורים בזהר הרקיע מזהירים, את נשמת . . .
שהלך לעולמו. בעל הרחמים יסתירה בסתר בנפיו
לעולמים, ויצרור בצרור החיים את נשמתו. יְיָ הוּא
נַחֲלָתוֹ; וְתָנוּחַ עַל מִשְׁכְּבוֹ בְּשָׁלוֹם, וְנֹאמֵר אָמֵן.

O God in heaven, filled with compassion for those You bring into this world, grant complete repose to the soul of . . ., who has entered his eternal home. Sheltered by Your divine wings, may he join the company of the holy

כָּרְעוּתָהּ. וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל. בְּעִגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ. אָמֵן:

*Yit-ga-dal v'yit-ka-dash sh'mey ra-bah, b'al-mah di v'rah
chi-ru-tey,
V'yam-leech mal-chu-tey, b'cha-yey-chon uv'yo-mey-chon
uv-cha-yey
d'chol bet Yis-ra-el, ba-a-ga-lah u-viz-man ka-reev. V'im-ru
A-men.*

יְהֵא שְׁמָה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Y'hey sh'mey ra-bah m'vo-rach l'a-lam ul-al-mey al-ma-ya.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמָה דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלָא
לְעָלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאִמְרֵן בְּעָלְמָא וְאָמְרוּ. אָמֵן:

*Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-
na-sey
v'yit-ha-dar v'yit-a-leh v'yit-ha-lal sh'mey d-kud'sha, b'reech
hu.
L'ey-la l'ey-la min kol bir-cha-tah v'shir-a-tah, tush-b'cha-tah
v'ne-che-ma-tah da-a-mi-ran b'al-mah. V'im-ru A-men.*

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

*Y'hey sh'la-mah ra-bah min sh'ma-ya v'cha-yim
a-ley-nu v'al kol Yis-ra-el. V'im-ru A-men.*

עוֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל וְאָמְרוּ. אָמֵן:

*O-seh sha-lom bim-ro-mav hu ya-a-seh sha-lom a-ley-nu
v'al kol Yis-ra-el. V'im-ru A-men.*

world; In each one is the breath of the Ultimate One. In affirming the One, we affirm the worth of each one whose life, now ended, brought us closer to the Source of Life, in whose union no person is alone and every life finds purpose.

Standing now before the Source of Life, the ultimate author of our purpose, let us join in hopefulness and praise, in blessing, and in trust:

El Maley Rachamim (for all our departed)

אֵל מְלֵא רַחֲמִים. שׁוֹכֵן בְּמְרוֹמִים. הַמְצֵא מְנוּחָה
נְכוֹנָה תַּחַת בְּנִפְי הַשְּׁכִינָה. בְּמַעְלוֹת קְרוֹשִׁים
וְטְהוּרִים כְּזֶהר הַרְקִיעַ מְזֹהֲרִים, אֶת־נַשְׁמוֹת כָּל־
אֱלֹהֵי שְׁהַזְכַּרְנוּ הַיּוֹם וְאֶת־נַשְׁמוֹת כָּל־אֲחֵינוּ בְּנֵי
יִשְׂרָאֵל שֶׁמָּסְרוּ נַפְשָׁם עַל־קְדֻשַׁת הַשֵּׁם. בְּעַל
הַרְחָמִים יִסְתִּירֵם בְּסֶתֶר כְּנִפְיו לְעוֹלָמִים. וַיִּצְרֹר
בְּצִרּוֹר הַחַיִּים אֶת־נַשְׁמָתָם. יְיָ הוּא נִחַלְתָּם. וַיְנַוּחוּ
עַל־מִשְׁכְּבוֹתָם בְּשָׁלוֹם. וְנֹאמַר אָמֵן:

O God in heaven, filled with compassion for those You bring into this world, grant complete repose to the souls of all those we are remembering today, and to all our people who have given their lives to sanctify Your name. Sheltered by Your divine wings, may they join the company of the holy and pure who shine as bright as heaven. Bring their souls into the bond of life that, with You as their portion, they may repose in peace. Amen.

Mourner's Kaddish

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמָה רַבָּא. בְּעָלְמָא דִּי בְּרָא

While the Torah is being placed in the ark:

וּבְנַחָה יֹאמֵר: שׁוּבָה, יְיָ, רַבּוֹת אֲלֵפֵי יִשְׂרָאֵל. קוּמָה
 יְיָ לְמִנּוּחֶתָּךְ, אֶתָּה וְאֲרוֹן עֲזָךְ. כַּהֲנִיף יִלְבָּשׁוּ צַדִּיק,
 וְחַסִּידֶיךָ יִרְגְּנוּ. בְּעֵבֹר דָּוִד עֲבַדְךָ, אֵל תֵּשֶׁב פְּנֵי
 מְשִׁיחֶךָ. כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ.

And when the ark rested, Moses proclaimed: Return, Adonay, to all the myriads of Israel! Rise up toward Your resting place, You and the ark, the symbol of Your power. Let the kohanim be clothed in righteousness, let Your pious ones sing for joy! For Your servant David's sake, do not turn away Your anointed one, the messiah. For I have given you good teaching, indeed, My own Torah; do not forsake it.

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתַמְכִּיָּהּ מֵאֲשֶׁר: דְּרָכֶיהָ
 דְּרָכֵי-נֶעֱמִם וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם: הִשִּׁיבֵנו יְהוָה אֱלֹהֶיךָ
 וְנִשׁוּבָה חֲדָשׁ יְמֵינוּ בְּקֶדֶם:

*Eytz chayim hee lamachazeekim ba
 V'tomcheyha m'ushar;
 D'racheyha darchey noam
 V'chol n'teevoteyha shalom
 Hasheeveynu Adonay eylecha v'nashuva,
 Chadesh yameynu k'kedem.*

It is a tree which ensures eternal life for those who take hold of it, how fortunate are its supporters! Its ways are pleasant ways, its paths comprise Shalom. Bring us back to You, Adonay, that we might return, renew our life as in the days when You and we began.

The Ark is closed

May God's great name be praised and sanctified in the world! May Your Rule be established in our lifetime and the lifetime of the House of Israel. God's great name is blessed and praised far beyond all blessings and praises we can ever say in the world.

May there be a great peace from heaven and life for us and all Israel. May the One who makes peace in the high places, make peace for us and all Israel. Amen.

(Remain standing)

Returning the Scroll to the Ark

This is the covenant that I shall make with the house of Israel after those days, Adonay proclaims: I shall put my Torah in their inward parts, and on their heart shall I write it, and I shall be their God and they shall be My people. No more will you need to teach your neighbor to know God, for you shall all know Me, from the smallest of you to the greatest of you, says Adonay.

יְהַלְלוּ אֶת שֵׁם יְיָ כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ:

O praise the Name of God, the most exalted name of all!

הוֹדוּ עַל אֶרֶץ וּשְׁמַיִם וַיְרֵם קֶרֶן לְעַמּוֹ תְהִלָּה לְכָל
 חַסִּידָיו לְבְנֵי יִשְׂרָאֵל עִם קִרְבּוֹ הַלְלוּיָהּ:

*Hodo al eretz v'shamayim
 Vayarem keren l'amo:
 T'hilah l'chol chasheedav
 livney Yisrael am kerovo
 Halleluya.*

God's glory is in the earth and heavens, and the people of God is raised on high. The pious are become a praise, and the children of Israel are become intimates of Adonay. Halleluyah!

NE'ILAH SERVICE FOR YOM KIPPUR

פתחו לי שערי צדק אבא בם אוֹרֵה יְהוָה:

*Pit'chu li sha'arei tzedek
ah-voh vahm oh-deh Yah.*

Open for each of us the gates of righteousness;
then shall we enter, praising God.

פתח לנו שְׁעַר. בְּעַת נְעִילַת שְׁעַר. כִּי פָנָה יוֹם:
הַיּוֹם יִפְנֶה. הַשֶּׁמֶשׁ יָבוֹא וַיִּפְנֶה. נְבוֹאָה שְׁעָרֶיךָ:
אָנָּה אֵל נָא. שָׂא נָא. סְלַח-נָא. מַחֲלֵ-נָא.
חַמְלֵ-נָא. רַחֵם-נָא. כַּפֵּר-נָא. כְּבֹשׁ חַטָּא וְעוֹן:

*P'tach lanu sha-ar b'eyt ne'ilat sha-ar
ki fanah yom.
Hayom yifneh, hashemesh yavo v'yifneh,
navo-ah sh'areycha.
Ana el na, sa-na, s'lach-na, m'chal-na,
chamol-na, rachem-na, kaper-na,
k'vosh cheyt v'avon.*

Open the gate for us now when the gates are closing.
For day is passing, day is passing.
The sun turns home.
Let us come into Your gates.
Please, God, spare . . .
Please forgive . . .
Please have mercy . . .
Please forget.
Please forbear.
And please absolve.
Help us overcome sin and wrong-doing.

* * *

The drama of this day draws near its climax
Our bodies weaken as the end appears.

NE'ILAH SERVICE FOR YOM KIPPUR

The breath with which I formed the world and Eve and Adam,

The breath on which I whispered words to Moses, my most intimate prophet,

That breath, those words, shall you breathe all your days,
My most intimate people.

Even when your days expire,
My breath will animate your children and their children
Until Redemption reunites them with you for eternity.

May it be Your will, God of our parents and our children,
To turn our souls, in this hour of their cleansing,

To Your Torah

To fill them with love and awe,

Able better to do Your will and serve You

With a heart at peace.

Help us follow Your mitzvot in this world
That we may be worthy to live and behold and embrace the
goodness and blessing
Of the Redemption Yet to Come.

As we rise up once more

To the Amidah

For the last time on this awesome day,

Fill our breath with whispers of Your glory,

Let our lips be worthy vessels for Your praise.

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

*Misod chachamim un'vonim, umi-lemed
da-at m'vinim, eff'cha fi bit'filah
uv'ta-chanunim, l'chalot ul'chanen
p'ney melech maley rachamim mocheyl
v'soley-ach la'avonim.*

As our flesh diminishes

The space for our soul expands

Yearning to close the distance from the Soul which gave it
birth.

Hungry body, yearning soul

We now approach the Ne'ilah gates

Of pardon, purity, and peace.

Look around you.

Those who once were strangers,

Crowding the space we thought our bodies needed,

Have now, as evening falls, become familiars,

Each narrow body spreading wings

On which together we may rise beyond the gates

To join each soul to Soul

Each little space we struggle to preserve

To Space.

When the Shofar sounds and this exalting day withdraws
behind the curtain of the night

We shall begin to miss each other's company,

We who crowded out each other's space,

We who filled each other's space with awe.

And so, in these last scenes before the night descends

Let us reach out to touch each other's souls,

That, like God before the lights came up

Upon the first creation,

We might hover over that new day,

That new and holy, pure and radiant, year

For which we hunger,

A year in which we have discovered in a room of strangers

Wings to God.

U'va L'tzion Go-eyl (An Interpretation)

To Zion shall Redeemer come

To those of Jacob's children who do tshuva for their sins.

This is my covenant with you, says God:

With the inspired words of the wise, and with knowledge derived from the discerning, I will open my lips in prayer and supplication to entreat and implore the presence of the Monarch who is full of compassion, who pardons and forgives iniquity.

(Rise for the Amidah, on pages 156 through 171)

Piyyut: El Nora Alila

O God of awesome acts,
O God of awesome acts,
Blot out our wrongful acts:
The gates are closing.

We who are so few
Lift up our eyes to you
In trembling prayers to You:
The gates are closing.

For You our souls do long
Wipe out our every wrong!
For pardon do we long:
The gates are closing.

All wicked plots please thwart
O promise Your support
In joy be our support:
The gates are closing.

Grant us pardon, God our Judge,
Do not from mercy budge,
And our oppressors judge:
The gates are closing.

Recall with kindly heart
Our forebears pure of heart
Grant us a fresh start:
The gates are closing.

Piyyut: El Nora Alila

אל נורא עליִלה, אל נורא עליִלה,
הַמְצֵא לָנוּ מַחִילָה בְּשַׁעַת הַנְּעִילָה. אל נורא עליִלה.

מִתִּי מִסְפָּר קְרוּאִים, לָךְ עֵין נוֹשָׂאִים,
וּמִסְלָדִים בַּחִילָה בְּשַׁעַת הַנְּעִילָה. אל נורא עליִלה.

שׁוֹפְכִים לָךְ נַפְשָׁם, מַחַה פְּשָׁעִם וּבַחֲשָׁם,
הַמְצִיאָם מַחִילָה בְּשַׁעַת הַנְּעִילָה. אל נורא עליִלה.

הִיָּה לָהֶם לְסִתְרָה, וְחִלְצָם מִמְּאָרָה,
וְחִתְּמֵם לְהוֹד וּלְגִילָה בְּשַׁעַת הַנְּעִילָה. אל נורא עליִלה.

חַן אוֹתָם וְרַחֵם, וְכַל־לוֹחֵץ וְלוֹחֵם,
עֲשֵׂה בָהֶם פְּלִילָה בְּשַׁעַת הַנְּעִילָה. אל נורא עליִלה.

זְכֹר צְדָקַת אֲבוֹתֵינוּ, וְחַדֵּשׁ אֶת־יְמֵינוּם,
בְּקָרֶם וּתְחַלֵּה בְּשַׁעַת הַנְּעִילָה. אל נורא עליִלה.

Proclaim a fruitful year
 Restore Your flock this year
 Let Your land know peace this year:
 The gates are closing.

El Melech Yoshev: The Thirteen Qualities of God

Majestic God
 So far away on mercy's throne
 Let the compassion with which You rule the world
 Enter our lives like the softening light
 of this departing day
 And fade our sins away into the darkness
 One by one,
 Sheltering us with Your pardon.

Grant everyone whose life began amid the darkness of the
 womb
 The revelation of Your righteousness,
 The obliteration of our wrongdoing.

O God who shaped Your nature into Thirteen Qualities
 That we might appeal to Your infinite distance in intimate
 words,

Let the Thirteen appear now out of the shadows
 As a covenant in force on this forgiving day,
 Just as it was after Israel made the Golden Calf
 And in the shadows of the rock
 You revealed to Moses Your everlasting pardon:

As Adonay descended in the cloud
 Moses stood there with God
 And called out the name of Adonay,
 And Adonay passed before his face and called out:

*Adonay, Adonay, El rachum v'chanun, erech apayim v'rav
 chesed ve-emet;
 notzer chesed la-alafim, nosey avon va-fesha v'chata-ah
 v'nakey.*

קרא נא שנת רצון, והשב שארית הצאן,
 לאהליבה ואהלה בשעת הנעילה. אל נורא עליה.

El Melech Yoshev: The Thirteen Qualities of God

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

אל הורית לנו לומר שלש עשרה.
 זכר-לנו היום ברית שלש עשרה.
 כמו שהודעת לענו מקדם כמו שכתוב.
 נירד יי בענן ויתיצב עמו שם ויקרא בשם יי:

ויעבר יי על-פניו ויקרא.

יי אל רחום וחנון. ארך אפים ורב-חסד ואמת:
 נצר חסד לאלפים. נשא עון ופשע וחסאה ונקה:

Adonay, Adonay, God filled with motherlove, slow to anger, great in covenantal love and truth; keeping love for the thousands within the covenant, forgiving perverse actions, rebelliousness, and sin; and acquitting.

May You pardon us for our wrongdoing and our sinfulness, and take us as Your own.

And God renewed the covenant with us:

Before all the people I shall do marvels
Such as the earth and its inhabitants have never known.
And all those in whose midst you live
Shall see the awesome work of God.
For I am giving you the gift of My mitzvot
The very gift I gave you before you made the calf.

The God who pardoned our forebears' grievous wrong
Promises pardon for our wrongs in the twilight of this day.

Pardon us, Avinu, for we have sinned; forgive us, Malkeynu,
for we have done wrong.

For You, Adonay, are goodness itself, the Source of pardon,
great in covenantal love to all who call out to You.

Piyyut: Ki Anu Amecha

*Ki anu amecha v'atta Eloheyenu, anu vanecha v'atta avinu.
Anu avadecha v'atta Adoneynu, anu k'halecha v'atta chelkeynu.
Anu nachalatecha v'atta goraleyenu, anu tzonecha v'atta ro-eynu.
Anu charmecha v'atta notreyenu, anu f'ulatecha v'atta yotzreyenu.
Anu ra'yatecha v'atta dodeynu, anu s'gulatecha v'atta k'ro-veynu.
Anu amecha v'atta malkeynu, anu ma'amirecha v'atta ma'ami-reynu.*

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

וְסַלַחְתָּ לְעוֹנֵינוּ וְלַחַטָּאתֵנוּ וְנַחֲלֵתָנוּ:

סַלַח-לָנוּ אֱבִינוּ כִּי חָטָאנוּ. מַחֲלֵ-לָנוּ מַלְכֵנוּ כִּי
פָשַׁעְנוּ:

כִּי אַתָּה אֲדֹנָי טוֹב וְסַלַח וְרַב-חֶסֶד לְכָל קְרֹאֶיךָ:

Piyyut: Ki Anu Amecha

כִּי אָנוּ עַמֶּךָ וְאַתָּה אֱלֹהֵינוּ. אָנוּ בְנֵיךָ וְאַתָּה אֱבִינוּ:
אָנוּ עֲבָדֶיךָ וְאַתָּה אֲדוֹנֵנוּ. אָנוּ קְהֵלְךָ וְאַתָּה חֲלֻקֵנוּ:
אָנוּ נַחֲלֵתְךָ וְאַתָּה גוֹרְלֵנוּ. אָנוּ צֹאנְךָ וְאַתָּה רוֹעֵנוּ:
אָנוּ בְרֵמְךָ וְאַתָּה נוֹטְרֵנוּ. אָנוּ פְעֻלֹתְךָ וְאַתָּה יוֹצְרֵנוּ:
אָנוּ רְעִיֹתְךָ וְאַתָּה דוֹרְנוּ. אָנוּ סְגֻלֹתְךָ וְאַתָּה קְרוֹבֵנוּ:
אָנוּ עַמֶּךָ וְאַתָּה מַלְכֵנוּ. אָנוּ מַאֲמִירֶיךָ וְאַתָּה
מַאֲמִירֵנוּ:

We are Your servants, and You the One who acquires us.
 We are Your congregation, and You our only One.
 We are Your heritage, and You our Destiny.
 We are Your flock, and You our Shepherd.
 We are Your vineyard, and You our Protector.
 We are Your creatures, and You our Creator.
 We are Your companion, and You our Beloved.
 We are Your treasure, and You the intimate who redeems us.
 We are Your people, and You our Sovereign.
 We have chosen You, and You have chosen us.

FINAL CONFESSION OF THE DAY

Preparation

God of those who sought You out in ages past
 Let our prayer also come before You
 And do not turn aside from our entreaty.
 For we are not so obstinate and stubborn
 As to say before You:
 We are righteous, we have done no wrong.
 For indeed, we have done wrong,
 And we join, now as the gates are swinging shut,
 In the last confession of Yom Kippur
 Before You.

Ashamnu

Ashamnu, bagadnu, gazalnu, dibarnu dofi, he-evinu, v'hirshanu, zadnu, chamasnu, tafalnu sheker, ya-atznu ra, kizavnu, latznu, maradnu, ni-atznu, sararnu, avinu, pashanu, tzararnu, kishinu oref, rashanu, shichatnu, ti-avnu, ta-inu, ti'ta'nu.

Atta Noteyn Yad: The Value of Our Lives

You reach out Your strong hand to wrongdoers,
 You extend Your welcome to those returning in tshuvah.
 It is You who taught us to confess all wrongs before You
 That we might stop hurting other people,
 That we might be welcomed in Your presence.

FINAL CONFESSION OF THE DAY

Preparation

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ) תְּבַא
 לְפָנֶיךָ תְּפַלְתֵּנוּ, וְאַל תִּתְעַלֵּם מִתְחַנְתְּנוּ; שְׂאִין אֲנַחְנוּ
 עֲזֵי פָנִים וְקָשִׁי עֶרְף לֹמֵר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ (וְאֱלֹהֵי אֲמוֹתֵינוּ), צְדִיקִים אֲנַחְנוּ וְלֹא
 חֲטָאנוּ; אַבְל אֲנַחְנוּ חֲטָאנוּ.

Ashamnu

אֲשָׁמְנוּ, בְּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ רָפִי; הִעֲוִינוּ, וְהִרְשָׁעְנוּ,
 זָדְנוּ, חָמַסְנוּ, טָפַלְנוּ שָׂקָר; יַעֲצֵנוּ רָע, כּוֹבְדְנוּ, לֹצְנוּ,
 מַרְדְּנוּ, נֹאצְנוּ, סָרְרְנוּ, עֲוִינוּ, פִּשְׁעֵנוּ, צָרְרְנוּ, קִשְׁיֵנוּ
 עֶרְף; רִשָּׁעֵנוּ, שַׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲוִינוּ, תַּעֲתָעְנוּ.

Atta Noteyn Yad: The Value of Our Lives

אַתָּה נוֹתֵן יָד לְפוֹשְׁעִים, וַיְמִינָה פְּשׁוּטָה לְקַבֵּל שְׂבִים.
 וְתִלְמַדְנוּ, יְיָ אֱלֹהֵינוּ, לְהִתְנַדֵּוֹת לְפָנֶיךָ עַל כָּל-
 עֲוֹנוֹתֵינוּ, לְמַעַן נִחְדַּל מִעַשְׂק יְדִינוּ, וְתִקְבְּלֵנוּ
 בְּחִשׁוּבָה שְׂלֵמָה לְפָנֶיךָ, לְמַעַן דְּבַרְיָה אֲשֶׁר אָמַרְתָּ.

Because You know that only dust awaits us at the end
 You are merciful to us,
 You are bountiful in Your pardon.
 What are we? Of what value is our life?
 What is our goodness, our righteousness?
 What help can we offer those in distress?
 What is our strength, our might, our power?
 What can we say before You, Adonay our God,
 God of all our worthy forebears,
 For in Your presence
 Mighty men are as nothing,
 Women of renown as though they had never been,
 The wisest of the sages like the most ignorant.
 In Your presence even their lives are but a vapor in the wind,
 All humanity seem scarcely more than animals,
 All passing vapors in the wind.

What are we? Of what value is our life?
 You have shown us the answer:
 Human beings are precious to You.
 You singled us out at the beginning from all Creation.
 Even though the righteous cannot give You anything
 Which is not Yours already,
 You have given something irreplaceable to us:
 This (Shabbat and) Day of Atonement,
 Soon to conclude with Your pardon for all our wrongs,
 Enabling us to stop hurting other people,
 To start turning to You,
 Doing Your will with hearts undivided,
 Knowing You will respond out of Your great compassion
 With compassion for each one of us.
 What are we?
 We are the recipients of Your love.
 What is our goodness?
 It is the goodness You see in each of us.

“I do not want you to die in your wrongdoing,”
 You have told us.
 “Do tshuvah, that you may live.”

ואתה יודע שאחריתנו רמה ותולעה; לפיכך הרבית
 סליחתנו. מה אנו, מה חיינו, מה חסדנו, מה צדקנו,
 מה ישענו, מה כחנו, מה גבורתנו. מה נאמר
 לפניך, יי אלהינו ואלהי אבותינו (ואלהי אמותינו).
 הלא כל-הגבורים כאין לפניך, ואנשי השם בלא
 היו, וחקמים ככלי מדע, ונבונים ככלי השכל.
 כי רב מעשיהם תהו, וימי חיהם הכל לפניך. ומותר
 האדם מן הבהמה אין, כי הכל הכל.
 אתה הברלת אנוש מראש ותכירהו לעמוד לפניך.
 כי מי יאמר לך מה תפעל, ואם יצדק מה יתן-לך.
 ותתן-לנו, יי אלהינו, באהבה את-יום [השבת הזה
 ואת יום] הכפורים הזה, קץ ומחילה וסליחה על
 כל-עונותינו, למען נחדל מעשק ידנו, ונשוב אליך
 לעשות חקי רצונך בלבב שלם.
 ואתה ברחמיה הרבים רחם עלינו. כי לא תחפוך
 בהשחתת עולם. שנאמר. דרשו יי בהמצאו קראוהו
 בהיותו קרוב: ונאמר. יעזב רשע דרכו ואיש און
 מחשבתיו וישב אל-יי וירחמהו ואל-אלהינו כי-
 ירבה לסלוח: ואתה אלוה סליחות חנון ורחום ארך
 אפים ורב-חסד ואמת ומרבה להיטיב. ורוצה אתה
 בתשובת רשעים ואין אתה חפץ במיתתם שנאמר.
 אמר אליהם חייאני נאם אדני יהוה אם-אחפץ
 במות הרשע כי אם-בשוב רשע מדרכו וחי. שובו
 שובו מדרכיכם הרעים ולמה תמותו בית ישראל:
 ונאמר. החפץ אחפץ מות רשע נאם אדני יהוה
 הלוא בשובו מדרכיו וחי: ונאמר. כי לא אחפץ
 במות המת נאם אדני יהוה והשיבו וחי:

Avinu Malkeynu: Our Forgiving Parent, Our Sovereign

Avinu Malkeynu, we have done wrong before You.

Avinu Malkeynu, we have no Sovereign except You.

Avinu Malkeynu, let this be a good year for us.

Avinu Malkeynu, destroy the power of every oppressor and adversary.

Avinu Malkeynu, remove from all Your children disease, war, famine, exile and destruction.

Avinu Malkeynu, forgive and pardon all our wrongdoing.

Avinu Malkeynu, may we return to You in earnest repentance.

Avinu Malkeynu, send healing to all who are sick.

Avinu Malkeynu, seal us in Your book for a life of goodness.

Avinu Malkeynu, seal us in the book of sustenance.

Avinu Malkeynu, seal us in the book of meritorious acts.

Avinu Malkeynu, seal us in the book of forgiveness and reconciliation.

Avinu Malkeynu, show mercy to us and to our children.

Avinu Malkeynu, open the gates of heaven to our prayer.

Avinu Malkeynu, do it for the sake of those who went through fire and water to honor Your Name.

Avinu Malkeynu, be gracious and respond to us, for we have too few good deeds; act toward us with justice tempered by love, and bring us salvation.

*Avinu Malkeynu chawneynu va'a-neinu ki ein banu ma'asim
Asey imanu tz'dakah va'chesed v'hoshi-eynu*

Avinu Malkeynu: Our Forgiving Parent, Our Sovereign

אָבִינוּ מַלְכֵנוּ חָטְאנוּ לְפָנֶיךָ:

אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה:

אָבִינוּ מַלְכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:

אָבִינוּ מַלְכֵנוּ הִפָּר עֲצַת אוֹיְבֵינוּ:

אָבִינוּ מַלְכֵנוּ בְּלֵה דְבַר וְחָרַב וְרָעַב וּשְׁבִי וּמִשְׁחִית

מִבְּנֵי בְרִיתְךָ:

אָבִינוּ מַלְכֵנוּ סָלַח וּמַחַל לְכָל-עֲוֹנוֹתֵינוּ:

אָבִינוּ מַלְכֵנוּ הִחְזִירָנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:

אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּךָ:

אָבִינוּ מַלְכֵנוּ חֲתַמְנוּ בְּסֵפֶר חַיִּים טוֹבִים:

אָבִינוּ מַלְכֵנוּ חֲתַמְנוּ בְּסֵפֶר פְּרֻנְסָה וּבְלִבְלָה:

אָבִינוּ מַלְכֵנוּ חֲתַמְנוּ בְּסֵפֶר זְכוֹת:

אָבִינוּ מַלְכֵנוּ חֲתַמְנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה:

אָבִינוּ מַלְכֵנוּ חָמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ:

אָבִינוּ מַלְכֵנוּ פָּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתָנוּ:

אָבִינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל-קָדוֹשׁ

שְׁמֶךָ:

אָבִינוּ מַלְכֵנוּ חַנּוּן וְעַנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה

עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

ALEYNU
(*May be said here*)

May the time not be distant, O God,
When Your enduring rule shall be established in the midst
of the earth;
When justice shall prevail in the land,
Evil destroyed,
And the strong shall no more oppress the weak;
May sin be taken away from everyone
And, heir to our people's royal covenant,
May we each exercise the just power that is our birthright
As a child of God.
In youth may we gain wisdom,
Overflowing like a river with understanding;
Our soul profound enough to cover the earth,
Loved, each of us,
For the peace we bring to others.
May our deeds exceed our speech,
And may we never lift up our hand
But to conquer fear and doubt and grave despair.
Rise up like the sun, O God, over all humanity,
Cause light to go forth over all the lands between the seas,
And light up the universe with the joy of wholeness, of
freedom and of peace.

עֲלֵינוּ לְשִׁבְחָהּ לְאֲרוֹן הַכֹּל, לְתַת גְּדֻלָּהּ לְיוֹצֵר
בְּרֵאשִׁית שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ
כְּמִשְׁפָּחוֹת הָאֲדָמָה שְׁלֹא שָׁם חִלְקֵנוּ כְּהֵם וְגַרְלָנוּ
בְּכָל הַמּוֹנָם:

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.
שְׁהוּא נוֹטָה שְׁמֵים וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יָקָרוּ בְּשָׁמַיִם,
מִמַּעַל וּשְׁכִינַת עֶזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֲמַת מְלַכְנוּ אֶפְסֵ זולָתוֹ כְּכַתוּב בְּתוֹרָתוֹ וְיִדְעָתָּ

The night descends once more on the atoning sunlight of lives made more profound and thoughtful by the words and hours we have spent together. What opened when the moon last rose as an Atonement Day has become At-one-ment Day, in which we have come closer to our people, have become more trusting of ourselves, and have lost some of our fears of the God before whom we have stood in awe. The night descends, and we, strengthened and renewed, arise.

We have shared many words about ourselves this Atonement Day, confessing error, thoughtlessness, misdeed, and wrong. And yet the very act of confronting failings has enabled us to confront our virtue, and so what we must leave with each other this day is the conviction of our inner worth, the knowledge that no matter what we do we are the child of God, a valued and irreplaceable jewel in the crown that is God's universe.

Now the gates are closing in the heavens which have been the witness of our hearts on this afflicting, wearying, yet now exalting day. As the sun descends into the sea, we pray that it may take our misdeeds, thoughtlessness, and wrongs with it, that when the stars rise in the clear night sky there might rise with them the first and tender steps of a committed, thoughtful life, our soul awake to the brightness of possibilities that life can offer us, to enable us to shine among our cosmos as the full, bright Tishri moon that soon will glow above us in the Sukkot sky.

The night descends, and we—strengthened and renewed—arise.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Shma Yisrael Adonay Eloheynu Adonay Echad
Hear, O Israel: Adonay our God, Adonay is One.

(three times)

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד:

Baruch shem k'vod mal'chu-to l'olam va-ed.

Praised be the Name whose glorious kingdom is forever
and ever.

(seven times)

יְיָ הוּא הָאֱלֹהִים:

Adonay Hu Ha-Elohim!

Adonay is God.

Kaddish Shalem

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי בְרָא
בְּרַעוּתָהּ. וְיִמְלִיךָ מְלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְנָא קָרִיב וְאִמְרוּ. אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקַדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא
לְעָלְמָא מִן כָּל בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחְמָתָא
דְּאִמְרִין בְּעֲלָמָא וְאִמְרוּ. אָמֵן:

הַיּוֹם וְהַשַּׁבָּת אֵל לְכַבֵּד כִּי יְהוָה הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

*A-ley-nu l'sha-be-ach la-a-don hakol, la-tet g'du-lah l'yo-
tzer b'rey-sheet, she-lo a-sa-nu k'goyey ha-a-ra-tzot, v'lo
sa-manu k'mish-p'chot ha-a-da-mah; she-lo sam chel-key-
nu ka-hem, v'go-ra-ley-nu k'chol ha-mo-nam.*

*Va-a-nach-nu ko-rim u-mish-ta-cha-vim u-mo-dim lif-
ney me-lech mal-chey ha-m'la-chim, ha-ka-dosh ba-ruch
hu, she-hu no-teh sha-ma-yim v'yo-sed a-retz, u-mo-shav
y'ka-roh ba-sha-mayim mi-ma-al, u-shchi-nat u-zo b'gav-
hey m'ro-mim.*

Hu E-lo-hey-nu, ein od.

*E-met mal-key-nu e-fes zu-la-to, ka-ka-tuv b'to-rah-toh.
V'ya-da-tah ha-yom va-ha-shevo-tah el l'vav-e-cha ki
Adonay hu ha-E-lo-him ba-sha-ma-yim mi-ma-al v'al ha-a-
retz mi-ta-chat, ein od.*

It is incumbent upon us to praise the Source of all cre-
atures, to attribute greatness to the molder of creation,
who did not make our lot like the nations, nor like the
other families of the earth: for we bow down in reverence
and thanksgiving before the Ruler of all earthly rulers, the
Holy One, whom we praise.

וְנִאֲמַר וְהִיא יְיָ לְמַלְךָ עַל כָּל הָאָרֶץ בְּיוֹם הַהוּא יְהִיָּה
יְיָ אֶחָד וְשֵׁמוֹ אֶחָד:

V'ne-e-mar: v'ha-yah A-do-nay l'me-lech al kol ha-a-retz;

Ba-yom ha-hu

Yih-yeh A-do-nay e-chad

U-sh'mo e-chad.

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל יִשְׂרָאֵל קָרָם
 אָבוֹהוֹן דִּי בְשִׁמְיָא וְאָמְרוּ. אָמֵן:
 יְהִי שְׁלָמָא רַבָּא רַבָּא מִן שְׁמִיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל וְאָמְרוּ. אָמֵן:
 עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל וְאָמְרוּ. אָמֵן:

May God's great name be praised and sanctified in the world! May Your Rule be established in our lifetime and the lifetime of the House of Israel. God's great name is blessed and praised far beyond all blessings and praises we can ever say in the world. May the praises and prayers of all Israel be accepted in heaven before You. May there be a great peace from heaven and life for us and all Israel. May the One who makes peace in the high places, make peace for us and all Israel! *Amen.*

FINAL SOUNDING OF THE SHOFAR

תְּקִיעַה גְּדוּלָּה

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

La-shana ha-ba-ah bee-ru-shalayim.

Next year in Jerusalem.

Next year may a new world dawn for us all.