

# בְּשַׁעְרֵי רֹאשׁ הַשָּׁנָה

## B'Shaarei Rosh HaShanah

### At the Threshold of the New Year

#### HINEIH MAH TOV

*Hineih mah tov umah na-im:*

*shevet achim/achayot gam yachad.*

How good and how pleasant —  
Brothers and sisters gathered together!

הִנֵּה מֵה־טוֹב וּמֵה־נְעִים

שֵׁבֶת אָחִים/אָחִיּוֹת גַּם יַחַד.

#### שִׁירִים

*Shirim*

הַדְּלָקַת גְּרוֹת

*Hadlakat Nerot*

שַׁעַר תְּפִלָּה

*Shaar T'filah*

שְׁלוֹם עֲלֵיכֶם

*Shalom Aleichem*

תְּקִיעַת שׁוֹפָר

*T'kiat Shofar*

הַנְּגִי

*Hin'ni*

הַשָּׁנָה הַחֲדָשָׁה

*HaShanah*

*HaChadashah*

#### HASHIVEINU / RETURN AGAIN

*Hashiveinu, Adonai, eilecha*

*v'nashuvah;*

*chadeish yameinu k'kedem.*

Return again, return again, return to the land of your soul.  
Return to who you are, return to what you are, return to where you are  
Born and reborn again.

הַשִּׁיבֵנוּ, יי, אֵלֶיךָ

וּנְשׁוּבָה,

חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

#### HAVAH NASHIRAH

*Havah nashirah*

*Shir hal'luyah!*

Come —  
let us sing,  
let us sing out God's praise together!

הָבֵה נְשִׁירָה

שִׁיר הַלְלוּיָהּ.

**HOW GOOD** הִנֵּה מֵה־טוֹב, Psalm 133:1, adapted.

**HASHIVEINU** הַשִּׁיבֵנוּ, Lamentations 5:21.

**RETURN AGAIN.** Lyrics by Rabbi Shlomo Carlebach (1924–1994).

## Candlelighting: Meditations for Home and Synagogue

*Before candlelighting, read one of the following three selections.*

1. Creation's brightest light, the mystics say,  
was hidden at the dawn of time.  
But on this sacred night, this night of hope and joy,  
a glimmer of that light is here.  
In candles' flame,  
in children's eyes,  
in eyes aglow with wisdom's light.  
It shines in the faces of the ones we love;  
in grateful hearts, in tears of loss.  
It lives in memories of goodness  
and in our own desire to do right;  
to try again, to build anew, to ask forgiveness  
and make peace.  
We enter this New Year  
and look upon the beauty of these lights.  
So may the Days of Awe  
renew the light within us.

2. All the stars are hidden  
and the moon is dark tonight.  
In the wide expanse of heaven,  
north to south —  
not a ray of light.  
Light a bright candle  
in my heart's shadowed tent,  
and through the wide expanse of heaven  
the light will shine.  
Where there is sadness, let us offer love;  
where there is fear, let us reach for hope.  
On this eve of the New Year  
may we bring light to one another.

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**CREATION'S BRIGHTEST LIGHT.** A midrash teaches that the primordial light, too pure and brilliant for this world, was hidden away for the righteous in the world-to-come (*Genesis Rabbah* 3.6). Yet sparks of that light shine forth in the Torah and in deeds of goodness. As the Book of Proverbs says: "A mitzvah is a candle / And Torah is light" (6:23).

**ALL THE STARS . . . LIGHT WILL SHINE.** By Lea Goldberg (1911–1970).

שירים

*Shirim*

הדלקת נרות

*Hadlakat Nerot*

שער תפלה

*Shaar T'filah*

שלום עליכם

*Shalom Aleichem*

תקיעת שופר

*T'kiat Shofar*

הנני

*Hin'ni*

השנה החדשה

*HaShanah*

*HaChadashah*

Songs

## Candlelighting

Opening Prayers

Shalom Aleichem

Sounding of  
the Shofar

Hin'ni

Announcement of  
the New Year

3. The first mitzvah in the Torah is “Let there be light!”

So we are commanded:

in everything you do, be a menorah, a bringer of light.

Live with honor, act with integrity, do your work with passion —  
and the radiance of your deeds will live after you.

May our ideals burn bright, forever unextinguished,  
and may we live our lives like the flames we kindle —

always stretching upward, striving for the good, reaching for You.

*Baruch atah, Adonai,*  
*Eloheinu melech haolam,*  
*asher kid'shanu b'mitzvotav,*  
*v'tzivanu l'hadlik ner*  
*[shel Shabbat v'] shel yom tov.*

בָּרוּךְ אַתָּה, יְיָ,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהַדְלִיק נֵר  
[שֶׁל שַׁבָּת וְ] שֶׁל יוֹם טוֹב.

Source of blessing, Eternal our God,  
You fill the universe with majestic might,  
teaching us holiness through sacred obligations,  
giving us the mitzvah of bringing light on [Shabbat and] this festival.

*Baruch atah, Adonai,*  
*Eloheinu melech haolam,*  
*shehecheyanu v'kiy'manu v'higianu*  
*laz'man hazeh.*

בָּרוּךְ אַתָּה, יְיָ,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיָּנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ  
לְזַמַּן הַזֶּה.

Source of blessing, Eternal our God,  
You fill the universe with majestic might —  
giving us life, upholding the life within us, and bringing us to this time.

*For Kiddush, turn to page 78.*

*To everything there is a season,  
and a time for every purpose under heaven.*

This is the season of the soul —  
a time to rejoice,  
a time to reflect,  
a time to return . . .

a time to gather round the table with loved ones and friends,  
a time for song and silence, for prayer and confession to open the heart,  
a time to retreat to our sanctuaries within,  
a time to renew the life and spirit of our community . . .

This is the season of attentiveness —  
a time to notice what has unfolded  
and what has not,  
a time to regret,  
a time to forgive,  
a time to remember cherished dreams  
and high ideals erased by reality . . .

This is the season of hope —  
like mist rising at sunset,  
like dew descending at dawn,  
our hopes beautify and nourish everything they touch.  
Our hopes make us partners in creation,  
pursuers of peace,  
people who aspire to a world of justice . . .

This is the season of awe —  
When our eyes behold it, may we feel blessed.  
When we turn toward each other, let us feel strength.  
When we seek the Holy, may we find purpose,  
may we find courage, may we find love.

שירים  
*Shirim*

הדלקת נרות  
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**TO EVERYTHING . . . UNDER HEAVEN**, Ecclesiastes 3:1.

**MIST RISING AT SUNSET.** Inspired by a painting by Sanford Robinson Gifford (1823–1880),

*Mist Rising at Sunset in the Catskills*, ca. 1861.

Songs	<i>Tiku vachodesh shofar,</i>	תִּקְעוּ בַּחֲדָשׁ שׁוֹפָר,
Candlelighting	<i>bakeiseh l'yom chageinu.</i>	בְּכִסֵּה לַיּוֹם חֲגֵנוּ.
Opening Prayers	<i>Ki chok l'Yisrael hu;</i>	כִּי חֹק לְיִשְׂרָאֵל הוּא,
Shalom Aleichem	<i>mishpat l'Elohei Yaakov.</i>	מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב.

Sounding of the Shofar	At the new moon, at the full moon, for our feast-day, sound the shofar!
Hin'ni	For that is the law of Israel, the way of the God of Jacob.
Announcement of the New Year	

*Hal'luhu b'teika shofar!*                      הַלְלוּהוּ בְּתִקְעַת שׁוֹפָר!  
Praise God with the blast of the shofar!

בְּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים.  
*Baruch atah, Adonai, shomei-a kol t'ruat amo Yisrael b'rachamim.*  
Blessed are You in our lives, Adonai.  
You hear, with love, the shofar —  
true voice of Your people Israel.

*T'kiah!*                      תִּקְיָעָה!

**AT THE NEW MOON . . . GOD OF JACOB** תִּקְעוּ בַּחֲדָשׁ . . . לְאֱלֹהֵי יַעֲקֹב, Psalm 81:4–5. The following verse, “God appointed it as a testimony for Joseph,” led the Sages to declare that on Rosh HaShanah, Joseph was freed from prison in Egypt (Talmud *Rosh HaShanah* 10b, 11a–b).

**AT THE FULL MOON** בְּכִסֵּה. With this phrase, Psalm 81 refers to Sukkot and Pesach, festivals that begin when the moon is full. The Talmud, however, understands *keiseh* (full moon) as “hidden,” connecting it to a similar-sounding word that means “to cover.” And so, according to the Talmud (*Rosh HaShanah* 8a), Psalm 81 refers to Rosh HaShanah — the only festival that coincides with Rosh Chodesh (the first day of a lunar month), when the moon is hidden and the sky is dark.

**PRaise GOD** הַלְלוּהוּ, Psalm 150:3.

**TRUE VOICE OF YOUR PEOPLE ISRAEL** קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל. Taught the 19th-century rabbi Uziel Meisels: “The reason for the blowing of the shofar was revealed to me in a dream. It is as though two friends, or a father and son, who do not wish that what one writes to the other should be known to others, have a secret language, known only to themselves. So it is on Rosh HaShanah. . . . God made up a language for us, that is the ram’s horn, which is understood only by God.”

## הַנְּנִי

Songs

Candlelighting

Opening Prayers

Shalom Aleichem

Sounding of  
the Shofar

Hin'ni

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the New Year

## Hin'ni: Here I Am

FOR THE PRAYER LEADER

Here I am.  
So poor in deeds, I tremble in fear,  
overwhelmed and apprehensive  
before You to whom Israel sings praise.  
Although unworthy,  
I rise to pray and seek favor for Your  
people Israel,  
for they have entrusted me with this  
task. Therefore —

God of Abraham,  
Isaac,  
and Jacob;  
God of Sarah,  
Rebecca,  
Rachel, and Leah . . .  
Adonai, Adonai — merciful, gracious  
God,

who inspires awe —  
I pray to You for success on my path;  
I pray for myself  
and my community.  
Do not hold them responsible  
for my wrongs and offenses.  
May my deeds cause them no shame;  
and may their deeds cause me no shame.

הַנְּנִי הָעֲנִי מִמַּעַשׁ,  
וְנִרְעָשׁוּ וְנִרְעָשֶׁת וְנִפְחָדוּ וְנִפְחָדָת  
מִפְּחָד יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.  
בְּאִתִּי לַעֲמֹד וּלְחַנּוּן לְפָנֶיךָ  
עַל עֲמֻךְ יִשְׂרָאֵל אֲשֶׁר שְׁלַחְוָנִי,  
וְאָרְף עַל פִּי שְׂאִינִי כְּדֹאֵי וְכִדְאִית  
וְהַגּוֹן וְהַגּוֹנָה לְכָדֶךָ.  
עַל כֵּן אֲבַקֶּשְׁךָ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,  
וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,  
אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה,  
יְיָ אֵל רַחוּם וְחַנוּן,  
אֱלֹהִים,  
שְׂדֵי  
אִים וְנוֹרָא:  
הִיָּה נָא מְצַלִּיחַ דְּרַפִּי  
אֲשֶׁר אֲנִי הוֹלֵךְ וְהוֹלֵכֶת  
לַעֲמֹד לְבִקֵּשׁ רַחֲמִים עָלַי  
וְעַל שׁוֹלְחֵי.  
וְנָא אֵל תִּפְשִׁיעַם בְּחַטָּאתַי,  
וְאֵל תַּחֲיִיבֵם בְּעִוְבוֹתַי,  
כִּי חוֹטְאִים חוֹטְאוֹת וּפּוֹשְׁעִים וּפּוֹשְׁעוֹת אָנִי.

**HIN'NI: HERE I AM** הַנְּנִי. This is the prayer leader's confession. An admission of inadequacy and self-doubt in the face of a daunting responsibility, it simultaneously affirms traditional tenets of Jewish belief, especially the efficacy of prayer. Above all, *Hin'ni* reflects the humility and self-awareness necessary for approaching God during the Days of Awe and for the task of *cheshbon hanefesh* (taking an account of one's soul). Ultimately, it is the merit and worthiness of the congregation, not the prayer leader's qualities, which gain God's attention and transform misfortune into renewed life.

## הנני

שירים  
*Shirim*הדלקת גרות  
*Hadlakat Nerot*שער תפלה  
*Shaar T'filah*שלום עליכם  
*Shalom Aleichem*תקיעת שופר  
*T'kiat Shofar*הנני  
*Hin'ni*השנה החדשה  
*HaShanah  
HaChadashah*

Accept my prayer  
as though it were offered  
by one more worthy of this task:  
a scholar —  
proficient in prayer;  
unblemished in character,  
pleasing in voice.

Let love be our banner;  
let it banish our wrongs.  
May Israel's strife and misfortunes  
be turned into joy,  
renewed life,  
and peace.

Love peace and truth —  
may they prevail among us.  
And may there be no impediment to  
my prayer.

Adonai —  
God of Abraham, Isaac, and Jacob;  
God of Sarah, Rebecca, Rachel,  
and Leah . . .  
great, mighty, awe-inspiring,  
God Most High,  
who said to Moses "I Will Be  
What I Will Be" —  
May it be Your will that my prayer  
reach Your Presence  
for the sake of the righteous and  
blameless,  
the honest and pure of heart,  
for the sake of Your glory.  
You hear Your people's prayer  
with compassion.  
Blessed are You, the One who  
hears prayer.

וְאֵל יִכְלְמוּ בַפְּשָׁעֵי  
וְאֵל אֲבוֹשָׁה בְּהֵם.  
וְקִבַּל תְּפִלָּתִי כְתִפְלַת זָקֵן וְרַגִּיל  
וּפְרָקוּ נְאֻה  
וְקוּלוֹ נְעִים,  
וּמַעֲרֵב בְּדַעַת עַם הַבְּרִיּוֹת.  
וְיִהְיֶה נֶאֱדָגְלוֹנוֹ עֲלֶיךָ אֱהָבָה,  
לְכֹל פְּשָׁעִים תִּכְסֶה בְּאֱהָבָה.  
וְכָל צָרוֹת וְרַעוֹת הַפְּדֵ-לִנוּ  
וְלְכֹל יִשְׂרָאֵל  
לְשִׁשׁוֹן וְלִשְׂמֻחָה לְחַיִּים וְלִשְׁלוֹם.  
הָאֵמֶת וְהַשְּׁלוֹם אֶהְבּוּ,  
וְאֵל יְהִי שׁוֹם מִכְשׁוֹל בְּתִפְלָתִי.

יְהִי רְצוֹן מִלְּפָנֶיךָ,  
יְיָ אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק,  
וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רַחֵל  
וְאֱלֹהֵי לֵאָה,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, אֱהִיָּה אֲשֶׁר אֱהִיָּה,  
שֶׁתְּבוֹא תְּפִלָּתִי לְפָנֶיךָ כְּסֵא כְבוֹדֶךָ,  
בְּעִבּוֹר כָּל הַצְּדִיקִים וְהַחֲסִידִים,  
הַתְּמִימִים וְהַיִּשְׂרָיִם,  
וּבְעִבּוֹר כְּבוֹד שְׁמֶךָ הַגָּדוֹל וְהַנּוֹרָא,  
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל  
בְּרַחֲמִים.  
בְּרוּךְ אַתָּה, שׁוֹמֵעַ תְּפִלָּה.

Songs	<i>Eloheinu v'Elohei avoteinu v'imoteinu,</i>	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
Candlelighting	<i>y'hi ratzon shenizkeh l'virchotecha</i>	יְהִי רָצוֹן שְׁנִזְכֶּה לְבִרְכוֹתֶיךָ
Opening Prayers	<i>bishnat chameshet alafim _____.</i>	בְּשָׁנַת חֲמִשָּׁת אֲלָפִים _____.
Shalom Aleichem	<i>Elohei olam, bareich otanu</i>	אֱלֹהֵי עוֹלָם, בְּרַךְ אֹתָנוּ
Sounding of the Shofar	<i>v'et kol beit Yisrael</i>	וְאֶת כָּל בֵּית יִשְׂרָאֵל
	<i>b'chidush yameinu,</i>	בְּחִדּוּשׁ יָמֵינוּ,
Hin'ni	<i>b'simchah uvshalom,</i>	בְּשִׂמְחָה וּבְשָׁלוֹם,
Announcement of the New Year	<i>b'nechamah uv-ometz lev,</i>	בְּנִחְמָה וּבְאַמֵּץ לֵב,
	<i>B'chilutz atzamot uvruach eitana.</i>	בְּחִלוּץ עֲצָמוֹת וּבְרוּחַ אֵיתָנָה.
	<i>Y'hi p'ri s'fateinu m'kubal v'ratzui</i>	יְהִי פְרִי שְׂפָתֵינוּ מְקַבָּל וְרָצוּי
	<i>mil'fanecha</i>	מִלְּפָנֶיךָ
	<i>bifros hashanah hachadashah.</i>	בְּפְרוֹס הַשָּׁנָה הַחֲדָשָׁה.
	<i>Laad modim anachnu lach</i>	לְעַד מוֹדִים אֲנַחְנוּ לָךְ
	<i>al mat'nat hachayim.</i>	עַל מַתַּנַּת הַחַיִּים.

Our God and God of our ancestors,  
 may we know Your blessings in the year five thousand \_\_\_\_\_.  
 Eternal One, bless us and the whole House of Israel  
 with renewed life, happiness and peace, comfort and courage,  
 resilience and strength.  
 May the words of our heart be acceptable to You  
 in the New Year that stretches before us.  
 We are forever grateful for the gift of life.

**THE NEW YEAR** הַשָּׁנָה הַחֲדָשָׁה. A puzzling aspect of the Jewish calendar is that the New Year is celebrated not in the first month of the year (Nisan, in the spring) but in the seventh month (Tishrei, in the fall). The Bible describes a major festival on the first day of the seventh month, known as a “day of remembrance” and marked by a cessation from labor and the sounding of a shofar (Leviticus 23:23–25; Numbers 29:1–6). However, nowhere in the Bible is this festival called Rosh HaShanah — new year.

By the time of the Mishnah (ca. 200 CE), the first of Tishrei had been established as Rosh HaShanah. Some scholars believe its origins lie in a Mesopotamian “enthronement” festival held in the autumn — reflected today in the High Holy Day theme of divine sovereignty, proclaiming God’s “kingship.” The sounding of the shofar may thus evoke trumpets sounded in ancient times to crown the king. In our time, it serves as a clarion call of faith, joy, and hope.



# שִׁמַע וּבְרָכוֹתֶיהָ

## Sh'ma Uvirchoteha · Sh'ma and Its Blessings

*Prayer should not be recited as if a person were reading a document.  
Rabbi Acha said: A new prayer should be said every day.*

— JERUSALEM TALMUD, B'RACHOT 4:4

*Bar'chu et Adonai hamvorach.*

*Baruch Adonai hamvorach l'olam va-ed.*

Bless the Eternal, the Blessed One.

Blessed is the Eternal, the Blessed One, now and forever.

בְּרָכוּ  
Bar'chu

מְעַרְבֵי עָרְבִים  
Maariv Aravim

אַהֲבַת עוֹלָם  
Ahavat Olam

קְרִיאַת שִׁמַע  
K'riat Sh'ma

אֵמֶת וְאֵמוּנָה  
Emet ve-Emunah

מִי־כַמּוֹחָה  
Mi Chamocha

הַשְּׂכִינֵינוּ  
Hashkiveinu

וְשִׁמְרוּ  
V'sham'ru

חֲצִי קַדִּישׁ  
Chatzi Kaddish

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

**BLESS THE ETERNAL** בְּרָכוּ. Says the *Zohar*: “All sacred acts require summoning” (3:186b). As *Birkat HaMazon* (the Grace after meals) begins when the leader invites those present to join in the prayer — by saying *Chaveirim vachaveirot, n'vareich* (Friends, let us praise God) — so the Jewish worship service formally begins when the leader summons the congregation to praise God: *Bar'chu et Adonai hamvorach!* The congregation responds in unison: *Baruch Adonai hamvorach l'olam va-ed!*

**NOW AND FOREVER** לְעוֹלָם וָעֶד. Why does the congregation add the words *l'olam va-ed* (now and forever)? According to Rabbi Judah Loew of Prague (1525–1609), the congregation's task is to reach for a higher level of praise than that expressed by the prayer leader. This principle of stretching to reach a higher level is a fitting introduction for our High Holy Day work of character improvement.

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
asher bidvaro maariv aravim;  
b'chochmah potei-ach sh'arim,  
uvitvunah m'shaneh itim,  
umachalif et haz'manim,  
umsadeir et hakochavim  
b'mishm'roteihem barakia kirtzono.  
Borei yom valailah —  
goleil or mip'nei choshech,  
v'choshech mip'nei or.  
Umaavir yom umeivi lailah;  
umavdil bein yom uvein lailah —  
Adonai Tz'vaot sh'mo.*

*El chai v'kayam,  
tamid yimloch aleinu l'olam va-ed.*

בְּרוּךְ אַתָּה, יְיָ,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בְּדַבְרוֹ מַעֲרִיב עֲרָבִים,  
בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים,  
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,  
וּמַחְלִיף אֶת הַזְּמַנִּים,  
וּמְסַדֵּר אֶת הַכּוֹכָבִים  
בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.  
בוֹרֵא יוֹם וְלַיְלָה,  
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,  
וְחֹשֶׁךְ מִפְּנֵי אוֹר.  
וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה,  
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,  
יְיָ צְבָאוֹת שְׁמוֹ.

אֵל חַי וְקַיָּם,  
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֵד.

בְּרוּךְ  
Bar'chu  
**מַעֲרִיב עֲרָבִים**  
Maariv Aravim  
אַהֲבַת עוֹלָם  
Ahavat Olam  
קְרִיאַת שְׁמַע  
K'riat Sh'ma  
אֵמֶת וְאֵמוּנָה  
Emet ve-Emunah  
מֵי־חֶמְדָּה  
Mi Chamocha  
הַשְּׂכִיבֵנו  
Hashkiveinu  
וְשִׁמְרוּ  
V'sham'ru  
חֲצִי קַדִּישׁ  
Chatzi Kaddish

Blessed are You, Adonai.  
Your great name fills the universe with majestic might.  
Your word creates twilight and dusk,  
as Your wisdom opens the gates of night.  
Your discernment separates the changing seasons  
and causes the passage of time.  
The stars, arrayed across the sky, reveal Your design.  
You roll out the cycle of darkness and light, shaping day and night.  
You sweep away day and carry the world into nightfall,  
setting day apart from nighttime.  
You are God of all we can perceive,  
and all that is beyond our perception.  
Living, Eternal God: be our sovereign to the end of time.

בְּרוּךְ אַתָּה, יְיָ, הַמַּעֲרִיב עֲרָבִים.

*Baruch atah, Adonai, hamaariv aravim.*

Blessed are You, Adonai, Creator of twilight and dusk.

*Ahavat olam beit Yisrael am'cha ahavta;* אַהַבַּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהַבְתָּ,  
*Torah umitzvot, chukim umishpatim* תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים  
*otan u limadta.* אוֹתָנוּ לְמַדְתָּ.  
*Al kein, Adonai Eloheinu, b'shochbeinu* עַל כֵּן, יְיָ אֱלֹהֵינוּ, בְּשׁוֹכְבֵנוּ  
*uvkumeinu nasiach b'chukecha;* וּבְקוֹמֵנוּ נִשְׁיַח בְּחֻקֶיךָ,  
*v'nismach b'divrei Toratecha* וְנִשְׁמַח בְּדִבְרֵי תוֹרַתְךָ  
*uvmitzvotecha l'olam va-ed.* וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.  
*Ki heim chayeinu v'orech yameinu;* כִּי הֵם חַיֵּינוּ וְאֶרֶץ יָמֵינוּ,  
*uvahem negeh yomam valailah.* וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה.  
*V'ahavat'cha al tasir mimenu l'olamim.* וְאַהַבְתְּךָ אֶל תַּסִּיר מִמֵּנוּ לְעוֹלָמִים.

Love beyond all space and time —  
 Your love enfolds Your people, *Yisrael*.  
 We receive it in Your teaching:  
 Your gift of Torah, sacred obligations, discipline, and law.  
 So let us speak these teachings when we lie down and rise up  
 and find joy forever in Your Torah and mitzvot.  
 They are the very essence of our life —  
 ours to ponder and study all our days.  
 May we never lose or be unworthy of Your love . . .

בְּרוּךְ אַתָּה, יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.  
*Baruch atah, Adonai, oheiv amo Yisrael.*

. . . for You are blessed: the One who loves Your people, *Yisrael*.

בָּרְכוּ  
*Bar'chu*  
 מַעְרִיב עָרָבִים  
*Maariv Aravim*  
 אַהַבַּת עוֹלָם  
*Ahavat Olam*  
 קְרִיאַת שְׁמַע  
*K'riat Sh'ma*  
 אֵמֶת וְאֱמוּנָה  
*Emet ve-Emunah*  
 מִי־כַמּוֹחַ  
*Mi Chamocha*  
 הַשְּׂכִיבֵנוּ  
*Hashkiveinu*  
 וְשַׁמְרוּ  
*V'sham'ru*  
 חֲצִי קָדִישׁ  
*Chatzi Kaddish*

**SACRED OBLIGATIONS** וּמִצְוֹת. It is significant that our love for God is not demonstrated through our performance of the mitzvot, but rather through our active engagement with them intellectually and emotionally. We commit ourselves to “speak these teachings . . . and find joy forever in [them . . . and] to ponder and study them all our days.” By doing so, we hope to retain God’s love.

Human parents know that children often fall short in doing what they’ve been taught is right. But wise parents know that their love for their children should not be based upon the latter’s accomplishments, but must be unconditional. If parents teach them well, then their children will meditate upon these teachings and transmit them to their own children, and so on *l’olamim*, forever. Thus, both human and divine revelation unfold in teaching and learning. (Ellen Frankel, b. 1951; adapted)

We accept God's sovereignty in reverence,  
treating others with love, devoting ourselves to Torah.  
May this be our will as we witness . . .

# שמע ישראל יהוה אלהינו יהוה אחד

*Sh'ma, Yisrael: Adonai Eloheinu, Adonai echad!*  
Listen, Israel: Adonai is our God, Adonai is One!

*Baruch shem k'vod malchuto l'olam va-ed.*  
Blessed is God's glorious majesty forever and ever.

בָּרְכוּ  
*Bar'chu*

מַעְרִיב עֲרָבִים  
*Maariv Aravim*

אַהֲבַת עוֹלָם  
*Ahavat Olam*

קְרִיאַת שְׁמַע  
*K'riat Sh'ma*

אֵמֶת וְאֵמוּנָה  
*Emet ve-Emunah*

מִי־כַמּוֹחָה  
*Mi Chamocha*

הַשְּׂכִיבֵנו  
*Hashkiveinu*

וְשַׁמְרוּ  
*V'sham'ru*

חֲצִי קַדִּישׁ  
*Chatzi Kaddish*

**SH'MA** שְׁמַע. In this central affirmation of Jewish faith, we address not God but one another. The *Sh'ma* bears witness that God exists, and that God is both singular and unique. In reciting it, we bear witness that we have a duty to love, study, and teach God's word. Thus the Hebrew letters *ayin* and *dalet*, which form the word *eid* (witness), are enlarged here, as they are inscribed in the Torah scroll.

It is a custom to recite the *Sh'ma* (this first verse — Deuteronomy 6:4) with eyes closed, so as to shut out external distractions and to focus on the words' meaning.

Call to Prayer

Creation

Revelation

**Sh'ma and Its  
Sections**

Redemption

Divine Providence

Keep Shabbat

Reader's Kaddish

בְּרוּךְ שֵׁם כְּבוֹד  
מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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**ISRAEL** יִשְׂרָאֵל. The first time we hear the word *Yisrael* (Israel) in the Bible is a moment of profound spiritual meaning: Jacob's encounter with the Divine, his God-wrestling: "Your name shall no longer be Jacob, but Israel, for you have striven with beings divine and human, and have prevailed" (Genesis 32:29). When we hear Moses say "Listen, Israel" in Deuteronomy, he is speaking to the whole community of Israelites in the wilderness of Sinai, a people whose existence and identity are grounded in Jacob's encounter with God hundreds of years earlier. And so it is in our prayers today: "Listen, Israel" speaks to the spiritual life of the whole Jewish people.

## How Do We Respond to God's Oneness?

*By Loving God and Devoting Ourselves to Torah**V'ahavta et Adonai Elohecha —**b'chol-l'vav'cha,**uvchol-nafsh'cha,**uvchol-m'odecha.**V'hayu had'varim ha-eileh**asher anochi m'tzav'cha hayom**al l'vavecha.**V'shinantam l'vanecha v'dibarta bam**b'shivt'cha b'veitecha,**uvlecht'cha vaderech,**uvshochb'cha, uvkumecha.**Ukshartam l'ot al yadecha;**v'hayu l'totafot bein einecha;**uchtavtam al m'zuzot beitecha**uvisharecha.*

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ  
בְּכָל-לִבְבְּךָ  
וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֹדְךָ:  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם  
עַל-לִבְבְּךָ:  
וְשִׁנַּנְתֶּם לְבַבְיְךָ וּדְבַרְתֶּם בָּם  
בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלַחְתְּךָ בַּדֶּרֶךְ  
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:  
וְקָשַׁרְתֶּם לְאוֹת עַל-יָדְךָ  
וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֶיךָ:  
וְכָתַבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ  
וּבְשַׁעְרֶיךָ:

בָּרְכוּ

*Bar'chu*

מְעַרֵב עָרְבִים

*Maariv Aravim*

אַהֲבַת עוֹלָם

*Ahavat Olam*

קְרִיאַת שְׁמַע

*K'riat Sh'ma*

אֵמֶת וְאֱמוּנָה

*Emet ve-Emunah*

מֵי-כַמּוֹחַ

*Mi Chamocha*

הַשְּׂכִינּוּ

*Hashkiveinu*

וְשַׁמְרוּ

*V'sham'ru*

חֲצִי קַדִּישׁ

*Chatzi Kaddish*

You shall love Adonai your God with all your mind,  
with all your soul, and with all your strength.  
Set these words, which I command you this day, upon your heart.  
Teach them faithfully to your children.  
Speak of them in your home and on your way,  
when you lie down and when you rise up.  
Bind them as a sign upon your hand;  
let them be a symbol before your eyes;  
inscribe them on the doorposts of your house, and on your gates.

V'AHAVTA וְאַהֲבַתְּ, Deuteronomy 6:5–9.

UPON YOUR HEART. TEACH THEM FAITHFULLY TO YOUR CHILDREN

עַל-לִבְבְּךָ וְשִׁנַּנְתֶּם לְבַבְיְךָ. Rabbi Pinchas of Koretz (1728–1790) taught: if these words go forth from your own heart, they will truly enter your children's hearts. And his observation applies not only to parents. Our Sages maintain that grandparents are also obliged to share these teachings with their grandchildren (Talmud *Kiddushin* 30a).

*L'maan tizk'ru vaasitem*

*et-kol-mitzvotai,*

*viyitem k'doshim l'Eloheichem.*

*Ani Adonai Eloheichem —*

*asher hotzeiti et-chem mei-eretz*

*Mitzrayim liyot lachem l'Elohim:*

*ani Adonai Eloheichem.*

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם  
אֶת־כָּל־מִצְוֹתַי  
וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:  
אֲנִי יי אֱלֹהֵיכֶם  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים  
אֲנִי יי אֱלֹהֵיכֶם:

בָּרְכוּ

*Bar'chu*

מְצַרֵּיב עָרָבִים

*Maariv Aravim*

אַהֲבַת עוֹלָם

*Ahavat Olam*

קְרִיאַת שְׁמַע

*K'riat Sh'ma*

אֵמֶת וְאֵמוּנָה

*Emet ve-Emunah*

מֵי־כַמְכָּה

*Mi Chamocha*

הַשְּׂכִיבֵנוּ

*Hashkiveinu*

וְשַׁמְרוּ

*V'sham'ru*

חֲצִי קַדִּישׁ

*Chatzi Kaddish*

Be mindful of all My mitzvot,  
and do them;  
thus you will become holy to your God.  
I, Adonai, am your God,  
who brought you out of Egypt to be your God —  
I, Adonai your God.

יי אֱלֹהֵיכֶם אֵמֶת.

*Adonai Eloheichem emet.*

Adonai your God is true.

**L'MAAN TIZK'RU** לְמַעַן תִּזְכְּרוּ, Numbers 15:40–41, the conclusion of the third section of the *Sh'ma*.

**BE MINDFUL** לְמַעַן תִּזְכְּרוּ. According to the Torah, the fringes (*tzitzit*) should remind us of the mitzvot. A midrash says: “The looking leads to the remembering” (*Numbers Rabbah* 17:5). The Torah employs multiple modes of spiritual education. The first line of the *Sh'ma*, for instance, focuses on hearing, while the mitzvah of *tzitzit* uses visual and tactile reminders of our sacred obligations.

**OUT OF EGYPT** מֵאֶרֶץ מִצְרַיִם. The literal meaning of the Hebrew word *Mitzrayim* (Egypt) is a land of “narrowness” or “constriction.” Identifying *Mitzrayim* with “narrowness” suggests that the slavery we seek to escape is more than physical servitude. Human beings may also suffer emotional, mental, and spiritual bondage — imprisoned by self-destructive habits, exploitative relationships, and degrading behaviors. Redemption, then, becomes not a literal exodus from Egypt but a figurative breaking with the tortured past.

**ADONAI YOUR GOD IS TRUE** יי אֱלֹהֵיכֶם אֵמֶת. This three-word Hebrew phrase is often chanted aloud at the end of the *Sh'ma*. The last word of the *Sh'ma* is joined to the first word of the next prayer — that is, *Eloheichem* (your God) is linked with *emet* (truth) — so that there is no separation between God and Truth. Adding these three words to the three sections of the *Sh'ma* also creates a total of 248 words, corresponding to the Sages' understanding of the number of organs and bones in the human body (*Mishnah Ohot* 1:8). Thus, in saying *Sh'ma*, we symbolically express love for God “with all our being.”

Emet ve-emunah kol zot, v'kayam aleinu,  
 ki hu Adonai Eloheinu — v'ein zulato;  
 vaanachnu Yisrael amo.  
 Hapodeinu miyad m'lachim;  
 malkeinu hago-aleinu mikaf kol haaritzim.  
 Ha-oseh g'dolot ad ein cheiker,  
 v'niflaot ad ein mispar;  
 hasam nafsheinu bachayim,  
 v'lo natan lamot ragleinu.  
 Ha-oseh-lanu nisim b'Pharoh;  
 otot umoftim b'admat b'nei cham.  
 Vayotzei et amo Yisrael mitocham  
 l'cheirut olam.

Truth and faith —

these are fundamental to our existence.  
 God alone is their source,  
 and we are Israel, a people of God.

Our Sovereign saves us from tyranny,  
 redeems us from its violence through countless wonders,  
 from its brutality through great feats beyond measure.

We are Israel, a people of God —  
 the Giver of life, who would not let our feet give way;  
 the Maker of miracles for us against Pharaoh,  
 of signs and portents in the land of Egypt —  
 the One who brought our people Israel from its midst  
 to enduring freedom.

אֱמֶת וְאֵמוּנָה כֹּל זֹאת, וְקַיָּם עֲלֵינוּ,  
 כִּי הוּא יי אֱלֹהֵינוּ וְאֵין זולָתוֹ,  
 וְאִנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.  
 הַפּוֹדֵנוּ מִיַּד מְלָכִים,  
 מַלְכֵנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעַרִיצִים.  
 הָעוֹשֶׂה גְדוּלוֹת עַד אֵין חֵקֶר,  
 וְנִפְלְאוֹת עַד אֵין מִסְפָּר,  
 הַשֶּׁם נִפְשָׁנוּ בַחַיִּים,  
 וְלֹא נָתַן לַמוֹט רַגְלֵנוּ.  
 הָעוֹשֶׂה לָנוּ נִסִּים בְּפָרֹעַ,  
 אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם.  
 וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם  
 לְחֵירוֹת עוֹלָם.

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 Bar'chu

מְעִרֵב עָרְבִים  
 Maariv Aravim

אַהֲבַת עוֹלָם  
 Ahavat Olam

קְרִיאַת שְׁמַע  
 K'riat Sh'ma

אֱמֶת וְאֵמוּנָה  
 Emet ve-Emunah

מִי־כַמְחָה  
 Mi Chamocha

הַשְּׂכִיבֵנוּ  
 Hashkiveinu

וְשָׁמְרוּ  
 V'sham'ru

חֲצִי קָדִישׁ  
 Chatzi Kaddish



V'ra-u vanav g'vurato,  
shib'chu v'hodu lishmo.

Umalchuto b'ratzon kib'lu aleihem.

Mosheh uMiryam uvnei Yisrael l'cha anu

shirah b'simchah rabah; v'am'ru chulam:

Witnesses to this heroic might,  
the people thanked and praised God by name,  
freely accepting the reign of heaven.

Then Moses and Miriam and all Israel sang to You this song of utter joy:

“Mi-chamocho ba-eilim, Adonai?

Mi kamocho — nedar bakodesh,

nora t'hilot, oseih-fele?”

Malchut'cha ra-u vanecha,

bokei-a yam lifnei Mosheh uMiryam;

“Zeh Eili!” anu v'am'ru:

“Adonai yimloch l'olam va-ed.”

V'ne-emar: “Ki fadah Adonai et-Yaakov;

ug-alo miyad chazak mimenu.”

“Of all that is worshiped, is there another like You?  
Maker of wonders, who is like You —  
in holiness sublime, evoking awe and praise?”

When Your children saw Your sovereign might —  
the splitting of the sea before Moses and Miriam —  
they responded, “This is my God!”  
And they said, “The Eternal will reign till the end of time.”

As it is written: “Adonai will save Jacob,  
and redeem him from one stronger than himself.”

בָּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.  
Baruch atah, Adonai, gaal Yisrael.

We praise You, Eternal Power, the One who redeemed Israel.

IS THERE ANOTHER LIKE YOU מִי־כַמֹּכָה בָּאֵלִים, Exodus 15:11.

THE ETHERNAL WILL REIGN יְיָ יִמְלֹךְ, Exodus 15:18.

ADONAI WILL SAVE יְיָ כִּי פִדָּה, Jeremiah 31:11.

וְרָאוּ בְנֵי גְבוּרָתוֹ,  
שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ.

וּמַלְכוּתוֹ בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם.

מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ

שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

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Emet ve-Emunah

מִי־כַמֹּכָה  
Mi Chamocha

הַשְּׂכִיבֵנו  
Hashkiveinu

וְשַׁמְרוּ  
V'sham'ru

חֲצִי קַדִּישׁ  
Chatzi Kaddish

מִי־כַמֹּכָה בָּאֵלִים, יְיָ,

מִי כַמֹּכָה נֹאדָר בְּקֹדֶשׁ,  
נֹרָא תְהִלָּת, עֲשֵׂה פִלֵּא.

מַלְכוּתְךָ רָאוּ בְנֵיךָ,  
בֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם,

זֶה אֵלֵי עָנוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

וְנֹאמַר: כִּי פִדָּה יְיָ אֶת־יַעֲקֹב,

וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ.

Hashkiveinu, Adonai Eloheinu, l'shalom;  
 v'haamideinu, Malkeinu, l'chayim.  
 Ufros aleinu sukat sh'lomecha,  
 v'tak'neinu b'eitzah tovah mil'fanecha.  
 V'hoshi-einu l'maan sh'mecha —  
 v'hagein baadeinu;  
 v'haseir mei-aleinu oyeiv:  
 dever, v'cherev, v'raav, v'yagon;  
 v'harcheik mimenu avon vafesha.  
 Uvtzeil k'nafecha tastireinu —  
 ki El shomreinu umatzileinu atah;  
 ki El melech chanun v'rachum atah.  
 Ushmor tzeiteinu uvo-einu,  
 l'chayim ulshalom — mei-atah v'ad olam.  
 Ufros aleinu sukat sh'lomecha.

הַשְּׁכִיבֵנוּ, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם,  
 וְהַעֲמִידֵנוּ, מַלְכֵנוּ, לְחַיִּים.  
 וּפְרֹשׂ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,  
 וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,  
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.  
 וְהִגֵּן בְּעֵדְנוּ.  
 וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרֵב,  
 וְרָעַב וְיָגוֹן,  
 וְהִרְחַק מִמֶּנּוּ עוֹן וּפֶשַׁע.  
 וּבְצִל כַּנְּפִיךָ תִסְתִּירֵנוּ.  
 כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה,  
 כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.  
 וּשְׁמֹר צִאתֵנוּ וּבואֵנוּ,  
 לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.  
 וּפְרֹשׂ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.

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 Emet ve-Emunah  
 מֵיֶכְמֶכָה  
 Mi Chamocha  
 הַשְּׁכִיבֵנוּ  
 Hashkiveinu  
 וְשְׁמֹרוּ  
 V'sham'ru  
 חֲצִי קַדִּישׁ  
 Chatzi Kaddish

Bless our sleep with peace, Adonai, and awaken us to life when we rise.  
 With power sublime, spread over us Your shelter of shalom;  
 and through Your wisdom restore us — make us whole.  
 Let Your name proclaim Your presence in our lives —  
 be our shield; make us stronger than the enemies we face:  
 illness and war, famine and sorrow;  
 and stronger than the enemies in our hearts: wickedness and sin.  
 Carry us to safety as on wings —  
 for You are the Monarch of grace, the Sovereign of compassion;  
 You are the One who cares for us and sets us free.  
 Watch over us, we who go forth to life; watch over us,  
 that we may come home in peace — now, and till the end of time.

בָּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׂ סִכַּת שְׁלוֹם עָלֵינוּ,  
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל, וְעַל יְרוּשָׁלַיִם.

Baruch atah, Adonai, haporeis sukat shalom aleinu,  
 v'al kol amo Yisrael, v'al Y'rushalayim.

Blessed One, You spread over us a canopy of peace —  
 a shelter of shalom over all Israel, Your people, and over Jerusalem.

On weekdays, continue on page 40.

Yitgadal v'yitkadash sh'meih raba,  
 b'alma di v'ra chiruteih.  
 V'yamlich malchuteih b'chayeichon  
 uvyomeichon,  
 uvchayei d'chol beit Yisrael —  
 baagala uvizman kariv;  
 v'imru: Amen.  
 Y'hei sh'meih raba m'varach  
 l'alam ul-almei almaya.  
 Yitbarach v'yishtabach v'yitpaar v'yitromam  
 v'yitnasei v'yit-hadar v'yitaleh v'yit-halal  
 sh'meih d'kudsha — b'rich hu —  
 l'eila ul-eila mikol birchata v'shirata,  
 tushb'chata v'nechemata daamiran b'alma;  
 v'imru: Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,  
 בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ.  
 וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ  
 וּבְיוֹמֵינוּ,  
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
 בְּעֵגְלָא וּבְזְמַן קָרִיב.  
 וְאָמְרוּ: אָמֵן.  
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
 לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.  
 יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם  
 וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
 שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,  
 לְעֵלְא וּלְעָלְא מְכָל בְּרַכְתָּא וְשִׁירָתָא,  
 תְּשֻׁבְחָתָא וְנַחֲמָתָא דְאָמְרִין בְּעֵלְמָא.  
 וְאָמְרוּ: אָמֵן.

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 אֵמֶת וְאֵמוּנָה  
 Emet ve-Emunah  
 מִי־כַמּוֹחַ  
 Mi Chamocha  
 הַשְׂכִּיבֵנוּ  
 Hashkiveinu  
 וְשִׁמְרוּ  
 V'sham'ru  
 חֲצִי קַדִּישׁ  
 Chatzi Kaddish

May God's great name come to be magnified and sanctified in the world God brought into being. May God's majestic reign prevail soon in your lives, in your days, and in the life of the whole House of Israel; and let us say: *Amen*.

May God's great name be blessed to the end of time.

May God's holy name come to be blessed, acclaimed, and glorified; revered, raised, and beautified; honored and praised. Blessed is the One who is **entirely** beyond all the blessings and hymns, all the praises and words of comfort that we speak in the world; and let us say: *Amen*.

**ENTIRELY BEYOND** לְעֵלְא וּלְעָלְא. It is customary to add an extra word to this prayer during *Aseret Y'mei T'shuvah* (the Ten Days of Return — Rosh HaShanah through Yom Kippur). The word *l'eila* (above, beyond) is repeated, to emphasize that God is not just beyond but “far above, far beyond” all the tributes that we can offer in human language. Why this distinction? During this holy season we have a deeper appreciation of God's glory; one might say that God's presence is revealed more fully to us. So, also, perhaps the High Holy Days will inspire us to reach higher in our own actions, to go above and beyond, to make our own presence a more significant force for good in this world.

# הַתְּפִלָּה

## HaT'filah · Standing before God

*The words of our prayers must not fall off our lips like  
dead leaves in the autumn. They must rise like birds —  
out of the heart — into the vast expanse of eternity.*

— RABBI ABRAHAM JOSHUA HESCHEL

Adonai, s'fatay tiftach,  
ufi yagid t'hilatecha.

אֲדֹנָי, שְׁפָתַי תִּפְתָּח,  
וּפִי יַגִּיד תְּהִלָּתְךָ.

Adonai, open my lips,  
that my mouth may declare Your praise.

כְּוָנָה

Kavanah

אַבוֹת וְאִמּוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

עֲבוֹדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

**STANDING BEFORE GOD.** Some have the custom of taking three small steps forward before beginning *HaT'filah*, initiating prayer by symbolically approaching God. When there is not enough space in front of us, we first take three steps backward, then three steps forward — returning to the place where we originally stood. We thus remind ourselves that God is not “some-where else” but is present exactly where we are.

**ADONAI, OPEN MY LIPS** שְׁפָתַי תִּפְתָּח, Psalm 51:17. The word for lips, *s'fatayim*, is also used for the banks of a river, or the shores of the sea. The phrasing of this psalm suggests that our words — however inadequate — have the power to cross the wide expanse that often seems to lie between ourselves and God, from our bank of the river to the other side.

*Baruch atah, Adonai,*

*Eloheinu v'Elohei avoteinu v'imoteinu:*

*Elohei Avraham, Elohei Yitzchak,*

*v'Elohei Yaakov;*

*Elohei Sarah, Elohei Rivkah,*

*Elohei Rachel, v'Elohei Leah;*

*haEl hagadol hagibor v'hanora,*

*El elyon,*

*gomeil chasadim tovim, v'koneih hakol —*

*v'zocheir chasdei avot v'imahot,*

*umeivi g'ulah livnei v'neihem,*

*l'maan sh'mo b'ahavah.*

*Zochreinu l'chayim,*

*Melech chafeitz bachayim.*

*V'choveinu b'sefer hachayim,*

*l'maancha, Elohim chayim.*

*Melech ozeir umoshia umagein —*

בְּרוּךְ אַתָּה, יְיָ,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,

וְאֱלֹהֵי יַעֲקֹב,

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,

אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,

אֵל עֲלִיּוֹן,

גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל —

וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת,

וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכַרְנוּ לְחַיִּים,

מֶלֶךְ חַפֵּץ בְּחַיִּים.

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן —

כְּוָנָה

*Kavanah*

אֲבוֹת וְאִמּוֹת

*Avot v'Imahot*

גְבוּרוֹת

*G'vurot*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

You are the Source of blessing, Adonai, our God

and God of our fathers and mothers:

God of Abraham, God of Isaac, and God of Jacob;

God of Sarah, God of Rebecca, God of Rachel, and God of Leah;

exalted God, dynamic in power, inspiring awe,

God sublime, Creator of all —

yet You offer us kindness,

recall the loving deeds of our fathers and mothers,

and bring redemption to their children's children,

acting in love for the sake of Your name.

**Remember us for life, sovereign God who treasures life.**

**Inscribe us in the Book of Life, for Your sake, God of life.**

Sovereign of salvation, Pillar of protection —

בְּרוּךְ אַתָּה, יְיָ, מִגֵּן אַבְרָהָם וְעֹזֶרֶת שָׂרָה.

*Baruch atah, Adonai, magein Avraham v'ezrat Sarah.*

Blessed are You in our lives, Adonai, Shield of Abraham, Sustainer of Sarah.

In Hebrew, choose either *hakol* or *meitim*.

*Atah gibor l'olam, Adonai —  
m'chayeih hakol/meitim atah,  
rav l'hoshia.*

*Morid hatal.*

*M'chalkeil chayim b'chesed,  
m'chayeih hakol/meitim  
b'rachamim rabim —  
someich noflim,  
v'rofei cholim umatir asurim;  
umkayeim emunato lisheinei afar.*

*Mi chamocha, baal g'vurot;  
umi domeh-lach? —  
melech meimit umchayeh  
umatzmiach y'shuah.*

*Mi chamocha, El harachamim? —  
zocheir y'tzurav l'chayim b'rachamim.*

*V'ne-eman atah l'hachayot hakol/meitim.* וְנֶאֱמַן אַתָּה לְהַחַיּוֹת הַכֹּלִים מֵיָמֵינוּ.

Your life-giving power is forever, Adonai — with us in life and in death.  
You liberate and save, cause dew to descend;  
and with mercy abundant, lovingly nurture all life.  
From life to death, You are the force that flows without end —  
You support the falling, heal the sick, free the imprisoned and confined;  
You are faithful, even to those who rest in the dust.

Power-beyond-Power, from whom salvation springs,  
Sovereign over life and death — who is like You?

**Merciful God, who compares with You?**

**With tender compassion You remember all creatures for life.**

Faithful and true, worthy of our trust —

You sustain our immortal yearnings; in You we place our undying hopes.

בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּלִים מֵיָמֵינוּ.

*Baruch atah, Adonai, m'chayeih hakol/hameitim.*

Wellspring of blessing, Power eternal, You are the One who gives and renews all life.

כְּוָנָה

*Kavanah*

אֲבוֹת וְאִמְהוֹת  
*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

## קדוש

Focusing Prayer

God of All  
Generations

God's Powers

God's Holiness

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

*Atah kadosh, v'shimcha kadosh,**ukdoshim b'chol yom y'hal'lucha selah.*

You are holy. Your name is holy.

Seekers of holiness praise You day by day. *Selah.*אַתָּה קָדוֹשׁ, וְשִׁמְךָ קָדוֹשׁ,  
וּקְדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סֵלָה.**How Do We Sense God's Holiness?  
Through Awe***Uvchein tein pachd'cha, Adonai Eloheinu,  
al kol maasecha;**v'eimat'cha al kol mah shebarata.**V'yira-ucha kol hamaasim;**v'yishtachavu l'fanecha kol hab'ruim.**V'yei-asu chulam agudah echat,**laasot r'tzoncha b'leivav shaleim —**k'mo sheyadanu, Adonai Eloheinu,**shehasholtan l'fanecha,**oz b'yad'cha, ugvurah biminecha,**v'shimcha nora al kol mah shebarata.*וּבָכֶן תֵּן פַּחַדְךָ, יְיָ אֱלֹהֵינוּ,  
עַל כָּל מַעֲשֵׂיךָ,  
וְאֵימַתְךָ עַל כָּל מַה שֶּׁבָרָאתָ.  
וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים,  
וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים.  
וַיַּעֲשׂוּ כָלֶם אֶגְדָּה אַחַת,  
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלֵם,  
כְּמוֹ שֶׁיָּדַעְנוּ, יְיָ אֱלֹהֵינוּ,  
שֶׁהִשְׁלֹטָן לְפָנֶיךָ,  
עַז בְּיָדְךָ, וּגְבוּרָה בְּיַמֶּינְךָ,  
וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָרָאתָ.And so, in Your holiness,  
give all creation the gift of awe.Turn our fear to reverence;  
let us be witnesses of wonder —

perceiving all nature as a prayer come alive.

We bow to the sovereignty of Your strength,  
the primacy of Your power.We yearn for connection with all that lives,  
doing Your will with wholeness of heart.Awe-inspiring is Your creation,  
all-encompassing Your transcendent name.

**THE GIFT OF AWE** וְאֵימַתְךָ. This prayer, composed for the High Holy Days in the early centuries of the Common Era, offers a universalistic vision of the messianic era, when all creation will unite in reverence for God. It reminds us that the ability to experience reverence and awe is indeed a gift — rescuing us from complacency, cynicism, and boredom.

## קדוש

Focusing Prayer      **How Do We Sense God's Holiness?**  
                                     *Through Righteousness*

God of All  
Generations

God's Powers

**God's Holiness**

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

*Uvchein tzadikim yiru v'yismachu,*

*visharim yaalozu,*

*vachasidim b'rinah yagilu;*

*v'olatah tikpotz-piha,*

*v'chol harishah kulah k'ashan tichleh,*

*ki taavir memshelet zaton min haaretz.*

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ,

וַיִּשְׂרִים יַעֲלֶזוּ,

וַחֲסִידִים בְּרִנָּה יִגִּילוּ,

וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ,

וְכָל הָרִשְׁעָה כְּלֶה בְּעֶשֶׂן תִּכְלֶה,

כִּי תַעֲבִיר מִמְשַׁלֵּת זָטוֹן מִן הָאָרֶץ.

And so, in Your holiness,  
 give the righteous the gift of a vision bright with joy:  
 a world where evil has no voice  
 and the rule of malevolence fades like wisps of smoke.  
 Good people everywhere will celebrate  
 the stunning sight of arrogance gone from the earth.

**GIVE THE RIGHTEOUS THE GIFT OF A VISION** צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ. Thematically, this three-part High Holy Day prayer moves from a universal messianic hope (“Give all creation the gift of awe”) to a particular focus on peace and security for the Jewish people (“Give Your people the gift of honor”). It now culminates by envisioning a future in which good people will see the reward of having held fast to their ideals: a world in which righteousness prevails.

**A WORLD WHERE EVIL HAS NO VOICE** וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ. If we can be courageous, one more time than we are fearful; if we can be trusting, one more time than we are anxious; if we can be cooperative, one more time than we are competitive; if we can be forgiving, one more time than we are vindictive; if we can be loving, one more time than we are hateful . . . we will have moved closer to the next breakthrough in our evolution. (Jonas Salk, 1914–1995)



V'timloch — atah, Adonai — l'vadecha al kol  
maasecha,  
b'Har Tziyon, mishkan k'vodecha,  
uviYrushalayim, ir kodshecha —  
kakatuv b'divrei kodshecha:  
"Yimloch Adonai l'olam;  
Elohayich, Tziyon, l'dor vador — hal'lu-Yah!"

וְתִמְלֹךְ, אַתָּה, יְיָ, לְבַדְּךָ עַל כָּל  
מַעֲשֵׂיךָ,  
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,  
וּבִירוּשָׁלַיִם עִיר קֹדְשְׁךָ,  
כַּכְתוּב בְּדִבְרֵי קֹדְשְׁךָ:  
יִמְלֹךְ יְיָ לְעוֹלָם,  
אֱלֹהֶיךָ, צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּ-יָהּ.

כְּוָנָה  
Kavanah  
אֲבוֹת וְאִמָּהוֹת  
Avot v'Imahot  
גְּבוּרוֹת  
G'vurot  
קְדוּשַׁת הַשֵּׁם  
K'dushat HaShem  
קְדוּשַׁת הַיּוֹם  
K'dushat HaYom

You, and You alone, Adonai, will reign over Creation,  
upon Mount Zion, home of Your Presence,  
and in Jerusalem, a city set apart by You —  
as the Psalmist believed: "Adonai will reign eternally;  
your God, Zion, for all generations. Halleluyah!"

עֲבוֹדָה  
Avodah  
הוֹדָאָה  
Hodaah  
שְׁלוֹם  
Shalom

Kadosh atah, v'nora sh'mecha;  
v'ein elo-ah mibaladecha, kakatuv:  
"Vayigbah Adonai tz'vaot bamishpat;  
v'haEl hakadosh nikdash bitzdakah."

קָדוֹשׁ אַתָּה, וְנוֹרָא שְׁמֶךָ,  
וְאֵין אֱלֹהָ מִבְּלַעֲדֶיךָ, כַּכְתוּב:  
וַיִּגְבְּהָ יְיָ צְבָאוֹת בַּמִּשְׁפָּט,  
וְהָיַל הַקָּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה.

תְּפִלַּת הַלֵּב  
T'filat HaLev

You are holy.  
Your name is Awe.  
There is nothing divine beyond You —  
as the prophet Isaiah taught:  
"The Source of all might is exalted through justice,  
the God of holiness made holy through righteousness."

בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.  
Baruch atah, Adonai, HaMelech hakadosh.  
Blessed are You, Adonai, holy Sovereign.

ADONAI WILL REIGN ETERNALLY יְיָ לְעוֹלָם יְיָ, Psalm 146:10.

THE SOURCE OF ALL MIGHT IS EXALTED וַיִּגְבְּהָ יְיָ צְבָאוֹת, Isaiah 5:16.

Focusing Prayer	<i>Atah v'chartanu mikol haamim;</i>	אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים,
God of All Generations	<i>ahavta otanu, v'ratzita banu.</i>	אַהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ.
God's Powers	<i>V'romamtanu mikol hal'shonot,</i>	וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת,
God's Holiness	<i>v'kidashtanu b'mitzvotcha.</i>	וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ.
The Day's Holiness	<i>V'keiravtanu, Malkeinu, laavodatecha;</i>	וְקִרְבַּתָּנוּ, מַלְכֵנוּ, לְעִבּוֹדְתֶךָ,
Our Offering	<i>v'shimcha hagadol v'hakadosh aleinu karata.</i>	וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ.
Thanksgiving	You chose us, with love, to be messengers of mitzvot; and through us You made known Your aspirations.	
Peace	Among all the many peoples, You gave us a pathway to holiness.	
Prayer of the Heart	Among all the great nations, You uplifted us and made Yourself our Sovereign — and so we seek You and serve You and celebrate our nearness to Your presence.  Your great and sacred name has become our calling.	

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**YOU CHOSE US** אַתָּה בְּחַרְתָּנוּ. The chosenness of Israel has always been a mystery. The Torah says: “It is not because you are the most numerous of peoples that Adonai grew attached to you and chose you — indeed, you are the smallest of peoples; but it was because Adonai loved you and kept the oath made to your fathers” (Deuteronomy 7:7–8). The prophet Amos made certain to tell us that [God said,] “To Me, O Israelites, you are just like the Ethiopians” (9:7). At the same time Amos taught, “You alone have I [God] singled out of all the families of the earth,” but the result of that is “That is why I will call you to account for all your iniquities” (3:2). Chosenness confers upon us not privileges but obligations and opportunities to serve God and perform God’s commandments. (Rabbi Reuven Hammer, b. 1933)

Vatiten-lanu, Adonai Eloheinu, b'ahavah et

[Yom haShabbat hazeh v'et]

Yom HaZikaron hazeh:

yom [zichron] t'ruah [b'ahavah],

mikra-kodesh,

zeicher litziat Mitzrayim.

In Your love, Eternal our God,

You have given us [this Shabbat and] this Day of Remembrance:

a day for the shofar's joyful sound [remembered and cherished in our hearts];

a day of sacred assembly;

a day to be mindful of our people's going-out from Egypt.

Eloheinu v'Elohei avoteinu v'imoteinu,

yaaleh v'yavo v'yagia, v'yeira-eh v'yeiratzeh

v'yishama, v'yipakeid, v'yizacheir

zichroneinu ufikdoneinu —

v'zichron avoteinu v'imoteinu,

v'zichron Y'rushalayim ir kodshecha,

v'zichron kol am'cha beit Yisrael

l'fanecha — lifleitah l'tovah,

l'chein ulchesed ulrachamim,

l'chayim ulshalom,

b'Yom HaZikaron hazeh.

וּתְתַרְגְּמוּ לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת  
[יּוֹם הַשַּׁבָּת הַזֶּה וְאֶת]

יוֹם הַזְכָּרוֹן הַזֶּה,

יוֹם [זְכָרוֹן] תְּרוּעָה [בְּאַהֲבָה],

מִקְרָא קֹדֶשׁ,

זְכוֹר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

יַעֲלֶה וְיָבֵא וְיַגִּיעַ, וְיִרְאֶה וְיִרְצֶה

וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר

זְכוֹרֵנוּ וּפְקֻדוֹתֵנוּ,

וְזְכוֹרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

וְזְכוֹרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשׁךָ,

וְזְכוֹרוֹן כָּל עַמְךָ בֵּית יִשְׂרָאֵל,

לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה,

לְחַן וּלְחַסֵּד וּלְרַחֲמִים,

לְחַיִּים וּלְשָׁלוֹם,

בְּיוֹם הַזְכָּרוֹן הַזֶּה.

כְּנֻה

Kavanah

אֲבוֹת וְאִמּוֹת

Avot v'Imahot

גְבוּרוֹת

G'vurot

קֹדֶשׁ הַשֵּׁם

K'dushat HaShem

קֹדֶשׁ הַיּוֹם

K'dushat HaYom

עֲבוֹדָה

Avodah

הוֹדָאָה

Hodaah

שָׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

Our God, and God of the generations before us,  
may a memory of us ascend and come before You.  
May it be heard and seen by You,  
winning Your favor and reaching Your awareness —  
together with the memory of our ancestors,  
the memory of Your sacred city, Jerusalem,  
and the memory of Your people, the family of Israel.  
May we be remembered —  
for safety, well-being, and favor,  
for love and compassion,  
for life,  
and for peace —  
on this Day of Remembrance.

Focusing Prayer	<i>Zochreinu, Adonai Eloheinu, bo l'tovah. Amen.</i>	אָמֵן. זְכוּרֵנוּ, יי אֱלֹהֵינוּ, בּו לְטוֹבָה.
God of All Generations	<i>Ufokdeinu vo livrachah. Amen.</i>	אָמֵן. וּפְקֹדְנוּ בּו לְבִרְכָה.
God's Powers	<i>V'hoshi-einu vo l'chayim. Amen.</i>	אָמֵן. וְהוֹשִׁיעֵנוּ בּו לְחַיִּים.
God's Holiness	Eternal our God,	
<b>The Day's Holiness</b>	remember us,	<i>Amen</i>
Our Offering	be mindful of us,	<i>Amen</i>
Thanksgiving	and redeem us	
Peace	for a life of goodness and blessing. <i>Amen</i>	
Prayer of the Heart	<i>Uvidvar y'shuah v'rachamim chus v'choneinu;</i>	וּבְדָבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחֲנּוּנוּ,
	<i>v'racheim aleinu v'hoshi-einu —</i>	וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
	<i>ki elecha eineinu;</i>	כִּי אֱלֹהֶיךָ עֵינֵינוּ,
	<i>ki El melech chanun v'rachum atah.</i>	כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.
	Favor us with words of deliverance and mercy. Show us the depth of Your care. God, we await Your redemption, for You reign with grace and compassion.	

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**MAY A MEMORY OF US ASCEND** וַיֵּלֶה וַיִּבֶן (*facing page*). This prayer, called *Yaaleh v'Yavo*, is recited on all festivals, linking the memory of worship in Jerusalem in ancient Israel to our worship today. It includes eight Hebrew verbs describing the ascent of our “remembrance” before God (*yaaleh, yavo, yagia, yeira-eh, yeiratzeh, yishama, yipakeid, yizacheir*). Jewish mystics taught that God had withdrawn above the “seven heavens” because of human violence and sinfulness; they created this prayer to penetrate to the eighth level and reach the Divine. Rabbi Samson Raphael Hirsch (1808–1888) taught that this prayer recalls the sounding of trumpets (*chatzotz’rot*) in ancient Israel on festival days. As the trumpet sound once ascended to God as a non-verbal cry for divine compassion, we now offer up the words of the *Yaaleh v'Yavo* prayer.

*Eloheinu v'Elohei avoteinu v'imoteinu,*  
 [r'tzeih vimnuchateinu,]  
*kad'sheinu b'mitzvotcha;*  
*v'tein chelkeinu b'Toratecha.*  
*Sab'einu mituvecha;*  
*v'sam'cheinu bishuatecha.*  
 [V'hanchileinu, Adonai Eloheinu,  
 b'ahavah uvratzon Shabbat kodshecha;  
 v'yanuchu vah Yisrael,  
 m'kad'shei sh'mecha.]  
*V'taheir libeinu l'ovd'cha be-emet —*  
*ki atah Elohim emet,*  
*udvar'cha emet v'kayam laad.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 [רְצֵה בְּמִנוּחָתֵנוּ,  
 קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ  
 וְתֵן חֶלְקֵנוּ בְּתוֹרַתֶךָ.  
 שַׁבְּעֵנוּ מִטוּבֶךָ  
 וְשַׁמְּחֵנוּ בִישׁוּעָתֶךָ.  
 ]וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,  
 בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ,  
 וְיָנוּחוּ בְּהַ יִשְׂרָאֵל,  
 מִקַּדְשֵׁי שְׁמֶךָ.  
 וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,  
 כִּי אַתָּה אֱלֹהִים אֱמֶת,  
 וְדַבַּרְךָ אֱמֶת וְקַיָּם לְעַד.

כְּוָנָה  
 Kavanah  
 אֲבוֹת וְאִמּוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 קִדְשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קִדְשַׁת הַיּוֹם  
 K'dushat HaYom  
 עֲבוּדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

God who is ours  
 and God of our fathers and mothers:  
 [may our rest on this Shabbat bring You pleasure;]  
 lead us to holiness through Your mitzvot;  
 and may each of us find a portion of Torah that is ours.  
 You bestow such goodness — teach us to be satisfied,  
 and to know the joy of Your salvation.  
 [Let Your holy Shabbat be our heritage, embraced freely and with love;  
 and may all our people bring holiness to Your name by resting on this day.]  
 Help us to serve You truly, with purity of heart —  
 for You are a faithful God, whose truth stands forever.

בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ,  
 מִקַּדְשׁ [הַשְּׁבֶת וְ] יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.  
 Baruch atah, Adonai, melech al kol haaretz,  
 m'kadeish [haShabbat v'] Yisrael v'Yom HaZikaron.

Our praise to You, Eternal One, whose power  
 pervades all the earth: You bring holiness [to Shabbat,]  
 to the people Israel and to this Day of Remembrance.

**TEACH US TO BE SATISFIED** שַׁבְּעֵנוּ מִטוּבֶךָ. Rather than a prayer for more material goods, the phrase *sab'einu mituvecha* (literally, “satisfy us with Your goodness”) expresses the wish for a sense of contentment and fullness (*sova*).

R'tzeih, Adonai Eloheinu, b'am'cha Yisrael.  
 Utfilatam b'ahavah t'kabeil b'ratzon,  
 ut-hi l'ratzon tamid avodat  
 Yisrael amecha.  
 El karov l'chol korav,  
 p'neih el avadecha v'choneinu.  
 Sh'foch ruchacha aleinu,  
 v'techezenah eineinu b'shuvcha l'Tziyon  
 b'rachamim.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל.  
 וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן,  
 וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת  
 יִשְׂרָאֵל עַמְךָ.  
 אֵל קָרוֹב לְכֹל קוֹרְאֵי,  
 פְּנֵה אֶל עַבְדֶיךָ וְחֹנֵנוּ.  
 שִׁפְךָ רוּחְךָ עָלֵינוּ,  
 וּתְחַזְּינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן  
 בְּרַחֲמִים.

כְּוָנָה  
 Kavanah  
 אֲבוֹת וְאִמָּהוּת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 קְדוּשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קְדוּשַׁת הַיּוֹם  
 K'dushat HaYom  
 עֲבוֹדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

Eternal, our God, Your people Israel yearns for Your favor.  
 Receive their prayer with loving acceptance,  
 and may You always desire Your people's worship.  
 Divine One, close to all who call upon You,  
 bring Your grace and presence near to those who serve You.  
 Pour forth Your spirit on us,  
 and may our eyes see Your merciful return to Zion.

בְּרוּךְ אַתָּה, יי, הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

Baruch atah, Adonai, hamachazir Sh'chinato l'Tziyon.

Blessed are You whose Divine Presence is felt again in Zion.

**THOSE WHO SERVE YOU . . . IN ZION** . . . לְצִיּוֹן . . . עַבְדֶיךָ . . . According to the Mishnah (*Tamid* 5:1), a version of this most ancient of prayers in *HaT'filah* accompanied the priests' sacrificial service in the Temple. Since the publication of Theodor Herzl's *Der Judenstaat* (*The Jews' State*) in Vienna in 1896, and especially since the birth of the State of Israel in 1948, discourse about Zion has been largely political. This prayer, with its yearning for God's acceptance of our worship, also refers to Zion — offering us a moment to reflect on its seamless interweaving of the political and the spiritual.

*Modim anachnu lach,*  
*shaatah hu Adonai Eloheinu v'Elohei*  
*avoteinu v'imoteinu l'olam va-ed.*  
*Tzur chayeinu, magein yisheinu,*  
*atah hu l'dor vador.*  
*Nodeh l'cha unsapeir t'hilatecha:*  
*al chayeinu ham'surim b'yadecha,*  
*v'al nishmoteinu hap'kudot lach,*  
*v'al nisecha sheb'chol yom imanu,*  
*v'al nifl'otecha v'tovotecha sheb'chol eit,*  
*erev vavoker v'tzohorayim.*  
*Hatov — ki lo chalu rachamecha;*  
*v'hamracheim — ki lo tamu chasadecha:*  
*mei-olam kivinu lach.*

מוֹדִים אֲנַחְנוּ לָךְ,  
 שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד.  
 צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,  
 אַתָּה הוּא לְדוֹר וָדוֹר.  
 בּוֹדֵה לָךְ וּנְסִיפָה תְהִלָּתְךָ:  
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
 וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,  
 וְעַל נְסִיף שֶׁבְכָל יוֹם עִמָּנוּ,  
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְכָל יֵת,  
 עֶרֶב וּבֹקֵר וְצַהֲרָיִם.  
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,  
 וְהַמְּרַחֵם, כִּי לֹא תָמוּ חַסְדֶּיךָ,  
 מֵעוֹלָם קִיְּנוּ לָךְ.

כְּנָה  
 Kavanah  
 אֲבוֹת וְאִמּוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 קְדוּשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קְדוּשַׁת הַיּוֹם  
 K'dushat HaYom  
 עֲבוֹדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

God who is ours,  
 God of all generations,  
 to You we are grateful forever.

Rock and Protector of our lives,  
 Your saving power endures from age to age.

We thank You and tell the tale of Your praise:  
 Your power in our lives,  
 Your caring for our souls,  
 the constant miracle of Your kindness.

Morning, noon, and night  
 we call You Goodness — for Your compassion never ends;  
 we call You Mercy — for Your love has no limit;  
 we call You Hope, now and for all time.

**GRATEFUL FOREVER** מוֹדִים... לְעוֹלָם וָעֶד. Traditionally, the worshiper bows at the beginning and the end of this prayer — a gesture of humility and gratitude. Even as we give thanks for the blessings that surround us, this prayer reminds us of a fact that we often ignore, deny, or forget: much of what happens to us is beyond our control. This prayer uses a vivid metaphor to evoke a sense of human vulnerability: “Your power in our lives” (literally, “our lives are in Your hand”). It is a message that we feel with special intensity during the Days of Awe.

*V'al kulam yitbarach v'yitromam shimcha,  
Malkeinu, tamid l'olam va-ed.*

*Uchtov l'chayim tovim  
kol b'nei v'ritecha.*

*V'chol hachayim yoducha selah,  
vihal'lu et shimcha be-emet —  
haEl y'shuateinu v'ezrateinu selah.*

וְעַל כָּלֶם יִתְבָּרַךְ וַיִּתְרַומַם שְׁמֶךָ,  
מַלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.

וּכְתֹב לְחַיִּים טוֹבִים  
כָּל בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה,  
וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,  
הָאֵל יְשׁוּעֵתָנוּ וְעֲזָרָתָנוּ סֵלָה.

And for all these gifts, God of majesty,  
may Your name come to be blessed and praised —  
our gratitude a daily offering until the end of time.

Inscribe Your covenant partners  
for a life of goodness.

And may all life resound with gratitude and faith  
in praise of Your name.  
God, You free us and strengthen us.

בָּרוּךְ אַתָּה, יְיָ, הַטוֹב שְׁמֶךָ, וְלֵךְ נְאֻחַ לְהוֹדוֹת.  
*Baruch atah, Adonai, hatov shimcha, ulcha na-eh l'hodot.*

Blessed are You, Adonai, whose goodness  
deserves thanks and praise.

כְּנָה  
*Kavanah*

אֲבוֹת וְאִמָּהוֹת  
*Avot v'Imahot*

גְּבוּרוֹת  
*G'vurot*

קְדוּשַׁת הַשֵּׁם  
*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם  
*K'dushat HaYom*

עֲבוֹדָה  
*Avodah*

הוֹדָאָה  
*Hodaah*

שְׁלוֹם  
*Shalom*

תְּפִילַת הַלֵּב  
*T'filat HaLev*

**INSCRIBE YOUR COVENANT PARTNERS** וּכְתֹב. This additional line, inserted in the *Hodaah* (Thanksgiving) prayer during the Days of Awe, introduces a reference to Jewish peoplehood. It encourages us to see ourselves as connected both to God and to Jews everywhere, as we pray that all Israel be granted life and goodness in the new year. The prayer concludes on a note of universalism, evoking the image of all living beings united in gratitude for the gift of life.



*Shalom rav al Yisrael am'cha tasim*

*l'olam —*

*ki atah hu melech adon l'chol hashalom;*

*v'tov b'einecha l'vareich et am'cha*

*Yisrael,*

*b'chol eit uvchol shaah, bishlomecha.*

*B'sefer chayim, b'rachah, v'shalom,*

*ufarnasah tovah,*

*nizacheir v'nikateiv l'fanecha,*

*anachnu v'chol am'cha beit Yisrael,*

*l'chayim tovim ulshalom!*

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׂים  
לְעוֹלָם,

כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם,

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ

יִשְׂרָאֵל,

בְּכָל עֵת וּבְכָל שָׁעָה, בְּשִׁלּוּמֶךָ.

בְּסֵפֶר חַיִּים, בְּרַחֲמֶיךָ, וּשְׁלוֹם,

וּפְרָגְנֶסָה טוֹבָה,

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,

אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וּלְשִׁלּוֹם.

כְּוָנָה

*Kavanah*

אֲבוֹת וְאִמָּהוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

Peace — profound and lasting, all-embracing.

Peace — let this be Your gift to Israel, Your people.

In Your goodness, Author of peace, bless us and all people —

every season, every hour —

with the peace that is Yours to give.

Let us, and the whole family of Israel,

be remembered and inscribed in the Book of Life.

May it be a life of goodness, blessing, and prosperity!

May it be a life of peace!

בְּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשְּׁלוֹם.

*Baruch atah, Adonai, oseih hashalom.*

You are the Blessed One, Eternal Source of shalom.

שְׁלוֹם רַב — PROFOUND AND LASTING PEACE.

Communal prayer: Is it better to ask “Give us peace”  
with cries of woe, or to ask calmly, quietly?

But if we ask calmly, God will think  
we don't really need peace and quiet.

(Yehuda Amichai, 1924–2000)

Elohai:  
 N'tzor l'shoni meira;  
 usfatai midabeir mirmah.  
 V'limkal'lai nafshi tidom;  
 v'nafshi ke-afar lakol tiyeh.  
 P'tach libi b'Toratecha;  
 uvmitzvotcha tirdof nafshi.  
 V'chol hachoshvim alai raah —  
 m'heirah hafeir atzatam,  
 v'kalkeil machashavtam.  
 Aseih l'maan sh'mecha.  
 Aseih l'maan y'minecha.  
 Aseih l'maan k'dushatecha.  
 Aseih l'maan Toratecha.  
 L'maan yeichal'tzun y'didecha,  
 hoshiah y'mincha vaaneini.

אֱלֹהֵי,  
 נִצֹר לְשׁוֹנֵי מִרְעַי,  
 וּשְׂפָתַי מִדַּבֵּר מִרְמָה.  
 וְלִמְקַלְלֵי נַפְשִׁי תִדוֹם,  
 וְנַפְשִׁי כֶּעָפָר לְכֹל תִּיְהֶיּה.  
 פְּתַח לְבָבִי בְּתוֹרַתְךָ,  
 וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי.  
 וְכֹל הַחֹשְׁשִׁים עָלַי רָעָה,  
 מְהִרָה הִפֵּר עֲצָתָם,  
 וְקַלְקַל מַחְשָׁבֹתָם.  
 עֲשֵׂה לְמַעַן שְׁמֶךָ.  
 עֲשֵׂה לְמַעַן יְמִינְךָ.  
 עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ.  
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ.  
 לְמַעַן יִחַלְצוּן יְדֵיךָ,  
 הוֹשִׁיעָה יְמִינְךָ וְעַנְבֵּנִי.

כְּוָנָה  
 Kavanah  
 אֲבוֹת וְאִמְהוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
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 K'dushat HaShem  
 קְדוּשַׁת הַיּוֹם  
 K'dushat HaYom  
 עֲבוֹדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

My God:  
 Keep my tongue from doing harm, and my lips from lies and deceit.  
 Before those who wrong me with words, may silence be my practice.  
 Before all human beings, let humility be my stance.  
 Open my heart to Your Torah, that I may follow its sacred path of duty.  
 Shatter, at once, the malicious plans of those who would do me harm.  
 Act, for the sake of Your name.  
 Act, for the sake of Your shielding hand.  
 Act, for the sake of Your holiness.  
 Act, for the sake of Your Torah.  
 For the sake of those who love You — their rescue and safety —  
 let Your shielding hand be the answer to my prayer.

**MY GOD: KEEP** נִצֹר, אֱלֹהֵי, based on Psalm 34:14.

**KEEP MY TONGUE.** As we began *HaT'filah* with our wish for spiritually focused words of prayer ("Adonai, open my lips"), we now conclude by declaring our wish to use language as an instrument of healing in our interactions with others — to speak positively, honestly, and sensitively, even in difficult conversations.

**FOR THE SAKE OF . . . THEIR RESCUE** לְמַעַן יִחַלְצוּן, Psalm 60:7.

Focusing Prayer

God of All  
Generations

God's Powers

God's Holiness

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

### IN THE MIDDLE

of a life that's as complicated as everyone else's,  
struggling for balance, juggling time.  
The mantle clock that was my grandfather's  
has stopped at 9:20; we haven't had time  
to get it repaired. The brass pendulum is still,  
the chimes don't ring. One day I look out the window,  
green summer, the next, the leaves have already fallen,  
and a grey sky lowers the horizon. Our children almost grown,  
our parents gone, it happened so fast. Each day, we must learn  
again how to love, between morning's quick coffee  
and evening's slow return. Steam from a pot of soup rises,  
mixing with the yeasty smell of baking bread. Our bodies  
twine, and the big black dog pushes his great head between;  
his tail a metronome,  $\frac{3}{4}$  time. We'll never get there,  
Time is always ahead of us, running down the beach, urging  
us on faster, faster, but sometimes we take off our watches,  
sometimes we lie in the hammock, caught between the mesh  
of rope and the net of stars, suspended, tangled up  
in love, running out of time.

### I WAS NEVER ABLE TO PRAY

Wheel me down to the shore  
where the lighthouse was abandoned  
and the moon tolls in the rafters.

Let me hear the wind paging through the trees  
and see the stars flaring out, one by one,  
like the forgotten faces of the dead.

I was never able to pray,  
but let me inscribe my name  
in the book of waves

and then stare into the dome  
of a sky that never ends  
and see my voice sail into the night.

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**IN THE MIDDLE.** By Barbara Crooker (b. 1945).

**I WAS NEVER ABLE TO PRAY.** By Edward Hirsch (b. 1950).

*Yiyu l'ratzon imrei-fi  
v'hegyon libi l'fanecha,  
Adonai, tzuri v'go-ali.*

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

*Oseh shalom bimromav,  
hu yaaseh shalom aleinu,  
v'al kol Yisrael,  
v'al kol yoshvei teiveil.  
V'imru: Amen.*

May the Maker of peace above make peace for us,  
all Israel, and all who dwell on earth. *Amen.*

יְהִי לְרָצוֹן אֱמֶרֶי־פִי  
וְהִגְיוֹן לִבִּי לְפָנֶיךָ,  
יְי, צוּרִי וְגֹאֲלִי.

עֹשֶׂה שְׁלוֹם בְּמִרְוַמָּיו,  
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,  
וְעַל כָּל יִשְׂרָאֵל,  
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.  
וְאָמְרוּ: אָמֵן.

כְּוָנָה  
*Kavanah*  
אֲבוֹת וְאִמְהוֹת  
*Avot v'Imahot*  
גְּבוּרוֹת  
*G'vurot*  
קְדוּשַׁת הַשֵּׁם  
*K'dushat HaShem*  
קְדוּשַׁת הַיּוֹם  
*K'dushat HaYom*  
עֲבוֹדָה  
*Avodah*  
הוֹדָאָה  
*Hodaah*  
שְׁלוֹם  
*Shalom*  
תְּפִלַּת הַלֵּב  
*T'filat HaLev*

**MAY THE WORDS OF MY MOUTH** יְהִי לְרָצוֹן Psalm 19:15.

**MY ROCK AND MY REDEEMER** צוּרִי וְגֹאֲלִי. Two epithets for God that denote different dimensions of the human relationship with the Divine. “Rock” suggests that which is stable and unchanging, a source of comfort and shelter in which we find safe anchor, as in Psalm 46:2, where God is called “our haven and our strength,” or the 13th-century Chanukah hymn *Maoz tzur y'shuati* (“Rock of Ages,” literally “Fortress Rock of my Salvation”). The epithet “Redeemer” suggests a powerful force that intervenes actively on our behalf. In the Bible the term *go-eil* (redeemer) is one who assists a needy kinsman and rescues him or her from poverty, distress, or subjugation. God is both the eternal reality in which we ground our lives and the positive, creative energy that inspires moral action.

**AND ALL WHO DWELL ON EARTH** וְעַל כָּל יוֹשְׁבֵי תֵבֵל. What threatens our world today is . . . the burning question of the extent to which individuals throughout the world choose particularistic allegiance to their tribe alone rather than universalistic responsibility to the rest of humankind. (Rabbi Lawrence Hoffman, b. 1942). This contemporary addition to *Oseh Shalom* balances loyalty to our own people with loving concern for all people.

## מי שברך

מי שברך  
*Mi Shebeirach**Mi Shebeirach* · Prayers for Healing

## A Prayer for Those Who Are Ill and for Givers of Care

May the Eternal One who blesses all life,  
bless and strengthen all of us  
who struggle against illness.

May we whose lives are touched by illness  
be blessed with faith, courage, love, and caring.

May we experience the support and sustenance  
of family, friends, companions, and community.

May we be granted restful nights and days of comfort.  
We pray for *r'fuah sh'leimah* — precious moments of healing —  
and a sense of wholeness in body and soul.

May those who care for the sick  
with their hands, their voices, and their hearts  
be blessed with courage and stamina.

May those who pursue healing  
through medical skill and knowledge  
be blessed with insight, patience, and compassion.

May all of us,  
the sick and the well together,  
find courage and hope.

And let us say: *Amen*.

---

**MAY THE ETERNAL ONE.** One of our morning prayers praises God for “wondrous acts of creation and healing” (see page 120). Jewish tradition sees God’s power manifest in all acts of renewal and healing from injury and illness. We give thanks that we live in a world so constituted that healing is possible. Even when a cure is not achieved, God’s power is revealed in human acts of care and support. Thus, the entire community prays that this power will be expressed in and through each of us.

## Prayer for Healing

**HEAL US NOW***R'fa-einu, Adonai, v'neirafei;**hoshi-einu v'nivashei-ah.**El karov l'chol korav.**Ach karov lirei-av yisho.*

רְפְּאוּנוּ יְיָ וְנִרְפְּאוּ,

הוֹשִׁיעֵנוּ וְנִוְשָׁעֵהָ.

אֵל קָרוֹב לְכֹל קָרוֹב.

אֲדָה קָרוֹב לִרְאֵיו יִשְׁעוּ.

We pray for healing of the body  
we pray for healing of the soul  
for strength of flesh and mind and spirit  
we pray to once again be whole.

**REFRAIN***El na r'fa na.*

Oh, please, heal us now.

*R'fuat hanefesh urfuat haguf, רְפוּאת הַנֶּפֶשׁ וְרְפוּאת הַגּוּף**r'fuah sh'leimah.*

Heal us now, heal us now.

אֵל נָא רְפֵא נָא.

רְפוּאת הַנֶּפֶשׁ וְרְפוּאת הַגּוּף

רְפוּאה שְׁלֵמָה.

*Hoshia et-amecha**uvareich et-nachalatecha**ureim v'nas'eim ad haolam.**Mi shebeirach avoteinu**Mi shebeirach imoteinu**ana, Adonai, hoshia na.*

הוֹשִׁיעָה אֶת־עַמְּךָ

וּבְרַךְ אֶת־נַחֲלֹתֶיךָ

וְרַעַם וּבְשָׂאם עַד־הָעוֹלָם.

מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ

מִי שֶׁבִּרַךְ אִמּוֹתֵינוּ

אָנָּה יְיָ הוֹשִׁיעָה נָּא.

We pray for healing of our people,  
we pray for healing of the land  
and peace for every race and nation  
every child, every woman, every man.

*More prayers for healing are on pages 244–45.*

# אָבִינוּ מַלְכֵנוּ

אָבִינוּ מַלְכֵנוּ  
Avinu Malkeinu

## Avinu Malkeinu · Almighty and Merciful

*Avinu Malkeinu*: Strong was the faith of generations before us. In exile, they proclaimed enduring hope. In the shadow of persecution, they affirmed a transcendent love and compassion. Ours is a different age — less confident and certain, more tentative in its trust.

There are many who say to the works of their hands: you are our gods. But when our worship centers on our own creations, we feel less gratitude, more doubt and despair. This is the paradox of our spiritual lives: we grow smaller in self-exaltation, nobler when we reach for You.

On this night of return, let us find the humility to come close to You, and open ourselves to Your presence. For You are absent only when we fail to make room for You in our hearts; distant, only when we turn away from You. Now, as others have done before us, let us overcome doubt and speak these words of affirmation:

We call You *Avinu* —  
as loving Parent, forgive our wrongs and failings; accept us in our human frailty.

We call You *Malkeinu* —  
as Sovereign of our souls, help us rise from our brokenness to build a world of shalom.

To this vision we offer ourselves anew.

---

**AVINU MALKEINU.** Literally, “Our Father, our King.” By juxtaposing these two metaphors, the prayer conveys a double perception of God: as judging, commanding, and awe-inspiring Sovereign (*Malkeinu*); and as close, loving, and compassionate Parent (*Avinu*).

*Avinu Malkeinu, ein lanu melech ela atah.*      אָבִינוּ מַלְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.  
*Avinu Malkeinu* — Almighty and Merciful — You alone are our Sovereign.

*Avinu Malkeinu, l'maancha racheim aleinu.*      אָבִינוּ מַלְכֵנוּ, לְמַעַנְךָ רַחֵם עָלֵינוּ.  
*Avinu Malkeinu*, for Your sake, show us mercy.

*Avinu Malkeinu, aseih imanu*      אָבִינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ  
*l'maan sh'mecha.*      לְמַעַן שְׂמֵךְ.  
*Avinu Malkeinu*, act toward us as befits Your name.

*Avinu Malkeinu, sh'lach r'fuah sh'leimah*      אָבִינוּ מַלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה  
*l'cholei amecha.*      לְחֹלֵי עַמֶּךָ.  
*Avinu Malkeinu*, bring healing and wholeness to the ill among us.

*Avinu Malkeinu, k'ra ro-a g'zar dineinu.*      אָבִינוּ מַלְכֵנוּ, קַרַע רוֹעַ גְּזַר דִּינֵנוּ.  
*Avinu Malkeinu*, allay the harshness of the decree against us.

*Avinu Malkeinu, kotveinu b'sefer g'ulah*      אָבִינוּ מַלְכֵנוּ, כְּתִבֵנוּ בְּסֵפֶר גְּאוּלָּה  
*vishuah.*      וְיִשׁוּעָה.  
*Avinu Malkeinu*, inscribe us in the Book of Redemption and Renewal.

*Avinu Malkeinu, zochreinu b'zichron tov*      אָבִינוּ מַלְכֵנוּ, זְכַרְנוּ בְּזִכְרוֹן טוֹב  
*l'fanecha.*      לְפָנֶיךָ.  
*Avinu Malkeinu*, remember our goodness and call it to mind.

*Avinu Malkeinu, aseih l'maancha*      אָבִינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַנְךָ  
*v'hoshi-einu.*      וְהוֹשִׁיעֵנוּ.  
*Avinu Malkeinu*, act for Your sake and save us.

**YOU ALONE ARE OUR SOVEREIGN** אָבִינוּ מַלְכֵנוּ אֶלָּא אַתָּה. A statement of defiance against the might of the Roman Empire, declaring ultimate allegiance only to God. This verse and “For Your sake, show us mercy” constitute the nucleus of the original *Avinu Malkeinu* prayer uttered by Rabbi Akiva, according to Talmud *Taanit* 25b. Akiva participated in the revolt against Rome led by Bar Kochba (ca. 132–136 CE). According to Talmud *B'rachot* 61b, he was tortured and executed for violating the Emperor Hadrian’s edict against teaching Torah.



Almighty and  
Merciful

*Avinu Malkeinu, sh'ma koleinu.* אָבִינוּ מֶלְכֵנוּ, שְׁמַע קוֹלֵנוּ.  
*Avinu Malkeinu* — Almighty and Merciful — hear our voice.

*Avinu Malkeinu, chatanu l'fanecha.* אָבִינוּ מֶלְכֵנוּ, חָטְאָנוּ לְפָנֶיךָ.  
*Avinu Malkeinu*, we have strayed and sinned before You.

*Avinu Malkeinu, chamol aleinu,* אָבִינוּ מֶלְכֵנוּ, חַמַּל עָלֵינוּ,  
*v'al olaleinu v'tapeinu.* וְעַל עוֹלָלֵנוּ וְטַפֵּינוּ.  
*Avinu Malkeinu*, have compassion on us and our families.

*Avinu Malkeinu, kaleih dever v'cherev* אָבִינוּ מֶלְכֵנוּ, כְּלֵה דֶבֶר וְחָרֶב  
*v'raav mei-aleinu.* וְרָעַב מֵעָלֵינוּ.  
*Avinu Malkeinu*, halt the onslaught of sickness, violence, and hunger.

*Avinu Malkeinu, kaleih kol tzar* אָבִינוּ מֶלְכֵנוּ, כְּלֵה כָּל צָר  
*umastin mei-aleinu.* וּמִשְׁטִין מֵעָלֵינוּ.  
*Avinu Malkeinu*, halt the reign of those who cause pain and terror.

*Avinu Malkeinu, kotveinu b'sefer* אָבִינוּ מֶלְכֵנוּ, כֹּתְבֵנוּ בְּסֵפֶר  
*chayim tovim.* חַיִּים טוֹבִים.  
*Avinu Malkeinu*, enter our names in the Book of Lives Well Lived.

*Avinu Malkeinu, chadeish aleinu* אָבִינוּ מֶלְכֵנוּ, חֲדָשׁ עָלֵינוּ  
*shanah tovah.* שָׁנָה טוֹבָה.  
*Avinu Malkeinu*, renew for us a year of goodness.

*Avinu Malkeinu, choneinu vaaneinu;* אָבִינוּ מֶלְכֵנוּ, חֲנֵנוּ וְעַנְנוּ,  
*ki ein banu maasim.* כִּי אֵין בָּנוּ מַעֲשִׂים.  
*Aseih imanu tz'dakah v'chesed,* עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד,  
*v'hoshi-einu.* וְהוֹשִׁיעֵנוּ.  
*Avinu Malkeinu* — Almighty and Merciful —  
answer us with grace, for our deeds are wanting.  
Save us through acts of justice and love.

# סיום הערבית

## *Siyum HaArvit* · Concluding Prayers

### Introduction to Kiddush

Lift this cup for the year that is gone.  
 For mountaintop moments and the taste of joy;  
 celebrations shared, milestones met,  
 all we've mastered and achieved  
 since last we met.  
 For wedding rings, tears, and kisses under the chuppah;  
 new babies, first words, and first steps;  
 for the children who bless our homes and bring life to our community;  
 for *b'nei mitzvah* and confirmands:  
 young teachers of this holy congregation;  
 ours to cherish and guide with love.  
 For beloved wives and husbands, sisters and brothers;  
 for loyal friends who grow more precious with each passing year;  
 for this community, which nourishes us all.  
 For all we've learned, for all we've struggled through,  
 for challenges surmounted and disappointments met with courage.  
 For last moments shared with those we loved and lost;  
 for parents and grandparents whose memories are with us forever.  
 We lift this cup for the year that is gone, for the year that begins.  
 May we meet it in strength, in unity, in hope.  
 We lift life's cup and celebrate survival;  
 so may we sanctify each day that is ours.

קְדוּשָׁה  
*Kiddush*

עֲלֵינוּ  
*Aleinu*

קְדִישׁ יְתוֹם  
*Kaddish Yatom*

תְּהִלִּים קב"א  
*T'hillim 121*

תְּהִלִּים כ"ז  
*T'hillim 27*

אָדוֹן עוֹלָם  
*Adon Olam*

אֵין כְּאֵלֵינוּ  
*Ein Keiloheinu*

יְגִדָּל  
*Yigdal*

יְהִי רָצוֹן  
*Y'hi Ratzon*

בְּרָכוֹת לַשָּׁנָה  
 הַחֲדָשָׁה  
*B'rachot LaShanah  
 HaChadashah*

Sanctification Over Wine	<i>On Shabbat:</i> <i>Vaihi-erev, vaihi-voker — yom hashishi.</i>	וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר, יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְּאָם.
Duty to Praise	<i>Vaichulu hashamayim v'haaretz</i>	וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
Mourner's Kaddish	<i>v'chol-tz'vaam.</i>	וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַלְמְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
Psalm 121	<i>Vaichal Elohim bayom hash'vi-i</i>	וַיְבָרֵךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ,
Psalm 27	<i>m'lachto asher asah.</i>	כִּי בּוֹ שָׁבַת מְכַלְמְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת.
Adon Olam	<i>Vayishbot bayom hash'vi-i</i>	
Ein Keiloheinu	<i>mikol-m'lachto asher asah.</i>	
Yigdal	<i>Vaivarech Elohim et-yom hash'vi-i</i>	
Your Presence	<i>vaikadeish oto,</i>	
Blessings for the New Year	<i>ki vo shavat mikol-m'lachto asher-bara Elohim laasot.</i>	

Thus there was evening and there was morning — the sixth day.  
Completed now were the heavens and the earth and their whole array.  
And on the seventh day God completed the work that had been done.  
And God ceased on the seventh day from all the work that God had done.  
And God blessed the seventh day and called it holy —  
for on it God ceased from all the work of creating that God had done.

*On All Days:*

<i>Baruch atah, Adonai,</i>	בָּרוּךְ אַתָּה, יְיָ,
<i>Eloheinu melech haolam,</i>	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
<i>borei p'ri hagafen.</i>	בוֹרֵא פְרֵי הַגָּפֶן.
<i>Baruch atah, Adonai,</i>	בָּרוּךְ אַתָּה, יְיָ,
<i>Eloheinu melech haolam,</i>	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
<i>asher bachar-banu mikol am,</i>	אֲשֶׁר בָּחַר־בָּנוּ מִכָּל עַם,
<i>v'rom'manu mikol lashon,</i>	וְרוֹמַמְנוּ מִכָּל לְשׁוֹן,
<i>v'kid'shanu b'mitzvotav.</i>	וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.

Source of blessing, Eternal our God,  
Your majestic power creates the fruit of the vine.

Source of blessing, Eternal our God, in Your majestic power  
You chose us to make known Your aspirations among all the many peoples,  
making our lives holy through Your commandments.

Vatiten-lanu, Adonai Eloheinu, b'ahavah et  
[Yom haShabbat hazeh v'et]

Yom HaZikaron hazeh:

yom [zichron] t'ruah [b'ahavah],  
mikra-kodesh,  
zeicher litziat Mitzrayim.

Ki vanu vacharta,

v'otanu kidashta mikol haamim;

udvar'cha emet v'kayam laad.

Baruch atah, Adonai, melech al kol haaretz,

m'kadeish [haShabbat v'] Yisrael

v'Yom HaZikaron.

וְתִתֶּן־לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת  
[יּוֹם הַשַּׁבָּת הַזֶּה וְאֶת]

יּוֹם הַזִּכְרוֹן הַזֶּה,

יּוֹם [זִכְרוֹן] תְּרוּעָה [בְּאַהֲבָה],

מִקְרָא קֹדֶשׁ,

זִכָּר לִיצִיאַת מִצְרָיִם.

כִּי בָנוּ בְּחִרְתָּ,

וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים,

וְדִבַּרְתָּ אֱמֶת וְקִים לְעַד.

בְּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ,

מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל

וְיּוֹם הַזִּכְרוֹן.

קִדּוּשׁ  
Kiddush

עֲלֵינוּ  
Aleinu

קִדּוּשׁ יְתוּם  
Kaddish Yatom

תְּהִלִּים קב"א  
T'hillim 121

תְּהִלִּים כ"ז  
T'hillim 27

אָדוֹן עוֹלָם  
Adon Olam

אֵין בְּאֱלֹהֵינוּ  
Ein Keiloheinu

יְגֹדֵל  
Yigdal

יְהִי רָצוֹן  
Y'hi Ratzon

בְּרִכּוֹת לַשָּׁנָה  
הַחֲדָשָׁה  
B'rachot LaShanah  
HaChadashah

In Your love, Eternal our God,

You have given us [this Shabbat and] this Day of Remembrance:

a day for the shofar's joyful sound

[remembered and cherished in our hearts];

a day of sacred assembly;

a day to be mindful of our people's going-out from Egypt.

A unique place among nations You have chosen for us —

and Your word is true; it endures forever.

Blessed are You, Eternal Sovereign over all the earth,

who sanctifies [Shabbat,] Israel and the Day of Remembrance.

Baruch atah, Adonai,

Eloheinu melech haolam,

shehecheyanu v'kiy'manu v'higianu

laz'man hazeh.

בְּרוּךְ אַתָּה, יְיָ,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

שֶׁהַחַיָּנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ

לְזַמְנוּ הַזֶּה.

Source of blessing, Eternal our God,

You fill the universe with majestic might —

giving us life, upholding the life within us,

and bringing us to this time.

## Aleinu

Aleinu l'shabei-ach laadon hakol,  
lateit g'dulah l'yotzeir b'reishit —  
shelo asanu k'goyei haaratzot,  
v'lo samanu k'mishp'chot haadamah;  
shelo sam chelkeinu kahem,  
v'goraleinu k'chol hamonam.  
Vaanachnu korim,  
umishtachavim, umodim  
lifnei melech malchei ham'lachim:  
HaKadosh, baruch hu,

Ours is the duty to praise the All-Sovereign, to honor the Artist of Creation,  
who made us unique in the human family, with a destiny all our own.  
For this we bend our knees and bow with gratitude before the Sovereign  
Almighty — Monarch of All — the Wellspring of holiness and blessing,

shehu noteh shamayim v'yoseid aretz,  
umoshav y'karo bashamayim mimaal,  
ush-chinat uzo b'govhei m'romim.  
Hu Eloheinu; ein od.  
Emet Malkeinu, efes zulato —  
kakativ b'Torato:  
"V'yadata hayom v'hasheivota el-l'vavecha,  
ki Adonai hu haElohim  
bashamayim mimaal  
v'al-haaretz mitachat — ein od."

who spread out the sky and fashioned the land, who dwells in beauty  
far beyond sight, whose powerful presence is the loftiest height. You are  
our God; there is none else. We take as true Your sovereignty; there is no  
other — as Torah teaches: "Embrace and carry in your heart this day:  
In heaven above, on earth below, the Eternal is God. There is no other."

עלינו לשבח לאדון הכל,  
לתת גדלה ליוצר בראשית,  
שלא עשנו כגויי הארצות,  
ולא שמנו כמשפחות האדמה,  
שלא שם חלקנו בהם,  
וגרלנו בכל המונם.  
ואנחנו כורעים  
ומשתחיים ומודים  
לפני מלך מלכי המלכים,  
הקדוש ברוך הוא.

שהוא נוטה שמים ויוסד ארץ,  
ומושב יקרו בשמים ממעל,  
ושכינת עזו בגבהי מרומים.  
הוא אלהינו, אין עוד.  
אמת מלכנו אפס זולתו,  
כפתיב בתורתו:  
וידעתה היום והשבת אל-לבבך,  
כי יי הוא האלהים  
בשמים ממעל  
ועל-הארץ מתחת, אין עוד.

קדוש

Kiddush

עלינו

Aleinu

קדיש יתום

Kaddish Yatom

תהלים קכ"א

T'hillim 121

תהלים כ"ז

T'hillim 27

אדון עולם

Adon Olam

אין באלהינו

Ein Keiloheinu

יגדל

Yigdal

יהי רצון

Y'hi Ratzon

ברכות לשנה

החדשה

B'rachot LaShanah

HaChadashah

SPREAD OUT . . . THE LAND ארץ . . . נוטה, Isaiah 51:13; Zechariah 12:1.

EMBRACE וידעתה, Deuteronomy 4:39.

*Al kein n'kaveh l'cha, Adonai Eloheinu,  
lirot m'heirah b'tiferet uzecha,  
l'haavir gilulim min haaretz;  
v'ha-elilim karot yikareitun.  
L'takein olam b'malchut Shaddai,  
v'chol b'nei vasar yikr'u vishmecha;  
l'hafnot eilecha kol rishei aretz.*

עַל כֵּן נִקְוָה לְךָ, יְיָ אֱלֹהֵינוּ,  
לְרֹאוֹת מְהֵרָה בְּתִפְרֵת עֶזְךָ,  
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ,  
וְהָאֱלִילִים כָּרוֹת יִכָּרְתוּן.  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵיךָ,  
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ,  
לְהַפְנוֹת אֶלֶיךָ כָּל רִשְׁעֵי אָרֶץ.

קדוש  
Kiddush

עֲלֵינוּ  
Aleinu

קדיש יתום  
Kaddish Yatom

תהלים קכ"א  
T'hillim 121

תהלים כ"ז  
T'hillim 27

אָדוֹן עוֹלָם  
Adon Olam

אֵין כְּאֱלֹהֵינוּ  
Ein Keiloheinu

יְגִדָּל  
Yigdal

יְהִי רָצוֹן  
Y'hi Ratzon

בְּרֻכּוֹת לַשָּׁנָה  
הַחֲדָשָׁה  
B'rachot LaShanah  
HaChadashah

And so, Adonai our God, we look to You,  
hoping soon to behold the splendor of Your power revealed:  
a world free of idolatry and false gods;  
a world growing more perfect through divine governance;  
a world in which all human beings make known Your name,  
while those who do evil turn toward You.

*V'ne-emar:  
"V'hayah Adonai l'melech al-kol-haaretz.  
Bayom hahu yiyeh Adonai echad,  
ushmo echad."*

וְנֵאמַר:  
וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ.  
בַּיּוֹם הַהוּא יְהִי יְיָ אֶחָד,  
וּשְׁמוֹ אֶחָד.

As the prophet announced,  
“The Eternal shall be sovereign over all the earth.  
On that day the Eternal shall be one, and God’s name shall be one.”

**AND SO, ADONAI . . . WE LOOK TO YOU** יְיָ עַל כֵּן נִקְוָה לְךָ. This second paragraph of the *Aleinu* prayer shifts the focus from celebrating our unique identity as Jews who proclaim God’s sovereignty, to our hopes for a future in which all people will unite in acknowledging the universal God. The *Aleinu* prayer was originally composed for Rosh HaShanah, as an introduction to the *Malchuyot* (Sovereignty) section of the shofar sounding. By the 13th century, it had become part of the daily liturgy.

Like the *Sh'ma*, the *Aleinu* prayer bears witness to God’s dominion in the world. Hence, the first and last letters of the first and last words in each paragraph spell the Hebrew word *eid* (witness): *Aleinu . . . ein od*; and *al kein . . . echad*.

**THE ETERNAL SHALL BE** יְיָ וְהָיָה יְיָ, Zechariah 14:9.

## Preparing for the Mourner's Kaddish

### A SACRED PILGRIMAGE

Birth is a beginning  
and death a destination.  
But life is a journey:  
from childhood to maturity  
and youth to age;  
from innocence to awareness  
and ignorance to knowing;  
from foolishness to discretion  
and then, perhaps to wisdom;  
from weakness to strength  
or strength to weakness—  
and often, back again.  
From health to sickness  
and back, we pray, to health again;  
from offense to forgiveness,  
from loneliness to love,  
from joy to gratitude,  
from pain to compassion,  
and grief to understanding—  
from fear to faith;  
from defeat to defeat to defeat—  
until, looking backward or ahead  
we see that victory lies  
not at some high place along the way,  
but in having made the journey, stage by stage,  
a sacred pilgrimage.  
Birth is a beginning  
and death a destination.  
But life is a journey,  
a sacred pilgrimage—  
made stage by stage—  
from birth to death  
to life everlasting.

A SACRED PILGRIMAGE. By Rabbi Alvin Fine (1916–1999).

קדוש  
Kiddush

עֲלֵינוּ  
Aleinu

קדיש יתום  
Kaddish Yatom

תהלים קכ"א  
T'hillim 121

תהלים כ"ז  
T'hillim 27

אָדוֹן עוֹלָם  
Adon Olam

אֵין כְּאֵלֵינוּ  
Ein Keiloheinu

יְגִדָּל  
Yigdal

יְהִי רָצוֹן  
Y'hi Ratzon

בְּרָכוֹת לְשָׁנָה  
הַחֲדָשָׁה  
B'rachot LaShanah  
HaChadashah

Sanctification  
Over Wine

Duty to Praise

**Mourner's Kaddish**

Psalm 121

Psalm 27

Adon Olam

Ein Keiloheinu

Yigdal

Your Presence

Blessings for the  
New Year

### LET IT NOT BE SAID

Death will come. Its hand will not be stayed even an instant; nor can we enter into judgment with it. Our question "Why?" will go unanswered. But this does not mean that we are helpless in the face of death. We can and we do rob death of ultimate victory, by living life as long as it is ours to live. To ask of death that it never come is futile, but it is not futility to pray that when death comes for us, it may take us from a world one corner of which is a little better because we were there.

When we are dead, and people weep for us and grieve, let it be because we touched their lives with beauty and simplicity. Let it not be said that life was good to us, but, rather, that we were good to life.

### LIFE AFTER DEATH

These things I know:

how the living go on living  
and how the dead go on living with them  
so that in a forest  
even a dead tree casts a shadow  
and the leaves fall one by one  
and the branches break in the wind  
and the bark peels off slowly  
and the trunk cracks  
and the rain seeps in through the cracks  
  
and the trunk falls to the ground  
and the moss covers it  
and in the spring the rabbits find it  
and build their nest  
inside the dead tree  
so that nothing is wasted in nature  
or in love.

---

**LET IT NOT BE SAID.** By Rabbi Jacob P. Rudin (1902–1982).

**LIFE AFTER DEATH.** By Laura Gilpin (1950–2007).

**SO I HAVE SPENT** my life watching, not to see beyond the world, merely to see, great mystery, what is plainly before my eyes. I think the concept of transcendence is based on a misreading of creation. With all respect to heaven, the scene of miracle is here, among us. (Marilynne Robinson, b. 1943)



**EFFORTLESS AFFECTION**

All last requests are granted  
and this is mine: grasp my affection  
in your hand and hold it there,  
gather my affection into your heart  
and store it there, draw my affection  
in simple lines in your mind  
and foster it, further it,  
funnel it into all the coastal  
plains and lowlands where daily life  
and memory flow together.  
Let the river of affection rise  
and overflow, let the grasses  
in the meadow near the river  
bend in the current where my love  
has flooded your land.

**TO EVERYTHING THERE IS A SEASON**

To everything there is a season,  
a time for everything under the sun:  
A time to be born and a time to die  
A time to laugh and a time to cry  
A time to dance and a time to mourn  
A time to seek and a time to let go.  
This is the time we remember  
those who gave meaning to our lives.  
This is the time we remember  
the bonds that tied us together,  
the love that we shared,  
and the memories that remain with us still.

**EFFORTLESS AFFECTION.** By Stephen Ackerman (b. 1956).  
**TO EVERYTHING . . . LET GO,** based on Ecclesiastes 3:1–6.

קדוש  
*Kiddush*

עֲלֵינוּ  
*Aleinu*

קדיש יתום  
*Kaddish Yatom*

תהלים קכ"א  
*T'hillim 121*

תהלים כ"ז  
*T'hillim 27*

אָדוֹן עוֹלָם  
*Adon Olam*

אֵין כְּאַלֶּהֵינוּ  
*Ein Keiloheinu*

יְגִדָּל  
*Yigdal*

יְהִי רָצוֹן  
*Y'hi Ratzon*

בְּרֻכּוֹת לְשָׁנָה  
הַחֲדָשָׁה  
*B'rachot LaShanah  
HaChadashah*

Sanctification  
Over Wine

Duty to Praise

**Mourner's Kaddish**

Psalm 121

Psalm 27

Adon Olam

Ein Keiloheinu

Yigdal

Your Presence

Blessings for the  
New Year

### THE LIFE OF ETERNITY

The light of life is a finite flame. Like our sacred candles, life is kindled, it burns, it glows, it is radiant with warmth and beauty. But soon it fades; its substance is consumed, and it is no more.

In light we see; in light we are seen. The flames dance and our lives are full. But as night follows day, the candle of our life burns down and gutters. There is an end to the flames. We see no more and are no more seen. Yet we do not despair, for we are more than a memory slowly fading into the darkness. With our lives we give life. Something of us can never die: we move in the eternal cycle of darkness and death, of light and life.

*Our thoughts turn to loved ones  
whom death has taken from us in recent days,  
and those who died at this season in years past.  
Our hearts open, as well, to the wider circles of loss  
in our community and wherever grief touches  
the human family. . . .*

Zichronam livrachah — זְכוֹרֹנָם לְבִרְכָּהּ  
*May their memories be a blessing in this new year—and always.*

---

**THE GRASSHOPPER** also has a lesson to teach us. All the summer through it sings, until its belly bursts, and death claims it. Though it knows the fate that awaits it, it sings on. (Rabbi Eliyahu HaKohen, d. 1729, from his collection of ethical guidance entitled *Sheivet Musar*)

## Mourner's Kaddish

*Yitgadal v'yitkadash sh'meih raba,  
b'alma di v'ra chiruteih.  
V'yamlich malchuteih b'chayeichon  
uvyomeichon,  
uvchayei d'chol beit Yisrael —  
baagala uvizman kariv;  
v'imru: Amen.*

*Y'hei sh'meih raba m'varach  
l'alam ul-almei almaya.  
Yitbarach v'yishtabach v'yitpaar  
v'yitromam v'yitnasei v'yit-hadar  
v'yitaleh v'yit-halal sh'meih  
d'kudsha — b'rich hu —  
l'eila ul-eila mikol birchata v'shirata,  
tushb'chata v'nechemata  
daamiran b'alma;  
v'imru: Amen.*

*Y'hei sh'lama raba min sh'maya,  
v'chayim aleinu v'al kol Yisrael;  
v'imru: Amen.*

*Oseh shalom bimromav,  
hu yaaseh shalom aleinu,  
v'al kol Yisrael  
v'al kol yoshvei teiveil;  
v'imru: Amen.*

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵיהּ רַבָּא,  
בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ.  
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּינוּ  
וּבְיוֹמֵינוּ,  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזַמַּן קָרִיב.  
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ  
לְעָלַם וּלְעֵלְמֵי עֲלַמְיָא.  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר  
וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵיהּ  
דְקֻדְשָׁא, בְּרִיךְ הוּא,  
לְעֵלָא וּלְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירְתָּא,  
תְּשַׁבַּחְתָּא וְנַחֲמָתָא  
דְאִמְרוּן בְּעֵלְמָא.  
וְאָמְרוּ: אָמֵן.

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

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

קדוש  
Kiddush

עלינו  
Aleinu

קדיש יתום  
Kaddish Yatom

תהלים קכ"א  
T'hillim 121

תהלים כ"ז  
T'hillim 27

אדון עולם  
Adon Olam

אין כאלהינו  
Ein Keiloheinu

יגדל  
Yigdal

יהי רצון  
Y'hi Ratzon

ברכות לשנה  
החדשה  
B'rachot LaShanah  
HaChadashah

AND ALL WHO DWELL ON EARTH וְעַל כָּל יוֹשְׁבֵי תֵיבֵל, Psalm 33:8. In keeping with the universal themes of the High Holy Days, our *Kaddish* includes a prayer for the well-being of all earth's creatures. The British Liberal movement introduced the phrase *v'al kol b'nei adam* — peace “for all human beings” — in its 1967 prayer book.

Sanctification Over Wine	<b>Ein Keiloheinu</b>	
Duty to Praise	<i>Ein keiloheinu, ein k'Adoneinu,</i>	אֵין כְּאֱלֹהֵינוּ, אֵין כְּאֲדוֹנֵינוּ,
Mourner's Kaddish	<i>ein k'Malkeinu, ein k'Moshi-einu.</i>	אֵין כְּמַלְכֵנוּ, אֵין כְּמוֹשִׁיעֵנוּ.
Psalm 121	<i>Mi ch'Eloheinu, mi ch'Adoneinu,</i>	מִי כְּאֱלֹהֵינוּ, מִי כְּאֲדוֹנֵינוּ,
Psalm 27	<i>mi ch'Malkeinu, mi ch'Moshi-einu?</i>	מִי כְּמַלְכֵנוּ, מִי כְּמוֹשִׁיעֵנוּ.
<b>Adon Olam</b>	<i>Nodeh l'Eloheinu, nodeh l'Adoneinu,</i>	נוֹדֶה לְאֱלֹהֵינוּ, נוֹדֶה לְאֲדוֹנֵינוּ,
<b>Ein Keiloheinu</b>	<i>nodeh l'Malkeinu, nodeh l'Moshi-einu.</i>	נוֹדֶה לְמַלְכֵנוּ, נוֹדֶה לְמוֹשִׁיעֵנוּ.
Yigdal	<i>Baruch Eloheinu, baruch Adoneinu,</i>	בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדוֹנֵינוּ,
Your Presence	<i>baruch Malkeinu, baruch Moshi-einu.</i>	בְּרוּךְ מַלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.
Blessings for the New Year	<i>Atah hu Eloheinu, atah hu Adoneinu,</i>	אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ,
	<i>atah hu Malkeinu, atah hu Moshi-einu.</i>	אַתָּה הוּא מַלְכֵנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

None compares to our God, none to our Eternal.

None compares to our Sovereign One, none to our Redeemer.

Who compares to our God, who to our Eternal?

Who compares to our Sovereign One, who to our Redeemer?

Let us give thanks to our God, thanks to our Eternal.

Let us give thanks to our Sovereign One, thanks to our Redeemer.

We offer praise to our God; we bless and praise our Eternal.

We offer praise to our Sovereign One; we bless and praise our Redeemer.

You are the One we call our God. You are our Eternal.

You are Sovereign over all. You are our Redeemer.

### Hashiveinu / Return Again

*Hashiveinu, Adonai, eilecha*

*v'nashuvah;*

*chadeish yameinu k'kedem.*

הַשִּׁיבֵנוּ, יי, אֱלֹהֵינוּ

וְנָשׁוּבָה,

חֲדַשׁ יָמֵינוּ כְּקֶדֶם.

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

Return to who you are, return to what you are, return to where you are

Born and reborn again.

**HASHIVEINU** הַשִּׁיבֵנוּ, Lamentations 5:21.

**RETURN AGAIN.** By Rabbi Shlomo Carlebach (1924–1994).

## A Blessing for the New Year

Our God and God of all generations before us,  
may it be Your will in the coming year to grant us —

- a year of Abundance and atonement
  - a year of Blessings bestowed and received
- a year of Community and compassion
  - a year of Delight and exultation
- a year of Enlightenment
  - a year of Friendship and forgiveness
- a year of Going-up in gladness to the Land of Israel
  - a year of Health and healing and humor
- a year of Inner strength and well-being
  - a year of Joy and Jewish celebration
- a year of Knowledge and learning for its own sake
  - a year of Love — between parents and children, friends  
and spouses, brothers and sisters
- a year of Mitzvot and moments of sweetness
  - a year of Nature protected and enjoyed
- a year of Optimism and hope
  - a year of Peace — pursued with perseverance
- a year of Quiet and tranquility
  - a year of Rain in its season
- a year of Song and spiritual growth
  - a year of Torah study and *tikkun olam*
- a year of Understanding and unity
  - a year of Vows fulfilled and violence overcome
- a year of Wisdom acquired and shared
  - a year of co-eXistence among the families of the earth
- a year of Young and old reaching out to one another
  - a year of Zion aglow with light for us and all the world

Our God and God of the generations before us,  
grant us a year of gratitude to You for the most profound of blessings —  
Your gift of life.

קדוש  
*Kiddush*

עֲלֵינוּ  
*Aleinu*

קדיש יתום  
*Kaddish Yatom*

תהלים קכ"א  
*T'hillim 121*

תהלים כ"ז  
*T'hillim 27*

אָדוֹן עוֹלָם  
*Adon Olam*

אֵין כְּאֵלֵינוּ  
*Ein Keiloheinu*

יְגִדֵל  
*Yigdal*

יְהִי רָצוֹן  
*Y'hi Ratzon*

בְּרָכוֹת לַשָּׁנָה  
הַחֲדָשָׁה  
*B'rachot LaShanah  
HaChadashah*

Sanctification Over Wine	<i>Y'hi ratzon mil'fanecha,</i>	יְהִי רָצוֹן מִלְּפָנֶיךָ,
Duty to Praise	<i>Adonai Eloheinu v'Elohei avoteinu</i>	יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
Mourner's Kaddish	<i>v'imoteinu,</i>	וְאִמּוֹתֵינוּ,
Psalm 121	<i>shet'chadeish aleinu shanah tovah</i>	שֶׁתְּחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה
Psalm 27	<i>umtukah!</i>	וּמְתוֹקָה.
Adon Olam	Our God and God of our ancestors,	
Ein Keiloheinu	Eternal God of all generations:	
Yigdal	May Your presence in our lives this New Year	
Your Presence	renew our spirits and renew our strength.	
Blessings for the New Year	May it be a good year.	
	May it be a sweet year.	

לְשָׁנָה טוֹבָה תִּכְתְּבוּ – וְתִתְחַתְּמוּ!

*L'shanah tovah tikateivu — v'teichateimu!*

May you be inscribed — and sealed — for a good year!

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**INSCRIBED — AND SEALED** תִּכְתְּבוּ – וְתִתְחַתְּמוּ. As the Talmud (*Rosh HaShanah* 16b) teaches that righteous people are immediately inscribed and sealed in the Book of Life, we judge our friends generously and offer them this greeting. A 16th-century commentary on the prayer book teaches the following: “Before leaving the House of Prayer on the night of Rosh HaShanah, it is customary to bless one another with the benediction ‘May you be inscribed and sealed for a good year.’ Then it is customary to go home joyfully and to keep away from all grief and sighing. . . . One ought to trust in God, as it is written (*Nehemiah* 8:10): *For the joy of Adonai is your strength.*”

# שְׁחֵרִית לְדַאֵשׁ הַשָּׁנָה

## Rosh HaShanah Morning Service

*Hear the call of the shofar!*

—LITURGY

## *For Study and Reflection*

### **OUR SAGES TEACH:**

On this day, Adam and Eve came into being,  
received commandments, transgressed, and were forgiven.  
The Holy One said to them: “This is a sign for your children.  
As you stood before Me in judgment on this day and went free,  
so shall your children stand before Me in judgment and go free.”

—Midrash *Leviticus Rabbah* 29.1

### **COMMENTARY**

On Rosh HaShanah, the Midrash tells us, the first human beings lived out the entirety of existence. In other words, birth, formation, rebellion, judgment, repentance, and redemption—all of life’s transformational moments—took place on Rosh HaShanah. All of life unfolded and took place on this single day.

Rosh HaShanah symbolizes all of life. Each day has an unlimited potential for good or for evil. Like the first human beings, we are born, we develop, we rebel, we obey, we are judged, and we are forgiven. Each day is an opportunity to create a new universe for ourselves and for others. There is no yesterday and no tomorrow—only *hayom*, only today. What will we do with this day while it is still here?

Most of us do not think of our lives in this way. We live with regrets and hopes. We dream about the future and ruminate about the past. We spend more time looking back at what we missed or worrying about that which has not yet happened. We buy life insurance and never take advantage of the opportunity to live right now. The High Holy Day liturgy reminds us over and over again: *hayom!* Today is the only one that counts.

—Rabbi Mark B. Greenspan (b. 1953), adapted



For Study and  
Reflection

**PHYSICIST NIELS BOHR** said that he came upon the complementarity principle of quantum mechanics when “he thought of the impossibility of considering his son simultaneously in the light of love and in the light of justice, the son just having voluntarily confessed that he had stolen a pipe from a local shop. His brooding set him to thinking about the vases and faces in the trick figure–ground pictures: you can see only one at a time. And then the impossibility of thinking simultaneously about the position and the velocity of a particle occurred to him.”

Niels Bohr found himself incapable of viewing his son’s acts *simultaneously* through the prisms of justice and love. He could be an affectionate father, inclined to forgive, and he could be an objective, fair-minded judge, aware that wrongdoing must have consequences—but he could not be both at the same time. Human beings are inherently limited in their perspective. Yet in calling God *Avinu Malkeinu* (literally, “our father, our king”), we imagine a power in the universe that seamlessly unites infinite love, understanding, and forgiveness with absolute fairness and objective assessment of our virtues and flaws.

On Rosh HaShanah we are called to judge ourselves with love; to love ourselves, and also to face the truth about our shortcomings and grave misdeeds. In our self-scrutiny we strive to emulate the One before whom we stand at this season: the One who cannot be fooled by evasions or excuses; the One to whom we are responsible and accountable; the One who cherishes us for who we are and all we can become.

Thus tradition bids us approach this day with both solemnity and joy, knowing that we will contemplate matters of life and death; and tradition reminds us, as well, that today we celebrate the world’s creation and our own moral rebirth.

**OUR SAGES TEACH:**

At four times during the year, the world is judged: on Passover, in regard to crops; on Shavuot, in regard to the fruit of trees; on Rosh HaShanah, all the inhabitants of the world pass before God like members of a flock. . . . and on Sukkot, they are judged in regard to water [rainfall].

—Mishnah *Rosh HaShanah* 1:2

Rabbi Eliezer says: The world was created in Tishrei [in the fall]. . . .

Rabbi Yehoshua says: The world was created in Nisan [in the spring].

—Talmud *Rosh HaShanah* 10b–11a

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**NIELS BOHR**, 1885–1962. The complementarity principle asserts that objects have complementary properties that are mutually exclusive, yet jointly essential for a complete description of quantum events. This story is told by psychologist Jerome Bruner (b. 1915).

# בְּרִכּוֹת הַשַּׁחַר

## Birchot HaShachar · Morning Blessings

### Tallit

*Bar'chi, nafshi, et-Adonai!*  
*Adonai Elohai, gadalta m'od:*  
*hod v'hadar lavashta;*  
*oteh-or kasalmah;*  
*noteh shamayim kairiah.*

בְּרַכֵּי, נַפְשִׁי, אֶת־יְיָ,  
 יְיָ אֱלֹהֵי, גִדְלַת מְאֹד,  
 הוֹד וְהַדָּר לְבִשְׁתָּ,  
 עֹטֵה־אֹזֶר כְּשֶׁלְמָה,  
 נוֹטֵה שָׁמַיִם כִּי־רִיעָה.

Unnamable God, I summon all my strength to praise:  
 You are fathomless, yet close to me.  
 Clothed in splendor, wrapped in light like a cloak,  
 You stretch out the sky, celestial tent.

*Baruch atah, Adonai,*  
*Eloheinu melech haolam,*  
*asher kid'shanu b'mitzvotav,*  
*v'tzivanu l'hitateif batzitzit.*

בְּרוּךְ אַתָּה, יְיָ,  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,  
 וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

Source of blessings — Eternal, our God, majestic in power:  
 Your mitzvot are paths of holiness;  
 You give us the mitzvah of wrapping ourselves in  
 the fringed tallit.

*For those who do not wear the tallit:*

Source of blessings — Eternal, our God, majestic in power:  
 Your splendor reveals the way to holiness;  
 Your light wraps us in the beauty of this sacred day.

**UNNAMABLE GOD** בְּרַכֵּי, נַפְשִׁי, Psalm 104:1–2. Here the Eternal (*Adonai*) is also called *Elohai* (my God), combining infinite awe with intimate connection. The Psalmist alludes to the first day of creation in poetic terms: light emerged when God put on a radiant garment and then stretched out the heavens like the curtain of a tent above the earth. We reenact this primordial moment when we wrap ourselves in the tallit on the first day of the new year.

### טלית

#### Tallit

מוֹדֵה\מוֹדֵה אָנֹכִי  
 Modeh/Modah Ani

הֲרִינִי  
 Hareini

מֵה־טָבוֹ  
 Mah Tov

בְּרִכּוֹת הַתּוֹרָה  
 Birchot HaTorah

תַּלְמוּד תּוֹרָה  
 Talmud Torah

אֲשֶׁר יָצַר  
 Asher Yatzar

אֱלֹהֵי נְשָׁמָה  
 Elohai, N'shamah

נְסִימ שֶׁבְּכֹל יוֹם  
 Nisim Sheb'chol Yom

גּוֹמֵל חֲסָדִים טוֹבִים  
 Gomeil Chasadim  
 Tovim

Tallit

Gratitude

Readiness

Your Holy Place

Blessings for Study

Study Texts

Our Bodies

Our Souls

Everyday Miracles

Acts of Goodness

Autumn light in maple leaves  
 Bluest sky, new-washed dawn  
 Chorus of birds, southward-bound  
 Deepest red chrysanthemums  
 Earth's first rains, smoky breeze  
 Fresh-picked apples, honey sweet  
 Golden morning and the world reborn.

Here we gather, to greet the year  
 Invitation to improve our lives  
 Joyful season and judgment day  
 Know this truth: we are free to change.  
 Let the shofar summon us home  
 Make this moment our return to You  
 Now in celebration join  
 Open us to the gifts of life.

**I HAVE** awakened again  
 and I give thanks.  
 Before me: the blessing of this day—  
 a feast of choices and possibilities.  
 And the breath within me says:  
 Great is Your faithfulness.  
 You offer me another chance.  
 You offer me life.  
 This day I am created  
 to create this day.

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**THIS DAY I AM CREATED.** The Talmud (*Rosh HaShanah* 27a) declares that the world was created on Rosh HaShanah; a midrash (*Leviticus Rabbah* 29.1) teaches that Rosh HaShanah marks the creation of human beings. Tradition views this as the season of creative energy and new beginnings—a time for growth and self-transformation.

*Mah-tovu ohalecha, Yaakov;*  
*mishk'notecha, Yisrael!*  
*Vaani b'rov chasd'cha avo veitecha;*  
*eshtachaveh el-heichal-kodsh'cha*  
*b'yiratecha.*

*Adonai, ahavti m'on beitecha;*  
*umkom mishkan k'vodecha.*  
*Vaani eshtachaveh v'echraah;*  
*evr'chah lifnei-Adonai osi.*  
*Vaani t'filati-l'cha, Adonai, eit ratzon.*  
*Elohim, b'rov-chasdecha,*  
*aneini be-emet yishecha.*

מֵה־טֹבוֹ אֱהַלְיָךְ, יַעֲקֹב,  
 מִשְׁכַּנְתֶּיךָ, יִשְׂרָאֵל.  
 וְאֲנִי בְרַב חַסְדֶּךָ אָבוֹא בֵּיתְךָ,  
 אֲשַׁתְּחִוֶה אֶל־הַיְכָל־קֹדֶשְׁךָ  
 בִּירְאֲתֶךָ.  
 יְיָ, אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ,  
 וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.  
 וְאֲנִי אֲשַׁתְּחִוֶה וְאֶכְרַעָה,  
 אֶבְרַכֶּה לְפָנֶי־יְיָ עֲשֵׂי.  
 וְאֲנִי תְפַלְתִּי־לְךָ, יְיָ, יַעַת רְצוֹן.  
 אֱלֹהִים בְּרַב־חַסְדֶּךָ,  
 עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

טלית  
 Tallit

מוֹדֵה\מוֹדֵה אָנִי  
 Modeh/Modah Ani

הָרִינִי  
 Hareini

מֵה־טֹבוֹ  
 Mah Tovv

בְּרֻכּוֹת הַתּוֹרָה  
 Birchot HaTorah

תַּלְמוּד תּוֹרָה  
 Talmud Torah

אֲשֶׁר יֵצֵר  
 Asher Yatzar

אֱלֹהֵי נְשָׁמָה  
 Elohai, N'shamah

נְסִים שְׂבָכֵל יוֹם  
 Nisim Sheb'chol Yom

גוֹמֵל חַסְדִּים טוֹבִים  
 Gomeil Chasadim  
 Tovim

How beautiful are your tents, Yaakov,  
 your dwelling places, Yisrael!  
 In Your great love, let me enter Your house,  
 to pray — awestruck — in Your holy place.  
 Your kindness has led me to Your house;  
 here I will honor You.  
 I pray to You, God,  
 that this may be a good time for our meeting.  
 Out of Your great love, let me perceive Your truth,  
 and find Your help.

**HOW BEAUTIFUL** מֵה־טֹבוֹ. This verse, traditionally recited upon entering the sanctuary, comes from Balaam's prophecy in Numbers 24:5. What drew Balaam's praise, says the Talmud (*Bava Batra* 60a), was the design of Israelite communities, in which the doorways of their dwelling places did not directly face one another, allowing for individual privacy. So too, our worship during the Days of Awe offers opportunities for both communal solidarity and private moments of spiritual connection.

**IN YOUR GREAT LOVE** וְאֲנִי בְרַב חַסְדֶּךָ, Psalm 5:8.

**YOUR KINDNESS** יְיָ, אֶהְבֵּתִי, Psalm 26:8.

**HERE I WILL HONOR** וְאֲנִי אֲשַׁתְּחִוֶה. Based on Psalm 95:6, in which the verbs appear in first-person plural. In adding this verse to the liturgy, the Sages changed them to singular, accentuating the note of personal spirituality.

**I PRAY TO YOU** וְאֲנִי תְפַלְתִּי־לְךָ, Psalm 69:14.

## Blessings for Study

*Baruch atah, Adonai, Eloheinu melech haolam, אשר קדשנו במצוותיו, וצונו לעסוק בדברי תורה.*  
*asher kid'shanu b'mitzvotav,*  
*v'tzivanu laasok b'divrei Torah.*

Blessed are You, Adonai our God, supreme Power of the universe;  
 You sanctify our lives with mitzvot,  
 and give us the sacred obligation of learning and living Torah.

*V'haarev-na, Adonai Eloheinu,*  
*et divrei Torat'cha b'finu,*  
*uvfi am'cha beit Yisrael —*  
*v'niyeh anachnu v'tze-etza-einu,*  
*v'tze-etza-ei am'cha beit Yisrael,*  
*kulanu yod'ei sh'mecha,*  
*v'lomdei Torat'cha lishmah.*

והערב־נא, יי אלהינו,  
 את דברי תורתך בפנינו,  
 ובפי עמך בית ישראל,  
 ונהיה אנחנו וצאצאינו,  
 וצאצאי עמך בית ישראל,  
 כלנו יודעי שמך,  
 ולומדי תורתך לשמה.

Our God, Eternal, let us taste the sweetness of Your Torah's words;  
 and let them give pleasure to Your people, the House of Israel —  
 so that we, our children, and all generations of Israel to come  
 shall know Your name and study Your Torah for its own sake.

ברוך אתה, יי, המלמד תורה לעמו ישראל.

*Baruch atah, Adonai, hamlameid Torah l'amo Yisrael.*

Blessed are You, Adonai, who instructs Your  
 people Israel in the ways of Torah.

*Baruch atah, Adonai, Eloheinu melech haolam, אשר בחר־בנו מכל העמים, ונתת־לנו את תורתו.*  
*asher bachar-banu mikol haamim,*  
*v'natan-lanu et Torato.*

Blessed are You, Adonai our God —  
 in Your sovereignty, You chose us to bring the gift of Torah into the world.

ברוך אתה, יי, בותן התורה.

*Baruch atah, Adonai, notein haTorah.*

Blessed are You, Adonai, Giver of Torah.

טלית

Tallit

מודה\מודה אני

Modeh/Modah Ani

הריני

Hareini

מה־טבו

Mah Tovu

ברכות התורה

Birchot HaTorah

תלמוד תורה

Talmud Torah

אשר יצר

Asher Yatzar

אלהי נשמה

Elohai, N'shamah

נסים שבכל יום

Nisim Sheb'chol Yom

גומל חסדים טובים

Gomeil Chasadim

Tovim

Elohai, n'shamah shenatata bi —

t'horah hi.

Atah v'ratah,

atah y'tzartah,

atah n'fachtah bi,

v'atah m'sham'rah b'kirbi.

V'atah atid lit'lah mimeni,

ulhachazirah bi le-atid lavo.

Kol z'man shehan'shamah v'kirbi,

modeh/modah ani l'fanecha,

Adonai Elohai v'Elohei avotai v'imotai,

Ribon kol hamaasim,

Adon kol han'shamot.

אֱלֹהֵי, נְשָׁמָה שֶׁנָּתַתָּ בִּי  
טְהוֹרָה הִיא.

אַתָּה בְּרֵאתָהּ,

אַתָּה יִצַרְתָּהּ,

אַתָּה נִפְחַתָּהּ בִּי,

וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי.

וְאַתָּה עֹתִיד לְטֹלָה מִמֶּנִּי,

וּלְהַחְזִירָהּ בִּי לְעֵתִיד לְבוֹא.

כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי,

מוֹדֵה\מוֹדָה אֲנִי לְפָנֶיךָ,

יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,

רִבּוֹן כָּל הַמַּעֲשִׂים,

אֲדוֹן כָּל הַנְּשָׁמוֹת.

טלית

Tallit

מוֹדֵה\מוֹדָה אֲנִי

Modeh/Modah Ani

הָרִינִי

Hareini

מַה־טֹבוֹ

Mah Tovu

בְּרִכּוֹת הַתּוֹרָה

Birchot HaTorah

תַּלְמוּד תּוֹרָה

Talmud Torah

אֲשֶׁר יֵצֵר

Asher Yatzar

אֱלֹהֵי נְשָׁמָה

Elohai, N'shamah

נְסִים שֶׁבְּכָל יוֹם

Nisim Sheb'chol Yom

גּוֹמֵל חֲסָדִים טוֹבִים

Gomeil Chasadim

Tovim

Pure, my God, is the soul You gave me.

You formed it. You shaped it. You breathed it into me.

You keep it safe within me.

Someday, when this soul returns to You,

I will find a place in eternity.

But as long as spirit breathes within me,

I place before You my thanks,

Eternal my God and God of my ancestors,

Creator of all creation, Sovereign of all souls.

בְּרוּךְ אַתָּה, יְיָ, אֲשֶׁר בְּיָדוֹ נַפְשׁ כָּל חַי, וְרוּחַ כָּל בֶּשָׂר אִישׁ.

Baruch atah, Adonai, asher b'yado nefesh kol chai, v'ruach kol b'sar ish.

We give You praise, Adonai: all life is in Your hand;

and in Your care, the soul of every human being.

**PURE** טְהוֹרָה. The Hebrew word *t'horah* connotes both physical cleanliness and moral virtue, suggesting that nothing can taint the human soul. As the divine spark within us, the soul's essence is radiant purity. So Proverbs 20:27 calls the human soul *ner Adonai* (the light of God).

Tallit  
 Gratitude  
 Readiness  
 Your Holy Place  
 Blessings for Study  
 Study Texts  
 Our Bodies  
 Our Souls  
 Everyday Miracles  
 Acts of Goodness

**WE PRAISE YOU**, Adonai our God, ruler of all time and space . . .

We call You *pokei-ach ivrim*, the Opener of blind eyes.  
 Help us to see Your world in a new light.

We call You *malbish arumim*, the Dresser of those without clothing.  
 Help us to put on the garments of health and life.

We call You *matir asurim*, the Freer of captives.  
 Help us to break free of the bonds that keep us locked within ourselves.

We call You *zokeif k'fufim*, the Straightener of bent backs.  
 Help us to find the power to stand upright and proud.

We call You *hameichin mitzadei gaver*, the Steadiness in our steps.  
 Help us to understand our journey ever more clearly.

We call You *hanotein laya-eif ko-ach*, the Source of strength for the weary.  
 Help us to be strong, and to be a source of strength for those we love.

#### **FOR THOSE WHO CANNOT RISE**

It is written in our blessings: “Your great power lifts up the fallen.”  
 But what of those who cannot stand up?

The Hebrew letter *vav* appears in the word *zokeif* (lifts up).  
*Vav* is also a connection-word, meaning “and”:  
 it signifies the link between heaven and earth, between human and divine.

Those who stand up straight align themselves with heaven,  
 signifying their aspiration to stretch upward  
 and fulfill their highest potential.

Yet the letter *vav* appears also in the word *k'fufim* (the fallen; the bent).  
 Those whose bodies cannot rise possess the same divine essence, the same  
 potential.

Despite their physical limitations, they can rise within—  
 in their hearts and in their minds.

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**WE PRAISE YOU.** By Rabbi Larry Bach (b. 1968).

**FOR THOSE WHO CANNOT RISE.** Inspired by a teaching of Rabbi Abraham Isaac Kook  
 (1865–1935).

# שוֹפָר

## Shofar — The Voice of Community

*Belonging to Israel is in itself a spiritual act.*

— RABBI ABRAHAM JOSHUA HESCHEL

Blessed are we, blessed our gathering,  
as we open our hearts to the voice of the shofar.

Happy are we  
who hear its call to return —  
the sacred trumpet of *t'shuvah*.

Blessed are we  
held close by an ancient sound  
that echoes *l'dor vador* —  
from generation to generation.

Happy are we,  
rising to the joyful cry of a new year.

Blessed are we  
who hear in these blasts of sound the voice of community.

Happy are we  
who know its embrace,  
its season of celebration,  
its quest for connection and purpose.

Holy is this gift of community,  
blessed the act of belonging.

בְּרוּךְ שֶׁ-אָמַר  
*Baruch she-Amar*

תְּהִלִּים קכ"א  
*T'hillim 121*

תְּהִלִּים כ"ז  
*T'hillim 27*

אֲשֵׁרֵי  
*Ashrei*

כֹּל הַנְּשָׁמָה  
*Kol HaN'shamah*

שׁוֹפָר-קוֹל הַקְּהֵלָה  
*Shofar—  
Kol HaK'hilah*

הַמֶּלֶךְ  
*HaMelech*

יִשְׁתַּבַּח  
*Yishtabach*

חֲצִי קַדִּישׁ  
*Chatzi Kaddish*

RABBI ABRAHAM JOSHUA HESCHEL, 1907–1972.

**THE VOICE OF COMMUNITY.** Jewish tradition associates three overarching themes with the shofar: Sovereignty (*Malchuyot*), Remembrance (*Zichronot*), and Hope (*Shofarot*). The theme of Community (*K'hilah*) is added to our shofar ritual because, for many, holiness and spiritual connection are felt most deeply through the powerful presence of the community during the Days of Awe.

The idea that, for Jews, holiness is found in the gathered community is suggested by Leviticus 22:32, where God says, “I will be sanctified in the midst of the Israelite people” (*nikdashiti b'toch b'nei Yisrael*). An individual is free to pray at any time, but tradition prescribes that certain prayers that are especially evocative of God's holiness (such as the *K'dushah* and *Kaddish*) may be recited only in the presence of a minyan, a quorum of ten.



Power of Words

Psalm 121

Psalm 27

Psalm 145

Psalm 150

Shofar—The Voice  
of Community

Majesty

Delighting in Song

Reader's Kaddish

*Sh'ma, Yisrael:**hak'dushah shofaat bakol,**alfei r'vavah paneha,**m'lo olam sh'chinatah.**Hakol echad.*

שְׁמַע, יִשְׂרָאֵל:

הַקְדֻשָּׁה שׁוֹפֶעֶת בְּכֹל,

אַלְפֵי רִבְבָה פָּנֶיהָ,

מְלֵא עוֹלָם שְׁכִינָתָהּ.

הַכֹּל אֶחָד.

Hear, O Israel —

The divine abounds everywhere  
and dwells in everything.Its faces are infinite,  
Its source suffuses all.

The many are One.

*The shofar is sounded. (For those who wish to recite the blessings,  
see page 206.)*

תְּקִיעָה

שְׁבָרִים-תְּרוּעָה

תְּקִיעָה

*T'kiah**Sh'varim-T'ruah**T'kiah*

Blessed is the soul-reaching sound of the shofar;  
it proclaims the purpose of this day.

Blessed is community —  
source of joy, solace, and strength to every living soul.

**HEAR, O ISRAEL** שְׁמַע, יִשְׂרָאֵל. Adapted from Deuteronomy 6:4 by Marcia Falk (b. 1946).

**THE SHOFAR IS SOUNDED.** This is a “taste” of the *shofar*, in anticipation of the three traditional sets of prayers that accompany the sound of the ram's horn — the oldest ritual of Rosh HaShanah: *Malchuyot* (The Voice of Sovereignty: page 199); *Zichronot* (The Voice of Remembrance: page 262); *Shofarot* (The Voice of Hope: page 278). In *Mishkan HaNefesh*, each section is offered separately, at a different moment in the service, in order to highlight and give voice to its distinctive theme. The three sections may be combined, according to *minhag hamakom* (local custom).

Power of Words

Psalm 121

Psalm 27

Psalm 145

Psalm 150

Shofar—The Voice  
of Community

**Majesty**

Delighting in Song

Reader's Kaddish

**BELOVED FRIEND**

who calls us to conscience,  
reminds us of our own strength,  
invites us to grow,  
empowers us to act.  
Cosmic mysteries are Yours,  
but the earth is ours  
to tend and heal as best we can.  
Beloved Partner in creation,  
we join our strength with Yours  
to make You real and true.

**MY LORD** is not a shepherd  
and I am not His sheep.  
No monarch greedy for my praise  
is worthy of my prayers.  
Oneness that exploded into cosmos,  
spun the double helix  
over eons of evolution,  
made all things beautiful in their time,  
gave me intellect and initiative  
to envision Oneness:  
a single chain of life  
a single human family  
and myself one part—  
responsible and responsive,  
member of a people  
who dreamed of Oneness,  
worked and suffered for its sake,  
and still lives in service to that Unity:  
This I honor. This I hold sacred.

---

**COSMIC MYSTERIES . . . EARTH IS OURS.** Based on Psalm 115:16.  
**MADE ALL THINGS BEAUTIFUL IN THEIR TIME,** Ecclesiastes 3:11.

Power of Words	<i>Yitgadal v'yitkadash sh'meih raba,</i>	יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
Psalm 121	<i>b'alma di v'ra chiruteih.</i>	בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ.
Psalm 27	<i>V'yamlich malchuteih b'chayeichon</i>	וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכֹן
Psalm 145	<i>uvyomeichon,</i>	וּבְיוֹמֵיכֹן,
Psalm 150	<i>uvchayei d'chol beit Yisrael —</i>	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
Shofar—The Voice of Community	<i>baagala uvizman kariv;</i>	בְּעֵגְלָא וּבְזִמְן קָרִיב.
	<i>v'imru: Amen.</i>	וְאָמְרוּ: אָמֵן.
Majesty	<i>Y'hei sh'meih raba m'varach</i>	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
Delighting in Song	<i>l'alam ul-almei almaya.</i>	לְעָלָם וּלְעֵלְמֵי עֵלְמַיָּא.
Reader's Kaddish	<i>Yitbarach v'yishtabach v'yitpaar</i>	יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
	<i>v'yitromam v'yitnasei v'yit-hadar</i>	וְיִתְרֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
	<i>v'yitaleh v'yit-halal sh'meih</i>	וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ
	<i>d'kudsha — b'rich hu —</i>	דְּקֻדְשָׁא, בְּרִיךְ הוּא,
	<i>l'eila ul-eila mikol birchata v'shirata,</i>	לְעֵלָא וּלְעֵלָא מְכָל בִּרְכָתָא וְשִׁירָתָא,
	<i>tushb'chata v'nechemata</i>	תְּשׁוּבָתָא וְנַחֲמָתָא
	<i>daamiran b'alma;</i>	דְּאָמִירָן בְּעֵלְמָא.
	<i>v'imru: Amen.</i>	וְאָמְרוּ: אָמֵן.

May God's great name come to be magnified and sanctified in the world God brought into being. May God's majestic reign prevail soon in your lives, in your days, and in the life of the whole House of Israel; and let us say: *Amen*.

May God's great name be blessed to the end of time.

May God's holy name come to be blessed, acclaimed, and glorified; revered, raised, and beautified; honored and praised. Blessed is the One who is **entirely** beyond all the blessings and hymns, all the praises and words of comfort that we speak in the world; and let us say: *Amen*.

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**TODAY IS DIFFERENT.** Today we do not greet each other with *Chag Samei-ach*, as we do on Passover or Sukkot or Shavuot. Those holidays celebrate Jewish history — the Exodus from Egypt, the wandering in the desert, the Revelation at Mount Sinai.

But during the Days of Awe, we celebrate not the God of history but the God of nature. *Hayom harat olam*. This is the birth of the cosmos, the creation of life. So on this day we pray differently, we think differently, we see differently, we imagine differently. Even the Kaddish we recite on these Holy Days is different. To *l'eila* we add *ul-eila* — “entirely beyond.” We are elevated. We lift up our eyes to see the cosmic world as if through the eyes of God. (Rabbi Harold Schulweis, 1925–2014)

## שִׁמַּע וּבְרִכּוֹתֶיהָ

## Sh'ma Uvirchoteha · Sh'ma and Its Blessings

בְּרָכוּ  
Bar'chuיוֹצֵר אוֹר  
Yotzeir Orאַהֲבָה רַבָּה  
Ahavah Rabbahקְרִיאַת שְׁמַע  
K'riat Sh'maאֱמֶת וְיִצִיב  
Emet v'Yatzivמִי־כַמּוֹחָה  
Mi Chamocha

Bar'chu et Adonai hamvorach.

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ.

Baruch Adonai hamvorach l'olam va-ed.

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Bless the Eternal, the Blessed One.

Blessed is the Eternal, the Blessed One, now and forever.

Baruch atah, Adonai,

Eloheinu melech haolam,

yotzeir or uvorei choshech;

oseh shalom uvorei et hakol.

בְּרוּךְ אַתָּה, יְיָ,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

יוֹצֵר אוֹר וּבוֹרֵא הַשֶּׁקֶט,

עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכּוֹל.

Or olam b'otzar chayim.

אוֹר עוֹלָם בְּאוֹצַר חַיִּים,

Orot mei-ofel amar: "Vayehi."

אוֹרוֹת מֵאֶפֶל אֲמַר: וַיְהִי.

Source of Blessings, our Eternal God, Your power fills the cosmos:  
shaping light, creating darkness,  
making peace and fashioning all things.

**Infinite light is preserved in life's treasure-house;**  
"Lights from the darkness!" said God — it was so.

**INFINITE LIGHT** אור עולם. These lines, from an ancient liturgical poem by Yose ben Yose (4th–5th centuries CE), are added to the *Yotzeir Or* blessing on the High Holy Days. They refer to a Talmudic legend (*Chagigah* 12a) that the brilliant primordial light of Creation, too powerful for mortal eyes, was hidden away by God, and is preserved for the righteous in the world-to-come.

**LIFE'S TREASURE-HOUSE** אוצר חיים. Each of us is a repository of life. We are where life is stored, and this eternal light rests inside each of us, waiting for us to manifest it with our actions. When we act justly, we bring this light into the world, answering God's dictum, "Lights from the darkness!" When we help another, we bring the "it was so" into the present, an ongoing creation of light in darkness. (Rabbi David Kominsky, b. 1971)

*Hamei-ir laaretz v'ladarim aleha  
b'rachamim;*

*uvtuvo m'chadeish b'chol yom tamid  
maaseih v'reishit.*

*Mah rabu maasecha, Adonai —  
kulam b'chochmah asita;*

*mal'ah haaretz kinyanecha!  
Titbarach, Adonai Eloheinu,*

*al shevach maaseih yadecha;  
v'al m'orei or she-asita —  
y'faarucha selah.*

הַמְאִיר לָאָרֶץ וְלַדָּרִים עֲלֶיהָ  
בְּרַחֲמִים,  
וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תָּמִיד  
מִעֲשֵׂה בְּרֵאשִׁית.  
מָה רַבּוּ מִעֲשֵׂיךָ, יְיָ —  
כֻּלָּם בְּחֹכְמָה עָשִׂיתָ,  
מְלֵאָה הָאָרֶץ קִינְיָנְךָ.  
תִּתְבָּרַךְ, יְיָ אֱלֹהֵינוּ,  
עַל שִׁבְחַ מִעֲשֵׂה יָדֶיךָ,  
וְעַל מְאֹרֵי אוֹר שְׁעָשִׂיתָ  
יִפְאָרוּךְ סֵלָה.

בְּרַחוּ  
Bar'chu

יוֹצֵר אוֹר  
Yotzeir Or

אֲהַבָּה רַבָּה  
Ahavah Rabbah

קְרִיאַת שְׁמַע  
K'riat Sh'ma

אֱמֶת וַיִּצְיֵב  
Emet v'Yatziv

מִי־כַמּוֹחַ  
Mi Chamocha

In love You bring light to the earth and its creatures;  
Your goodness renews the Creation each day.  
Infinite, varied, and rich are Your works, Divine Artist —  
all of them wrought with wisdom;  
the whole earth is teeming with life!  
Awe-struck by the universe, work of Your hands,  
let all life bless You, praise You,  
and celebrate the beauty of Your lights.

*Or chadash al Tziyon ta-ir;  
v'nizkeh chulanu m'heirah l'oro.*

אוֹר חָדָשׁ עַל צִיּוֹן תִּתְאִיר,  
וְנִזְכֶּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ.

May You shine a new light on Zion;  
and may we soon be privileged to share in that light.

בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאֹרוֹת.  
Baruch atah, Adonai, yotzeir ham'orot.

Our praise to You, Adonai, Creator of the cosmic lights.

**IN LOVE YOU BRING LIGHT** ... הַמְאִיר. The renewal of light each morning is a powerful symbol of hope. The *Yotzeir Or* prayer links the triumph of dawn over darkness, a daily miracle witnessed by all people, with the hope of the Jewish people's renewal in our ancient homeland. Thus this prayer converts a physical phenomenon — the radiant light of the sun — into a potent spiritual symbol of salvation.

*Ahavah rabbah ahavtanu, Adonai Eloheinu,  
chemlah g'dolah viteirah chamalta aleinu.*

*Baavur avoteinu v'imoteinu*

*shebat'chu v'cha*

*vat'lam'deim chukei chayim,*

*kein t'choneinu utlam'deinu.*

*Avinu, haAv harachaman:*

*hamracheim, racheim aleinu;*

*v'tein b'libeinu l'havin ulhaskil,*

*lishmoa, lilmud ul'lameid,*

*lishmor v'laasot ulkayeim et kol divrei*

*talmud Toratecha b'ahavah.*

*V'ha-eir eineinu b'Toratecha;*

*v'dabeik libeinu b'mitzvatecha.*

*V'yacheid l'vaveinu l'ahavah ulyirah*

*et sh'mecha.*

*V'lo neivosh v'lo nikaleim;*

*v'lo nikasheil l'olam va-ed.*

אָהַבָה רַבָּה אֶהַבְתָּנוּ, יְיָ אֱלֹהֵינוּ,  
חֶמְלָה גְדוֹלָה וַיִּתְּרָה חֶמְלַתְּ עָלֵינוּ.

בְּעִבּוּר אָבוֹתֵינוּ וְאִמּוֹתֵינוּ

שֶׁבַטְחוּ בָךְ,

וְתִלְמָדִים חֻקֵי חַיִּים,

כִּן תִּחַנְּנוּ וְתִלְמָדְנוּ.

אָבִינוּ, הָאֵב הַרְחֵמֵנוּ,

הַמְּרַחֵם, רַחֵם עָלֵינוּ,

וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל,

לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד,

לְשִׁמֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי

תְּלִמוּד תּוֹרַתְךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,

וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ.

וְיַחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה

אֶת שְׁמֶךָ.

וְלֹא נִבּוֹשׁ וְלֹא נִכָּלֵם,

וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד.

בָּרְכוּ

*Bar'chu*

יוֹצֵר אוֹר

*Yotzeir Or*

אָהַבָה רַבָּה

*Ahavah Rabbah*

קְרִיאַת שְׁמַע

*K'riat Sh'ma*

אֱמֶת וַיִּצְיֵב

*Emet v'Yatziv*

מִי־כַמְכָה

*Mi Chamocha*

Love abundant, love unstinting —  
our God, You have enfolded us in love.  
Tender compassion beyond all bounds —  
Your precious gift.  
Our fathers and mothers gave You their trust  
and You gave them Torah, laws by which to live.  
For their sake, teach us, as well; grace us with Your guidance.  
Loving Father, Merciful Mother of us all:  
Grant us clear understanding  
that we may listen, learn, and teach,  
preserve, practice, and fulfill with love  
every lesson of Your Torah.  
May learning Your Torah light up our eyes;  
may our hearts embrace Your mitzvot.  
Unite us in love and reverence for You,  
that we may never feel ashamed of our deeds.

*Ki v'shem kodsh'cha hagadol v'hanora  
batachnu;  
nagilah v'nism'chah bishuatecha.*

We have trusted in Your great and holy name;  
now let us celebrate at last the joy of Your salvation.

*Vahavi-einu l'shalom  
mei-arba kanfot haaretz;  
v'tolicheinu kom'miyut l'artzeinu.  
Ki El po-eil y'shuot atah —  
uvan vacharta mikol am v'lashon.  
V'keiravtanu l'shimcha hagadol  
selah be-emet,  
l'hodot l'cha, ulyachedcha b'ahavah.*

Bring us in peace from the four corners of the earth;  
lead us with upright pride to the land that is ours.  
For You are a God of miracles and wonders —  
from all the peoples of the earth You sought us out  
and brought us near to Your great, enduring truth.  
So with love we acknowledge and proclaim that You are One.

*ברוך אתה, יי, הבורח בעמו ישראל באהבה.  
Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.*

Our praise to You, Adonai:  
You have singled out Your people Israel with love.

*כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא  
בְּטַחְנוּ,  
נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעַתְּךָ.*

*וְהִבִּיאֵנוּ לְשָׁלוֹם  
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,  
וְתוֹלְכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.  
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה,  
וּבָנוּ בְּחַרְתָּ מִכָּל עַם וְלָשׁוֹן.  
וְקִרְבַּתָּנוּ לְשִׁמְךָ הַגָּדוֹל  
סֵלָה בְּאֵמֶת,  
לְהוֹדוֹת לְךָ, וּלְיַחֲדֶךָ בְּאַהֲבָה.*

*ברכו  
Bar'chu*

*יוצר אור  
Yotzeir Or*

*אהבה רבה  
Ahavah Rabbah*

*קריאת שמע  
K'riat Sh'ma*

*אמת ויציב  
Emet v'Yatziv*

*מי־כמכה  
Mi Chamocha*

**BRING US IN PEACE FROM THE FOUR CORNERS** וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת. While speaking these words, some gather the fringes at the four corners of the tallit into the left hand, holding them together throughout all sections of the *Sh'ma*. Thus we symbolize the ingathering of our people in the Land of Israel from all corners of earth, expressing our hope for Jewish unity as we prepare to proclaim the unity of God.

בָּרְכוּ  
Bar'chu

יוֹצֵר אוֹר  
Yotzeir Or

אַהֲבַת רַבָּה  
Ahavah Rabbah

קְרִיאַת שְׁמַע  
K'riat Sh'ma

אֵמֶת וְיִצְיִב  
Emet v'Yatziv

מִי־כַמּוֹחָה  
Mi Chamocha

# שמע ישראל יהוה אלהינו יהוה אחד

*Sh'ma, Yisrael: Adonai Eloheinu, Adonai echad!*

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

*Baruch shem k'vod malchuto l'olam va-ed.*

Blessed is God's glorious majesty forever and ever.

---

**LISTEN, ISRAEL** שְׁמַע יִשְׂרָאֵל. The early Rabbis describe the act of saying *Sh'ma Yisrael* as *kabbalat ol malchut shamayim* (accepting the yoke of divine sovereignty). Its essence is not just the recitation of the words, but an inner assent and affirmation — the turning of the heart to God. The *Sh'ma* is not merely a theological statement of God's unity; it speaks of our relationship to the Divine. We declare that we are responsible and accountable to a power in the universe beyond ourselves.



Call to Prayer

Creation

Revelation

Sh'ma and Its  
Sections

Redemption

בְּרוּךְ שֵׁם כְּבוֹד  
מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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**BLESSED IS GOD'S GLORIOUS MAJESTY** בְּרוּךְ שֵׁם. *Baruch shem* (unlike *Sh'ma Yisrael*) is not from the Torah; hence these words are said by some in a whisper, to distinguish them from the *Sh'ma* and to offer a private meditative moment. They are drawn from Psalm 72:19 — *Baruch shem k'vodo l'olam* (Blessed be God's glorious name forever). The word *malchuto* (God's majesty; literally "kingdom") was added during Roman times, in defiance of those who proclaimed the divinity of the emperor. Many people close or cover their eyes while saying the *Sh'ma* — not to escape from reality, but to focus on the ultimate reality: the unity of all existence.

*V'ahavta et Adonai Elohecha —*

*b'chol-l'vav'cha,*

*uvchol-nafsh'cha,*

*uvchol-m'odecha.*

*V'hayu had'varim ha-eileh*

*asher anochi m'tzav'cha hayom*

*al l'vavecha.*

*V'shinantam l'vanecha v'dibarta bam*

*b'shivt'cha b'veitecha,*

*uvlecht'cha vaderech,*

*uvshochb'cha, uvkumecha.*

*Ukshartam l'ot al-yadecha;*

*v'hayu l'totafot bein einecha;*

*uchtavtam al-m'uzot beitecha*

*uvisharecha.*

וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ  
בְּכָל-לְבָבְךָ  
וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֻדְךָ:  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם  
עַל-לְבָבְךָ:  
וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם  
בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלַכְתְּךָ בַּדֶּרֶךְ  
וּבְשֹׁכְבְךָ וּבְקוּמְךָ:  
וְקָשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ  
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:  
וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ  
וּבְשַׁעְרֶיךָ:

בְּרָכוּ

*Bar'chu*

יוֹצֵר אוֹר

*Yotzeir Or*

אֵהָבָה רַבָּה

*Ahavah Rabbah*

קְרִיאַת שְׁמַע

*K'riat Sh'ma*

אֱמֶת וַיִּצְיֵב

*Emet v'Yatziv*

מִי־כַמּוֹחַ

*Mi Chamocha*

You shall love Adonai your God with all your mind,  
with all your soul, and with all your strength.  
Set these words, which I command you this day, upon your heart.  
Teach them faithfully to your children.  
Speak of them in your home and on your way,  
when you lie down and when you rise up.  
Bind them as a sign upon your hand;  
let them be a symbol before your eyes;  
inscribe them on the doorposts of your house, and on your gates.

*Some congregations continue with V'hayah Im Shamo'a (Section 2 of the Sh'ma) on page 154.*

**V'AHAVTA** וְאֶהְבֶּתָּ, Deuteronomy 6:5–9.

**YOUR SOUL** נַפְשְׁךָ. In the Bible, the word *nefesh* refers to the life force, the vital energy possessed by all living beings. In later Hebrew, *nefesh* comes to refer to the unique, intangible and imperishable essence of a person. Jewish tradition (Mishnah *B'rachot* 9:5) interpreted the mitzvah of loving God with all one's *nefesh* to mean: "love God even when God takes your life." We might also understand this mitzvah as a call to devote one's best energies to God's work. The High Holy Days are especially focused on *cheshbon hanefesh* — a spiritual inventory or assessment. We scrutinize our deeds to ask if our *nefesh* has lived up to its potential.

Call to Prayer	<i>L'maan tizk'ru vaasitem</i>	לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
Creation	<i>et-kol-mitzvotai,</i>	אֶת־כָּל־מִצְוֹתַי
Revelation	<i>viyitem k'doshim l'Eloheichem.</i>	וְהִיִּיתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם:
<b>Sh'ma and Its Sections</b>	<i>Ani Adonai Eloheichem —</i>	אֲנִי יי אֱלֹהֵיכֶם
	<i>asher hotzeiti et-chem mei-eretz</i>	אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
Redemption	<i>Mitzrayim liyot lachem l'Elohim:</i>	מִצְרַיִם לְהִיּוֹת לָכֶם לְאֱלֹהִים
	<i>ani Adonai Eloheichem.</i>	אֲנִי יי אֱלֹהֵיכֶם:

Be mindful of all My mitzvot,  
and do them;  
thus you will become holy to your God.  
I, Adonai, am your God,  
who brought you out of Egypt to be your God —  
I, Adonai your God.

יי אֱלֹהֵיכֶם אֱמֶת.  
*Adonai Eloheichem emet.*  
Adonai your God is true.

*Continue on page 160.*

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**L'MAAN TIZK'RU** לְמַעַן תִּזְכְּרוּ, Numbers 15:40–41. Doing mitzvot, fulfilling sacred obligations that encompass all areas of human activity, is the Jewish way of living a holy life.

**BE HOLY TO YOUR GOD** וְהִיִּיתֶם קְדוֹשִׁים. The Torah does not say we are inherently a holy people. It says, *k'doshim tiyu* (you shall be holy; Leviticus 19:2). Holiness requires work. It is not in our nature, but in our conduct. It is a path, a process, a staircase to climb. The 19th-century Chasidic author of *S'fat Emet* points out that the Torah says of *k'dushah*, holiness, that it must happen *hayom umachar* (today and tomorrow). Today and tomorrow forever, he says, because holiness is not a state but a never-ending process, a constant yearning and striving to do better. (Rachel Anisfeld, b. 1971)

Call to Prayer

Creation

Revelation

Sh'ma and Its  
Sections

Redemption

**WHERE DOES ISRAEL** get the courage—the chutzpah—to go on believing in redemption in a world that knows mass hunger, political exile, and war? How can Jews testify to hope and human value when they have been continuously persecuted, hated, expelled, destroyed? Out of the memories of the Exodus!

**THE VOICE** that redeems us  
comes from within.

Said Rabbi Eleazar HaModai:  
Consider the courage of Israel.  
When Moses said to the people in Egypt,  
“Arise and go forth,”  
they did not ask,  
“How can we go into the wilderness  
with no sustenance for the way?”  
They had faith and went forward.

The voice that lifts up the lowly,  
upholds the exhausted,  
and tells us to put one foot in front of the other—  
sometimes it comes from within.

**REMEMBER** the stories of slavery  
and you will never stop working for freedom.  
Remember their fear at the edge of the Sea,  
and self-doubt will never defeat you.  
Remember when desperation turned to celebration,  
and you will never let go of hope.  
Remember the words of the Baal Shem Tov:  
“Forgetfulness leads to exile;  
remembrance is the secret of redemption.”

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**WHERE DOES ISRAEL.** By Rabbi Irving Greenberg (b. 1933).

**SAID RABBI ELEAZAR . . . WENT FORWARD.** Based on Midrash *Tanchuma Buber, B'shalach* 16.

**BAAL SHEM TOV.** Rabbi Israel ben Eliezer (1698–1760), the founder of Chasidism, is called “Master of the Good Name” because of his gift for reaching the Divine (i.e., the Good Name). Visitors read his words as they exit the Yad Vashem Holocaust memorial in Jerusalem.

“Mi-chamocha ba-eilim, Adonai?

Mi kamocho — nedar bakodesh,

nora t'hilot, oseih-fele?”

Shirah chadashah shib'chu g'ulim

l'shimcha al s'fat hayam.

Yachad kulam hodu v'himlichu, v'am'ru:

“Adonai yimloch l'olam va-ed.”

Tzur Yisrael, kumah b'ezrat Yisrael.

Ufdeih chinumecha Y'hudah v'Yisrael.

Go-aleinu, Adonai Tz'vaot sh'mo,

k'dosh Yisrael.

מִי־כַמֹּכָה בְּאֵלִים, יי,

מִי כַמֹּכָה נֶאֱדָר בְּקֹדֶשׁ,

נוֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא.

שִׁירָה חֲדָשָׁה שְׁבַחוּ גְאוּלִים

לְשִׁמְךָ עַל שִׁפְת הַיָּם,

יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ, וְאָמְרוּ:

יְי יִמְלֹךְ לְעֹלָם וָעֵד.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל.

וּפְדֵה כְנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.

גְּאֲלֵנוּ, יְי צְבָאוֹת שְׁמוֹ,

קָדוֹשׁ יִשְׂרָאֵל.

בְּרַחוּ

Bar'chu

יוֹצֵר אוֹר

Yotzeir Or

אַהֲבָה רַבָּה

Ahavah Rabbah

קְרִיאַת שְׁמַע

K'riat Sh'ma

אֱמֶת וְיִצִיב

Emet v'Yatziv

מִי־כַמֹּכָה

Mi Chamocha

“Of all that is worshiped, is there another like You?  
Maker of wonders, who is like You —  
in holiness sublime, evoking awe and praise?”

At the sea — with a new song on their lips —  
the redeemed praised Your name.

Overflowing with gratitude, they proclaimed Your sovereignty  
and spoke as one, declaring:

“The Eternal will reign till the end of time.”

Rock of Israel, arise and come to the help of Your people Israel.  
Keep Your word by redeeming Judah and Israel.  
The Eternal and Infinite One is our redeemer,  
our source of holiness.

בְּרוּךְ אַתָּה, יְי, גְּאֵל יִשְׂרָאֵל.

Baruch atah, Adonai, gaal Yisrael.

Blessed are You in our lives, Eternal One, who redeemed Israel.

**WHO REDEEMED ISRAEL** גְּאֵל יִשְׂרָאֵל. In the Bible, *g'ulah* (redemption) is connected with the concept of responsibility for one's family or clan. A *go-eil* (redeemer) rescues a relative from slavery or captivity, or helps a kinsman who has fallen into poverty. In this prayer, the term is applied to God's intervention on behalf of the Israelite slaves — a past redemption that inspires us to work for a world without poverty or suffering.

**AN INCOMPARABLE TREASURE** of moral strength lies in the idea of redemption, the belief in the Messianic future. It gives us faith in moral progress, and in the ultimate unity of all human-kind. (Rabbi Elie Munk, 1900–1981)

# הַתְּפִלָּה

## HaT'filah · Standing before God

*Prayer is a step on which we rise from the self we are, to the self we wish to be. Prayer affirms the hope that no reality can crush, the aspiration that can never acknowledge defeat.*

— RABBI MORRIS ADLER

*Make every effort to pray from the heart. Even if you do not succeed, the effort is precious in the eyes of the Eternal One.*

— RABBI NACHMAN OF BRESLOV

*Adonai, s'fatai tiftach,  
ufi yagid t'hilatecha.*

אֲדֹנָי, שְׁפִתַי תִּפְתָּח,  
וּפִי יַגִּיד תְּהִלָּתֶךָ.

Adonai, open my lips,  
that my mouth may declare Your praise.

כְּוָנָה

*Kavanah*

אַבוֹת וְאִמּוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּנְתָנָה תְּקוּף

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

RABBI MORRIS ADLER, 1906–1966.

RABBI NACHMAN OF BRESLOV, 1772–1810.

ADONAI, OPEN MY LIPS אֲדֹנָי, שְׁפִתַי תִּפְתָּח, Psalm 51:17. Another psalm (73:26) calls God “Rock of my heart” (*tzur l'vavi*). From that verse, our Sages derived the teaching that God dwells within each person's heart. Therefore, in now asking that God “open my lips,” we pray for focus and concentration on the Divine — rather than lips that recite words by rote, while the heart wanders elsewhere.

## Focusing Prayer

God of All  
Generations

## God's Powers

The Power of  
This Day

## God's Holiness

## The Day's Holiness

## Shofar: Sovereignty

## Our Offering

## Thanksgiving

## Peace

## Prayer of the Heart

**IMAGINE** a beautiful mountain spring:  
 pure and clear, full of freshness and power,  
 it descends from the highest peaks,  
 flowing down to water the floor of the valley.  
 So it is with the souls of those who came before us.  
 The beauty of their lives still flows down to their descendants;  
 renewing our will, restoring our faith;  
 giving us the power to act as they did;  
 inspiring us to reach higher,  
 to grow in strength, in courage, in generosity.  
 And so we are taught:  
 "Each of us is obligated to say:  
 When will my deeds reach the level of the deeds of my ancestors?"  
 Let us cherish what we've learned from beloved family, friends, and teachers.  
 Their memory comes to us as an inheritance,  
 an ever-flowing stream of goodness and blessing:  
 let us drink deep, and remember.

**REMEMBER US,***Melech*—

crown of creation,  
 lover of life . . .  
 remember us  
 when You fill  
 the cup of life;  
 and for Your sake,  
 Author of life,  
 make us characters on Your page —  
 names that live  
 for Your sake  
 between the covers  
 of Your book.

בְּרוּךְ אַתָּה, יי, מִגֵּן אַבְרָהָם וְעֵזְרַת שָׂרָה.

*Baruch atah, Adonai, magein Avraham v'ezrat Sarah.*

Blessed are You in our lives, Adonai, Shield of Abraham, Sustainer of Sarah.

In Hebrew, choose either *hakol* or *meitim*.

*Atah gibor l'olam, Adonai —  
m'chayeih hakol/meitim atah,  
rav l'hoshia.*

*Morid hatal.*

*M'chalkeil chayim b'chesed,  
m'chayeih hakol/meitim  
b'rachamim rabim —  
someich noflim,  
v'rofei cholim umatir asurim;  
umkayeim emunato lisheinei afar.*

*Mi chamocho, baal g'vurot;  
umi domeh-lach? —  
melech meimit umchayah  
umatzmiach y'shuah.*

*Mi chamocho, El harachamim? —  
zocheir y'tzurav l'chayim b'rachamim.*

*V'ne-eman atah l'hachayot hakol/meitim.*

Your life-giving power is forever, Adonai — with us in life and in death.  
You liberate and save, cause dew to descend;  
and with mercy abundant, lovingly nurture all life.  
From life to death, You are the force that flows without end —  
You support the falling, heal the sick, free the imprisoned and confined;  
You are faithful, even to those who rest in the dust.

Power-beyond-Power, from whom salvation springs,  
Sovereign over life and death — who is like You?

**Merciful God, who compares with You?**

**With tender compassion You remember all creatures for life.**

Faithful and true, worthy of our trust —

You sustain our immortal yearnings; in You we place our undying hopes.

ברוך אתה, יי, מחיה הכלהימים.

*Baruch atah, Adonai, m'chayeih hakol/hameitim.*

Wellspring of blessing, Power eternal, You are the One who gives and renews all life.

כונה

*Kavanah*

אבות ואמהות  
*Avot v'Imahot*

גבורות

*G'vurot*

ונתנה תקנה

*Untaneh Tokef*

קדשת השם

*K'dushat HaShem*

קדשת היום

*K'dushat HaYom*

שופר: מלכויות

*Shofar: Malchuyot*

עבודה

*Avodah*

הודאה

*Hodaah*

שלום

*Shalom*

תפלת הלב

*T'filat HaLev*



*Uvchein ulcha taaleh k'dushah,  
ki atah Eloheinu Melech.*

And so, let these words  
of sanctity ascend to You —  
for You are our God and Sovereign.

*Untaneh-tokef k'dushat hayom —  
ki hu nora v'ayom.  
Uvo tinasei malchutecha,  
v'yikon b'chesed kisecha;  
v'teisheiv alav be-emet.*

Let us proclaim the power of this day —  
a day whose holiness awakens deepest awe  
and inspires highest praise for Your dominion,  
for Your throne is a throne of love;  
Your reign is a reign of truth.

*Emet ki atah hu dayan,  
umochiach v'yodei-a va-eid,  
v'choteiv v'choteim, v'sofeir umoneh,  
v'tizkor kol hanishkachot.  
V'tiftach et sefer hazichronot,  
umei-eilav yikarei —  
v'chotam yad kol adam bo.*

In truth,  
You are judge and plaintiff, counselor and witness.  
You inscribe and seal. You record and recount.  
You remember all that we have forgotten.  
And when You open the Book of Memories,  
it speaks for itself —  
for every human hand leaves its mark,  
an imprint like no other.

וּבְכֵן וּלְךָ תַעֲלֶה קְדוּשָׁה,  
כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ.

וּבְתַנְיָה תִקְרָא קְדוּשַׁת הַיּוֹם —  
כִּי הוּא נוֹרָא וַאֲיֹם.  
וּבו תִנְשֵׂא מַלְכוּתְךָ,  
וַיִּכּוֹן בְּחֶסֶד בְּסֵאֶף,  
וְתִשֵּׁב עָלָיו בְּאֵמֶת.

אֵמֶת כִּי אַתָּה הוּא דַיָּן,  
וּמוֹכִיחַ וַיּוֹדֵעַ וְעֵד,  
וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֵה,  
וְתִזְכֹּר כֹּל הַנִּשְׁכָּחוֹת.  
וְתִפְתַּח אֶת סֵפֶר הַזִּכְרוֹנוֹת,  
וּמֵאֵלָיו יִקְרָא —  
וְחוֹתֵם יָד כָּל אָדָם בּוֹ.

כְּנָה  
Kavanah

אָבוֹת וְאִמָּהוֹת  
Avot v'Imahot

גְּבוּרוֹת  
G'vurot

וּבְתַנְיָה תִקְרָא  
Untaneh Tokef

קְדוּשַׁת הַשָּׁמַיִם  
K'dushat HaShem

קְדוּשַׁת הַיּוֹם  
K'dushat HaYom

שׁוֹפָר: מַלְכוּיּוֹת  
Shofar: Malchuyot

עֲבוּדָה  
Avodah

הוֹדָאָה  
Hodaah

שְׁלוֹם  
Shalom

תְּפִלַּת הַלֵּב  
T'filat HaLev

Uvshofar gadol yitaka.  
 V'kol d'mamah dakah yishama.  
 Umalachim yeichafeizun,  
 v'chil uradah yocheizun,  
 v'yomru: "Hineih yom hadin"—  
 lifkod al tz'va marom badin;  
 ki lo yizku v'einecha badin.  
 V'chol ba-ei olam yaavrun l'fanecha  
 kivnei maron.  
 K'vakarat ro-ei edro,  
 maavir tzono tachat shivto,  
 kein taavir v'tispor v'timneh,  
 v'tifkod nefesh kol chai.  
 V'tachtach kitzbah l'chol b'riyah;  
 v'tichtov et g'zar dinam.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע.  
 וְקוֹל דְּמַמָּה דַקָּה יִשְׁמַע.  
 וּמַלְאָכִים יִחְפְּזוּן,  
 וְחֵיל וְרַעְדָּה יֵאֱחָזוּן,  
 וַיֹּאמְרוּ: הִנֵּה יוֹם הַדִּין —  
 לִפְקֹד עַל צְבֵא מְרוֹם בַּדִּין,  
 כִּי לֹא יִזְכּוּ בְעֵינֶיךָ בַּדִּין.  
 וְכָל בְּאֵי עוֹלָם יַעֲבְרוּן לִפְנֵיךָ  
 כְּבְנֵי מְרוֹן.  
 כְּבִקְרַת רוּעָה עֶדְרוֹ,  
 מֵעֵבִיר צֵאנוּ תַחַת שִׁבְטוֹ,  
 כִּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה,  
 וְתִפְקֹד נַפְשׁ כּוֹל חַי.  
 וְתַחְתָּח קִצְבָה לְכָל בְּרִיָּה,  
 וְתַכְתֹּב אֶת גְּזַר דִּינָם.

כְּנֻגָה  
 Kavanah  
 אֲבוֹת וְאִמְהוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 וּנְתִנָּה תּוֹקֵף  
 Untaneh Tokef  
 קְדוּשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קְדוּשַׁת הַיּוֹם  
 K'dushat HaYom  
 שׁוֹפָר: מַלְכוּיּוֹת  
 Shofar: Malchuyot  
 עֲבוּדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

And so a great shofar will cry — *t'kiah*.  
 A still small voice will be heard.  
 Angels, in a whirl of fear and trembling, will say:  
 “Behold the day of judgment” —  
 for they too are judged;  
 in Your eyes even they are not blameless.

All who come into the world pass before You  
 like sheep before their shepherd.  
 As a shepherd considers the flock,  
 when it passes beneath the staff,  
 You count and consider every life.  
 You set bounds; You decide destiny;  
 You inscribe judgments.

**A GREAT SHOFAR WILL CRY** וּבְשׁוֹפָר גָּדוֹל יִתְקַע. Here the scene expands from the human experience of Rosh HaShanah to a cosmic drama. The poet imagines the angels, too, anxiously awaiting God's judgment, as all created beings live under divinely decreed limits. Yet God is imagined as a shepherd — an image conveying care, concern, and protectiveness.

*B'Rosh HaShanah yikateivun;*  
*uvYom Tzom Kippur yeichateimun:*

*kamah yaavorun,*  
*v'chamah yibarei-un;*  
*mi yichyeh, umi yamut;*  
*mi v'kitzo, umi lo v'kitzo;*  
*mi va-eish, umi vamayim;*  
*mi vacherev, umi vachayah;*  
*mi varaav, umi vatzama;*  
*mi varaash, umi vamageifah;*  
*mi vachanikah, umi vas'kilah;*  
*mi yanuach, umi yanua;*  
*mi yashkit, umi y'toraf;*  
*mi yishaleiv, umi yityaseir;*  
*mi yaani, umi yaashir;*  
*mi yushpal, umi yarum —*

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן,  
וּבְיוֹם צוֹם כִּפּוּר יִחַתְמוּן:

כַּמָּה יַעֲבֹרוּן,  
וְכַמָּה יִבְרְאוּן.  
מִי יִחְיֶה, וּמִי יָמוּת.  
מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ.  
מִי בְאֵשׁ, וּמִי בַמַּיִם.  
מִי בַחֶרֶב, וּמִי בַחֵיָה.  
מִי בְרָעַב, וּמִי בַצָּמָא.  
מִי בְרָעַשׁ, וּמִי בַמַּגֵּפָה.  
מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה.  
מִי יָנוּחַ, וּמִי יָנוּעַ.  
מִי יִשְׁקִיט, וּמִי יִטְרַף.  
מִי יִשְׁלֵב, וּמִי יִתִּיֵסֶר.  
מִי יַעֲשִׂיר, וּמִי יַעֲשִׂיר.  
מִי יִשְׁפַּל, וּמִי יָרוּם —

כְּנָה

*Kavanah*

אָבוֹת וְאִמּוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּבִתְנֵה תִקְוֶה

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

On Rosh HaShanah this is written;  
on the Fast of Yom Kippur this is sealed:

How many will pass away from this world,  
how many will be born into it;  
who will live and who will die;  
who will reach the ripeness of age,  
who will be taken before their time;  
who by fire and who by water;  
who by war and who by beast;  
who by famine and who by drought;  
who by earthquake and who by plague;  
who by strangling and who by stoning;  
who will rest and who will wander;  
who will be tranquil and who will be troubled;  
who will be calm and who tormented;  
who will live in poverty and who in prosperity;  
who will be humbled and who exalted —

Focusing Prayer

God of All  
Generations

God's Powers

**The Power of  
This Day**

God's Holiness

The Day's Holiness

Shofar: Sovereignty

Our Offering

Thanksgiving

Peace

Prayer of the Heart

**ON ROSH HASHANAH**, we plunge like swimmers into a sea of words.  
On Yom Kippur, the sea rises, then crests—and we emerge,  
sealed by the wax, warmed by the fire, of braided candle.

The New Year is like a trailhead—opening wide before us;  
the Day of Fasting—narrow, breathless, so quick to close.

We contemplate a new year, and this we know:

Some of us will live and some of us will die.

Some will die young and some very old.

Some by water and some by fire.

Some by sword and some by beast.

Some by hunger and some by thirst.

Some by plague and some by earthquake.

Some by stoning and some by strangling.

Some of us will feel at ease; some will be restless.

Some will have peace of mind; some will have strife.

Some will be tranquil; some will be tormented.

Some will be raised high; some will be brought low.

Some will have riches; some will be impoverished.

Even so—

the way we act,

the way we speak,

the way we meet God's image in ourselves and in others—

these things have great power to make our lives matter.

Therefore,

let us make whole the broken shards,

green and thick the withering grass.

Let the wind fill us with urgency for life.

Let dreams give birth to justice and goodness.

God of holiness, God of hope,

let us glimpse Your truth, as we attach our hope to Yours.

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**DEATH, SICKNESS, IMPOVERISHMENT**, tragic as they may be, are not identical with evil. They do bear a potential for truly evil consequences. They can poison, embitter, fill us with self-pity. . . . If penitence, prayer, and charity cannot change the external reality, if they cannot arrest the malignant cancer, they can indeed ensure that the evil potential in that reality will not become actual and enduring, but will pass.

(Rabbi Marc Saperstein, b. 1944)

*Utshuvah, utfilah, utzdakah  
maavirin et roa hag'zeirah.*

But through return to the right path,  
through prayer and righteous giving,  
we can transcend the harshness of the decree.

*Ki k'shimcha kein t'hilatecha:  
kasheh lichos v'no-ach lirtzot.  
Ki lo tachpotz b'mot hameit,  
ki im b'shuvo midarko v'chayah.  
V'ad yom moto t'chakeh lo;  
im yashuv, miyad t'kab'lo.  
Emet ki atah hu yotzram,  
v'yodei-a yitzram;  
ki heim basar vadam.*

You are everything that we praise You for:  
slow to anger, quick to forgive.  
You do not wish the death of sinners,  
but urge them to return from their ways and live.  
Until the day of death, You wait for them;  
You accept them at once if they return.  
Since You created us, You know our impulses;  
we are but flesh and blood.

וְתִשׁוּבָהּ, וְתִפְלָהּ, וְצְדָקָה  
מֵעֲבִירִין אֶת רֹעַ הַגְּזֵירָה.

כִּי כְשִׁמְךָ בְּרַחֲמֶיךָ:  
קָשָׁה לְכַעַס וְנוֹחַ לְרַצוֹת.  
כִּי לֹא תַחְפֹּץ בְּמוֹת הַמֵּית,  
כִּי אִם בְּשׁוּבוֹ מִדַּרְכוֹ וְחַיָּה.  
וְעַד יוֹם מוֹתוֹ תַּחֲכֶה לוֹ,  
אִם יָשׁוּב, מִיַּד תִּקַּבְּלוֹ.  
אֱמֶת כִּי אַתָּה הוּא יוֹצֵרָם,  
וְיֹדֵעַ יִצְרָם,  
כִּי הֵם בְּשָׂר וָדָם.

כְּנוּהַ  
Kavanah

אָבוֹת וְאִמָּהוֹת  
Avot v'Imahot

גְּבוּרוֹת  
G'vurot

וּנְתִנֵּה תוֹקֵף  
Untaneh Tokef

קְדוּשַׁת הַשֵּׁם  
K'dushat HaShem

קְדוּשַׁת הַיּוֹם  
K'dushat HaYom

שׁוֹפָר: מַלְכוּיּוֹת  
Shofar: Malchuyot

עֲבוּדָה  
Avodah

הוֹדָאָה  
Hodaah

שְׁלוֹם  
Shalom

תְּפִלַּת הַלֵּב  
T'filat HaLev

**YOU DO NOT WISH THE DEATH OF SINNERS** לֹא תַחְפֹּץ בְּמוֹת הַמֵּית. The Hebrew phrase means “You do not wish the death of one condemned to death [on account of sins].” This line, based on Ezekiel 18:23, emphasizes that the God who decrees our mortality is above all compassionate, indulgent with our failings, and dedicated to life. Thus, the *Untaneh Tokef* prayer begins on a note of dread, with the somber acknowledgment that the time and nature of our deaths are not in our hands. But the prayer’s concluding section affirms our power to imbue life with meaning and goodness, for we are cherished by a God who supports our efforts to change and improve.

*N'kadeish et shimcha baolam,*

*k'shem shemakdishim oto*

*bishmei marom;*

*kakatuv al yad n'vi-echa:*

*V'kara zeh el-zeh v'amar:*

*"Kadosh, kadosh, kadosh Adonai tz'vaot,*

*m'lo chol-haaretz k'vodo."*

*Adir adireinu, Adonai adoneinu —*

*mah-adir shimcha b'chol haaretz.*

*"Baruch k'vod-Adonai mim'komo."*

*Echad hu eloheinu, hu avinu,*

*hu malkeinu, hu moshi-einu —*

*v'hu yashmi-einu b'rachamav*

*l'einei kol chai:*

*"Ani Adonai Eloheichem."*

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,

כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ

בְּשָׁמַי מְרוֹם,

כְּכַתוּב עַל יַד נְבִיאֶיךָ:

וְקָרָא זֶה אֶל־זֶה וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת,

מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִירָנוּ —

מַה־אֲדִיר שְׁמֶךָ בְּכֹל־הָאָרֶץ.

בְּרוּךְ כְּבוֹד־יְיָ מִמְקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,

הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ —

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו

לְעֵינֵי כָל חַי:

אֲנִי יְיָ אֱלֹהֵיכֶם.

כְּנֻה

*Kavanah*

אָבוֹת וְאִמְהוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּנְתִנָּה תְּקוּף

*Untaneh Tokef*

קְדֻשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדֻשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

We sanctify Your name in the world,  
as celestial song sanctifies You in realms beyond our world,  
in the words of Your prophet:

“Holy Holy Holy is the God of heaven’s hosts.  
The fullness of the whole earth is God’s glory.”

God of Strength who gives us strength,  
God of Might who gives us might —  
how magnificent the signs of Your Being throughout the earth.

“Blessed is the splendor that shines forth from the Eternal.”

Our God is one —  
*Avinu* and *Malkeinu*, sovereign Source of life and liberation —  
revealing with mercy to all who live: “I am Adonai your God.”

HOLY קָדוֹשׁ, Isaiah 6:3.

GOD OF MIGHT יְיָ אֲדִירָנוּ, Psalm 8:2, 10.

BLESSED בְּרוּךְ, Ezekiel 3:12.

I AM אֲנִי, Numbers 15:41.

Focusing Prayer	“Yimloch Adonai l’olam;	יְמַלֵּךְ יי לְעוֹלָם,
God of All Generations	Elohayich, Tziyon, l’dor vador — hal’lu-Yah!”	אֱלֹהֵיךָ, צִיּוֹן, לְדֹר וְדֹר, הַלְלוּ-יָהּ.
God’s Powers	L’dor vador nagid godlecha.	לְדֹר וְדֹר נִגִּיד גְּדֻלָּתְךָ.
The Power of This Day	Ulneitzach n’tzachim k’dushat’cha nakdish.	וּלְנִצַּח נִצְחִים קְדֻשַׁתְךָ נִקְדִּישׁ.
God’s Holiness	V’shivchacha, Eloheinu, mipinu lo yamush	וְשִׁבַּחְךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ
The Day’s Holiness	l’olam va-ed,	לְעוֹלָם וָעֶד,
Shofar: Sovereignty	ki El melech gadol v’kadosh atah.	כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
Our Offering	“The Eternal shall reign for all time,	
Thanksgiving	your God for all generations, Zion — Halleluyah!”	
Peace	We will teach Your greatness	
Prayer of the Heart	l’dor vador — from generation to generation. And to the end of time we will affirm Your holiness. Our God, Your praise shall ever be on our lips, for Your power is boundless — sovereign and holy.	

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**THE ETERNAL SHALL REIGN** יי יְמַלֵּךְ, Psalm 146:10.

**WE WILL TEACH YOUR GREATNESS . . . FROM GENERATION TO GENERATION**

לְדֹר וְדֹר נִגִּיד גְּדֻלָּתְךָ. The enduring vibrancy of Judaism depends on parents, grandparents, and teachers who are committed to sharing its teachings with the young. The chain of transmission *l’dor vador* — “from generation to generation” — is woven not just by sages and scholars but by all who cherish Jewish heritage and tradition. In a violent, tumultuous world, the Jewish people continues to uphold the sanctity of God and to pursue a life of holiness through mitzvot. Each generation imparts the Jewish message of empathy, compassion, and justice to the next. Thus we offer our youth solid moral grounding to sustain them over the years.

Focusing Prayer

God of All  
Generations

God's Powers

The Power of  
This Day

God's Holiness

The Day's Holiness

Shofar: Sovereignty

Our Offering

Thanksgiving

Peace

Prayer of the Heart

**HOLY IS** the dignity that is human;  
sacred the mystery we call divine.

Holy is the sacrifice made for those we love;  
precious the pains they take for us.

Sublime the glory of the heavens above us;  
sacred the beauty that glows within us.

Noble is the mind in search of meaning.  
The heart is happy that finds its way.

Awesome is the power that rules our being;  
holy the kinship that makes us one.

### PRAYER

Last night I looked at the stars;  
The baby in my arms.  
And as I looked at the stars  
Wheeling the planet round,  
I knew I could not rest:  
I felt as one addressed.

It brought me close to prayer  
That such a thing could be.  
You know, we think of prayer  
As that which must be said:  
What had I to say last night  
To the stars' abstract light?

**HOLY IS.** By Rabbi Chaim Stern (1930–2001).

**THE GLORY OF THE HEAVENS.** Two things fill the mind with ever new and increasing admiration and awe, the more often and steadily we reflect upon them: the starry heavens above me, and the moral law within me. (Immanuel Kant, 1724–1804)

**LAST NIGHT.** By Norman Finkelstein (b. 1954).



*V'timloch — atah, Adonai — l'vadecha al kol  
maasecha,  
b'Har Tziyon, mishkan k'vodecha,  
uviYrushalayim, ir kodshecha —  
kakativ b'divrei kodshecha:  
"Yimloch Adonai l'olam;  
Elohayich, Tziyon, l'dor vador — hal'lu-Yah!"*

וְתִמְלֹךְ, אֲתָהּ, יְיָ, לְבִדְךָ עַל כָּל  
מַעֲשֵׂיךָ,  
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,  
וּבִירוּשָׁלַיִם עִיר קֹדְשְׁךָ,  
כַּכְתוּב בְּדִבְרֵי קֹדְשְׁךָ:  
יִמְלֹךְ יְיָ לְעוֹלָם,  
אֱלֹהֶיךָ, צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּ-יָהּ.

כְּנֻה  
Kavanah  
אֲבוֹת וְאִמָּהוֹת  
Avot v'Imahot  
גְּבוּרוֹת  
G'vurot  
וּנְתִנָּה תִקְוָה  
Untaneh Tokef  
קְדוּשַׁת הַשֵּׁם  
K'dushat HaShem  
קְדוּשַׁת הַיּוֹם  
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שׁוֹפָר: מַלְכוּיוֹת  
Shofar: Malchuyot  
עֲבוּדָה  
Avodah  
הוֹדָאָה  
Hodaah  
שְׁלוֹם  
Shalom  
תְּפִלַּת הַלֵּב  
T'filat HaLev

You, and You alone, Adonai, will reign over Creation,  
upon Mount Zion, home of Your Presence,  
and in Jerusalem, a city set apart by You —  
as the Psalmist believed: “Adonai will reign eternally;  
your God, Zion, for all generations. Halleluyah!”

*Kadosh atah, v'nora sh'mecha;  
v'ein elo-ah mibaladecha, kakativ:  
"Vayigbah Adonai tz'vaot bamishpat;  
v'haEl hakadosh nikdash bitzdakah."*

קָדוֹשׁ אַתָּה, וְנוֹרָא שְׁמֶךָ,  
וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ, כַּכְתוּב:  
וַיִּגְבֶּה יְיָ צְבָאוֹת בַּמִּשְׁפָּט,  
וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה.

You are holy.  
Your name is Awe.  
There is nothing divine beyond You —  
as the prophet Isaiah taught:  
“The Source of all might is exalted through justice,  
the God of holiness made holy through righteousness.”

בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.  
*Baruch atah, Adonai, haMelech hakadosh.*  
Blessed are You, Adonai, holy Sovereign.

**ADONAI WILL REIGN** יְיָ, יִמְלֹךְ, Psalm 146:10.

**AS THE PROPHET ISAIAH TAUGHT** כַּכְתוּב. The Book of Isaiah emphasizes the imperative of creating an ethical society among the people Israel. The terms *mishpat* (justice) and *tzedakah* (righteousness) are central to this book and to Isaiah's vision of the religious life. Sacrificial offerings on the altar, says the prophet, are meaningless in the absence of moral behavior; interpersonal morality is the most direct form of service to God. Our Rosh HaShanah liturgy includes Isaiah's teaching that justice is directly linked to God: “The Source of all might is exalted through justice; the God of holiness made holy through righteousness.” It is through our own moral behavior that we emulate the Divine and add to God's sanctity.

**THE SOURCE OF ALL MIGHT IS EXALTED** וַיִּגְבֶּה יְיָ צְבָאוֹת, Isaiah 5:16.

Atah v'chartanu mikol haamim;  
ahavta otanu, v'ratzita banu.

V'romamtanu mikol hal'shonot,  
v'kidashtanu b'mitzvoteycha.

V'keiravtanu, Malkein, laavodatecha;

v'shimcha hagadol v'hakadosh aleinu karata.

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

כְּנָה

Kavanah

אבות ואמהות  
Avot v'Imahot

גבורות

G'vurot

ונתנה תקף

Untaneh Tokef

קדשת השם

K'dushat HaShem

קדשת היום

K'dushat HaYom

שוֹפָר: מַלְכוּיוֹת

Shofar: Malchuyot

עבודה

Avodah

הודאה

Hodaah

שלום

Shalom

תפלת הלב

T'filat HaLev

You chose us, with love, to be messengers of mitzvot;  
and through us You made known Your aspirations.

Among all the many peoples,  
You gave us a pathway to holiness.

Among all the great nations,  
You uplifted us and made Yourself our Sovereign —  
and so we seek You and serve You  
and celebrate our nearness to Your presence.

Your great and sacred name has become our calling.

Vatiten-lanu, Adonai Eloheinu, b'ahavah et

[Yom haShabbat hazeh v'et]

Yom HaZikaron hazeh:

yom [zichron] t'ruah [b'ahavah],

mikra-kodesh,

zeicher litziat Mitzrayim.

ותתן לנו, יי אלהינו, באהבה את  
[יום השבת הזה ואת]

יום הזכרון הזה,

יום [זכרון] תרועה [באהבה],

מקרא קדש,

זכר ליציאת מצרים.

In Your love, Eternal our God,

You have given us [this Shabbat and] this Day of Remembrance:

a day for the shofar's joyful sound [remembered and cherished in our hearts];

a day of sacred assembly;

a day to be mindful of our people's going-out from Egypt.

**YOU CHOSE US, WITH LOVE** אתה בחרתנו... אהבת אותנו... *asher bachar-banu mikol haamim* (who has chosen us from all people). The Reform Movement has historically subscribed to the belief that Israel is a chosen people — not in the sense of being better than other peoples, but in the sense that we are chosen for a specific mission, to be a witness to the reality and oneness of God. But “chosenness” need not imply exclusivity: to say that the people Israel has been chosen to bear witness to the reality and teachings of God does not deny that God may well have chosen other peoples for other sorts of missions in the world.

Eloheinu v'Elohei avoteinu v'imoteinu,  
 yaaleh v'yavo v'yagia, v'yeira-eh v'yeiratzech  
 v'yishama, v'yipakeid, v'yizacheir  
 zichroneinu ufikdoneinu —  
 v'zichron avoteinu v'imoteinu,  
 v'zichron Y'rushalayim ir kodshecha,  
 v'zichron kol am'cha beit Yisrael  
 l'fanecha — lifleitha l'tovah,  
 l'chein ulchesed ulrachamim,  
 l'chayim ulshalom,  
 b'Yom HaZikaron hazeh.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 יַעֲלֶה וַיָּבֹא וַיָּגִיעַ, וַיִּרְאֶה וַיִּרְצֶה  
 וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר  
 זְכוֹרֵנוּ וּפְקֻדוֹתֵנוּ,  
 וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,  
 וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל,  
 לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה,  
 לְחַן וּלְחֶסֶד וּלְרַחֲמִים,  
 לְחַיִּים וּלְשָׁלוֹם,  
 בַּיּוֹם הַזֶּה הַזְּכוֹרֹן הַזֶּה.

כְּנָה  
 Kavanah  
 אֲבוֹת וְאִמּוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 וּבְתֵנָה תִּקֵּף  
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 קְדוּשַׁת הַשֵּׁם  
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 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

Our God, and God of the generations before us,  
 may a memory of us ascend and come before You.  
 May it be heard and seen by You,  
 winning Your favor and reaching Your awareness —  
 together with the memory of our ancestors,  
 the memory of Your sacred city, Jerusalem,  
 and the memory of Your people, the family of Israel.  
 May we be remembered —  
 for safety, well-being, and favor,  
 for love and compassion,  
 for life,  
 and for peace —  
 on this Day of Remembrance.

Zochreinu, Adonai Eloheinu, bo l'tovah. Amen. זְכוֹרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.  
 Ufokdeinu vo livrachah. Amen. וּפְקֻדָּנוּ בּוֹ לְבִרְכָה. אָמֵן.  
 V'hoshi-einu vo l'chayim. Amen. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

Eternal our God,  
 remember us, Amen  
 be mindful of us, Amen  
 and redeem us  
 for a life of goodness and blessing. Amen

# שוֹפָר

כְּנָה

Kavanah

אָבוֹת וְאִמְהוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

וּנְתָנָה תְּקוּף

Untaneh Tokef

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

שׁוֹפָר: מַלְכוּיּוֹת

Shofar: Malchuyot

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִילַת הַלֵּב

T'filat HaLev

## Malchuyot: Accepting Your Sovereignty

We are stiff-necked and stubborn;  
teach us to bend before You.

Convinced we're right,  
entrenched in our own perspective,  
we resist Your call to repent.

Convinced we're self-sufficient,  
entrenched in the illusion of control,  
we resist Your call to humility.

Convinced we can have it all,  
entrenched in the dream of mastering the world,  
we resist Your call to wake up.

Today You summon us  
out of our arrogance,  
out of rigidity, fantasy,  
shallowness, self-deception.

Teach us to bend our knees,  
to bow our heads before the Mystery;  
to realize our frailty and our finitude.

Teach us to make You *melech* —  
sovereign in our life;  
to align ourselves with Your goodness and truth.

We would not bow before Pharaoh.  
We would not bow before the Persian lord.  
We would not submit to any power on earth  
or give ourselves to any material thing.  
But we, the Jewish people — stiff-necked, stubborn to the end —  
today we bow before You.

**TEACH US TO BEND.** Inspired by a teaching of Rabbi Menachem Mendel of Kotzk (1787–1859): “Bend! Dare to bend. The curvature of the shofar is *kafuf* (bent); it is bent to teach us to bend our stubbornness and our pride.”

**PERSIAN LORD.** An allusion to Mordechai's refusal to bow before Haman (Esther 3:2).

# שוֹפָר

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אבות ואמהות

Avot v'Imahot

גבורות

G'vurot

ונתנה תקף

Untaneh Tokef

קדשת השם

K'dushat HaShem

קדשת היום

K'dushat HaYom

שופר: מלכויות

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עבודה

Avodah

הודאה

Hodaah

שלום

Shalom

תפלת הלב

T'filat HaLev

Aleinu l'shabei-ach laadon hakol,  
lateit g'dulah l'yotzeir b'reishit —  
shelo asanu k'goyei haaratzot,  
v'lo samanu k'mishp'chot haadamah;  
shelo sam chelkeinu kahem,  
v'goraleinu k'chol hamonam.  
Vaanchnu korim, umishtachavim, umodim  
lifnei melech malchei ham'lachim:  
HaKadosh, baruch hu.

Shehu noteh shamayim v'yoseid aretz,  
umoshav y'karo bashamayim mimaal,  
ush-chinat uzo b'govhei m'romim.  
Hu Eloheinu; ein od.  
Emet Malkeinu, efes zulato —  
kakatuv b'Torato:  
"V'yadata hayom v'hasheivota el-l'vavecha,  
ki Adonai hu haElohim bashamayim mimaal  
v'al-haaretz mitachat — ein od."

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,  
שֶׁלֹא שָׁם חֵלְקֵנוּ כֵּהֵם,  
וְגִרְלָנוּ כְּכֹל הַמּוֹנָם.  
וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים  
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,  
הַקָּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ,  
וּמוֹשֵׁב יָקָר בְּשָׁמַיִם מִמַּעַל,  
וּשְׁכִינֵת עֵזוֹ בְּגִבְהֵי מְרוֹמִים.  
הוּא אֱלֹהֵינוּ, אֵין עוֹד.  
אֵמֶת מַלְכָּנוּ אֵפֶס זֹלָתוֹ,  
כְּכָתוּב בְּתוֹרָתוֹ:

וַיְדַעַת הַיּוֹם וְהִשְׁבַּתְתָּ אֶל־לִבְבְּךָ,  
כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל  
וְעַל־הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

Ours is the duty to praise the All-Sovereign, to honor the Artist of Creation, who made us unique in the human family, with a destiny all our own. For this we bend our knees and bow with gratitude before the Sovereign Almighty — Monarch of All — the Wellspring of holiness and blessing, who spread out the sky and fashioned the land, who dwells in beauty far beyond sight, whose powerful presence is the loftiest height. You are our God; there is none else. We take as true Your sovereignty; there is no other — as Torah teaches: “Embrace and carry in your heart this day: In heaven above, on earth below, the Eternal is God. There is no other.”

SPREAD OUT . . . THE LAND אֶרֶץ . . . בּוֹטָה, Isaiah 51:13; Zechariah 12:1.

EMBRACE וַיְדַעַת, Deuteronomy 4:39.



Focusing Prayer

God of All  
Generations

God's Powers

The Power of  
This Day

God's Holiness

The Day's Holiness

Shofar: Sovereignty

Our Offering

Thanksgiving

Peace

Prayer of the Heart

## Kavanot: Focusing Meditations for the Sounding of the Shofar

1

*Ribono Shel Olam* — Power of All  
have compassion on the souls of Israel.  
Open their hearts to do *t'shuvah* before You;  
open their souls for the sake of returning to You.

2

Dwell on each sound of the shofar; contemplate its meaning.

*T'kiah* —

One whole note

*Sh'varim-T'ruah* —

Three broken notes; nine staccato notes

*T'kiah* —

One whole note

My return to the right path has the power to make me whole again.

*T'kiah* —

Once I was whole.

*Sh'varim-T'ruah* —

In the wear and tear of living, I became broken and shattered.

*T'kiah* —

My *t'shuvah* has the power to make me whole again.

3

Blessed are hearts that respond to the majestic music of the shofar.

Blessed is the gift of life, the power of renewal that brings us to this day.

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**KAVANOT.** (1) By Rabbi Moses of Kobrin (1784–1858); (2) Based on a teaching by Rabbi Isaiah Horowitz (ca. 1565–1630).

# שופר

Baruch atah, Adonai,  
Eloheinu melech haolam,  
asher kid'shanu b'mitzvotav,  
v'tzivanu lishmoa kol shofar.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,  
וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

Baruch atah, Adonai,  
Eloheinu melech haolam,  
shehecheyanu v'kiy'manu v'higianu  
laz'man hazeh.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיָּנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ  
לְזַמַּן הַזֶּה.

Source of blessing, Eternal our God,  
You fill the universe with majestic might —  
summoning us to hear the sound of the shofar.

Source of blessing, Eternal our God,  
You fill the universe with majestic might —  
giving us life, upholding the life within us,  
and bringing us to this time.

*The shofar is sounded.*

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּקִיעָה  
תְּקִיעָה תְּרוּעָה תְּקִיעָה

T'kiah Sh'varim-T'ruah T'kiah

T'kiah Sh'varim T'kiah

T'kiah T'ruah T'kiah

כְּוָנָה

Kavanah

אָבוֹת וְאִמָּהוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

וּנְתִנָּה תְּקוּף

Untaneh Tokef

קְדֻשַׁת הַשֵּׁם

K'dushat HaShem

קְדֻשַׁת הַיּוֹם

K'dushat HaYom

שׁוֹפָר: מַלְכוּיּוֹת

Shofar: Malchuyot

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

**HEAR THE SOUND OF THE SHOFAR** לְשִׁמּוֹעַ קוֹל שׁוֹפָר. The sages of the Talmud (*Rosh HaShanah* 33b–34a), in defining the length and order of the shofar sounds, agree that they resemble different sorts of weeping: a melancholy sigh of three wavering blasts called *Sh'varim* (Broken); and short piercing cries of nine staccato notes called *T'ruah* (Shout). Also included is a longer blast, *T'kiah*, a call of alarm or joy. Thus, the combination of sounds conveys the double mood of Rosh HaShanah: both solemn trepidation and festive celebration.

Eloheinu v'Elohei avoteinu v'imoteinu,  
 [r'tzeih vimnuchateinu,]  
 kad'sheinu b'mitzvatecha;  
 v'tein chelkeinu b'Toratecha.  
 Sab'einu mituvecha;  
 v'sam'cheinu bishuatecha.  
 [V'hanchileinu, Adonai Eloheinu,  
 b'ahavah uvratzon Shabbat kodshecha;  
 v'yanuchu vah Yisrael,  
 m'kad'shei sh'mecha.]  
 V'taheir libeinu l'ovd'cha be-emet —  
 ki atah Elohim emet,  
 udvar'cha emet v'kayam laad.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 [רְצֵה בְּמִנּוּחַתֵנוּ]  
 קִדְּשָנוּ בְּמִצְוֹתֶיךָ  
 וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ.  
 שְׂבַעְנוּ מִטוֹבְךָ  
 וְשַׂמְחֵנוּ בִישׁוּעֶתְךָ.  
 וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,  
 בְּאַהֲבָה וּבְרָצוֹן שְׁבֵת קִדְּשְׁךָ,  
 וְיַנּוּחוּ בָּהּ יִשְׂרָאֵל,  
 מִקְדְּשֵׁי שְׁמֶךָ.]  
 וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת,  
 כִּי אַתָּה אֱלֹהִים אֱמֶת,  
 וְדַבְּרָךְ אֱמֶת וְקַיָּם לְעַד.

כְּנָה  
 Kavanah  
 אֲבוֹת וְאִמּוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 וּנְתִנָּה תְּקוּף  
 Untaneh Tokef  
 קִדְּשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קִדְּשַׁת הַיּוֹם  
 K'dushat HaYom  
 שׁוֹפָר: מַלְכוּיּוֹת  
 Shofar: Malchuyot  
 עֲבוּדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

God who is ours  
 and God of our fathers and mothers:  
 [may our rest on this Shabbat bring You pleasure;]  
 lead us to holiness through Your mitzvot;  
 and may each of us find a portion of Torah that is ours.  
 You bestow such goodness — teach us to be satisfied,  
 and to know the joy of Your salvation.  
 [Let Your holy Shabbat be our heritage, embraced freely and with love;  
 and may all our people bring holiness to Your name by resting on this day.]  
 Help us to serve You truly, with purity of heart —  
 for You are a faithful God, whose truth stands forever.

בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ,  
 מִקְדֵּשׁ [הַשְּׁבֵת וְ] יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

Baruch atah, Adonai, melech al kol haaretz,  
 m'kadeish [haShabbat v'] Yisrael v'Yom HaZikaron.

Our praise to You, Eternal One, whose power  
 pervades all the earth: You bring holiness [to Shabbat,]  
 to the people Israel and to this Day of Remembrance.

TEACH US TO BE SATISFIED שְׂבַעְנוּ מִטוֹבְךָ. Two statements in the Midrash emphasize the insatiability of human appetites. “Rabbi Aibu taught: None of us leaves this world with even half our desires fulfilled.” And: “One who has 100 coins wants 200” (Ecclesiastes Rabbah 34).



Focusing Prayer	<i>R'tzeih, Adonai Eloheinu, b'am'cha Yisrael.</i>	רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל.
God of All Generations	<i>Utfilatam b'ahavah t'kabeil b'ratzon,</i>	וּתְפַלְתֵּם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן,
God's Powers	<i>ut·hi l'ratzon tamid avodat</i>	וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת
The Power of This Day	<i>Yisrael amecha.</i>	יִשְׂרָאֵל עַמְּךָ.
God's Holiness	<i>El karov l'chol korav,</i>	אֵל קָרוֹב לְכֹל קְרָאִי,
The Day's Holiness	<i>p'neih el avadecha v'choneinu.</i>	פְּנֵיהָ אֵל עֲבָדֶיךָ וְחַבְּנֵנוּ.
Shofar: Sovereignty	<i>Sh'foch ruchacha aleinu,</i>	שְׁפֹךְ רוּחְךָ עָלֵינוּ,
Our Offering	<i>v'techezenah eineinu b'shuvcha l'Tziyon</i>	וְתַחְזֶנָּה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
Thanksgiving	<i>b'rachamim.</i>	בְּרַחֲמִים.
Peace	Eternal, our God, Your people Israel yearns for Your favor.	
Prayer of the Heart	Receive their prayer with loving acceptance,	
	and may You always desire Your people's worship.	
	Divine One, close to all who call upon You,	
	bring Your grace and presence near to those who serve You.	
	Pour forth Your spirit on us,	
	and may our eyes see Your merciful return to Zion.	

בָּרוּךְ אַתָּה, יי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

*Baruch atah, Adonai, hamachazir Sh'chinato l'Tziyon.*

Blessed are You whose Divine Presence is felt again in Zion.

**WHOSE DIVINE PRESENCE IS FELT AGAIN IN ZION** הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן. A literal rendering of the Hebrew (“God, who returns His Presence to Zion”) would suggest a God who is limited in space, who physically travels from place to place, and who is sometimes present, sometimes absent. The Rabbinic imagination indeed envisioned the *Shechinah* (Divine Presence) accompanying Israel when the Jews were driven from the Holy Land. As the Talmud teaches in the name of Rabbi Shimon ben Yochai, “wherever they were exiled, the *Shechinah* was with them” (*M’gillah* 29a).

Today we might understand this to mean that the people were intensely conscious of God’s Presence even in the midst of suffering and separation from their Land. What, then, might it mean that God’s Presence is “felt again in Zion”? Not that God was absent from the Land before, but that our generation feels with particular power the Presence of the Divine in the birth and flowering of Israel. We celebrate in this prayer not the movement of God, but our renewed consciousness of the miracles unfolding before us in the Jewish state.

Focusing Prayer

God of All  
Generations

God's Powers

The Power of  
This Day

God's Holiness

The Day's Holiness

Shofar: Sovereignty

Our Offering

**Thanksgiving**

Peace

Prayer of the Heart

**TO OUR SAGES** who toiled —

To the one who chopped wood; to the one who raised cattle

To the storekeeper, the cobbler, and the one who sold salt

To the one who brewed beer and the one who filled casks of wine

To the tailor; to the teacher; to the dealer in cotton

To the one who scrubbed clothing; to the keeper of vines

To the merchant of silk; to the one who plowed fields

To the builder of houses; to the doctors and scribes

To the blacksmith; to the tanner; to the digger of graves

Let us give thanks for a tradition that sanctifies work.

Let us honor those who toil and sustain the world

in noble and humble ways.

We acknowledge those whose labor goes unnoticed.

We praise the strength of their hands,

and the dedication of their hearts.

*GOD IS bringing you into a good land,  
a land with streams and springs and fountains  
that flow from valleys and mountains. (Deuteronomy 8:7)*

The Seer of Lublin taught:

As water flows forth in streams and wellsprings,

so does God's goodness—an ever-flowing fountain of compassion.

Know this, and you will feel the kindness of God

not only on the mountain peaks of life, but also in the valleys.

---

**TO OUR SAGES.** Rabban Gamliel said: "Torah study is good together with an occupation" (*Pirkei Avot* 2:2). Among the many Talmudic rabbis whose occupations are mentioned here are the two whose debates shaped and defined Rabbinic Judaism: Hillel and Shammai.

**SEER OF LUBLIN.** The Chasidic rabbi Yaakov Yitzchak Horowitz (ca. 1745–1815).

*Eloheinu v'Elohei avoteinu v'imoteinu,  
bar'cheinu bab'rachah hamshuleshet  
hak'tuvah baTorah,*

*haamurah mipi kohanim —  
am k'doshecha — kaamur:*

*“Y'varech-cha Adonai v'yishm'recha.”*

*Kein y'hi ratzon.*

*“Ya-eir Adonai panav eilecha vichuneka.”*

*Kein y'hi ratzon.*

*“Yisa Adonai panav eilecha*

*v'yaseim l'cha shalom.”*

*Kein y'hi ratzon.*

Our God,  
Divine Presence whose path our ancestors walked,  
bless us now with words first bestowed on Israel  
in the time of Moses and Aaron —  
the threefold blessing, given us through Torah,  
that joins our hopes with theirs:

May you know God's blessings of shelter and care.

May it be so.

May you receive the light of God's kindness and grace.

May it be so.

May you see God's favor and goodness;  
and may you partake of God's peace.

May it be so.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת  
הַכְּתוּבָה בַּתּוֹרָה,  
הָאֲמוּרָה מִפִּי כֹהֲנִים  
עִם קְדוּשָׁתָּהּ בְּאֲמוֹר:  
יְבָרְכֶךָ יי וַיִּשְׁמְרֶךָ.  
כֵּן יְהִי רָצוֹן.  
יֵאָר יי פָּנָיו אֵלֶיךָ וַיְחַנְּכֶךָ.  
כֵּן יְהִי רָצוֹן.  
יִשָּׂא יי פָּנָיו אֵלֶיךָ  
וַיַּשֵּׁם לְךָ שְׁלוֹם.  
כֵּן יְהִי רָצוֹן.

כְּנָה

*Kavanah*

אֲבוֹת וְאִמּוֹת  
*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּנְתִנָּה תּוֹקֵף

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

**MAY YOU KNOW** יי בְּרַכְךָ. Known in Reform Judaism as *Birkat Shalom* (Blessing of Peace), these words from Numbers 6:24–26 were originally offered by Aaron, his sons, and their priestly descendants; thus the verses are also known as *Birkat Kohanim* (the Priestly Blessing). This passage from the Torah is part of the intimacy of Jewish home life. Parents traditionally recite these words when they bless their children on Friday nights; rabbis often say them when blessing a bar/bat mitzvah. In 1979, inscriptions on thin silver foil, bearing words almost identical to these, were unearthed in Jerusalem. Dating from about 600 BCE, they contain one of the oldest surviving texts from the Hebrew Bible.

**GOD'S BLESSINGS.** Kabbalistic sources speak of *shefa*, the abundant goodness that flows continually from God, enriching and sustaining our world. Our prayer does not seek to persuade God to offer blessings; rather, it seeks to awaken our awareness of divine blessings already in our life.

*Sim shalom tovah uvrachah,  
chein vachessed v'rachamim,  
aleinu v'al kol Yisrael amecha.  
Bar'cheinu, Avinu — kulanu k'echad —  
b'or panecha;  
ki v'or panecha natata lanu,  
Adonai Eloheinu,  
Torat chayim v'ahavat chesed,  
utzdakah uvrachah v'rachamim v'chayim  
v'shalom.*

*V'tov b'einecha l'vareich et am'cha Yisrael,  
b'chol eit uvchol shaah, bishlomecha.*

*B'sefer chayim, b'rachah, v'shalom,  
ufarnasah tovah,  
nizacheir v'nikateiv l'fanecha —  
anachnu, v'chol am'cha beit Yisrael —  
l'chayim tovim ulshalom!*

Let there be peace.  
Grant goodness, blessing, and grace,  
constancy and compassion  
to us and all Israel, Your people.

*Avinu* —  
bless and unite all human beings in the light of Your presence;  
for Your light has shown us a holy path for living:  
devotion to love, generosity, blessedness, mercy, life, and peace.  
In Your goodness, bless Your people Israel with peace at all times.

Let us, and the whole family of Israel,  
be remembered and inscribed in the Book of Life.  
May it be a life of goodness, blessing, and prosperity!  
May it be a life of peace!

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,  
חַן וְחֶסֶד וְרַחֲמִים,  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.  
בְּרַכְנוּ, אָבִינוּ, כְּלָנוּ בְּאֶחָד  
בְּאוֹר פְּנֵיךָ,  
כִּי בְאוֹר פְּנֵיךָ נָתַתָּ לָנוּ,  
יְיָ אֱלֹהֵינוּ,  
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים  
וְשְׁלוֹם.

וְטוֹב בְּעֵינֵיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל,  
בְּכָל עֵת וּבְכָל שָׁעָה, בְּשְׁלוֹמְךָ.

בְּסֵפֶר חַיִּים, בְּרָכָה, וְשְׁלוֹם,  
וּפְרָגְסָה טוֹבָה,  
בְּזֵכֶר וּנְכֹתֵב לְפָנֶיךָ,  
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,  
לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

כְּנָה

*Kavanah*

אֲבוֹת וְאִמָּהוֹת  
*Avot v'Imahot*

גְבוּרוֹת  
*G'vurot*

וּנְתִנָּה תְקוּף  
*Untaneh Tokef*

קְדֻשַׁת הַשֵּׁם  
*K'dushat HaShem*

קְדֻשַׁת הַיּוֹם  
*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת  
*Shofar: Malchuyot*

עֲבוּדָה  
*Avodah*

הוֹדָאָה  
*Hodaah*

שְׁלוֹם  
*Shalom*

תְּפִלַּת הַלֵּב  
*T'filat HaLev*

בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

*Baruch atah, Adonai, oseh hashalom.*

You are the Blessed One, Eternal Source of shalom.

Yiyu l'ratzon imrei-fi  
v'hegyon libi l'fanecha,  
Adonai, tzuri v'go-ali.

יְהִיו לְרָצוֹן אִמְרֵי־פִי  
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,  
יְי, צוּרִי וְגֹאֲלִי.

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

Oseh shalom bimromav,  
hu yaaseh shalom aleinu,  
v'al kol Yisrael,  
v'al kol yoshvei teveil.  
V'imru: Amen.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,  
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,  
וְעַל כָּל יִשְׂרָאֵל,  
וְעַל כָּל יוֹשְׁבֵי תְּבֵיל.  
וְאָמְרוּ: אָמֵן.

May the Maker of peace above make peace for us,  
all Israel, and all who dwell on earth. *Amen.*

כְּוָנָה

*Kavanah*

אֲבוֹת וְאִמְהוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּנְתִנָּה תְּקוּף

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִילַת הַלֵּב

*T'filat HaLev*

**MAY THE WORDS OF MY MOUTH** יְהִיו לְרָצוֹן אִמְרֵי־פִי, Psalm 19:15. A teaching attributed to Rabbi Levi Yitzchak of Berditchev (1740–1809): When we pray, our goal should not be for God to fulfill our desires and provide the things that we think we need. This demeans the Holy One and makes God our servant. Rather, we should pray to align our wishes and desires with God's. This is the meaning of the statement in Mishnah *Avot* (3:13): *Do not make your prayer fixed* — that is, do not set your heart and become fixated on God's giving you what you want.

# אָבִינוּ מַלְכֵנוּ

אָבִינוּ מַלְכֵנוּ  
*Avinu Malkeinu*

## *Avinu Malkeinu* · Almighty and Merciful

Loving Father  
Infinite Power  
Gentle, forgiving  
Lofty, inscrutable  
*Avinu*  
*Malkeinu*

Compassionate Mother  
Omnipotent Lord  
Comforting presence  
Fathomless mystery  
*Avinu*  
*Malkeinu*

Our Rock and Redeemer  
Life of the Universe  
Close to us always  
Impossibly far  
*Avinu*  
*Malkeinu*

Embracing  
Confounding  
Accepting our frailty  
Decreeing our end  
*Avinu*  
*Malkeinu*

None of these are true  
None of them are You  
Yet we stand as those before us have stood  
Summoned to judgment, longing for love  
*Avinu, Malkeinu*  
May these words be a bridge  
They come from our hearts  
May they lead us to You

## Avinu Malkeinu

*Avinu Malkeinu, sh'ma koleinu.* אָבִינוּ מִלְכָּנוּ, שְׁמַע קוֹלְנוּ.  
*Avinu Malkeinu* — Almighty and Merciful — hear our voice.

*Avinu Malkeinu, chatanu l'fanecha.* אָבִינוּ מִלְכָּנוּ, חָטֵאנוּ לְפָנֶיךָ.  
*Avinu Malkeinu* — we have strayed and sinned before You.

*Avinu Malkeinu, chamol aleinu* אָבִינוּ מִלְכָּנוּ, חַמַּל עָלֵינוּ  
*v'al olaleinu v'tapeinu.* וְעַל עוֹלָלְנוּ וְטַפְּנוּ.  
*Avinu Malkeinu* — have compassion on us and our families.

*Avinu Malkeinu, kaleih dever v'cherev* אָבִינוּ מִלְכָּנוּ, כְּלֵה דֶבֶר וְחָרֶב  
*v'raav mei-aleinu.* וְרָעַב מֵעֲלֵינוּ.  
*Avinu Malkeinu* — halt the onslaught of sickness, violence, and hunger.

*Avinu Malkeinu, kaleih kol tzar* אָבִינוּ מִלְכָּנוּ, כְּלֵה כָּל צָר  
*umastin mei-aleinu.* וּבִמְשָׁטִין מֵעֲלֵינוּ.  
*Avinu Malkeinu* — halt the reign of those who cause pain and terror.

*Avinu Malkeinu, kotveinu b'sefer* אָבִינוּ מִלְכָּנוּ, כֹּתְבֵנוּ בְּסֵפֶר  
*chayim tovim.* חַיִּים טוֹבִים.  
*Avinu Malkeinu* — enter our names in the Book of Lives Well Lived.

*Avinu Malkeinu, chadeish aleinu* אָבִינוּ מִלְכָּנוּ, חֲדָשׁ עָלֵינוּ  
*shanah tovah.* שָׁנָה טוֹבָה.  
*Avinu Malkeinu* — renew for us a year of goodness.

*Avinu Malkeinu, choneinu vaaneinu;* אָבִינוּ מִלְכָּנוּ, חֲנֵנוּ וְעֲנֵנוּ,  
*ki ein banu maasim.* כִּי אֵין בָּנוּ מַעֲשִׂים.  
*Aseh imanu tz'dakah v'חסד,* עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד,  
*v'hoshi-einu.* וְהוֹשִׁיעֵנוּ.  
*Avinu Malkeinu* — Almighty and Merciful —  
 answer us with grace, for our deeds are wanting.  
 Save us through acts of justice and love.

# קריאת התורה

## *K'riat HaTorah* · Reading of the Torah

### Bringing the Torah into Our Midst

When first we appeared on the stage of world history  
 a book was in our hands —  
 this book, this sacred scroll.  
 And we were told,  
 “This is very near to you —  
 in your mouth and in your heart.”  
 And we were told,  
 “You can surely do it.”  
 And then we learned,  
 “This is where heaven and earth touch.”

WE ARE the people of the book.  
 Through fire and mud and dust we have borne  
 our scrolls tenderly as a baby swaddled in a blanket,  
 traveling with our words sewn in our clothes  
 and carried on our backs.

Let us take up the scroll of Torah  
 and dance with it and touch it  
 and read it out, for the mind  
 touches the word and makes it light.  
 So does light enter us, and we shine.

הוצאת התורה  
*Hotzaat HaTorah*

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת  
*Sh'losh-esreih Midot*

הַקֶּפֶה  
*Hakafah*

בְּרִכוֹת הַתּוֹרָה  
*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*

מִי שֶׁבָּרַךְ לְעוֹלָמֵי  
 הַתּוֹרָה  
*Mi Shebeirach L'olim  
 LaTorah*

קְרִיאת הַתּוֹרָה  
*K'riat HaTorah*

מִי שֶׁבָּרַךְ לְרַפּוּאָה  
*Mishebeirach  
 Lirfuah*

הַגְּבִיחָה וְגִלְגִּילָה  
*Hagbahah Uglilah*

בְּרַכַּת שְׁלִפְנֵי  
 הַהַפְטָרָה  
*B'rachah Shelifnei  
 HaHaftarah*

קְרִיאת הַהַפְטָרָה  
*K'riat HaHaftarah*

בְּרַכַּת שְׂאֲחָרֵי  
 הַהַפְטָרָה  
*B'rachah  
 She-acharei  
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שׁוֹפָר: זִכְרוֹנוֹת  
*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
 Torah*

שׁוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*

**THIS IS VERY NEAR . . . YOU CAN SURELY DO IT**, Deuteronomy 30:14.

**THIS IS WHERE**, Talmud *Bava Batra* 74a.

**WE ARE THE PEOPLE . . . WE SHINE**. An excerpt from “Meditation before Reading Torah”  
 by Marge Piercy (b. 1936).



Welcoming the Torah	<i>Ein-kamocha va-elohim, Adonai, v'ein k'maasecha.</i>	אֵין־כְּמוֹךָ בָּאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ.
God's Thirteen Attributes	<i>Malchut'cha malchut kol-olamim;</i>	מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים,
The Torah in Our Midst	<i>umemshalt'cha b'chol-dor vador.</i>	וּמְשַׁלְּתְךָ בְּכָל־דּוֹר וָדוֹר.
Torah Blessings	<i>Adonai melech.</i>	יְיָ מֶלֶךְ,
	<i>Adonai malach.</i>	יְיָ מֶלֶךְ,
Thanksgiving Blessing	<i>Adonai yimloch l'olam va-ed.</i>	יְיָ מֶלֶךְ לְעֵלָם וָעֵד.
Blessing for the Aliyah	<i>Adonai oz l'amo yitein,</i>	יְיָ עֹז לְעַמּוֹ יִתֵּן,
	<i>Adonai y'vareich et-amo vashalom.</i>	יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.
Torah Reading	Incomparable One —	
Prayer for Healing	Your deeds unsurpassed, Your sovereignty everlasting.	
	You guide and govern through all generations.	
Raising the Torah	Adonai —	
Blessing before Haftarah	sovereign of this day.	
	sovereign of all days, past and future.	
Haftarah	Adonai — sovereign of time:	
Blessing after Haftarah	Bestow strength upon our people.	
	Bless our people with peace.	
Shofar: Remembrance	<i>Av harachamim,</i>	אֵב הַרְחָמִים,
Community Blessings	<i>heitivah virtzoncha et-Tziyon;</i>	הֵיטִיבָה בְּרָצוֹנְךָ אֶת־צִיּוֹן,
Returning Torah to Ark	<i>tivneh chomot Y'rushalayim.</i>	תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם.
Shofar: Hope	<i>Ki v'cha l'vad batachnu —</i>	כִּי בְךָ לְבַד בְּטַחְנוּ,
	<i>Melech El ram v'nisa,</i>	מֶלֶךְ אֵל רָם וְנִשָּׂא,
	<i>adon olamim.</i>	אֲדוֹן עוֹלָמִים.
	Compassionate One —	
	let goodness in Zion be Your will,	
	the building of Jerusalem Your wish.	
	We place our faith in You alone,	
	in God, our Strength Eternal,	
	existing beyond time and space.	

**INCOMPARABLE** אֵין־כְּמוֹךָ, Psalm 86:8.

**YOU GUIDE** מַלְכוּתְךָ, Psalm 145:13.

**BESTOW STRENGTH** יְיָ עֹז, Psalm 29:11.

**LET GOODNESS** הֵיטִיבָה, Psalm 51:20.

*Adonai, Adonai — El rachum v'chanun;  
erech apayim, v'rav-chesed ve-emet;  
notzeir chesed laalafim;  
nosei avon vafesha v'chataah; v'nakeih.*

Adonai, Adonai —

God, compassionate, gracious, endlessly patient, loving, and true;  
showing mercy to the thousandth generation;  
forgiving evil, defiance, and wrongdoing; granting pardon.

*Sh'ma, Yisrael:*

*Adonai Eloheinu, Adonai echad!*

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

*Echad eloheinu, gadol adoneinu,  
kadosh v'nora sh'mo.*

One and magnificent is our God; God's name is holy, **inspiring awe**.

*Gad'lu l'Adonai iti;*

*unrom'mah sh'mo yachdav.*

Exalt the Eternal with me; let us extol God's name together.

*L'cha, Adonai, hag'dulah, v'hag'vurah,  
v'hatiferet, v'haneitzach, v'hahod —  
ki-chol bashamayim uvaaretz.  
L'cha, Adonai, hamamlachah  
v'hamitnasei, l'chol l'rosh.*

Yours, Adonai, are greatness, might, splendor, triumph, and majesty —  
yes, all that is in heaven and earth; to You, God, belong majesty and  
preeminence above all.

יְיָ יי, אֵל רַחוּם וְחַנוּן,  
אֶרֶךְ אַפַּיִם, וְרַב־חֶסֶד וְאֱמֶת.  
בִּצְרֵחַסְד לְאֲלֵפִים,  
בְּשֵׂא עוֹן וּפְשַׁע וְחַטָּאָה, וְנִקְיָה.

שְׁמַע יִשְׂרָאֵל,  
יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ,  
קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

גִּדְּלוּ לַיְיָ אֶתִּי,  
וּבְרוּמָמָה שְׁמוֹ יַחְדָּו.

לְךָ, יְיָ, הַגְּדֹלָה וְהַגְּבוּרָה  
וְהַתְּפָאָרֶת וְהַנִּצְחָה וְהַהוֹד,  
כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ.  
לְךָ, יְיָ, הַמַּמְלָכָה  
וְהַמִּתְנַשֵּׂא, לְכֹל לְרֹאשׁ.

הוצאת התורה  
*Hotzaat HaTorah*

שֵׁשׁ עֶשְׂרֵי מִדּוֹת  
*Sh'losh-esreih Midot*

הַקָּפָה  
*Hakafah*

בְּרֻכּוֹת הַתּוֹרָה  
*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*

מִי שֶׁבִרְךְ לְעוֹלָם  
הַתּוֹרָה  
*Mi Shebeirach L'olim  
LaTorah*

קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*

מִי שֶׁבִרְךְ לְרִפּוּאָה  
*Mishebeirach  
Lirfuah*

הַגְּבָהָה וְגִלְיָה  
*Hagbahah Uglilah*

בְּרַכַּה שְׁלִפְנֵי  
הַהַפְּטָרָה  
*B'rachah Shelifnei  
HaHaftarah*

קְרִיאַת הַהַפְּטָרָה  
*K'riat HaHaftarah*

בְּרַכַּה שְׂאֲחָרֵי  
הַהַפְּטָרָה  
*B'rachah  
She-acharei  
HaHaftarah*

שׁוֹפָר: זִכְרוֹנוֹת  
*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

שׁוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*

## Blessing Before the Torah Reading

*Bar'chu et Adonai hamvorach.*

בְּרַכּוּ אֶת יְיָ הַמְּבַרְךָ.

*Congregation responds:*

*Baruch Adonai hamvorach l'olam va-ed.*

בָּרוּךְ יְיָ הַמְּבַרְךָ לְעוֹלָם וָעֶד.

*Baruch Adonai hamvorach l'olam va-ed.*

בָּרוּךְ יְיָ הַמְּבַרְךָ לְעוֹלָם וָעֶד.

*Baruch atah, Adonai,*

בָּרוּךְ אַתָּה, יְיָ,

*Eloheinu melech haolam,*

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

*asher bachar-banu mikol haamim*

אֲשֶׁר בָּחַר-בָּנוּ מִכָּל הָעַמִּים

*v'natan-lanu et torato.*

וְנָתַן-לָנוּ אֶת תּוֹרָתוֹ.

Bless the Eternal, the Blessed One.

*Congregation:* Blessed is the Eternal, the Blessed One, now and forever.

Blessed is the Eternal, the Blessed One, now and forever.

Blessed are You, Eternal, our God, supreme Power of the universe,  
who embraced us and gave us this Teaching,

having chosen us to embody Torah among the peoples of the earth.

בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

*Baruch atah, Adonai, notein haTorah.*

Blessed are You, God of eternity, whose gift is Torah.

## Blessing After the Torah Reading

*Baruch atah, Adonai,*

בָּרוּךְ אַתָּה, יְיָ,

*Eloheinu melech haolam,*

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

*asher natan-lanu Torat emet,*

אֲשֶׁר נָתַן-לָנוּ תּוֹרַת אֱמֶת,

*v'chayei olam nata b'tocheinu.*

וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.

Blessed are You, Eternal, our God, supreme Power of the universe,  
who gave us a Teaching of truth and planted within us eternal life.

בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

*Baruch atah, Adonai, notein haTorah.*

Blessed are You, God of eternity, whose gift is Torah.

הוֹצֵאת הַתּוֹרָה

*Hotzaat HaTorah*

שְׁלַשׁ עֶשְׂרֵה מִדּוֹת

*Sh'losh-esreih Midot*

הַקָּפָה

*Hakafah*

**בְּרֵכוֹת הַתּוֹרָה**

*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל

*Birkat HaGomeil*

מִי שְׁבַרְךָ לְעוֹלָם

לַתּוֹרָה

*Mi Shebeirach L'olim*

*LaTorah*

קְרִיאַת הַתּוֹרָה

*K'riat HaTorah*

מִי שְׁבַרְךָ לְרִפּוּאָה

*Mishebeirach*

*Lirfuah*

הַגְּבֵהָה וּגְלִילָה

*Hagbahah Uglilah*

בְּרַכַּה שְׁלִפְנֵי

הַהֶפְטָרָה

*B'rachah Shelifnei*

*HaHaftarah*

קְרִיאַת הַהֶפְטָרָה

*K'riat HaHaftarah*

בְּרַכַּה שְׂאֲחָרֵי

הַהֶפְטָרָה

*B'rachah*

*She-acharei*

*HaHaftarah*

שׁוֹפָר: זִכְרוֹנוֹת

*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה

*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה

*Hachnasat Sefer*

*Torah*

שׁוֹפָר: שׁוֹפָרוֹת

*Shofar: Shofarot*

# קריאות חלופות

## *K'riot Chalufot*

### Alternative Readings

מעשה בראשית  
*Maaseih V'reishit*

לעשות צדקה  
ומשפט  
*Laasot Tz'dakah*  
*Umishpat*

דרשו יי  
*Dirshu Adonai*

אספת עזרא  
*Aseifat Ezra*

#### *At the Beginning (Genesis 1:1–2:3)*

At the beginning of God's creating of the heavens and the earth —  
2 when the earth had been amorphous and formless,  
with darkness upon the face of the deep,  
and God's breath moving upon the face of the water —  
3 God said, "Let there be light." And there was light.  
4 And God saw that the light was good,  
and God differentiated between the light and the darkness.  
5 And God called the light Day and called the darkness Night.  
Thus there was evening and there was morning—one day.

6 And God said,  
"Let there be a firmament within the water,  
and let it divide water from water."  
7 And God made the firmament, and it differentiated between  
the water that was under the firmament and  
the water that was above the firmament.  
And so it was.  
8 And God called the firmament the Heavens.  
Thus there was evening and there was morning—a second day.  
9 And God said,  
"Let the water under the heavens be gathered  
in one place,

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת  
הַשָּׁמַיִם וְאֶת הָאָרֶץ: 2 וְהָאָרֶץ  
הִיְתָה תְהוֹם וְכָהוּ וְחָשֶׁךְ עַל-  
פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים  
מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם:  
3 וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר  
וַיְהִי-אוֹר:  
4 וַיִּרְא אֱלֹהִים אֶת-הָאוֹר כִּי-  
טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר  
וּבֵין הַחֹשֶׁךְ:  
5 וַיִּקְרָא אֱלֹהִים | לְאוֹר יוֹם  
וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי-עֶרֶב  
וַיְהִי-בֹקֶר יוֹם אֶחָד:

6 וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ  
בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין  
מַיִם לְמַיִם:  
7 וַיַּעַשׂ אֱלֹהִים אֶת-הַרָקִיעַ  
וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת  
לְרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל  
לְרָקִיעַ וַיְהִי-כֵן:  
8 וַיִּקְרָא אֱלֹהִים לְרָקִיעַ שָׁמַיִם  
וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שֵׁנִי:  
9 וַיֹּאמֶר אֱלֹהִים יִקְוּוּ הַמַּיִם  
מִתַּחַת הַשָּׁמַיִם אֶל-מָקוֹם

## Creation

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so that the dry land will appear.” And so it was.

10 And God called the dry land Earth and called the gathering of water Seas.

And God saw that it was good.

11 And God said, “Let the earth grow grass and seed-producing plants; fruit trees—each with its seed inside, yielding, upon the earth, its own kind of fruit.”

And so it was.

12 And the earth brought forth grass and plants, each one sending forth its own kind of seed,

and trees that bear fruit, each with its own kind of seed inside.

And God saw that it was good.

13 Thus there was evening and there was morning—a third day.

14 And God said,

“Let there be lights in the firmament of the heavens to differentiate between day and night;

and they shall serve as signs for fixed times, and for days and years.

15 And they shall serve as lights in the firmament of the heavens to illuminate the earth.”

And so it was.

16 And God made the two great lights—the large light to rule the day and the small light to rule the night—and the stars.

17 Then God placed them in the firmament of the heavens to illuminate the earth,

18 and to rule over day and night, and to divide the light from the darkness.

And God saw that it was good.

19 Thus there was evening and there was morning—a fourth day.

אָחַד וַתִּרְאֶה הַיְבֶשֶׁת וַיְהִי־כֵן:  
10 וַיִּקְרָא אֱלֹהִים | לַיְבֶשֶׁת אֶרֶץ  
וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיִּרְא  
אֱלֹהִים כִּי־טוֹב:

11 וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ  
דָּשָׂא עֵשֶׂב מִזְרִיעַ זָרַע עֵץ פֶּרִי  
עֹשֶׂה פֶרִי לְמִינּוֹ אֲשֶׁר זָרְעוּ־בּוֹ  
עַל־הָאָרֶץ וַיְהִי־כֵן:

12 וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב  
מִזְרִיעַ זָרַע לְמִינָהּוּ וְעֵץ עֹשֶׂה־  
פֶרִי אֲשֶׁר זָרְעוּ־בּוֹ לְמִינָהּוּ וַיִּרְא  
אֱלֹהִים כִּי־טוֹב:

13 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי:

14 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת  
בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין  
הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאוֹתֹת  
וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם:

15 וְהָיוּ לְמְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם  
לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן:

16 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי  
הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמְּאֹר  
הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת־  
הַמְּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה  
וְאֵת הַכּוֹכָבִים:

17 וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ  
הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ:

18 וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה  
וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ  
וַיִּרְא אֱלֹהִים כִּי־טוֹב:

19 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם  
רְבִיעִי:

20 And God said, “Let the waters abound with a multitude of living beings, and let birds fly above the earth, across the face of the heavens’ firmament.

21 And God created the great sea-serpents and every kind of crawling creature with which the waters swarmed, and every kind of winged bird.

And God saw that it was good. 22 And God blessed them, saying,

“Be fruitful and multiply and fill the waters in the seas, and let there be numerous birds throughout the earth.”

23 Thus there was evening and there was morning—a fifth day.

24 And God said, “Let the earth bring forth every kind of living being: cattle, and animals that crawl on the ground, and every kind of wildlife.”

And so it was. 25 And God made every kind of wild animal, and every kind of cattle, and every kind of being that crawls on the ground.

And God saw that it was good.

26 And God said, “Let us make humankind in our image, after our likeness; and let them have dominion over the fish of the sea, over the birds of the heavens, over the cattle, over the whole earth, and over every crawling animal that crawls on the land.”

27 And God created the human in the image of God;

in the image of God, created the human; male and female, God created them.

20 וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ  
הַיָּמִים שָׂרָץ גֹּפֶשׁ חַיָּה וְעוֹף  
יַעֲוֹפֵף עַל־הָאָרֶץ עַל־פְּנֵי  
רְקִיעַ הַשָּׁמַיִם:

21 וַיִּבְרָא אֱלֹהִים אֶת־הַתַּנִּינִם  
הַגְּדֹלִים וְאֵת כָּל־גֹּפֶשׁ  
הַחַיָּה | הַרְמִשֵׁת אֲשֶׁר שָׂרָצוּ  
הַיָּמִים לְמִינֵהֶם וְאֵת כָּל־עוֹף  
כְּנָף לְמִינֵהוּ

וַיֵּרָא אֱלֹהִים כִּי־טוֹב:  
22 וַיְבָרַךְ אֹתָם אֱלֹהִים לֵאמֹר  
פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַיָּמִים  
בְּיָמִים וְהַעוֹף יִרְבַּ בָּאָרֶץ:

23 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם  
חַמִּישִׁי:

24 וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ  
גֹּפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה  
וּרְמֶשׂ וְחַיִּת־וְאָרֶץ לְמִינָהּ  
וַיְהִי־כֵן: 25 וַיַּעַשׂ אֱלֹהִים  
אֶת־חַיֵּי הָאָרֶץ לְמִינָהּ וְאֶת־  
הַבְּהֵמָה לְמִינָהּ וְאֶת כָּל־  
רֶמֶשׂ הָאֲדָמָה לְמִינָהּ

וַיֵּרָא אֱלֹהִים כִּי־טוֹב:  
26 וַיֹּאמֶר אֱלֹהִים נַעֲשֵׂה אָדָם  
בְּצַלְמֵנוּ בְּדְמוּתֵנוּ וַיְרִדוּ  
בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם  
וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־  
הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

27 וַיִּבְרָא אֱלֹהִים | אֶת־הָאָדָם  
בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא  
אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

מַעֲשֵׂה בְרָאשִׁית  
Maaseih V'reishit

לַעֲשׂוֹת צְדָקָה  
וּמִשְׁפָּט  
Laasot Tz'dakah  
Umishpat

דִּרְשׁוּ יי  
Dirshu Adonai

אֲסַפַּת עֲזָרָא  
Aseifat Ezra

## Creation

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28 And God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth; take charge of it, and have dominion over the fish of the sea and over the birds of the heavens, and over every animal that crawls on the land.”

29 And God said,  
“Behold, I have given you every seed-producing plant on the face of the entire earth,  
and every tree that bears seed-producing fruit. This will be yours for eating.  
30 And to every animal of the earth, and to every bird of the heavens,  
and to every being that crawls on the earth,  
in which there is the breath of life—  
all green plants for eating.” And so it was.

31 And God saw all that God had made.  
And, behold—it was very good.  
Thus there was evening and there was morning—the sixth day.

2:1 Completed now were the heavens and the earth and their whole array.

2 And on the seventh day God completed the work that had been done.

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

3 And God blessed the seventh day and called it holy —

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

28 וַיְבָרֶךְ אֱלֹהִים וַיֹּאמֶר  
לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ  
אֶת־הָאָרֶץ וּכְבֹּשׁוּהָ וּרְדוּ  
בְדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם  
וּבְכָל־חַיָּה הַרְמֵשֶׁת עַל־  
הָאָרֶץ:

29 וַיֹּאמֶר אֱלֹהִים  
הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב  
| זֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־  
הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בוֹ  
פְּרִיעֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה  
לְאֹכְלָהּ:

30 וְלִכָּל־חַיַּת הָאָרֶץ וְלִכָּל־  
עוֹף הַשָּׁמַיִם וְלִכָּל | רוֹמֵשׁ  
עַל־הָאָרֶץ אֲשֶׁר־בוֹ נֶפֶשׁ חַיָּה  
אֶת־כָּל־יֵרֶק עֵשֶׂב לְאֹכְלָהּ  
וַיְהִי־כֵן:

31 וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר  
עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־  
עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי:

1 וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־  
צְבָאָם:

2 וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיְשַׁבֵּת  
בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ  
אֲשֶׁר עָשָׂה:

3 וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם  
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ  
כִּי בּוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ  
אֲשֶׁר־בְּרָא אֱלֹהִים לַעֲשׂוֹת:

Welcoming the Torah	<b>Blessing for Those Celebrating a Joyous Event in Their Lives</b>
God's Thirteen Attributes	May the One who creates joy and fulfillment bless those who rise on this festive day in celebration of a <i>simchah</i> in their lives.
The Torah in Our Midst	May they remain grateful always, aware of their blessings,
Torah Blessings	alive to the wonder that has touched their souls.
Thanksgiving Blessing	Let them be messengers of delight, bringing warm smiles and the glow of happiness to all they encounter.
<b>Blessing for the Aliyah</b>	And may the love and good fortune they have known inspire them to share with others.
Torah Reading	Our hearts rejoice with our friends today — we join with them and their families; and together we say:
Prayer for Healing	<i>Give thanks to the Eternal, for God is good. God's love endures forever.</i>
Raising the Torah	
Blessing before Haftarah	
Haftarah	
Blessing after Haftarah	<b>Blessing for Those Who Have Brought Honor to Our Community and Our People</b>
Shofar: Remembrance	May the Creator of conscience, who implants within us the desire to do good, bless you who rise today to receive our gratitude and praise.
Community Blessings	May you take joy in your achievements, find meaning in a life of service, and may you go from strength to strength.
Returning Torah to Ark	We pray that all your endeavors will prosper, and that your deeds will inspire others, bringing honor to our community and our people.
Shofar: Hope	We join with your friends and family in celebration of your good works, and together we say: <i>Kol hakavod</i> — all honor to you! For you honor us through your deeds.

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**CREATES JOY AND FULFILLMENT.** Inspired by the Seven Benedictions for a wedding.  
**GIVE THANKS,** Psalm 118:29.



Welcoming the  
Torah

God's Thirteen  
Attributes

The Torah in Our  
Midst

Torah Blessings

Thanksgiving  
Blessing

Blessing for the  
Aliyah

Torah Reading

**Prayer for Healing**

Raising the Torah

Blessing before  
Haftarah

Haftarah

Blessing after  
Haftarah

Shofar:  
Remembrance

Community  
Blessings

Returning Torah  
to Ark

Shofar: Hope

### HEAR OUR PRAYER

מִי שְׂפָרַךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וְיַעֲקֹב,  
מִי שְׂפָרַךְ אֲמוֹתֵינוּ שָׂרָה רִבְקָה לֵאָה וְרָחֵל . . .

*Mi shebeirach avoteinu—Avraham, Yitzchak, v'Yaakov*

*Mi shebeirach imoteinu—Sarah, Rivkah, Leah, v'Rachel*

May the One who blessed our Mothers

May the One who blessed our Fathers

Hear our prayer and bless us as well.

Bless us with the power of Your healing.

Bless us with the power of Your hope.

May our hearts be filled with understanding

And strengthened by the power of Your love!

Bless us with the vision for tomorrow.

Help us to reach out to those in pain.

May the warmth of friendship ease our sorrow,

Give us courage, give us faith, show us the way!

### MI SHEBEIRACH

מִי שְׂפָרַךְ אֲבוֹתֵינוּ  
מְקוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ,

*Mi shebeirach avoteinu*

*M'kor hab'rachah l'imoteinu —*

may the Source of strength who blessed the ones before us

help us find the courage to make our lives a blessing

and let us say, Amen.

מִי שְׂפָרַךְ אֲמוֹתֵינוּ  
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ,

*Mi shebeirach imoteinu*

*M'kor hab'rachah laavoteinu —*

bless those in need of healing with *r'fuah sh'leimah*,

the renewal of body, the renewal of spirit,

and let us say, Amen.

*An additional prayer for healing is on page 73.*

**HEAR OUR PRAYER.** Lyrics by Cantor Lisa L. Levine (b. 1959).

**MI SHEBEIRACH.** Lyrics by Debbie Friedman (1951–2011) and Rabbi Drorah Setel (b. 1956).

## Raising the Torah

We stand before the Tree of Life —  
source of our strength;  
our comfort, our challenge,  
our call to holiness.

We stand before the Tree of Life,  
our Torah —  
ancient, yet ever-renewed.  
Its message is for all people;  
its words speak to all generations;  
its truths endure and give hope.

Like those who came before us,  
we carry the Torah in our midst,  
and hold it close.  
For those who will come after,  
we preserve and cherish its teachings.

This is the Torah:  
our gift, our blessing, our responsibility.  
In reverence and gratitude,  
we stand — all of us this day — before the Tree of Life.

*V'zot haTorah asher-sam Mosheh  
lifnei b'nei Yisrael —  
al-pi Adonai, b'yad-Mosheh.*

וזאת התורה אשר־שם מֹשֶׁה  
לְפָנֵי בְנֵי יִשְׂרָאֵל –  
עַל־פִּי יְיָ, בְּיַד־מֹשֶׁה.

This is the Teaching that Moses set before the people of Israel —  
at the command of God, by the hand of Moses.

הוֹצֵאת הַתּוֹרָה  
*Hotzaat HaTorah*

שֶׁלֶשׁ עֶשְׂרֵי מִדּוֹת  
*Sh'losh-esreih Midot*

הַקָּפָה  
*Hakafah*

בְּרִכוֹת הַתּוֹרָה  
*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*

מִי שֶׁבֵרַךְ לְעוֹלָם  
לְתוֹרָה  
*Mi Shebeirach L'olim  
LaTorah*

קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*

מִי שֶׁבֵרַךְ לְרִפּוּאָה  
*Mishebeirach  
Lirfuah*

הַגְּבָהָה וְגִלְגֵּלָה  
*Hagbahah Uglilah*

בְּרַכַּת שֶׁלֶפְנֵי  
הַהַפְטָרָה  
*B'rachah Shelifnei  
HaHaftarah*

קְרִיאַת הַהַפְטָרָה  
*K'riat HaHaftarah*

בְּרַכַּת שְׂאֲחָרֵי  
הַהַפְטָרָה  
*B'rachah  
She-acharei  
HaHaftarah*

שׁוֹפָר: זְכֵרוֹנוֹת  
*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

שׁוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*

THIS IS THE TEACHING וְזֹאת הַתּוֹרָה, Deuteronomy 4:44.  
AT THE COMMAND OF GOD עַל־פִּי יְיָ, Numbers 9:23.

Welcoming the Torah	<b>Blessing Before the Haftarah</b>	
God's Thirteen Attributes	<i>Baruch atah, Adonai,</i>	בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
The Torah in Our Midst	<i>Eloheinu melech haolam,</i>	אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
Torah Blessings	<i>asher bachar binvi-im tovim,</i>	וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים
Thanksgiving Blessing	<i>v'ratzah v'divreiheh hane-emarim</i>	בְּאֵמֶת.
Blessing for the Aliyah	<i>be-emet.</i>	Blessed are You, our God Eternal, supreme Power of the universe, who called forth noble prophets to speak the truth.
Torah Reading		בָּרוּךְ אַתָּה, יי, הַבוֹחֵר בַּתּוֹרָה, וּבַמְּשֶׁשׁה עֲבָדוֹ,
Prayer for Healing		וּבִישְׂרָאֵל עַמּוֹ, וּבְנְבִיאֵי הָאֱמֶת וְצַדִּיק.
Raising the Torah	<i>Baruch atah, Adonai, habocheir baTorah, uvMosheh avdo,</i>	
Blessing before Haftarah	<i>uvYisrael amo, uvinvi-ei ha-emet vatzedek.</i>	Blessed are You, God of eternity, who delights in the Torah; in Moses, God's servant; in Israel, God's people; and in prophets of truth and right.
Blessing after Haftarah		
Shofar: Remembrance		<i>The alternative haftarah readings “Depart in Joy, Be Led Home in Peace” (Isaiah 55:6–13) and “The Source of Your Strength” (Nehemiah 8:1–10) are on pages 334–39.</i>
Community Blessings		
Returning Torah to Ark		
Shofar: Hope		

**BLESSING BEFORE THE HAFTARAH.** Following the Torah reading, on Shabbat and festivals, it is customary to read from the Prophets, the second of the Hebrew Bible's three sections. The Hebrew word *haftarah* comes from a verb meaning “conclude” or “complete,” since the prophetic reading completes the reading from the Torah. Sometimes the two are thematically linked; sometimes the haftarah reading relates to the season or festival during which it is read. Unlike the Torah portion, which is read from a handwritten text on a parchment scroll without vowels or punctuation, the haftarah is usually recited using a printed text containing vowels and punctuation.

**WHO DELIGHTS IN THE TORAH** הַבוֹחֵר בַּתּוֹרָה. Though the Sages viewed the prophetic literature with reverence, the highest degree of sanctity was attached to the Torah, and to Moses — teacher of Torah to the people Israel. Thus the blessing before the haftarah seeks to link the prophets to Moses, and to see them as his successors in the transmission and interpretation of God's words. In that sense, the Rabbinic sages who composed this blessing saw themselves as continuing the work of the prophets.

*Through the Eternal My Heart Knows Joy (I Samuel 1:1–2:10)*

And there was a man from Ramatayim-tzofim, from the hills of Ephraim, whose name was *Elkanah* (“God Creates”) son of Yerocham son of Elihu son of Tochu son of Tzuf, an Ephraimite. <sup>2</sup> And he had two wives: one named *Channah* (“Grace”) and the other named *Peninnah* (“Pearl”). Peninnah had children and Channah had no children. <sup>3</sup> And this man would go up from his town every year to worship at Shiloh and make offerings to the Eternal of Heaven’s Hosts. And there Eli’s two sons, Chofni and Pinchas, were priests of the Eternal. <sup>4</sup> And on the day when Elkanah would make offerings, he would give portions to his wife Peninnah and to each of her sons and daughters. <sup>5</sup> And to Channah he would give a special portion, because he loved Channah and the Eternal had closed her womb. <sup>6</sup> And her rival-wife would taunt her cruelly to make her tremble with grief, for the Eternal had closed her womb. <sup>7</sup> And so it was year after year: when she would go up to the House of the Eternal, she taunted her; and she would cry and not eat. <sup>8</sup> And Elkanah her husband said to her: “Channah, why do you cry and why do you not eat, and why are you disheartened? Am I not worth more to you than ten sons?” <sup>9</sup> And Channah arose after the eating and drinking at Shiloh, while Eli the priest sat upon the throne, near the doorpost of the temple of the Eternal. <sup>10</sup> And she, bitter to the core, prayed to the Eternal—weeping and crying. <sup>11</sup> And she vowed and said: “Eternal

וַיְהִי אִישׁ אֶחָד מִרְהַרְמְתַיִם  
 צוֹפִים מֵהַר אֶפְרַיִם וּשְׁמוֹ  
 אֶלְקָנָה בְּרִירְחָם בְּרֵאֵלִיהוּא  
 בְּרִיתְחוֹ בְּרֵצוּף אֶפְרַתִּי: <sup>2</sup> וְלוֹ  
 שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה וְשֵׁם  
 הַשֵּׁנִית פְּנִינָה וַיְהִי לְפְנִינָה יְלָדִים  
 וּלְחַנָּה אֵין יְלָדִים: <sup>3</sup> וְעָלָה הָאִישׁ  
 הַהוּא מֵעִירוֹ מִיָּמִים | יְמִימָה  
 לְהִשְׁתַּחֲוֹת וּלְזַבֵּחַ לַיהוָה צְבָאוֹת  
 בְּשֵׁלָה וְשֵׁם שְׁנֵי בְנֵי־עֲלֵי חֹפְנִי  
 וּפְנַחַס כַּהֲנָיִם לַיהוָה: <sup>4</sup> וַיְהִי  
 הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וְנָתַן לְפְנִינָה  
 אֲשֵׁתוֹ וְלִכְלַבְיָיָהּ וּבְנוֹתֶיהָ  
 מִבוֹת: <sup>5</sup> וּלְחַנָּה יָתַן מִנֶּה אַחַת  
 אַפְּסִים כִּי אֶת־חַנָּה אָהָב וַיְהוּה  
 סָגַר רַחֲמָהּ: <sup>6</sup> וּכְעִסְתָּה צָרְתָּהּ  
 גַּם־כָּעַס בַּעֲבוּר הָרַעְמָה כִּי־סָגַר  
 יְהוָה בְּעַד רַחֲמָהּ: <sup>7</sup> וְכֵן יַעֲשֶׂה  
 שָׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָהּ בְּבֵית  
 יְהוָה כִּן תִּכְעֲסֶנָּה וּתִבְכֶּה וְלֹא  
 תֹאכַל: <sup>8</sup> וַיֹּאמֶר לָהּ אֶלְקָנָה  
 אִישָׁה חַנָּה לָמָּה תִּבְכִּי וְלָמָּה לֹא  
 תֹאכְלִי וְלָמָּה יָרַע לְבַבְךָ הַלּוֹא  
 אֲנֹכִי טוֹב לָךְ מֵעֲשָׂרָה בָּנִים:  
<sup>9</sup> וַתִּקַּם חַנָּה אַחֲרָי אָכְלָה בְּשֵׁלָה  
 וְאַחֲרָי שָׁתָה וְעֲלֵי הַכֹּהֵן יֹשֵׁב עַל־  
 הַכִּסֵּא עַל־מְזוֹזַת הַיִּכָּל יְהוָה:  
<sup>10</sup> וְהִיא מֵרַת נַפֶּשׁ וַתִּתְפַּלֵּל עַל־  
 יְהוָה וּבָכָה תִּבְכֶּה: <sup>11</sup> וַתִּדְרֹךְ לְדָר  
 וַתֹּאמֶר יְהוָה צְבָאוֹת אִם־רָאָה

- הוצאת התורה  
Hotzaat HaTorah
- שְׁלֹשׁ עֶשְׂרֵה מִדּוֹת  
Sh'losh-esreih Midot
- הַקֶּפֶה  
Hakafah
- בְּרֻחוֹת הַתּוֹרָה  
Birchot HaTorah
- בְּרַכַּת הַגּוֹמֵל  
Birkat HaGomeil
- מִי שְׁבָרַךְ לְעוֹלָיִם  
לְתוֹרָה  
Mi Shebeirach L'olim  
LaTorah
- קְרִיאַת הַתּוֹרָה  
K'riat HaTorah
- מִי שְׁבָרַךְ לְרַפּוּאָה  
Mishbeirach  
Lirfuah
- הַגְּבָהָה וּגְלִילָה  
Hagbahah Uglilah
- בְּרַכַּת שְׁלֹפְנֵי  
הַהֶפְטָרָה  
B'rachah Shelifnei  
HaHaftarah
- קְרִיאַת הַהֶפְטָרָה  
K'riat HaHaftarah
- בְּרַכַּת שְׁאֲחָרֵי  
הַהֶפְטָרָה  
B'rachah  
She-acharei  
HaHaftarah
- שׁוֹפָר: זִכְרוֹנוֹת  
Shofar: Zichronot
- תְּפִלוֹת הַקְּהֵלָה  
T'filot HaK'hilah
- הַכְּנָסַת סֵפֶר תּוֹרָה  
Hachnasat Sefer  
Torah
- שׁוֹפָר: שׁוֹפָרוֹת  
Shofar: Shofarot

Welcoming the Torah  
 God's Thirteen Attributes  
 The Torah in Our Midst  
 Torah Blessings  
 Thanksgiving Blessing  
 Blessing for the Aliyah  
 Torah Reading  
 Prayer for Healing  
 Raising the Torah  
 Blessing before Haftarah  
**Haftarah**  
 Blessing after Haftarah  
 Shofar: Remembrance  
 Community Blessings  
 Returning Torah to Ark  
 Shofar: Hope

of Heaven's Hosts, if you will truly see Your servant's affliction and remember me, and not forget Your servant, and give your servant a son, I will give him to the Eternal all the days of his life, and no razor shall be lifted to his head." <sup>12</sup> And, as her praying before the Eternal intensified, Eli watched her mouth. <sup>13</sup> And Channah—she was speaking only in her heart. Though her lips were moving, her voice could not be heard. So Eli thought she was drunk. <sup>14</sup> And Eli said to her: "How long will you persist in drunkenness? Put away your wine—get rid of it."  
<sup>15</sup> And Channah answered, and said: "No, my lord. A woman of sorrow am I. I drank neither wine nor spirits, but poured out my soul before the Eternal. <sup>16</sup> Do not take your servant for a worthless woman. All this time I have spoken from the depth of my anger, from the greatness of my grievance."  
<sup>17</sup> Then Eli answered and said: "Go in peace, and may the God of Israel grant the request you have made." <sup>18</sup> And she said: "May your servant find grace in your sight." And the woman went on her way; and she ate, and her face was no longer as it had been. <sup>19</sup> And they awoke early in the morning and worshiped before the Eternal; and they went home, returning to Ramah. And Elkanah knew Channah his wife, and the Eternal remembered her. <sup>20</sup> And so it was that, at the turn of the year, Channah conceived, and then gave birth to a son. And she called him Samuel because "I requested him from the Eternal."

תִּרְאֶה | בְּעֵינַי אֲמַתְךָ וְזָכַרְתָּנִי  
 וְלֹא־תִשְׁכַּח אֶת־אֲמַתְךָ וְנִתְּתָה  
 לְאֲמַתְךָ זָרַע אֲנָשִׁים וְנִתְּתִיו  
 לַיהוָה כְּלַיְמֵי חַיָּיו וּמוֹרָה  
 לֹא־יֵעָלֶה עַל־רֹאשׁוֹ: <sup>12</sup> וְהָיָה כִּי  
 הִרְבֵּתָה לְהִתְפַּלֵּל לִפְנֵי יְהוָה  
 וְעָלִי שָׁמַר אֶת־פִּיהָ: <sup>13</sup> וְחָנָּה  
 הִיא מְדַבֶּרֶת עַל־לִבָּהּ רֶק  
 שִׁפְתֶיהָ נִעֲוֹת וְקוֹלָהּ לֹא יִשְׁמָע  
 וַיַּחְשְׁבֶהָ עָלָי לְשֹׁכְרָה: <sup>14</sup> וַיֹּאמֶר  
 אֵלָיָה עָלִי  
 עַד־מָתִי תִשְׁתַּכַּרְיִן הַסִּירִי אֶת־  
 יַיְבֶךָ מֵעַלְיָךְ:  
<sup>15</sup> וַתַּעַן חַנָּה וַתֹּאמֶר לֹא אֲדֹנָי  
 אֲשֶׁה קִשְׁת־רוּחַ אֲנֹכִי וַיֵּינ וּשְׁכָר  
 לֹא שָׁתִיתִי וְאֶשְׁפָּךְ אֶת־נַפְשִׁי  
 לִפְנֵי יְהוָה: <sup>16</sup> אַל־תִּתֵּן אֶת־  
 אֲמַתְךָ לִפְנֵי בַת־בְּלִיעַל כִּי־מֵרֹב  
 שִׁיחִי וְכַעֲסִי דִבַּרְתִּי עַד־הֵנָּה:  
<sup>17</sup> וַיַּעַן עָלָי וַיֹּאמֶר לְכִי לְשָׁלוֹם  
 וְאֱלֹהֵי יִשְׂרָאֵל יִתֵּן אֶת־שְׁלֹתְךָ  
 אֲשֶׁר שָׁאַלְתְּ מֵעַמּוֹ: <sup>18</sup> וַתֹּאמֶר  
 תִּמְצָא שְׁפָחֶתְךָ חֵן בְּעֵינַיֶךָ  
 וַתֵּלֶךְ הָאִשָּׁה לְדָרְכָהּ וַתֹּאכַל  
 וּפְנִיָּהּ לֹא־הָיְוָה עוֹד:  
<sup>19</sup> וַיִּשְׁכְּמוּ בַבֶּקֶר וַיִּשְׁתַּחֲוּוּ לִפְנֵי  
 יְהוָה וַיָּשֻׁבוּ וַיָּבֹאוּ אֶל־בֵּיתָם  
 הִרְמִתָּה וַיִּדַע אֶלְקָנָה אֶת־  
 חַנָּה אִשְׁתּוֹ וַיִּזְכְּרָהּ יְהוָה:  
<sup>20</sup> וַיְהִי לְתַקְפוֹת הַיָּמִים וַתֵּהָרֵם  
 חַנָּה וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ  
 שְׁמוּאֵל כִּי מִיְהוָה שְׁאַלְתִּיו:

21 And the man Elkanah, and his whole household, went up to make the annual offerings to the Eternal and to fulfill his vow. 22 But Channah did not go up, for she said to her husband: “Until the boy is weaned—then I will bring him; once he appears before the Eternal, he will stay there forever.” 23 Elkanah her husband said to her: “Do what you think is best. Wait until you have weaned him. Surely the Eternal will fulfill what your mouth has uttered.” So the woman stayed and nursed her son until she weaned him.

24 When she had weaned him, she took him up with her—with a three-year-old bull, one *eifah* of flour, and a skin of wine—and brought him to the House of the Eternal, to Shiloh. And the boy was young. 25 They slaughtered the bull and brought the boy to Eli. 26 And she said: “Please, my lord. As you live, my lord—I am the woman who stood here with you, praying to the Eternal. 27 It was for this boy that I prayed, and the Eternal granted my request. 28 I, in turn, grant what the Eternal asks of him: as long as he lives he is dedicated to the Eternal.” And there they worshiped the Eternal.

2:1 And Channah prayed, saying:  
 “Through the Eternal, my heart knows joy;  
 through the Eternal, my horn is raised;  
 my mouth opens wide against my foes—  
 for I exult in Your deliverance.  
 2 There is nothing holy like the Eternal,  
 for there is nothing beside You,

וַיַּעַל הָאִישׁ אֶלְקָנָה וְכָל־בֵּיתוֹ  
 לַזֶּבֶחַ לַיהוָה אֶת־זִבְחַת הַיָּמִים  
 וְאֶת־בְּדָדוֹ: 22 וְחַנָּה לֹא עָלְתָה  
 כִּי־אָמְרָה לְאִישָׁהּ עַד יִגְמַל  
 הַנְּעָר וְהִבֵּאתִיו וְנִרְאָהּ אֶת־פְּנֵי  
 יְהוָה וַיָּשֶׁב שָׁם עַד־עוֹלָם:  
 23 וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁהּ עֲשִׂי  
 הַטּוֹב בְּעֵינֶיךָ שְׁבִי עַד־גְּמֻלְךָ  
 אֲתוֹ אֵךְ יָקָם יְהוָה אֶת־דְּבָרֹךְ  
 וַתֵּשֶׁב הָאִשָּׁה וַתִּינַק אֶת־בְּנָהּ  
 עַד־גְּמֻלָּהּ אֲתוֹ:

וַתַּעֲלֶהוּ עִמָּהּ בַּאֲשֶׁר גָּמְלָתוּ  
 בַּפָּרִים שְׁלֹשָׁה וְאֵיפָה אַחַת קֶמַח  
 וְנִבֵּל לֶיִן וַתִּבְאֶהוּ בֵּית־יְהוָה שְׁלוֹ  
 וְהַנְּעָר נָעַר: 25 וַיִּשְׁחֲטוּ אֶת־הַפָּר  
 וַיָּבִאוּ אֶת־הַנְּעָר אֶל־עֲלִי:  
 26 וַתֹּאמֶר בִּי אֲדֹנָי חַי נַפְשִׁי  
 אֲדֹנָי אֲנִי הָאִשָּׁה הַנִּצְצַבַת עִמָּכָה  
 בָּזָה לְהַתְּפַלֵּל אֶל־יְהוָה: 27 אֶל־  
 הַנְּעָר הַזֶּה הִתְּפַלְלָתִי וַיִּתֵּן יְהוָה  
 לִי אֶת־שְׂאֵלָתִי אֲשֶׁר שְׂאֵלָתִי  
 מִעַמּוֹ: 28 וְגַם אֲנֹכִי הִשְׂאֵלְתִּהוּ  
 לַיהוָה כָּל־הַיָּמִים אֲשֶׁר הָיָה הוּא  
 שְׂאוּל לַיהוָה וַיִּשְׁתַּחֲוּ שָׁם לַיהוָה:

וַתִּתְּפַלֵּל חַנָּה וַתֹּאמֶר  
 2:1 עֲלֵץ לִבִּי בַיהוָה  
 רָמָה קַרְנֵי בַיהוָה  
 רָחַב פִּי עַל־אֹיְבָי  
 כִּי שִׂמַּחְתִּי בִישׁוּעֶתְךָ:  
 2 אֵין־קָדוֹשׁ כַּיְהוָה  
 כִּי אֵין בְּלִתָּהּ

הוצאת התורה  
*Hotzaat HaTorah*

שלוש עשרה מדות  
*Sh'losh-esreih Midot*

הקפה  
*Hakafah*

ברכות התורה  
*Birchot HaTorah*

ברכת הגומל  
*Birkat HaGomeil*

מי שברך לעולים  
 לתורה  
*Mi Shebeirach L'olim  
 LaTorah*

קריאת התורה  
*K'riat HaTorah*

מי שברך לרפואה  
*Mishebeirach  
 Lirfuah*

הגבהה וגלילה  
*Hagbahah Uglilah*

ברכה שלפני  
 ההפטרָה  
*B'rachah Shelifnei  
 HaHaftarah*

קריאת ההפטרָה  
*K'riat HaHaftarah*

ברכה שאחרי  
 ההפטרָה  
*B'rachah  
 She-acharei  
 HaHaftarah*

שופר: זכרונות  
*Shofar: Zichronot*

תפלות הקהלה  
*T'filot HaK'hilah*

הכנסת ספר תורה  
*Hachnasat Sefer  
 Torah*

שופר: שופרות  
*Shofar: Shofarot*

Welcoming the Torah  
 God's Thirteen Attributes  
 The Torah in Our Midst  
 Torah Blessings  
 Thanksgiving Blessing  
 Blessing for the Aliyah  
 Torah Reading  
 Prayer for Healing  
 Raising the Torah  
 Blessing before Haftarah  
**Haftarah**  
 Blessing after Haftarah  
 Shofar: Remembrance  
 Community Blessings  
 Returning Torah to Ark  
 Shofar: Hope

and there is no Rock like our God.  
 3 Speak no more in lofty tones;  
 let arrogance leave your mouths.  
 All-Knowing is the Eternal God  
 whose deeds cannot be measured.  
 4 The bows of the mighty are broken,  
 while those who falter find strength;  
 5 those who were full sell themselves for  
 bread,  
 and the hungry hunger no more.  
 The one who was barren bears seven,  
 and the mother of many is bereaved.  
 6 The Eternal is the maker of death and life,  
 takes down to Sheol and brings back up.  
 7 The Eternal makes poverty and wealth,  
 casts low and raises aloft,  
 8 lifts the poor from the dust,  
 causes the needy to rise from dung-heaps  
 and dwell among princes,  
 then places them on thrones of honor.  
 For the pillars of the earth belong to the  
 Eternal,  
 who founded the world upon them;  
 9 who watches over the steps of the faithful  
 while turning evil-doers silent in the  
 darkness—  
 for not by power shall a human being prevail!  
 10 The Eternal shatters foes,  
 thunders against them in the heavens;  
 the Eternal judges the earth from end to end.  
 So may God give strength to the sovereign,  
 and raise high the horn of God's anointed.”

וְאִין צוֹר כְּאַלְהֵינוּ:  
 3 אֲלֵ-תִרְפוּ תִדְבְּרוּ גְבוּהָ  
 גְבוּהָ  
 יֵצֵא עֲתָק מִפִּיכֶם  
 כִּי אֵל דְּעוֹת יְהוָה  
 וְלוֹ נִתְּנָו עֲלָלוֹת:  
 4 קָשֶׁת גְּבִרִים חֲתִים  
 וְנֹכְשָׁלִים אָזְרוּ חֵיל:  
 5 שְׂבָעִים בִּלְחָם נִשְׁפְּרוּ  
 וְרַעֲבִים חֲדָלוּ  
 עַד-עֲקָרָה יִלְדָּה שְׂבָעָה  
 וְרַבַּת בָּנִים אֲמַלְלָה:  
 6 יְהוָה יִמְמִית וּמַחִיָּה  
 מוֹרִיד שָׁאוֹל וַיַּעַל:  
 7 יְהוָה מוֹרִישׁ וּמַעֲשִׂי  
 מִשְׁפִּיל אֶף-מְרוֹמָם:  
 8 מִקֵּים מַעֲפָר דָּל  
 מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן  
 לְהוֹשִׁיב עִם-נְדִיבִים  
 וְכִסֵּא כְבוֹד יִנְחֹלֵם  
 כִּי לַיהוָה מִצְקֵי אֶרֶץ  
 וַיִּשֶׁת עֲלֵיהֶם תִּבְלָ:  
 9 רַגְלֵי חֲסִידוֹ יִשְׁמַר  
 וְרַשָּׁעִים בַּחֹשֶׁךְ יִדְמֹו  
 כִּי-לֹא בִכְחַ יִגְבֵּר-אִישׁ:  
 10 יְהוָה יַחֲתוּ מְרִיבֹו  
 עָלוּ בְשָׁמַיִם יָרְעִם  
 יְהוָה יִדִּין אֶפְסֵי-אֶרֶץ  
 וַיִּתְּנֵז לְמַלְכוֹ  
 וַיִּרַם קַרְן מְשִׁיחוֹ:

Welcoming the Torah	<b>ALTERNATIVE HAFTARAH BLESSING</b>	
God's Thirteen Attributes	<i>Baruch atah, Adonai,</i>	בָּרוּךְ אַתָּה, יְיָ,
The Torah in Our Midst	<i>Eloheinu melech haolam,</i>	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
Torah Blessings	<i>tzur kol haolamim,</i>	צוּר כָּל הָעוֹלָמִים,
Thanksgiving Blessing	<i>tzadik b'chol hadorot;</i>	צַדִּיק בְּכֹל הַדּוֹרוֹת,
Blessing for the Aliyah	<i>haEl hane-eman haomeir v'oseh,</i>	הָאֵל הַנֶּאֱמָן הַאֹמֵר וְעוֹשֶׂה,
Torah Reading	<i>hamdabeir umkayeim —</i>	הַמְדַבֵּר וּמְקַיֵּם,
Prayer for Healing	<i>shekol d'varav emet vatzedek.</i>	שֶׁכֹּל דְּבָרָיו אֱמֶת וְצֶדֶק.
Raising the Torah	<i>Al haTorah, v'al haavodah,</i>	עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה,
Blessing before Haftarah	<i>v'al han'vi-im,</i>	וְעַל הַנְּבִיאִים,
Haftarah	<i>[v'al yom haShabbat hazeh,]</i>	<b>[וְעַל יוֹם הַשַּׁבָּת הַזֶּה,]</b>
Blessing after Haftarah	<i>v'al Yom HaZikaron hazeh,</i>	וְעַל יוֹם הַזִּכְרוֹן הַזֶּה,
Shofar: Remembrance	<i>shenatata lanu, Adonai Eloheinu,</i>	שָׁנַתָּת לָנוּ, יְיָ אֱלֹהֵינוּ,
Community Blessings	<i>[likdushah v'limnuchah,]</i>	<b>[לְקִדְשָׁה וּלְמִנּוּחָה,]</b>
Returning Torah to Ark	<i>l'chavod ultifaret —</i>	לְכַבוֹד וּלְתִפְאַרֶת.
Shofar: Hope	<i>al hakol, Adonai Eloheinu,</i>	עַל הַכֹּל, יְיָ אֱלֹהֵינוּ,
	<i>anachnu modim lach, umvar'chim otach.</i>	אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ.
	<i>Yitbarach shimcha b'fi kol chai tamid</i>	יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד
	<i>l'olam va-ed;</i>	לְעוֹלָם וָעֶד,
	<i>udvar'cha emet v'kayam laad.</i>	וְדַבְּרָךְ אֱמֶת וְקַיִם לְעַד.
	Blessed are You, our God Eternal, supreme Power of the universe, Rock of all ages, Source of justice in all generations, God in whom faithfulness abides, whose word is deed, whose every utterance bespeaks truth and righteousness. Our God Eternal, for these gifts we thank You and bless You: Torah, worship, the books of the prophets; <b>[this Sabbath day]</b> and this Day of Remembrance—given to us <b>[for holiness and rest,]</b> for honor and dignity. Let all life bless Your name continually, to the end of time, so that Your truth will endure forever.	

בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ,  
מְקַדֵּשׁ **[הַשַּׁבָּת וְ]** יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

*Baruch atah, Adonai, melech al kol haaretz,  
m'kadeish [haShabbat v'] Yisrael v'Yom HaZikaron.*

Blessed are You, our God Eternal, Sovereign of all the earth—You sanctify **[the Sabbath day,]** Israel and the Day of Remembrance.





Welcoming the Torah	
God's Thirteen Attributes	<b>Zichronot: Discerning the Compassionate Presence</b>
The Torah in Our Midst	A messenger from another time, a stranger here in our midst — the shofar sounds remembrance.
Torah Blessings	<i>Remember: wherever you go,</i>
Thanksgiving Blessing	<i>I am with you.</i>
Blessing for the Aliyah	After the flood, in the wake of destruction, Noah discovered the rainbow.
Torah Reading	Alone on a mountain, a knife in his hand, Abraham heard the voice of compassion.
Prayer for Healing	
Raising the Torah	At the end of her strength, afraid for her child, Hagar found a well in the wilderness.
Blessing before Haftarah	<i>Remember: wherever you go,</i>
Haftarah	<i>I am with you.</i>
Blessing after Haftarah	In sounding the horn, we summon them back — <i>zichronot</i> : memories of those who saw signs of Your Presence.
<b>Shofar: Remembrance</b>	A rock gives forth water, hope can blossom in the desert. . . .
Community Blessings	and when loving hands lighten our darkness, You are there.
Returning Torah to Ark	
Shofar: Hope	When we are caught in the thicket, feel alone or forgotten — the shofar sounds remembrance.
	From the deep well of the past, in the depths of our own despair — the shofar sounds remembrance.
	<i>Remember: My Presence goes with you and will lighten your burden.</i>

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**REMEMBER, I AM WITH YOU.** Based on Genesis 28:15.  
**MY PRESENCE GOES . . . LIGHTEN YOUR BURDEN,** Exodus 33:14.

## שזפד

The ancients of Israel live within us  
and God remembers the covenant.

*As for Me, this is My covenant with you:  
You shall be the founder of a multitude of nations.*

A covenant of heart imprinted in flesh;  
fathers and sons, consecrated to God's service:

*This is My covenant, which you shall keep —  
between Me and you and your offspring after you —  
every male among you shall be circumcised.*

A covenant in time, a sign of our devotion;  
candles lit by our mothers and daughters:

*The people of Israel shall keep Shabbat,  
celebrating Shabbat through all their generations —  
a covenant for all time.*

A covenant freely chosen, of sacred obligations —

*If you obey Me faithfully and keep My covenant,  
you shall be to Me a kingdom of priests and a holy nation.*

A covenant of lifetime love, that binds all Israel to the Source of good —

*I will espouse you forever;  
I betroth you to Me with righteousness and justice,  
with goodness and compassion.*

The ancients of Israel live within us  
and we remember the covenant.

*It was not with our ancestors that the Eternal made this covenant,  
but with us, the living, every one of us who is here today.*

All that God has spoken we will faithfully do,  
for the covenant lives in us.

*For the mountains may move and the hills be shaken,  
But My faithful love shall never leave you,  
and My covenant of friendship shall stand unshaken.*

בְּרוּךְ אַתָּה, יי, זֹכֵר הַבְּרִית וְנֹאֲמָן בְּבְרִיתוֹ וְקִיָּם בְּמֵאֲמָרוֹ.

*Baruch atah, Adonai, zocheir hab'rit v'ne-eman bivrito v'kayam b'maamaro.*

Source of blessing, Eternal our God, You remember the covenant,  
keep faith with the covenant, and sustain Your promise forever.

הוצאת התורה  
Hotzaat HaTorah

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת  
Sh'losh-esreih Midot

הקפה  
Hakafah

ברכות התורה  
Birchot HaTorah

ברכת הגומל  
Birkat HaGomeil

מִי שֶׁבְּרַךְ לְעוֹלָמִים  
לְתוֹרָה  
Mi Shebeirach L'olim  
LaTorah

קריאת התורה  
K'riat HaTorah

מִי שֶׁבְּרַךְ לְרִפּוּאָה  
Mishebeirach  
Lirfuah

הגבהה וגלילה  
Hagbahah Uglilah

ברכה שלפני  
ההפטרה  
B'rachah Shelifnei  
HaHaftarah

קריאת ההפטרה  
K'riat HaHaftarah

ברכה שאחרי  
ההפטרה  
B'rachah  
She-acharei  
HaHaftarah

שופר: זכרונות  
Shofar: Zichronot

תפלות הקהלה  
T'filot HaK'hilah

הכנסת ספר תורה  
Hachnasat Sefer  
Torah

שופר: שופרות  
Shofar: Shofarot

**AS FOR ME.** This prayer incorporates the following biblical verses: Genesis 17:4, 10; Exodus 31:16; Exodus 19:5–6; Isaiah 59:21; Hosea 2:21; Deuteronomy 5:3; Exodus 24:7; Isaiah 54:10.

**SOURCE OF BLESSING.** The blessing recited upon seeing a rainbow (Talmud, B'rachot 59a).

# שוֹפָר

*The shofar is sounded.*

תְּקִיעַה שְׁבָרִים־תְּרוּעָה תְּקִיעַה  
תְּקִיעַה שְׁבָרִים תְּקִיעַה  
תְּקִיעַה תְּרוּעָה תְּקִיעַה

*T'kiah Sh'varim-T'ruah T'kiah*

*T'kiah Sh'varim T'kiah*

*T'kiah T'ruah T'kiah*

The prophet said:  
“Cry aloud;  
Lift up your voice like a shofar!”

This is the meaning of the verse:  
See yourself as a shofar,  
an instrument of the Divine.  
Do not take pride in your virtue  
or the power of your deeds.  
With every mitzvah you do —  
every act of intellect, goodness, and love —  
God’s spirit breathes through you.

**CRY ALOUD**, Isaiah 58:1.

**THIS IS THE MEANING.** Based on the teaching of Rabbi Dov Baer of Mezeritch (d. 1772), a disciple of Rabbi Israel Baal Shem Tov, the founder of Chasidism.

**SAADIA GAON**, a 10th-century spiritual leader of Babylonian Jewry, suggested ten reasons for blowing the shofar on Rosh HaShanah: (1) to celebrate divine sovereignty, as the ram’s horn announced the coronation of kings in biblical times; (2) to stir our conscience as the Ten Days of Return begin; (3) to remind us of the Revelation at Sinai (Exodus 19–20), when Torah was given; (4) to recall the rebukes and exhortations of Israel’s prophets; (5) to recall the destruction of the Jerusalem Temple and call us to strive for national renewal; (6) to remind us of the ram on Mount Moriah (Genesis 22:13); (7) to summon our humility before God; (8) to evoke thoughts of the final Day of Judgment; (9) to foreshadow the ingathering of the exiles in messianic times and to sustain our faith in Israel’s deliverance; and (10) to foreshadow the inauguration of God’s reign throughout the world at the End of Days.

הוצאת התורה  
*Hotzaat HaTorah*

שֵׁלֶשׁ עֶשְׂרֵי מִדּוֹת  
*Sh'losh-esreih Midot*

הַקָּפָה  
*Hakafah*

בְּרִכוֹת הַתּוֹרָה  
*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*

מִי שֶׁבֵרַךְ לְעוֹלָמִים  
הַתּוֹרָה  
*Mi Shebeirach L'olim  
LaTorah*

קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*

מִי שֶׁבֵרַךְ לְרַפְּאָה  
*Mishebeirach  
Lirfuah*

הַגְּבֵהָה וּגְלִילָה  
*Hagbahah Uglilah*

בְּרַכַּה שֶׁלִפְנֵי  
הַהֶפְטָרָה  
*B'rachah Shelifnei  
HaHaftarah*

קְרִיאַת הַהֶפְטָרָה  
*K'riat HaHaftarah*

בְּרַכַּה שְׂאֲחָרֵי  
הַהֶפְטָרָה  
*B'rachah  
She-acharei  
HaHaftarah*

שׁוֹפָר: זְכֵרוֹנוֹת  
*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

שׁוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*

# שופר

Welcoming the Torah		הַיּוֹם הִרְתָּ עוֹלָם,
God's Thirteen Attributes	<i>Hayom harat olam,</i>	הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יְצוּרֵי עוֹלָמִים,
The Torah in Our Midst	<i>hayom yaamid bamishpat kol y'tzurei olamim —</i>	אִם כְּבָנִים אִם פְּעֻבָּדִים.
Torah Blessings	<i>im k'vanim, im kaavadim.</i>	אִם כְּבָנִים,
Thanksgiving Blessing	<i>Im k'vanim:</i>	רַחֲמֵנוּ פְּרַחֵם אָב עַל בָּנִים.
Blessing for the Aliyah	<i>rachameinu k'racheim av al banim.</i>	וְאִם פְּעֻבָּדִים,
Torah Reading	<i>V'im kaavadim:</i>	עֵינֵינוּ לְךָ תְּלוּיּוֹת,
Prayer for Healing	<i>eineinu l'cha t'luyot,</i>	עַד שֶׁתַּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ,
Raising the Torah	<i>ad shet'choneinu v'totzi cha-or mishpateinu,</i>	אִים קְדוֹשׁ.
Blessing before Haftarah	<i>ayom kadosh.</i>	
Haftarah	Today the world is born anew.	
Blessing after Haftarah	This day, the whole of creation stands before You to be judged.	
	As we are Your children, love us in the way of mothers and fathers.	
	As we are Yours in service, guide us by the light of Your justice, grace, and holiness.	
<b>Shofar: Remembrance</b>		
Community Blessings	<i>Areshet s'fateinu ye-erav l'fanecha,</i>	אֶרֶשֶׁת שִׁפְתֵינוּ יַעֲרַב לְפָנֶיךָ,
Returning Torah to Ark	<i>El ram v'nisa —</i>	אֵל רָם וְנִשָּׂא,
Shofar: Hope	<i>meivin umaazin, mabit umakshiv l'kol t'kiateinu.</i>	יַמְבִּין וַיַּמְאִזֵּן, מִבֵּיט וּמִמְקָשִׁיב לְקוֹל תְּקִיעַתְּנוּ.
	<i>Utkabeil b'rachamim uvratzon seder zichronoteinu.</i>	וְתִקְבֵּל בְּרַחֲמִים וּבְרַצוֹן סֵדֶר זְכוֹרוֹתֵינוּ.

Let the wishes of our lips — our heart's desire — be pleasing before You, God Most High. You are knowing and attentive, watchful and aware when we call out: *T'kiah!* Lovingly, favorably receive our prayers of *Zichronot!*

**THIS DAY, THE WORLD IS BORN ANEW** הַיּוֹם הִרְתָּ עוֹלָם. Rabbi Elimelekh of Lizensk (1717–1787) taught: “All of us are created twice: first, when we are born; second, when we repent our past and find new courage to live in ways more acceptable to God.”

## Prayer for Our Congregation

Eternal Presence, who blessed our mothers and fathers,  
bless this holy congregation — a house of study, prayer, and righteous deeds.

Together we give thanks . . .

For our leaders:

those who learn, teach, and uphold the Torah,  
inspiring others to learn, teach, and uphold the Torah;  
those who do the sacred work of building our community.  
May their service bring them joy, fulfillment, and purpose;  
and may they go from strength to strength.

For our members:

diverse in age, interest, and background;  
Jews by birth, Jews by choice,  
and those of other faiths who join with us;  
all who offer their time and talent,  
their love and commitment.

For all who come here, on this holy day of Rosh HaShanah,  
to share the search for meaning and renewal:

Your presence is a blessing, your friendship a gift.

May the spirit of peace, dignity, and respect live within these walls,  
inspiring us to care for one another with compassion;  
and may we be a source of goodness, light, and healing for the world.

May the One who blessed the generations before us  
bless us as we stand together this day:  
one congregation joined with all Jewish communities of the world  
through our prayers on this festival of the New Year.

Let us renew ourselves for the year ahead.

Let us honor the precious legacy that is ours.

הוצאת התורה

*Hotzaat HaTorah*

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת

*Sh'losh-esreih Midot*

הקפה

*Hakafah*

בְּרָכוֹת הַתּוֹרָה

*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל

*Birkat HaGomeil*

מִי שֶׁבָּרַךְ לְעוֹלָמִים

*Mi Shebeirach L'olim*

לַתּוֹרָה

*LaTorah*

קְרִיאַת הַתּוֹרָה

*K'riat HaTorah*

מִי שֶׁבָּרַךְ לְרַפּוּאָה

*Mishebeirach*

*Lirfuah*

הַגְּבִיחָה וְגִלְגִּילָה

*Hagbahah Uglilah*

בְּרַחַה שֶׁלִּפְנֵי

הַהַפְּטָרָה

*B'rachah Shelifnei*

*HaHaftarah*

קְרִיאַת הַהַפְּטָרָה

*K'riat HaHaftarah*

בְּרַחַה שְׂאֲחָרֵי

הַהַפְּטָרָה

*B'rachah*

*She-acharei*

*HaHaftarah*

שׁוֹפָר: זְכוֹרֹנוֹת

*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה

*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה

*Hachnasat Sefer*

*Torah*

שׁוֹפָר: שׁוֹפָרוֹת

*Shofar: Shofarot*

Welcoming the Torah	<b>For All Who Teach Torah — and Their Students</b>
God's Thirteen Attributes	
The Torah in Our Midst	
Torah Blessings	
Thanksgiving Blessing	
Blessing for the Aliyah	
Torah Reading	
Prayer for Healing	
Raising the Torah	
Blessing before Haftarah	
Haftarah	May the Sovereign of the universe bless them all, prolonging their lives with fullness of days and length of years.
Blessing after Haftarah	May they be delivered from all trouble and saved from serious illness.
Shofar: Remembrance	May our heavenly Teacher be their help on every occasion and at all times, and let us say: <i>Amen</i> .
<b>Community Blessings</b>	
Returning Torah to Ark	
Shofar: Hope	

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**FOR ALL WHO TEACH — AND THEIR STUDENTS.** This prayer, known by its first words, *Y'kum purkan* (May heaven grant redemption), was composed by the Babylonian *geonim*, rabbinic leaders, toward the close of the Talmudic period. Written in Aramaic, the spoken language of that period, the prayer articulates the importance of rabbis and teachers for the welfare of all Jewish communities both in Israel and in the Diaspora. It is appropriate that at the conclusion of our Torah service we affirm our support for those centers of higher Jewish learning that will provide leadership for our future. (Rabbi Ronald Aigen, b. 1948)

## Returning the Torah to the Ark

Rav Nachman bar Isaac asked: Why is Torah likened to a tree?  
Just as a small piece of wood may set fire to a large one,  
so it is with Torah scholars —  
young students sharpen the minds of their elders.  
And Rabbi Hanina said: Much have I learned from my teachers,  
even more from my colleagues, but from my students most of all.

Y'hal'lu et-shem Adonai,  
ki-nisgav sh'mo l'vado:

All praise God's name, for God's name alone is truly sublime:

hodo al-eretz v'shamayim.  
Vayarem keren l'amo;  
t'hilah l'chol-chasidav,  
livnei Yisrael am k'rovo —  
hal'lu-Yah!

Your brightness lights the earth and sky  
raises us up, blares out the note  
from Your people's trumpet  
an exultant blast for all who struggle with You  
and are close at hand —

Halleluyah!

יְהַלְלוּ אֶת־שֵׁם יי',  
כִּי־נִשְׁגָב שְׁמוֹ לְבַדּוֹ:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם.  
וַיָּרֶם קֶרֶן לְעַמּוֹ,  
תְּהִלָּה לְכֹל־חַסִּידָיו,  
לְבָנֵי יִשְׂרָאֵל עִם קְרוּבוֹ,  
הַלְלוּ־יָהּ.

הוצאת התורה  
Hotzaat HaTorah

שֵׁלֶשׁ עֶשְׂרֵי מִדּוֹת  
Sh'losh-esreih Midot

הַקַּפָּה  
Hakafah

בְּרִכּוֹת הַתּוֹרָה  
Birchot HaTorah

בְּרַכַּת הַגּוֹמֵל  
Birkat HaGomeil

מִי שֶׁבִרַךְ לְעוֹלָם  
לְתוֹרָה  
Mi Shebeirach L'olim  
LaTorah

קְרִיאַת הַתּוֹרָה  
K'riat HaTorah

מִי שֶׁבִרַךְ לְרַפּוּאָה  
Mischebeirach  
Lirfuah

הַגְּבִיחַ וּגְלִילָה  
Hagbahah Uglilah

בְּרַכַּה שְׁלִפְנֵי  
הַהֶפְטָרָה  
B'rachah Shelifnei  
HaHaftarah

קְרִיאַת הַהֶפְטָרָה  
K'riat HaHaftarah

בְּרַכַּה שְׂאֲחָרֵי  
הַהֶפְטָרָה  
B'rachah  
She-acharei  
HaHaftarah

שׁוֹפָר: זְכֵרוֹנוֹת  
Shofar: Zichronot

תְּפִלוֹת הַקְּהֵלָה  
T'filot HaK'hilah

הַכְּנַסַּת סֵפֶר תּוֹרָה  
Hachnasat Sefer  
Torah

שׁוֹפָר: שׁוֹפָרוֹת  
Shofar: Shofarot

RAV NACHMAN BAR ISAAC ASKED, Talmud Ta'anit 7a.

ALL PRAISE . . . HALLELUYAH יְהַלְלוּ . . . הַלְלוּ־יָהּ. These verses (Psalm 148:13–14) emphasize both God's glory, manifest to all beings through the beauties of heaven and earth, and God's closeness to the people Israel, those who hold fast to the covenant. YOUR BRIGHTNESS הוֹדוּ. Interpretive translation by Norman Fischer (b. 1946). YOUR PEOPLE'S TRUMPET קֶרֶן לְעַמּוֹ. Both the literal meaning of *keren* ("horn") and its metaphoric meaning in the Bible ("strength") have significance on Rosh HaShanah: there is joy in the sound of the horn; but there is a special kind of joy for those who struggle mightily with matters of faith.

Welcoming the Torah	<i>Ki lekach tov natati lachem:</i> <i>Torati. Al-taazovu.</i>	כִּי לָקַח טוֹב נָתַתִּי לָכֶם: תּוֹרָתִי אֶל־תִּעֲזָבוּ.
God's Thirteen Attributes	<i>Etz-chayim hi lamachazikim bah;</i> <i>v'tom'cheha m'ushar.</i>	עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתִמְכֶיהָ מֵאֲשֶׁר.
The Torah in Our Midst	<i>D'racheha darchei-no-am,</i> <i>v'chol-n'tivoteha shalom.</i>	דְּרָכֶיהָ דְּרָכֵי־גֵעִם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.
Torah Blessings	<i>Hashiveinu, Adonai, elecha — v'nashuvah.</i> <i>Chadeish yameinu k'kedem.</i>	הַשִּׁיבֵנוּ, יְיָ, אֵלֶיךָ – וְנָשׁוּבָה. חֲדָשׁ יָמֵינוּ כְּקֶדֶם.
Thanksgiving Blessing		
Blessing for the Aliyah		
Torah Reading	A precious teaching I have given you: My Torah. Do not forsake it.	
Prayer for Healing	A Tree of Life to those who hold it fast: all who embrace it know happiness.	
Raising the Torah	Its ways are ways of pleasantness, and all its paths are peace.	
Blessing before Haftarah	Take us back, Adonai — let us come back to You.	
Haftarah	Renew in our time the days of old.	
Blessing after Haftarah		
Shofar: Remembrance		
Community Blessings	<b>Return Again</b>	
Returning Torah to Ark	Return again, return again, return to the land of your soul. Return to who you are, return to what you are, return to where you are Born and reborn again.	
Shofar: Hope		

**A PRECIOUS TEACHING** כִּי לָקַח טוֹב, Proverbs 4:2.

**A TREE OF LIFE** הִיא עֵץ־חַיִּים, Proverbs 3:18.

**ITS WAYS** דְּרָכֶיהָ, Proverbs 3:17.

**LET US COME BACK** הַשִּׁיבֵנוּ. This verse, from Lamentations 5:21, was originally a call for communal restoration and renewal after the destruction of the Jewish nation by the Babylonians. In the liturgy following the Torah reading it expresses a desire for *t'shuvah*: the yearning to come closer to God by holding fast to divine wisdom through the study of Torah.

**RETURN AGAIN.** Lyrics by Rabbi Shlomo Carlebach (1924–1994).





Welcoming the  
Torah

God's Thirteen  
Attributes

The Torah in Our  
Midst

Torah Blessings

Thanksgiving  
Blessing

Blessing for the  
Aliyah

Torah Reading

Prayer for Healing

Raising the Torah

Blessing before  
Haftarah

Haftarah

Blessing after  
Haftarah

Shofar:  
Remembrance

Community  
Blessings

Returning Torah  
to Ark

## Shofarot: A Prayer for Righteous Anger

Misery for breakfast;  
morning coffee with the news of distant deaths —  
because someone's always suffering,  
and there's bound to be a crisis raging somewhere,  
or a quieter catastrophe  
barely at the threshold of our notice.

We're accustomed to the feeling  
of something going wrong.  
Like static in the background,  
tuned out so we can get on with our day.  
And it's just the same as yesterday  
and nothing can be done;  
so there's not much point  
in getting too upset.

But if something were to shock us  
like a baby's piercing wail or a fire bell in the night,  
like a punch in the stomach  
or a puncture in the eardrum,  
like a savage call to conscience  
or a frantic cry for help —  
would we scream like a shofar  
and get mad enough to act?

“When a ram's horn is sounded in a city  
do the people not take alarm?”

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**A PRAYER FOR RIGHTEOUS ANGER.** Inspired by the words of Rabbi Abraham Joshua Heschel (1907–1972): “To us a single act of injustice — cheating in business, exploitation of the poor — is slight; to the prophets, a disaster. To us injustice is injurious to the welfare of the people; to the prophets it is a deathblow to existence: to us, an episode; to them, a catastrophe, a threat to the world.”

**LIKE A FIRE BELL IN THE NIGHT.** After the U.S. Congress extended slavery through the Missouri Compromise (1820), former president Thomas Jefferson wrote: “This momentous question, like a fire bell in the night, awakened and filled me with terror.”

**WHEN A RAM'S HORN IS SOUNDED,** Amos 3:6.

**Shofar: Hope**

# שוֹפָר

*Baruch atah, Adonai,  
shomei-a kol t'ruat amo Yisrael  
b'rachamim.*

בְּרוּךְ אַתָּה, יי,  
שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל  
בְּרַחֲמִים.

Blessed are You in our lives, Adonai,  
You hear, with love, the shofar —  
true voice of Your people Israel.

*The shofar is sounded.*

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּקִיעָה  
תְּקִיעָה תְּרוּעָה תְּקִיעָה גְדוּלָה

*T'kiah Sh'varim-T'ruah T'kiah  
T'kiah Sh'varim T'kiah  
T'kiah T'ruah T'kiah g'dolah*

- הוצאת התורה  
*Hotzaat HaTorah*
- שלש עשרה מדות  
*Sh'losh-esreih Midot*
- הקפה  
*Hakafah*
- ברכות התורה  
*Birchot HaTorah*
- ברכת הגומל  
*Birkat HaGomeil*
- מי שברך לעולים לתורה  
*Mi Shebeirach L'olim LaTorah*
- קריאת התורה  
*K'riat HaTorah*
- מי שברך לרפואה  
*Mishebeirach Lirfuah*
- הגבהה וגלילה  
*Hagbahah Uglilah*
- ברכה שלפני ההפטרה  
*B'rachah Shelifnei HaHaftarah*
- קריאת ההפטרה  
*K'riat HaHaftarah*
- ברכה שאחרי ההפטרה  
*B'rachah She-acharei HaHaftarah*
- שופר: זכרונות  
*Shofar: Zichronot*
- תפלות הקהלה  
*T'filot HaK'hilah*
- הכנסת ספר תורה  
*Hachnasat Sefer Torah*

**שופר: שופרות**  
*Shofar: Shofarot*

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**T'KIAH G'DOLAH** גדולה. תְּקִיעָה גדולה. The final *t'kiah* note is prolonged, and it is therefore known as *t'kiah g'dolah* (the great *t'kiah*). For the Revelation at Mount Sinai, one long, drawn-out note of the horn was the signal that the *Shechinah* (Divine Presence) had departed: “When the ram’s horn sounds a long blast, they may [then] go up on the mountain” (Exodus 19:13). On Rosh HaShanah, the drawn-out *t'kiah* recalls the moment when Torah was given. It sounds a triumphant conclusion to the last of the three central themes of the day.

## סיום השחרית

## Siyum HaShacharit · Concluding Prayers

Aleinu l'shabei-ach laadon hakol,  
lateit g'dulah l'yotzeir b'reishit —  
shelo asanu k'goyei haaratzot,  
v'lo samanu k'mishp'chot haadamah;  
shelo sam chelkeinu kahem,  
v'goraleinu k'chol hamonam.  
Vaanachnu korim,  
umishtachavim, umodim  
lifnei melech malchei ham'lachim:  
HaKadosh, baruch hu,

Ours is the duty to praise the All-Sovereign, to honor the Artist of Creation,  
who made us unique in the human family, with a destiny all our own.  
For this we bend our knees and bow with gratitude before the Sovereign  
Almighty — Monarch of All — the Wellspring of holiness and blessing,

shehu noteh shamayim v'yoseid aretz,  
umoshav y'karo bashamayim mimaal,  
ush-chinat uzo b'govhei m'romim.  
Hu Eloheinu; ein od.  
Emet Malkeinu, efes zulato —  
kakativ b'Torato:  
"V'yadata hayom v'hasheivota el-l'vavecha,  
ki Adonai hu haElohim  
bashamayim mimaal  
v'al-haaretz mitachat — ein od."

who spread out the sky and fashioned the land, who dwells in beauty  
far beyond sight, whose powerful presence is the loftiest height. You are  
our God; there is none else. We take as true Your sovereignty; there is no  
other — as Torah teaches: "Embrace and carry in your heart this day:  
In heaven above, on earth below, the Eternal is God. There is no other."

עלינו לשבח לאדון הכל,  
לתת גדלה ליוצר בראשית,  
שלא עשנו כגויי הארצות,  
ולא שמנו כמשפחות האדמה,  
שלא שם חלקנו בהם,  
וגרלנו ככל המובם.  
ואנחנו כורעים  
ומשתחוים ומודים  
לפני מלך מלכי המלכים,  
הקדוש ברוך הוא.

שהוא נוטה שמים ויוסד ארץ,  
ומושב יקרו בשמים ממעל,  
ושכינת עזו בגבהי מרומים.  
הוא אלהינו, אין עוד.  
אמת מלכנו אפס זולתו,  
כפתוב בתורתו:  
וידעת היום והשבת אל-לבבך,  
כי יי הוא האלהים  
בשמים ממעל  
ועל-הארץ מתחת, אין עוד.

עלינו  
Aleinu

קדיש יתום  
Kaddish Yatom

היום  
HaYom

יגדל  
Yigdal

אדון עולם  
Adon Olam

אין כאלהינו  
Ein Keiloheinu

*Al kein n'kaveh l'cha, Adonai Eloheinu,  
lirot m'heirah b'tiferet uzecha,  
l'haavir gilulim min haaretz;  
v'ha-elilim karot yikareitun.  
L'takein olam b'malchut Shaddai,  
v'chol b'nei vasar yikr'u vishmecha;  
l'hafnot eilecha kol rishei aretz.*

עַל כֵּן נִקְוָה לְךָ, יְיָ אֱלֹהֵינוּ,  
לְרֹאוֹת מְהֵרָה בְּתִפְרֵת עֲזֶיךָ,  
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ,  
וְהָאֱלִילִים כָּרוֹת יִכָּרְעוּ.  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֶיךָ,  
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ,  
לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ.

עֲלֵינוּ  
*Aleinu*

קָדִישׁ יְתוֹם  
*Kaddish Yatom*

הַיּוֹם  
*HaYom*

יְגִדַל  
*Yigdal*

אָדוֹן עוֹלָם  
*Adon Olam*

אֵין כְּאֱלֹהֵינוּ  
*Ein Keiloheinu*

And so, Adonai our God, we look to You,  
hoping soon to behold the splendor of Your power revealed:  
a world free of idolatry and false gods;  
a world growing more perfect through divine governance;  
a world in which all human beings make known Your name,  
while those who do evil turn toward You instead.

*V'ne-emar:  
"V'hayah Adonai l'melech al-kol-haaretz.  
Bayom hahu yiyeh Adonai echad,  
ushmo echad."*

וּנְאֻמָּר:  
וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ.  
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד,  
וּשְׁמוֹ אֶחָד.

As the prophet announced:  
“The Eternal shall be sovereign over all the earth.  
On that day the Eternal shall be one, and God’s name shall be one.”

**A WORLD GROWING MORE PERFECT** עוֹלָם לְתַקֵּן. Implying the broken state of the world, the Hebrew phrase *l'takein olam b'malchut Shaddai* can also be translated: “to repair the world through the sovereignty of God.” Rabbinic law of the 2nd and 3rd centuries understood the concept of *tikkun olam* as a framework for the provision of remedies for social ills. In the *Aleinu*, composed about the same time, the phrase refers to acts by God that help transform this imperfect world into one characterized by the moral perfection of divine rule. Mystics of the 16th century applied the term *tikkun olam* to human action, shifting the responsibility for perfecting the world from God to human beings. In 21st-century North America, *tikkun olam* is virtually synonymous with Jewish social action and the project of social justice. By linking *tikkun olam* (repair of the world) to *malchut Shaddai* (the sovereignty of God), the *Aleinu* reminds us that social action is most authentic when it emerges from reflection on the question: What does God require of us?  
**THE ETERNAL SHALL BE ONE** וְהָיָה יְיָ אֶחָד, Zechariah 14:9.

## Before the Kaddish

### AUTUMN SONNET

If I can let you go as trees let go  
 Their leaves, so casually, one by one;  
 If I can come to know what they do know,  
 That fall is the release, the consummation,  
 Then fear of time and the uncertain fruit  
 Would not distemper the great lucid skies  
 This strangest autumn, mellow and acute.  
 If I can take the dark with open eyes  
 And call it seasonal, not harsh or strange  
 (For love itself may need a time of sleep),  
 And, treelike, stand unmoved before the change,  
 Lose what I lose to keep what I can keep,  
 The strong root still alive under the snow,  
 Love will endure—if I can let you go.

**IF SOME MESSENGER** were to come to us with the offer that death should be overthrown, but with the one inseparable condition that birth should also cease; if the existing generation were given the chance to live forever, but on the clear understanding that never again would there be a child, or a youth, or first love, never again new persons with new hopes, new ideas, new achievements; ourselves for always and never any others—could the answer be in doubt?

When we fear death's decree, let this bring us solace: the memory of loved ones who have gone before us; a vision of generations to come, through whom we reach far into the future—beyond our own lives.

“Alas for those that never sing, / But die with all their music in them!”

Let us treasure the time we have, and resolve to use it well, counting each moment precious—a chance to apprehend some truth, to experience some beauty, to conquer some evil, to ease some suffering, to love and be loved, to achieve something of lasting worth. There is promise within each of us that only we can fulfill. Let us live our lives so that someday it will be true to say of us: the world is a little better because, for just one moment, they lived in it.

**AUTUMN SONNET.** By May Sarton (1912–1995).

**IF SOME MESSENGER . . . IN DOUBT.** By Herbert Samuel (1870–1963), adapted.

**WHEN WE FEAR.** Based on *Ben Sirach* 41:3.

**ALAS FOR THOSE.** By Oliver Wendell Holmes (1809–1894).

עֲלֵינוּ

*Aleinu*

קַדִּישׁ יְתוּם

*Kaddish Yatom*

הַיּוֹם

*HaYom*

יְגִדָּל

*Yigdal*

אֲדוֹן עוֹלָם

*Adon Olam*

אֵין כְּאֵלֵהֵינוּ

*Ein Keiloheinu*

Our Destiny

## Mourner's Kaddish

Blessing for the  
New Year

Yigdal

Adon Olam

Ein Keiloheinu

**THERE ARE STARS**

*Yeish kochavim she-oram magia artzah  
rak kaasher hem atzmam  
av'du v'einam.*

*Yeish anashim sheziv zichram mei-ir  
kaasher hem atzmam einam od  
b'tocheinu.*

*Orot eileh hamavhikim  
b'cheshkat halayil.*

*Hem hem shemarim laadam et  
haderech.*

There are stars up above,  
so far away we only see their light  
long, long after the star itself is gone.  
So it is with people that we loved—  
their memories keep shining ever brightly,  
though their time with us is done.  
But the stars that light up the darkest night,  
these are the lights that guide us.  
As we live our days, these are the ways we remember.

*Our thoughts turn to loved ones  
whom death has taken from us in recent days,  
and those who died at this season in years past.  
Our hearts open, as well, to the wider circles of loss  
in our community and wherever grief touches the human family. . . .*

*Zichronam livrachah — זְכוֹרָנָם לְבִרְכָה  
May their memories be a blessing in this new year — and always.*

יֵשׁ כּוֹכָבִים שְׂאוֹרָם מִגֵּיעַ אֶרְצָה  
רַק כַּאֲשֶׁר הֵם עֲצָמָם  
אֲבָדוּ וְאֵינָם.  
יֵשׁ אָנָשִׁים שְׂזִיו זְכָרָם מֵאִיר  
כַּאֲשֶׁר הֵם עֲצָמָם אֵינָם עוֹד  
בְּתוֹכֵינוּ.  
אוֹרוֹת אֱלֹה הַמְּבַהֲיָקִים  
בְּחֶשֶׁכַת הַלַּיִל.  
הֵם הֵם שְׂמֵרָאִים לְאָדָם אֶת  
הַדֶּרֶךְ.

**THERE ARE STARS.** English lyrics by Rabbi Danny Freeland (b. 1952) and Cantor Jeff Klepper (b. 1954), based on this Hebrew poem by Hana Senesh (1921–1944).

## Mourner's Kaddish

*Yitgadal v'yitkadash sh'meih raba,  
b'alma di v'ra chiruteih.  
V'yamlich malchuteih b'chayeichon  
uvyomeichon,  
uvchayei d'chol beit Yisrael —  
baagala uvizman kariv;  
v'imru: Amen.*

*Y'hei sh'meih raba m'varach  
l'alam ul-almei almaya.  
Yitbarach v'yishtabach v'yitpaar  
v'yitromam v'yitnasei v'yit-hadar  
v'yitaleh v'yit-halal sh'meih  
d'kudsha — b'rich hu —  
l'eila ul-eila mikol birchata v'shirata,  
tushb'chata v'nechemata  
daamiran b'alma;  
v'imru: Amen.*

*Y'hei sh'lama raba min sh'maya,  
v'chayim aleinu v'al kol Yisrael;  
v'imru: Amen.*

*Oseh shalom bimromav,  
hu yaaseh shalom aleinu,  
v'al kol Yisrael  
v'al kol yoshvei teiveil;  
v'imru: Amen.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,  
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ.  
וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ  
וּבְיוֹמֵינוּ,  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזַמַּן קָרִיב.  
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא.  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר  
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְּקֻדְשָׁא, בְּרִיךְ הוּא,  
לְעֵלָא וּלְעֵלְמָא מְכַל בְּרַכְתָּא וְשִׁירְתָּא,  
תְּשַׁבַּחְתָּא וְנַחֲמָתָא  
דְּאִמְרֵינוּ בְּעֵלְמָא.  
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,  
וְחַיִּים עֲלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל.  
וְאָמְרוּ: אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמִרְוַמָּיו  
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ  
וְעַל כּוֹל יִשְׂרָאֵל  
וְעַל כּוֹל יוֹשְׁבֵי תֵבֵל.  
וְאָמְרוּ: אָמֵן.

עֲלֵינוּ

Aleinu

קָדִישׁ יְתוּם

Kaddish Yatom

הַיּוֹם

HaYom

יְגִדֵּל

Yigdal

אָדוֹן עוֹלָם

Adon Olam

אֵין כְּאֵלֵינוּ

Ein Keiloheinu

## A Blessing for the New Year

*Hayom t'am'tzeinu —*

Strengthen us on this day!

*Amen.*

הַיּוֹם הַזֶּה תְּצַבֵּנוּ. אָמֵן.

עֲלֵינוּ

*Aleinu*

קַדִּישׁ יְתוֹם

*Kaddish Yatom*

הַיּוֹם

*HaYom*

יְגַדֵּל

*Yigdal*

אָדוֹן עוֹלָם

*Adon Olam*

אֵין כְּאֵלֵהֵינוּ

*Ein Keiloheinu**Hayom t'var'cheinu —*

Bless us today!

*Amen.*

הַיּוֹם הַזֶּה תְּבָרַכְנוּ. אָמֵן.

*Hayom t'gad'leinu —*

Lift up our lives on this day!

*Amen.*

הַיּוֹם הַזֶּה תְּגַדְּלֵנוּ. אָמֵן.

*Hayom tidr'sheinu l'tovah —*

Grant us goodness today!

*Amen.*

הַיּוֹם הַזֶּה תִּדְרְשָׁנוּ לְטוֹבָה. אָמֵן.

*Hayom ticht'veinu l'chayim tovim —*Inscribe us for a good life  
on this day!*Amen.*

הַיּוֹם הַזֶּה תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים. אָמֵן.

*Hayom tishma shavateinu —*

Hear our heartfelt words today!

*Amen.*

הַיּוֹם הַזֶּה תִּשְׁמַע שׁוֹעֲתֵנוּ. אָמֵן.

*Hayom t'kabeil b'rachamim uvratzon**et t'filateinu —*On this day receive our prayers  
with love!*Amen.*הַיּוֹם הַזֶּה תִּקְבַּל בְּרַחֲמִים וּבְרַצוֹן  
אֶת תְּפִלָּתֵנוּ. אָמֵן.*Hayom titm'cheinu bimin tzidkecha —*Fortify our best intentions;  
may we go forth today to do Your righteous work!*Amen.*

הַיּוֹם הַזֶּה תִּתְמַכְּנוּ בִּימִין צְדָקָךְ. אָמֵן.

**STRENGTHEN US.** This poem, perhaps dating from the 6th–7th century CE, was originally an alphabetical acrostic; today only a few verses survive. During the ten days of repentance that will culminate on Yom Kippur, we ask that our spirits be strengthened for the challenge of doing *t'shuvah*.



Fruit of the Vine

Bread from the  
Earth

Apples and Honey

Renew our Spirits

A Good Year

T'kiah g'dolah! תְּקִיעַה גְּדוּלָה!

לְשָׁנָה טוֹבָה תִּכְתְּבוּ – וְתִחַתְּמוּ!

*L'shanah tovah tikateivu — v'teichateimu!*

May you be inscribed — and sealed — for a good year!

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**INSCRIBED — AND SEALED** תִּכְתְּבוּ – וְתִחַתְּמוּ. As the Talmud (*Rosh HaShanah* 16b) teaches that righteous people are immediately inscribed and sealed in the Book of Life, we judge our friends generously and offer them this greeting. A 16th-century commentary on the prayerbook teaches the following: Before leaving the House of Prayer on the night of Rosh HaShanah, it is customary to bless one another with the benediction “May you be inscribed and sealed for a good year.” Then it is customary to go home joyfully and to keep away from all grief and sighing. . . . One ought to trust in God, as it is written (*Nehemiah* 8:10): “For the joy of Adonai is your strength.”

# שְׁחֵרִית לְרֵאשִׁתֵּי הַשָּׁנָה

## Rosh HaShanah Morning Service

*Hear the call of the shofar!*

—LITURGY

## *For Study and Reflection*

### **OUR SAGES TEACH:**

On this day, Adam and Eve came into being,  
received commandments, transgressed, and were forgiven.  
The Holy One said to them: “This is a sign for your children.  
As you stood before Me in judgment on this day and went free,  
so shall your children stand before Me in judgment and go free.”

—Midrash *Leviticus Rabbah* 29.1

### **COMMENTARY**

On Rosh HaShanah, the Midrash tells us, the first human beings lived out the entirety of existence. In other words, birth, formation, rebellion, judgment, repentance, and redemption—all of life’s transformational moments—took place on Rosh HaShanah. All of life unfolded and took place on this single day.

Rosh HaShanah symbolizes all of life. Each day has an unlimited potential for good or for evil. Like the first human beings, we are born, we develop, we rebel, we obey, we are judged, and we are forgiven. Each day is an opportunity to create a new universe for ourselves and for others. There is no yesterday and no tomorrow—only *hayom*, only today. What will we do with this day while it is still here?

Most of us do not think of our lives in this way. We live with regrets and hopes. We dream about the future and ruminate about the past. We spend more time looking back at what we missed or worrying about that which has not yet happened. We buy life insurance and never take advantage of the opportunity to live right now. The High Holy Day liturgy reminds us over and over again: *hayom!* Today is the only one that counts.

—Rabbi Mark B. Greenspan (b. 1953), adapted

For Study and  
Reflection

**PHYSICIST NIELS BOHR** said that he came upon the complementarity principle of quantum mechanics when “he thought of the impossibility of considering his son simultaneously in the light of love and in the light of justice, the son just having voluntarily confessed that he had stolen a pipe from a local shop. His brooding set him to thinking about the vases and faces in the trick figure–ground pictures: you can see only one at a time. And then the impossibility of thinking simultaneously about the position and the velocity of a particle occurred to him.”

Niels Bohr found himself incapable of viewing his son’s acts *simultaneously* through the prisms of justice and love. He could be an affectionate father, inclined to forgive, and he could be an objective, fair-minded judge, aware that wrongdoing must have consequences—but he could not be both at the same time. Human beings are inherently limited in their perspective. Yet in calling God *Avinu Malkeinu* (literally, “our father, our king”), we imagine a power in the universe that seamlessly unites infinite love, understanding, and forgiveness with absolute fairness and objective assessment of our virtues and flaws.

On Rosh HaShanah we are called to judge ourselves with love; to love ourselves, and also to face the truth about our shortcomings and grave misdeeds. In our self-scrutiny we strive to emulate the One before whom we stand at this season: the One who cannot be fooled by evasions or excuses; the One to whom we are responsible and accountable; the One who cherishes us for who we are and all we can become.

Thus tradition bids us approach this day with both solemnity and joy, knowing that we will contemplate matters of life and death; and tradition reminds us, as well, that today we celebrate the world’s creation and our own moral rebirth.

**OUR SAGES TEACH:**

At four times during the year, the world is judged: on Passover, in regard to crops; on Shavuot, in regard to the fruit of trees; on Rosh HaShanah, all the inhabitants of the world pass before God like members of a flock. . . . and on Sukkot, they are judged in regard to water [rainfall].

—Mishnah *Rosh HaShanah* 1:2

Rabbi Eliezer says: The world was created in Tishrei [in the fall]. . . .

Rabbi Yehoshua says: The world was created in Nisan [in the spring].

—Talmud *Rosh HaShanah* 10b–11a

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**NIELS BOHR**, 1885–1962. The complementarity principle asserts that objects have complementary properties that are mutually exclusive, yet jointly essential for a complete description of quantum events. This story is told by psychologist Jerome Bruner (b. 1915).

Modeh/Modah ani l'fanecha, מוֹדֵה־מוֹדָה אֲנִי לְפָנֶיךָ,  
 Melech chai v'kayam, מֶלֶךְ חַי וְקַיִם,  
 shehechezarta bi nishmati b'chemlah. שְׁהַחֲזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה.  
 Rabah emunatecha. רַבָּה אֱמוּנָתְךָ.

I thank You, living and eternal Power,  
 for returning my soul to me with compassion.  
 Great is Your faithfulness.

Hareini m'kabeil/m'kabelet alai הָרִינִי מִקַּבֵּל מִקַּבֶּלֶת עָלַי  
 mitzvat haborei: מִצְוַת הַבּוֹרָא:  
 "V'ahavta l'rei-acha kamocho." וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ.

Here I am, ready to take upon myself  
 the sacred charge of my Creator:  
 "Love your neighbor as yourself."

טלית

Tallit

מוֹדֵה־מוֹדָה אֲנִי  
 Modeh/Modah Ani

הריני

Hareini

מה־טבו

Mah Tovu

ברכות התורה

Birchot HaTorah

תלמוד תורה

Talmud Torah

אשר יצר

Asher Yatzar

אלהי נשמה

Elohai, N'shamah

נסים שבכל יום

Nisim Sheb'chol Yom

גומל חסדים טובים

Gomeil Chasadim

Tovim

**I THANK YOU** מוֹדֵה־מוֹדָה אֲנִי. The first words that we speak in the morning offer gratitude for the gift of a new day of life. *T'shuvah* (return), which is the special theme of Rosh HaShanah, emerges in the words of this opening prayer; it gives thanks for the return of our soul — the restoration of consciousness after sleep — so that we may begin the new day refreshed and renewed.

**THE 16TH-CENTURY LAW CODE** known as the *Shulchan Aruch* (The Prepared Table) begins as follows: "Gather your strength each morning; arise like a lion to serve your Creator. And be sure to awaken early, in time to witness the dawn" (*Orach Chayim* 1.1). Our Sages realized that the challenges of life can be overwhelming, giving rise to lethargy. The discipline of a religious life calls us to summon energy, courage, and enthusiasm to meet each new day.

**HERE I AM** הָרִינִי. This *kavanah* (focusing meditation) before the morning service was introduced by the kabbalist Rabbi Isaac Luria (1534–1572) of Safed. We prepare to enter the prayer community by affirming our highest obligation, as Jews and as human beings: to treat others with love. Rabbi Akiva (ca. 40–ca. 137) called this mitzvah "the greatest principle in the Torah" (*Sifra, K'doshim* 4.12).

**LOVE YOUR NEIGHBOR** וְאַהֲבַת לְרֵעֶךָ, Leviticus 19:18.

*Mah-tovu ohalecha, Yaakov;*  
*mishk'notecha, Yisrael!*  
*Vaani b'rov chasd'cha avo veitecha;*  
*eshtachaveh el-heichal-kodsh'cha*  
*b'yiratecha.*

*Adonai, ahavti m'on beitecha;*  
*umkom mishkan k'vodecha.*  
*Vaani eshtachaveh v'echraah;*  
*evr'chah lifnei-Adonai osi.*  
*Vaani t'filati-l'cha, Adonai, eit ratzon.*  
*Elohim, b'rov-chasdecha,*  
*aneini be-emet yishecha.*

מֵה־טֹבוֹ אֱהַלְיָךְ, יַעֲקֹב,  
 מִשְׁכַּנְתֶּיךָ, יִשְׂרָאֵל.  
 וְאֲנִי בְרַב חַסְדֶּךָ אָבוֹא בֵּיתְךָ,  
 אֲשַׁתְּחֶה אֶל־הַיְכָל־קֹדֶשְׁךָ  
 בִּירְאֲתֶךָ.  
 יְיָ, אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ,  
 וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.  
 וְאֲנִי אֲשַׁתְּחֶה וְאֶכְרַע,  
 אֶבְרַךְ לִפְנֵי־יְיָ עֲשֵׂי.  
 וְאֲנִי תְפַלְתִּי־לְךָ, יְיָ, יַעַת רְצוֹן.  
 אֱלֹהִים בְּרַב־חַסְדֶּךָ,  
 עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

טלית  
 Tallit

מוֹדֵה\מוֹדֵה אָנִי  
 Modeh/Modah Ani

הָרִינִי  
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How beautiful are your tents, Yaakov,  
 your dwelling places, Yisrael!  
 In Your great love, let me enter Your house,  
 to pray — awestruck — in Your holy place.  
 Your kindness has led me to Your house;  
 here I will honor You.  
 I pray to You, God,  
 that this may be a good time for our meeting.  
 Out of Your great love, let me perceive Your truth,  
 and find Your help.

**HOW BEAUTIFUL** מֵה־טֹבוֹ. This verse, traditionally recited upon entering the sanctuary, comes from Balaam's prophecy in Numbers 24:5. What drew Balaam's praise, says the Talmud (*Bava Batra* 60a), was the design of Israelite communities, in which the doorways of their dwelling places did not directly face one another, allowing for individual privacy. So too, our worship during the Days of Awe offers opportunities for both communal solidarity and private moments of spiritual connection.

**IN YOUR GREAT LOVE** וְאֲנִי בְרַב חַסְדֶּךָ, Psalm 5:8.

**YOUR KINDNESS** יְיָ, אֶהְבֵּתִי, Psalm 26:8.

**HERE I WILL HONOR** וְאֲנִי אֲשַׁתְּחֶה. Based on Psalm 95:6, in which the verbs appear in first-person plural. In adding this verse to the liturgy, the Sages changed them to singular, accentuating the note of personal spirituality.

**I PRAY TO YOU** וְאֲנִי תְפַלְתִּי־לְךָ, Psalm 69:14.

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**SAID RABBI LEVI YITZCHAK OF BERDITCHEV:**

In every action, we must regard our own body as the Holy of Holies, a part of the Supreme Power on earth—that is, as a manifestation of the Divine. Whenever we lift our hands to do a deed, let us consider them to be God’s instruments.

**YOU HAVE** taught us:

*Guard yourselves well; take good care of your lives.*

Your word calls to us:

Do no harm to yourself! Do not weaken or exhaust yourself!

In gratitude for the gift of our bodies,  
we pray for a year of renewed health and replenished strength.

May caring for our bodies become our daily practice.

May we be attentive to our need for proper food, sleep, and exercise.

Let no injury come to others through our acts or failure to act;  
but let our mitzvah be this:

to build a just society in which care is a birthright  
and the blessing of health the responsibility of all.

בְּרוּךְ אַתָּה, יי, רוֹפֵא כֹּל בֶּשֶׂר, וּמַפְלִיא לַעֲשׂוֹת.

*Baruch atah, Adonai, rofei chol basar, umafli laasot.*

We praise You, Holy One,

for wondrous acts of creation and healing.

**RABBI LEVI YITZCHAK.** A Chasidic master (1740–1809).

**GUARD YOURSELVES . . . YOUR LIVES,** Deuteronomy 4:15.

**YOUR WORD CALLS . . . WEAKEN OR EXHAUST YOURSELF.** Adapted from Rabbi Samson Raphael Hirsch (1808–1888).

**THE BLESSING OF HEALTH.** Wrote Moses Maimonides, Spanish-born rabbi and physician (1135–1204): “To walk in the ways of God, it is a person’s duty to avoid whatever is injurious to the body and to cultivate habits conducive to health and vigor.”

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**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.  
 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.

**PRECIOUS ABOVE** all is the soul within me.  
 A spark of childhood innocence:  
 curious, hopeful, loving, and good.  
 Whatever I've done, wherever I've gone wrong,  
 however I've been hurt—  
 I know its light still shines.

May I return and reconnect  
 with the part of me that belongs to You—  
 my divine core: eternal, incorruptible.

בְּרוּךְ אַתָּה, יי, אֲשֶׁר בִּידוֹ נִפְּשׁ כָּל חַי, וְרוּחַ כָּל בֶּשֶׂר אִישׁ.

*Baruch atah, Adonai, asher b'yado nefesh kol chai, v'ruach kol b'sar ish.*

We give You praise, Adonai: all life is in Your hand;  
 and in Your care, the soul of every human being.

**TO AWAKE.** By Rabbi Richard N. Levy (b. 1937).

**THE PART OF ME THAT BELONGS TO YOU.** The Torah (Genesis 2:7) describes the human soul as originating in God, when God breathed “the breath of life” (*nishmat chayim*) into the first human being. Thus, all human beings share in the divine essence and carry the Divine within them.



*Baruch atah, Adonai,  
Eloheinu melech haolam,  
asher natan lasechvi vinah  
l'havchin bein yom uvein lailah.*

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר נָתַן לְשִׁכְוֵי בֵינָה,  
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

You are the Source of blessings, Adonai; Your great power  
gave the mind discernment to distinguish light from darkness.

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*Baruch atah, Adonai,  
Eloheinu melech haolam,  
pokei-ach ivrim.*

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
פּוֹקֵחַ עֵוְרִים.

You are the Source of blessings, Adonai;  
Your great power opens eyes that cannot see.

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
matir asurim.*

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
מַתִּיר אֲסוּרִים.

You are the Source of blessings, Adonai;  
Your great power brings freedom to the captive.

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
zokeif k'fufim.*

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
זוֹקֵף כְּפוּפִים.

You are the Source of blessings, Adonai;  
Your great power lifts up the fallen.

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
roka haaretz al hamayim.*

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

You are the Source of blessings, Adonai;  
Your great power spreads the land upon the waters.

**SOURCE OF BLESSINGS** אַתָּה בָּרוּךְ אַתָּה. *Sefer HaChinuch*, a 13th-century work, teaches that in saying *Baruch atah* we are not blessing or praising God, which would imply that God requires our praise. Rather, we are gratefully acknowledging God as the Source of all blessings. Many other classical commentators agree, including Rabbi Abraham ibn Ezra (12th c.), Rabbi David ben Yosef Abudirham (14th c.), and Rabbeinu Bachya ben Asher (14th c.).

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**WE PRAISE YOU**, Adonai our God, ruler of all time and space . . .

We call You *pokei-ach ivrim*, the Opener of blind eyes.  
 Help us to see Your world in a new light.

We call You *malbish arumim*, the Dresser of those without clothing.  
 Help us to put on the garments of health and life.

We call You *matir asurim*, the Freer of captives.  
 Help us to break free of the bonds that keep us locked within ourselves.

We call You *zokeif k'fufim*, the Straightener of bent backs.  
 Help us to find the power to stand upright and proud.

We call You *hameichin mitzadei gaver*, the Steadiness in our steps.  
 Help us to understand our journey ever more clearly.

We call You *hanotein laya-eif ko-ach*, the Source of strength for the weary.  
 Help us to be strong, and to be a source of strength for those we love.

#### **FOR THOSE WHO CANNOT RISE**

It is written in our blessings: “Your great power lifts up the fallen.”  
 But what of those who cannot stand up?

The Hebrew letter *vav* appears in the word *zokeif* (lifts up).  
*Vav* is also a connection-word, meaning “and”:  
 it signifies the link between heaven and earth, between human and divine.

Those who stand up straight align themselves with heaven,  
 signifying their aspiration to stretch upward  
 and fulfill their highest potential.

Yet the letter *vav* appears also in the word *k'fufim* (the fallen; the bent).  
 Those whose bodies cannot rise possess the same divine essence, the same  
 potential.

Despite their physical limitations, they can rise within—  
 in their hearts and in their minds.

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**WE PRAISE YOU.** By Rabbi Larry Bach (b. 1968).

**FOR THOSE WHO CANNOT RISE.** Inspired by a teaching of Rabbi Abraham Isaac Kook  
 (1865–1935).

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
she-asah-li kol tzorki.*

You are the Source of blessings, Adonai;  
Your great power has made all I need.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂה לִי כָּל צָרְכִי.

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*Baruch atah, Adonai,  
Eloheinu melech haolam,  
hameichin mitzadei-gaver.*

You are the Source of blessings, Adonai;  
Your great power gives firmness to our steps.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמַּכִּין מִצְעָדֵי־גִבּוֹר.

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
malbish arumim.*

You are the Source of blessings, Adonai;  
Your great power clothes the naked.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
מַלְבִּישׁ עֲרֻמִּים.

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
hanotein laya-eif ko-ach.*

You are the Source of blessings, Adonai;  
Your great power gives strength to the weary.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַבוֹתֵן לַיָּעַף כֹּחַ.

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
hamaavir sheinah mei-einai,  
utnumah mei-afapai.*

You are the Source of blessings, Adonai;  
Your great power removes sleep from my eyes,  
slumber from my eyelids.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמַּעֲבִיר שֵׁנָה מֵעֵינַי,  
וּתְנוּמָה מֵעַפְעָפִי.

**HAS MADE ALL I NEED** שֶׁעָשָׂה לִי כָּל צָרְכִי. Why is this blessing written in the first-person singular? Rabbi Moshe Berger teaches that each of us should say these words in the firm conviction that God has given us all the resources we need, if only we use them properly. But this blessing applies only to ourselves; we should never assume that others do not need our help.

**GIVES STRENGTH TO THE WEARY** רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם, Isaiah 40:29.

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**WHY!** Who makes much of a miracle?

As to me, I know of nothing else but miracles.

Whether I walk the streets of Manhattan,

Or dart my sight over the roofs of houses toward the sky,

Or wade with naked feet along the beach, just in the edge of the water,

Or stand under trees in the woods,

Or talk by day with any one I love—

or sleep in the bed at night with any one I love,

Or sit at the table at dinner with my mother,

Or look at strangers opposite me riding in the car,

Or watch honey-bees busy around the hive, of an August forenoon,

Or animals feeding in the fields,

Or birds—or the wonderfulness of insects in the air,

Or the wonderfulness of the sun-down—or of stars shining so quiet and bright,

Or the exquisite, delicate, thin curve of the new-moon in May. . . .

These, with the rest, one and all, are to me miracles. . . .

To me, every hour of the light and dark is a miracle,

Every inch of space is a miracle. . . .

Every spear of grass—the frames, limbs, organs, of men and women,

and all that concerns them,

All these to me are unspeakably perfect miracles.

**STATISTICALLY**, the probability of any one of us being here is so small that you'd think the mere fact of existing would keep us all in a contented dazzlement of surprise. We are alive against the stupendous odds of genetics, infinitely outnumbered by all the alternates who might, except for luck, be in our places.

Even more astounding is our statistical improbability in physical terms. The normal, predictable state of matter throughout the universe is randomness, a relaxed sort of equilibrium, with atoms and their particles scattered around in an amorphous muddle. We, in brilliant contrast, are completely organized structures, squirming with information at every covalent bond. . . .

Add to this the biological improbability that makes each member of our own species unique. Each of us is a self-contained, free-standing individual, labeled by specific protein configurations at the surfaces of cells, identifiable by whorls of fingertip skin, maybe even by special medleys of fragrance. You'd think we'd never stop dancing.

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**WHY! WHO MAKES MUCH OF A MIRACLE.** By Walt Whitman (1819–1892).

**STATISTICALLY.** By Lewis Thomas (1913–1993).

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
she-asani b'tzelem Elohim.*

You are the Source of blessings, Adonai;  
Your great power made me in the image of God.

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
she-asani ben/bat chorin.*

You are the Source of blessings, Adonai;  
Your great power endowed me with human freedom.

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
she-asani Yisrael.*

You are the Source of blessings, Adonai;  
Your great power has made me Yisrael.

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
ozeir Yisrael bigvurah.*

You are the Source of blessings, Adonai;  
Your great power gives strength to Yisrael.

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
oteir Yisrael b'tifarah.*

You are the Source of blessings, Adonai;  
Your great power crowns Yisrael with glory.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂנִי בְצַלְמֵךְ אֱלֹהִים.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂנִי בְנוֹבֵת חֹרִין.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂנִי יִשְׂרָאֵל.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

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**IMAGE OF GOD** יְצַלְמֵ אֱלֹהִים. The 12th-century sage Maimonides asserts the impossibility of assigning any physical characteristics to God; hence this phrase must refer to some non-corporeal quality possessed by human beings. For Maimonides, this was the intellect; for Rav Tzadok Hakohen of Lublin (d. 1900), the phrase “image of God” refers to free will and the human capacity for decision-making. Noting that *Elohim* (“God”) may also be translated “judge,” Rabbi David Silverberg (b. 1972) writes: “Perhaps the relevance of this equation between man and magistrate lies in the human ability and responsibility to both discern and decide between right and wrong, and our freedom to act according to our own judgment.”

## פְּסוּקֵי דְזִמְרָא

## P'sukei d'Zimra · Songs of Praise

Baruch she-amar v'hayah haolam.  
 Baruch hu.  
 Baruch oseh v'reishit,  
 baruch omeir v'oseh;  
 baruch gozeir umkayeim,  
 baruch m'rachem al haaretz;  
 baruch m'rachem al hab'riyot,  
 baruch m'shaleim sachar tov lirei-av.  
 Baruch chai laad, v'kayam lanetzach.  
 Baruch podeh umatzil. Baruch sh'mo.  
 Bishvachot uvizmirot,  
 n'gadelcha unshabeichacha unfa-ercha;  
 v'nazkir shimcha v'namlich'cha,  
 Malkeinu Eloheinu.  
 Yachid, chei haolamim,  
 melech m'shubach umfo-ar —  
 adei ad sh'mo hagadol.

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם.  
 בָּרוּךְ הוּא.  
 בָּרוּךְ עוֹשֶׂה וְרֵאשִׁית,  
 בָּרוּךְ אוֹמֵר וְעוֹשֶׂה,  
 בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,  
 בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,  
 בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,  
 בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו.  
 בָּרוּךְ חַי לְעַד, וְקַיָּם לְנֶצַח.  
 בָּרוּךְ פּוֹדֵה וּמְצִיל. בָּרוּךְ שְׁמוֹ.  
 בְּשִׁבְחוֹת וּבִזְמִירוֹת,  
 נְגַדְלֶךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ,  
 וְנִזְכִּיר שִׁמְךָ וְנִמְלִיכְךָ,  
 מַלְכֵנוּ אֱלֹהֵינוּ.  
 יָחִיד, חַי הָעוֹלָמִים,  
 מֶלֶךְ מְשֻׁבָּח וּמְפֹאָר,  
 עַדִּי עַד שְׁמוֹ הַגָּדוֹל.

בָּרוּךְ שֶׁאָמַר  
 Baruch she-Amar

תְּהִלִּים קכ"א  
 T'hilim 121

תְּהִלִּים כ"ז  
 T'hilim 27

אֲשֵׁרֵי  
 Ashrei

כָּל הַנְּשָׁמָה  
 Kol HaN'shamah

שׁוֹפָר-קוֹל הַקְּהֵלָה  
 Shofar—  
 Kol HaK'hilah

הַמֶּלֶךְ  
 HaMelech

יִשְׁתַּבַּח  
 Yishtabach

חֲצִי קָדִישׁ  
 Chatzi Kaddish

Blessed is the One who spoke the world into being. Praised is God.

Praised — the One who is ever creating.

Praised — the One who creates with a word.

Praised — the One whose vision is made real.

Praised — the One who loves the earth.

Praised — the One who loves earth's creatures.

Praised — the One whose worshipers know goodness.

Praised — the One whose life and being last forever.

Praised — the One who rescues and sets free. Blessed is Your name.

Our sovereign, we praise You with songs of celebration.

Your Oneness is the life of the cosmos.

בָּרוּךְ אַתָּה, יי, מֶלֶךְ מְהֻלָּל בְּתִשְׁבָּחוֹת.

Baruch atah, Adonai, melech m'hulal batishbachot.

Blessed are You, Adonai. Your majesty is celebrated in songs of praise.

Power of Words	<b>Psalm 150</b>	
Psalm 121	<i>Hal'lu Yah!</i>	הַלְלוּ יְיָ,
Psalm 27	<i>Hal'lu-El b'kodsho,</i>	הַלְלוּ־אֵל בְּקֹדֶשׁוֹ,
Psalm 145	<i>hal'luhu birkia uzo.</i>	הַלְלוּהוּ בְּרִקְיעַ עֲזֹז.
Psalm 150	<i>Hal'luhu bigvurotav,</i>	הַלְלוּהוּ בְּגִבּוֹרֹתָיו,
Shofar—The Voice of Community	<i>hal'luhu k'rov gudlo.</i>	הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ.
Majesty	<i>Hal'luhu b'teika-shofar,</i>	הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,
Delighting in Song	<i>hal'luhu b'neivel v'chinor.</i>	הַלְלוּהוּ בְּנִבְל וְכִנּוֹר.
Reader's Kaddish	<i>Hal'luhu b'tof umachol,</i>	הַלְלוּהוּ בְּתוֹף וּמָחוּל,
	<i>hal'luhu b'minim v'ugav.</i>	הַלְלוּהוּ בְּמִנִּים וְעִגָּב.
	<i>Hal'luhu v'tziltz'lei-shama,</i>	הַלְלוּהוּ בְּצִלְצַל־שִׁמְעַ,
	<i>hal'luhu b'tziltz'lei t'ruah!</i>	הַלְלוּהוּ בְּצִלְצַל־תְּרוּעָה.
	<i>Kol han'shamah t'haleil Yah,</i>	כָּל הַנְּשַׁמָּה תְּהַלֵּל יְיָ,
	<i>Hal'lu-Yah!</i>	הַלְלוּ־יְיָ.

Halleluyah!

Praise God in our holy Temple;

give praise in the heavens, God's fortress.

Praise God for deeds of great power;

give praise for the depths of God's grandeur.

Praise God with the blast of the shofar;

give praise with the harp and the lyre.

Praise God with drumbeat and dancing;

give praise with the strings and the flute.

Praise God with the crash of cymbals,

and praise with the clash of resounding cymbals!

With every quiet breath, let everything that breathes

praise God — Halleluyah!

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**PSALM 150.** This ecstatic song of praise recalls the vigor, passion, and dynamism of ancient Israelite worship. For the Psalmist, the prayer community's joyful song mirrors the joyful praise that emanates from the heavens, creating a universal symphony in celebration of the Divine. Scholars cannot identify with certainty the various musical instruments mentioned here. Yet the overall sense is clear: when language reaches its limits, the human spirit finds expression through purely physical acts: music-making, dance, even the drawing of breath. The words *teika shofar* (the blast of the shofar) and *tziltz'lei t'ruah* (resounding cymbals) link this psalm to the shofar calls of Rosh HaShanah: *T'kiah! T'ruah!*

# שוֹפָר

## Shofar — The Voice of Community

*Belonging to Israel is in itself a spiritual act.*

— RABBI ABRAHAM JOSHUA HESCHEL

Blessed are we, blessed our gathering,  
as we open our hearts to the voice of the shofar.

Happy are we  
who hear its call to return —  
the sacred trumpet of *t'shuvah*.

Blessed are we  
held close by an ancient sound  
that echoes *l'dor vador* —  
from generation to generation.

Happy are we,  
rising to the joyful cry of a new year.

Blessed are we  
who hear in these blasts of sound the voice of community.

Happy are we  
who know its embrace,  
its season of celebration,  
its quest for connection and purpose.

Holy is this gift of community,  
blessed the act of belonging.

בְּרוּךְ שֶׁ-אָמַר  
*Baruch she-Amar*

תְּהִלִּים קכ"א  
*T'hillim 121*

תְּהִלִּים כ"ז  
*T'hillim 27*

אֲשֵׁרֵי  
*Ashrei*

כֹּל הַנְּשָׁמָה  
*Kol HaN'shamah*

שׁוֹפָר-קוֹל הַקְּהֵלָה  
*Shofar—  
Kol HaK'hilah*

הַמֶּלֶךְ  
*HaMelech*

יִשְׁתַּבַּח  
*Yishtabach*

חֲצִי קַדִּישׁ  
*Chatzi Kaddish*

RABBI ABRAHAM JOSHUA HESCHEL, 1907–1972.

**THE VOICE OF COMMUNITY.** Jewish tradition associates three overarching themes with the shofar: Sovereignty (*Malchuyot*), Remembrance (*Zichronot*), and Hope (*Shofarot*). The theme of Community (*K'hilah*) is added to our shofar ritual because, for many, holiness and spiritual connection are felt most deeply through the powerful presence of the community during the Days of Awe.

The idea that, for Jews, holiness is found in the gathered community is suggested by Leviticus 22:32, where God says, “I will be sanctified in the midst of the Israelite people” (*nikdashiti b'toch b'nei Yisrael*). An individual is free to pray at any time, but tradition prescribes that certain prayers that are especially evocative of God's holiness (such as the *K'dushah* and *Kaddish*) may be recited only in the presence of a minyan, a quorum of ten.



Power of Words

Psalm 121

Psalm 27

Psalm 145

Psalm 150

Shofar—The Voice  
of Community

Majesty

Delighting in Song

Reader's Kaddish

*Sh'ma, Yisrael:**hak'dushah shofaat bakol,**alfei r'vavah paneha,**m'lo olam sh'chinatah.**Hakol echad.*

שְׁמַע, יִשְׂרָאֵל:

הַקְדֻשָּׁה שׁוֹפֶעֶת בְּכֹל,

אַלְפֵי רִבְבָה פָּנֶיהָ,

מְלֵא עוֹלָם שְׁכִינָתָהּ.

הַכֹּל אֶחָד.

Hear, O Israel —

The divine abounds everywhere  
and dwells in everything.Its faces are infinite,  
Its source suffuses all.

The many are One.

*The shofar is sounded. (For those who wish to recite the blessings,  
see page 206.)*

תְּקִיעָה

שְׁבָרִים-תְּרוּעָה

תְּקִיעָה

*T'kiah**Sh'varim-T'ruah**T'kiah*

Blessed is the soul-reaching sound of the shofar;  
it proclaims the purpose of this day.

Blessed is community —  
source of joy, solace, and strength to every living soul.

**HEAR, O ISRAEL** שְׁמַע, יִשְׂרָאֵל. Adapted from Deuteronomy 6:4 by Marcia Falk (b. 1946).

**THE SHOFAR IS SOUNDED.** This is a “taste” of the *shofar*, in anticipation of the three traditional sets of prayers that accompany the sound of the ram's horn — the oldest ritual of Rosh HaShanah: *Malchuyot* (The Voice of Sovereignty: page 199); *Zichronot* (The Voice of Remembrance: page 262); *Shofarot* (The Voice of Hope: page 278). In *Mishkan HaNefesh*, each section is offered separately, at a different moment in the service, in order to highlight and give voice to its distinctive theme. The three sections may be combined, according to *minhag hamakom* (local custom).

*HaEl b'taatzumot uzecha,  
hagadol bichvod sh'mecha,  
hagibor lanetzach,  
v'hanora b'norotecha —*

Holy One, infinite Your power,  
radiant Your glory,  
unbounded Your might,  
awe-inspiring Your works —

### **HaMelech**

*yosheiv al kisei ram v'nisa,*

MAJESTIC GOD, today enthroned beyond time and space —

*Shochein ad, marom v'kadosh sh'mo.  
V'chatuv: "Ran'nu tzadikim b'Adonai!  
Laisharim navah t'hilah."*

Eternally present,  
Your name is hallowed on high.  
And the Psalmist sang:  
"Rejoice in Adonai, you righteous!  
Let the upright adorn You with praise."

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ,  
הַגָּדוֹל בְּכִבּוֹד שְׁמֶךָ,  
הַגִּבּוֹר לְנֶצַח,  
וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ,

הַמֶּלֶךְ  
יוֹשֵׁב עַל כִּסֵּא רָם וְנִישָׂא,

בְּרוּךְ שְׁאֵמֵר  
*Baruch she-Amar*

תְּהִלִּים קב"א  
*T'hillim 121*

תְּהִלִּים כ"ז  
*T'hillim 27*

אֲשֵׁרֵי  
*Ashrei*

כֹּל הַנְּשָׁמָה  
*Kol HaN'shamah*

שׁוֹפָר-קוֹל הַקְּהֵלָה  
*Shofar—  
Kol HaK'hilah*

הַמֶּלֶךְ  
*HaMelech*

יִשְׁתַּבַּח  
*Yishtabach*

חֲצִי קַדִּישׁ  
*Chatzi Kaddish*

**MAJESTIC GOD, TODAY ENTHRONED** הַמֶּלֶךְ יוֹשֵׁב עַל כִּסֵּא. Throughout the year, this prayer describes God as *HaMelech hayosheiv* — literally, “the Sovereign who sits [on a throne].” On Rosh HaShanah and Yom Kippur, the wording changes to a dramatic proclamation: *HaMelech yosheiv* — literally, “the Sovereign is sitting [on a throne].” This small and often unnoticed change evokes the immediacy of God’s presence on the Days of Awe. These words announce: “Court is now in session”; on this day, we are summoned before the Sovereign of the universe who sits in judgment of our deeds. Like all human images of God, this one cannot be taken as literal description. Yet it conveys the sense we share with our ancestors that we are accountable for our actions, responsible to a Power beyond ourselves.

**REJOICE IN ADONAI, YOU RIGHTEOUS** רַנְּנוּ צַדִּיקִים בְּי, Psalm 33:1.

*B'fi y'sharim titromam;*  
*uvdivrei tzadikim titbarach;*  
*uvilshon chasidim titkadash;*  
*uvkerev k'doshim tit-halal.*

*Uvmak-halot riv'vot am'cha,*  
*beit Yisrael,*  
*b'rinah yitpaar shimcha, Malkeinu,*  
*b'chol dor vador.*

By the mouths of the upright You are raised up;  
 in the words of the righteous You are blessed;  
 on the tongues of the pious You are sanctified;  
 in the midst of the holy You are praised.  
 Your people by the thousands sing to glorify Your name.  
 In all generations we give voice to Your sovereignty.

*Yishtabach shimcha laad, Malkeinu.*

Our sovereign God, source of holiness and greatness —  
 may Your name be praised forever in this world and beyond.  
 Eternal One, God of our mothers and our fathers,  
 Your strength, sanctity, glory, and dominion  
 are deserving of song, praise, poetry, hymn, sacred chant,  
 and blessings of thankfulness for all time and eternity.

בָּרוּךְ אַתָּה, יי, אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת,  
 אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל הַיְעוֹלָמִים.

*Baruch atah, Adonai, El melech gadol batishbachot, El hahodaot,*  
*adon haniflaot, habocheir b'shrei zimrah, melech, El chei haolamim.*

Blessed are You, Adonai, Sovereign of praise, Source of the impulse  
 to give thanks, Crown of wonders — who desires a world  
 filled with song and a universe of life.

**BY THE MOUTHS OF THE UPRIGHT** בְּפִי יִשְׂרָאֵל. This prayer lists four categories of people: *y'sharim*, *tzadikim*, *chasidim*, and *k'doshim* — the upright, the righteous, the pious, and the holy. When these four words are aligned as above, their initial letters spell the name Isaac (*Yitzhak*), possibly an allusion to the prayer's composer. Some also see this as an allusion to the biblical patriarch, whose righteousness and holiness were manifest when he let himself be bound as an offering to God. An internal acrostic reveals the name Rebecca (*Rivkah*), a matriarch known for her compassion and generosity.

בְּפִי יִשְׂרָאֵל תְּתוֹמָם,  
 וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ,  
 וּבְלִשׁוֹן חֲסִידִים תִּתְקַדָּשׁ,  
 וּבִקְרֵב קְדוּשִׁים תִּתְהַלַּל.  
 וּבְמִקְהֵלוֹת רַבּוֹת עֲמֹד,  
 בֵּית יִשְׂרָאֵל,  
 בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ, מִלְּכֵנוּ,  
 בְּכָל דּוֹר וָדוֹר.

בָּרוּךְ שְׂאֵמֶר  
*Baruch she-Amar*

תְּהִלִּים קכ"א  
*T'hillim 121*

תְּהִלִּים כ"ז  
*T'hillim 27*

אַשְׁרֵי  
*Ashrei*

כָּל הַנְּשֵׁמָה  
*Kol HaN'shamah*

שׁוֹפָר-קוֹל הַקְּהֵלָה  
*Shofar—  
 Kol HaK'hilah*

הַמֶּלֶךְ  
*HaMelech*

יִשְׁתַּבַּח  
*Yishtabach*

חֲצִי קַדִּישׁ  
*Chatzi Kaddish*

Power of Words	<i>Yitgadal v'yitkadash sh'meih raba,</i>	יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
Psalm 121	<i>b'alma di v'ra chiruteih.</i>	בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ.
Psalm 27	<i>V'yamlich malchuteih b'chayeichon</i>	וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכֹן
Psalm 145	<i>uvyomeichon,</i>	וּבְיוֹמֵיכֹן,
Psalm 150	<i>uvchayei d'chol beit Yisrael —</i>	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
Shofar—The Voice of Community	<i>baagala uvizman kariv;</i>	בְּעַגְלָא וּבְזִמְן קָרִיב.
	<i>v'imru: Amen.</i>	וְאָמְרוּ: אָמֵן.
Majesty	<i>Y'hei sh'meih raba m'varach</i>	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
Delighting in Song	<i>l'alam ul-almei almaya.</i>	לְעָלָם וּלְעֵלְמֵי עֵלְמַיָּא.
Reader's Kaddish	<i>Yitbarach v'yishtabach v'yitpaar</i>	יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
	<i>v'yitromam v'yitnasei v'yit-hadar</i>	וְיִתְרֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
	<i>v'yitaleh v'yit-halal sh'meih</i>	וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ
	<i>d'kudsha — b'rich hu —</i>	דְּקֻדְשָׁא, בְּרִיךְ הוּא,
	<i>l'eila ul-eila mikol birchata v'shirata,</i>	לְעֵלָא וּלְעֵלְא מְכָל בִּרְכָתָא וְשִׁירָתָא,
	<i>tushb'chata v'nechemata</i>	תְּשׁוּבַחְתָּא וְנַחֲמַתָּא
	<i>daamiran b'alma;</i>	דְּאָמִירָן בְּעֵלְמָא.
	<i>v'imru: Amen.</i>	וְאָמְרוּ: אָמֵן.

May God's great name come to be magnified and sanctified in the world God brought into being. May God's majestic reign prevail soon in your lives, in your days, and in the life of the whole House of Israel; and let us say: *Amen*.

May God's great name be blessed to the end of time.

May God's holy name come to be blessed, acclaimed, and glorified; revered, raised, and beautified; honored and praised. Blessed is the One who is **entirely** beyond all the blessings and hymns, all the praises and words of comfort that we speak in the world; and let us say: *Amen*.

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**TODAY IS DIFFERENT.** Today we do not greet each other with *Chag Samei-ach*, as we do on Passover or Sukkot or Shavuot. Those holidays celebrate Jewish history — the Exodus from Egypt, the wandering in the desert, the Revelation at Mount Sinai.

But during the Days of Awe, we celebrate not the God of history but the God of nature. *Hayom harat olam*. This is the birth of the cosmos, the creation of life. So on this day we pray differently, we think differently, we see differently, we imagine differently. Even the Kaddish we recite on these Holy Days is different. To *l'eila* we add *ul-eila* — “entirely beyond.” We are elevated. We lift up our eyes to see the cosmic world as if through the eyes of God. (Rabbi Harold Schulweis, 1925–2014)

## שִׁמַּע וּבְרִכּוֹתֶיהָ

## Sh'ma Uvirchoteha · Sh'ma and Its Blessings

בְּרָכוּ  
Bar'chuיוֹצֵר אוֹר  
Yotzeir Orאַהֲבָה רַבָּה  
Ahavah Rabbahקְרִיאַת שְׁמַע  
K'riat Sh'maאֱמֶת וְיִצְיִב  
Emet v'Yatzivמִי־כַמּוֹחָה  
Mi Chamocha

Bar'chu et Adonai hamvorach.

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ.

Baruch Adonai hamvorach l'olam va-ed.

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Bless the Eternal, the Blessed One.

Blessed is the Eternal, the Blessed One, now and forever.

Baruch atah, Adonai,

Eloheinu melech haolam,

yotzeir or uvorei choshech;

oseh shalom uvorei et hakol.

בְּרוּךְ אַתָּה, יְיָ,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

יוֹצֵר אוֹר וּבוֹרֵא הַשֶּׁקֶט,

עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכּוֹל.

Or olam b'otzar chayim.

אוֹר עוֹלָם בְּאוֹצַר חַיִּים,

Orot mei-ofel amar: "Vayehi."

אוֹרוֹת מֵאֶפֶס אִמַּר: וַיְהִי.

Source of Blessings, our Eternal God, Your power fills the cosmos:  
shaping light, creating darkness,  
making peace and fashioning all things.

**Infinite light is preserved in life's treasure-house;**  
"Lights from the darkness!" said God — it was so.

**INFINITE LIGHT** אור עולם. These lines, from an ancient liturgical poem by Yose ben Yose (4th–5th centuries CE), are added to the *Yotzeir Or* blessing on the High Holy Days. They refer to a Talmudic legend (*Chagigah* 12a) that the brilliant primordial light of Creation, too powerful for mortal eyes, was hidden away by God, and is preserved for the righteous in the world-to-come.

**LIFE'S TREASURE-HOUSE** אוצר חיים. Each of us is a repository of life. We are where life is stored, and this eternal light rests inside each of us, waiting for us to manifest it with our actions. When we act justly, we bring this light into the world, answering God's dictum, "Lights from the darkness!" When we help another, we bring the "it was so" into the present, an ongoing creation of light in darkness. (Rabbi David Kominsky, b. 1971)

*Hamei-ir laaretz v'ladarim aleha*  
*b'rachamim;*

*uvtuvo m'chadeish b'chol yom tamid*  
*maaseih v'reishit.*

*Mah rabu maasecha, Adonai —*  
*kulam b'chochmah asita;*

*mal'ah haaretz kinyanecha!*  
*Titbarach, Adonai Eloheinu,*

*al shevach maaseih yadecha;*  
*v'al m'orei or she-asita —*  
*y'faarucha selah.*

הַמְאִיר לְאֶרֶץ וְלְדָרִים עֲלֶיהָ  
בְּרַחֲמִים,  
וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם תָּמִיד  
מִעֲשֵׂה בְּרֵאשִׁית.  
מָה רַבּוּ מַעֲשֵׂיךָ, יְיָ —  
כֻּלָּם בְּחֹכְמָה עָשִׂיתָ,  
מְלֵאָה הָאֶרֶץ קִינְיָנְךָ.  
תִּתְבָּרַךְ, יְיָ אֱלֹהֵינוּ,  
עַל שִׁבְחַ מַעֲשֵׂה יָדֶיךָ,  
וְעַל מְאֹרֵי אוֹר שְׁעָשִׂיתָ  
יִפְאָרוּךְ סֵלָה.

בְּרַחוּ  
*Bar'chu*

יוֹצֵר אוֹר  
*Yotzeir Or*

אֶהְבָּה רַבָּה  
*Ahavah Rabbah*

קְרִיאַת שְׁמַע  
*K'riat Sh'ma*

אֱמֶת וַיִּצְיֵב  
*Emet v'Yatziv*

מִי־כַמּוֹחַ  
*Mi Chamocha*

In love You bring light to the earth and its creatures;  
Your goodness renews the Creation each day.  
Infinite, varied, and rich are Your works, Divine Artist —  
all of them wrought with wisdom;  
the whole earth is teeming with life!  
Awe-struck by the universe, work of Your hands,  
let all life bless You, praise You,  
and celebrate the beauty of Your lights.

*Or chadash al Tziyon ta-ir;*  
*v'nizkeh chulanu m'heirah l'oro.*

אוֹר חָדָשׁ עַל צִיּוֹן תִּאִיר,  
וְנִזְכֶּה כָּלֵנוּ מִהֶרָה לְאוֹרוֹ.

May You shine a new light on Zion;  
and may we soon be privileged to share in that light.

בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְאֹרוֹת.  
*Baruch atah, Adonai, yotzeir ham'orot.*

Our praise to You, Adonai, Creator of the cosmic lights.

**IN LOVE YOU BRING LIGHT** ... הַמְאִיר. The renewal of light each morning is a powerful symbol of hope. The *Yotzeir Or* prayer links the triumph of dawn over darkness, a daily miracle witnessed by all people, with the hope of the Jewish people's renewal in our ancient homeland. Thus this prayer converts a physical phenomenon — the radiant light of the sun — into a potent spiritual symbol of salvation.

*Ahavah rabbah ahavtanu, Adonai Eloheinu,  
chemlah g'dolah viteirah chamalta aleinu.*

*Baavur avoteinu v'imoteinu*

*shebat'chu v'cha*

*vat'lam'deim chukei chayim,*

*kein t'choneinu utlam'deinu.*

*Avinu, haAv harachaman:*

*hamracheim, racheim aleinu;*

*v'tein b'libeinu l'havin ulhaskil,*

*lishmoa, lilmud ul'lameid,*

*lishmor v'laasot ulkayeim et kol divrei*

*talmud Toratecha b'ahavah.*

*V'ha-eir eineinu b'Toratecha;*

*v'dabeik libeinu b'mitzvatecha.*

*V'yacheid l'vaveinu l'ahavah ulyirah*

*et sh'mecha.*

*V'lo neivosh v'lo nikaleim;*

*v'lo nikasheil l'olam va-ed.*

אָהַבָה רַבָּה אֶהַבְתָּנוּ, יְיָ אֱלֹהֵינוּ,  
חֶמְלָה גְדוֹלָה וַיִּתְּרָה חֶמְלַתְּ עָלֵינוּ.

בְּעִבּוּר אָבוֹתֵינוּ וְאִמּוֹתֵינוּ

שֶׁבַטְחוּ בָךְ,

וַתְּלַמְּדֵם חֻקֵי חַיִּים,

כִּן תַּחַנְּנוּ וַתְּלַמְּדֵנוּ.

אָבִינוּ, הָאֵב הַרַחֲמָן,

הַמְּרַחֵם, רַחֵם עָלֵינוּ,

וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל,

לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד,

לְשִׁמֹר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי

תְּלִמוּד תּוֹרַתְךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,

וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ.

וְיַחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה

אֶת שְׁמֶךָ.

וְלֹא נִבּוֹשׁ וְלֹא נִכָּלֵם,

וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד.

בָּרְכוּ

*Bar'chu*

יוֹצֵר אוֹר

*Yotzeir Or*

אֶהַבָה רַבָּה

*Ahavah Rabbah*

קְרִיאַת שְׁמַע

*K'riat Sh'ma*

אֱמֶת וַיִּצְיֵב

*Emet v'Yatziv*

מִי־כַמְכָה

*Mi Chamocha*

Love abundant, love unstinting —  
our God, You have enfolded us in love.  
Tender compassion beyond all bounds —  
Your precious gift.  
Our fathers and mothers gave You their trust  
and You gave them Torah, laws by which to live.  
For their sake, teach us, as well; grace us with Your guidance.  
Loving Father, Merciful Mother of us all:  
Grant us clear understanding  
that we may listen, learn, and teach,  
preserve, practice, and fulfill with love  
every lesson of Your Torah.  
May learning Your Torah light up our eyes;  
may our hearts embrace Your mitzvot.  
Unite us in love and reverence for You,  
that we may never feel ashamed of our deeds.

*Ki v'shem kodsh'cha hagadol v'hanora  
batachnu;  
nagilah v'nism'chah bishuatecha.*

We have trusted in Your great and holy name;  
now let us celebrate at last the joy of Your salvation.

*Vahavi-einu l'shalom  
mei-arba kanfot haaretz;  
v'tolicheinu kom'miyut l'artzeinu.  
Ki El po-eil y'shuot atah —  
uvan vacharta mikol am v'lashon.  
V'keiravtanu l'shimcha hagadol  
selah be-emet,  
l'hodot l'cha, ulyachedcha b'ahavah.*

Bring us in peace from the four corners of the earth;  
lead us with upright pride to the land that is ours.  
For You are a God of miracles and wonders —  
from all the peoples of the earth You sought us out  
and brought us near to Your great, enduring truth.  
So with love we acknowledge and proclaim that You are One.

*ברוך אתה, יי, הבורח בעמו ישראל באהבה.  
Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.*

Our praise to You, Adonai:  
You have singled out Your people Israel with love.

*כי בשם קדשך הגדול והנורא  
בטחנו,  
נגילה ונשמחה בישועתך.*

*והביאנו לשלום  
מארבע כנפות הארץ,  
ותולכנו קוממיות לארצנו.  
כי אל פועל ישועות אתה,  
ובנו בחרת מכל עם ולשון.  
וקרבתנו לשמך הגדול  
סלה באמת,  
להודות לך, וליחדך באהבה.*

*ברכו  
Bar'chu*

*יוצר אור  
Yotzeir Or*

*אהבה רבה  
Ahavah Rabbah*

*קריאת שמע  
K'riat Sh'ma*

*אמת ויציב  
Emet v'Yatziv*

*מי-כמכה  
Mi Chamocha*

**BRING US IN PEACE FROM THE FOUR CORNERS** וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת. While speaking these words, some gather the fringes at the four corners of the tallit into the left hand, holding them together throughout all sections of the *Sh'ma*. Thus we symbolize the ingathering of our people in the Land of Israel from all corners of earth, expressing our hope for Jewish unity as we prepare to proclaim the unity of God.



בָּרְכוּ  
Bar'chu

יוֹצֵר אוֹר  
Yotzeir Or

אַהֲבַת רַבָּה  
Ahavah Rabbah

קְרִיאַת שְׁמַע  
K'riat Sh'ma

אֵמֶת וְיִצְיִב  
Emet v'Yatziv

מִי־כַמּוֹחַ  
Mi Chamocha

# שִׁמְעַי יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

*Sh'ma, Yisrael: Adonai Eloheinu, Adonai echad!*  
Listen, Israel: Adonai is our God, Adonai is One!

*Baruch shem k'vod malchuto l'olam va-ed.*  
Blessed is God's glorious majesty forever and ever.

---

**LISTEN, ISRAEL** שִׁמְעַי יִשְׂרָאֵל. The early Rabbis describe the act of saying *Sh'ma Yisrael* as *kabbalat ol malchut shamayim* (accepting the yoke of divine sovereignty). Its essence is not just the recitation of the words, but an inner assent and affirmation — the turning of the heart to God. The *Sh'ma* is not merely a theological statement of God's unity; it speaks of our relationship to the Divine. We declare that we are responsible and accountable to a power in the universe beyond ourselves.

Call to Prayer

Creation

Revelation

Sh'ma and Its  
Sections

Redemption

בְּרוּךְ שֵׁם כְבוֹד  
מַלְכוּתוֹ לְעוֹלָם וָעֶד.

---

**BLESSED IS GOD'S GLORIOUS MAJESTY** בְּרוּךְ שֵׁם. *Baruch shem* (unlike *Sh'ma Yisrael*) is not from the Torah; hence these words are said by some in a whisper, to distinguish them from the *Sh'ma* and to offer a private meditative moment. They are drawn from Psalm 72:19 — *Baruch shem k'vodo l'olam* (Blessed be God's glorious name forever). The word *malchuto* (God's majesty; literally "kingdom") was added during Roman times, in defiance of those who proclaimed the divinity of the emperor. Many people close or cover their eyes while saying the *Sh'ma* — not to escape from reality, but to focus on the ultimate reality: the unity of all existence.

*V'ahavta et Adonai Elohecha —*

*b'chol-l'vav'cha,*

*uvchol-nafsh'cha,*

*uvchol-m'odecha.*

*V'hayu had'varim ha-eileh*

*asher anochi m'tzav'cha hayom*

*al l'vavecha.*

*V'shinantam l'vanecha v'dibarta bam*

*b'shivt'cha b'veitecha,*

*uvlecht'cha vaderech,*

*uvshochb'cha, uvkumecha.*

*Ukshartam l'ot al-yadecha;*

*v'hayu l'totafot bein einecha;*

*uchtavtam al-m'uzot beitecha*

*uvisharecha.*

וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ  
בְּכָל-לְבָבְךָ  
וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֻדְךָ:  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם  
עַל-לְבָבְךָ:  
וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם  
בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלֶכְתְּךָ בַּדֶּרֶךְ  
וּבְשֹׁכְבְךָ וּבְקוּמְךָ:  
וְקָשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ  
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:  
וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ  
וּבְשַׁעְרֶיךָ:

בְּרָכוּ

*Bar'chu*

יוֹצֵר אוֹר

*Yotzeir Or*

אֵהָבָה רַבָּה

*Ahavah Rabbah*

קְרִיאַת שְׁמַע

*K'riat Sh'ma*

אֱמֶת וַיִּצְיֵב

*Emet v'Yatziv*

מִי־כַמּוֹחַ

*Mi Chamocha*

You shall love Adonai your God with all your mind,  
with all your soul, and with all your strength.  
Set these words, which I command you this day, upon your heart.  
Teach them faithfully to your children.  
Speak of them in your home and on your way,  
when you lie down and when you rise up.  
Bind them as a sign upon your hand;  
let them be a symbol before your eyes;  
inscribe them on the doorposts of your house, and on your gates.

*Some congregations continue with V'hayah Im Shamo'a (Section 2 of the Sh'ma) on page 154.*

**V'AHAVTA** וְאֶהְבֶּתָּ, Deuteronomy 6:5–9.

**YOUR SOUL** נַפְשְׁךָ. In the Bible, the word *nefesh* refers to the life force, the vital energy possessed by all living beings. In later Hebrew, *nefesh* comes to refer to the unique, intangible and imperishable essence of a person. Jewish tradition (Mishnah *B'rachot* 9:5) interpreted the mitzvah of loving God with all one's *nefesh* to mean: "love God even when God takes your life." We might also understand this mitzvah as a call to devote one's best energies to God's work. The High Holy Days are especially focused on *cheshbon hanefesh* — a spiritual inventory or assessment. We scrutinize our deeds to ask if our *nefesh* has lived up to its potential.

Call to Prayer	<i>L'maan tizk'ru vaasitem</i>	לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
Creation	<i>et-kol-mitzvotai,</i>	אֶת־כָּל־מִצְוֹתַי
Revelation	<i>viyitem k'doshim l'Eloheichem.</i>	וְהִיִּיתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם:
<b>Sh'ma and Its Sections</b>	<i>Ani Adonai Eloheichem —</i>	אֲנִי יי אֱלֹהֵיכֶם
	<i>asher hotzeiti et-chem mei-eretz</i>	אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
Redemption	<i>Mitzrayim liyot lachem l'Elohim:</i>	מִצְרַיִם לְהִיּוֹת לָכֶם לְאֱלֹהִים
	<i>ani Adonai Eloheichem.</i>	אֲנִי יי אֱלֹהֵיכֶם:

Be mindful of all My mitzvot,  
and do them;  
thus you will become holy to your God.  
I, Adonai, am your God,  
who brought you out of Egypt to be your God —  
I, Adonai your God.

יי אֱלֹהֵיכֶם אֱמֶת.  
*Adonai Eloheichem emet.*  
Adonai your God is true.

*Continue on page 160.*

**L'MAAN TIZK'RU** לְמַעַן תִּזְכְּרוּ, Numbers 15:40–41. Doing mitzvot, fulfilling sacred obligations that encompass all areas of human activity, is the Jewish way of living a holy life.

**BE HOLY TO YOUR GOD** וְהִיִּיתֶם קְדוֹשִׁים. The Torah does not say we are inherently a holy people. It says, *k'doshim tiyu* (you shall be holy; Leviticus 19:2). Holiness requires work. It is not in our nature, but in our conduct. It is a path, a process, a staircase to climb. The 19th-century Chasidic author of *S'fat Emet* points out that the Torah says of *k'dushah*, holiness, that it must happen *hayom umachar* (today and tomorrow). Today and tomorrow forever, he says, because holiness is not a state but a never-ending process, a constant yearning and striving to do better. (Rachel Anisfeld, b. 1971)

Call to Prayer

Creation

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Sh'ma and Its  
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Redemption

**WHERE DOES ISRAEL** get the courage—the chutzpah—to go on believing in redemption in a world that knows mass hunger, political exile, and war? How can Jews testify to hope and human value when they have been continuously persecuted, hated, expelled, destroyed? Out of the memories of the Exodus!

**THE VOICE** that redeems us  
comes from within.

Said Rabbi Eleazar HaModai:  
Consider the courage of Israel.  
When Moses said to the people in Egypt,  
“Arise and go forth,”  
they did not ask,  
“How can we go into the wilderness  
with no sustenance for the way?”  
They had faith and went forward.

The voice that lifts up the lowly,  
upholds the exhausted,  
and tells us to put one foot in front of the other—  
sometimes it comes from within.

**REMEMBER** the stories of slavery  
and you will never stop working for freedom.  
Remember their fear at the edge of the Sea,  
and self-doubt will never defeat you.  
Remember when desperation turned to celebration,  
and you will never let go of hope.  
Remember the words of the Baal Shem Tov:  
“Forgetfulness leads to exile;  
remembrance is the secret of redemption.”

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**WHERE DOES ISRAEL.** By Rabbi Irving Greenberg (b. 1933).

**SAID RABBI ELEAZAR . . . WENT FORWARD.** Based on Midrash *Tanchuma Buber*, *B'shalach* 16.

**BAAL SHEM TOV.** Rabbi Israel ben Eliezer (1698–1760), the founder of Chasidism, is called “Master of the Good Name” because of his gift for reaching the Divine (i.e., the Good Name). Visitors read his words as they exit the Yad Vashem Holocaust memorial in Jerusalem.

“Mi-chamocha ba-eilim, Adonai?

Mi kamocho — nedar bakodesh,

nora t'hilot, oseih-fele?”

Shirah chadashah shib'chu g'ulim

l'shimcha al s'fat hayam.

Yachad kulam hodu v'himlichu, v'am'ru:

“Adonai yimloch l'olam va-ed.”

Tzur Yisrael, kumah b'ezrat Yisrael.

Ufdeih chinumecha Y'hudah v'Yisrael.

Go-aleinu, Adonai Tz'vaot sh'mo,

k'dosh Yisrael.

מִי־כַמֹּכָה בְּאֵלִים, יי,

מִי כַמֹּכָה נֶאֱדָר בְּקֹדֶשׁ,

נֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא.

שִׁירָה חֲדָשָׁה שְׁבַחוּ גְאוּלִים

לְשִׁמְךָ עַל שִׁפְתַי הַיָּם,

יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ, וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל.

וּפְדֵה כְנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.

גְּאֹלֵנוּ, יְיָ צְבָאוֹת שְׁמוֹ,

קָדוֹשׁ יִשְׂרָאֵל.

בְּרָכוּ

Bar'chu

יוֹצֵר אוֹר

Yotzeir Or

אַהֲבָה רַבָּה

Ahavah Rabbah

קְרִיאַת שְׁמַע

K'riat Sh'ma

אֱמֶת וְיִצִיב

Emet v'Yatziv

מִי־כַמֹּכָה

Mi Chamocha

“Of all that is worshiped, is there another like You?  
Maker of wonders, who is like You —  
in holiness sublime, evoking awe and praise?”

At the sea — with a new song on their lips —  
the redeemed praised Your name.

Overflowing with gratitude, they proclaimed Your sovereignty  
and spoke as one, declaring:

“The Eternal will reign till the end of time.”

Rock of Israel, arise and come to the help of Your people Israel.  
Keep Your word by redeeming Judah and Israel.  
The Eternal and Infinite One is our redeemer,  
our source of holiness.

בְּרוּךְ אַתָּה, יְיָ, גְּאֹל יִשְׂרָאֵל.

Baruch atah, Adonai, gaal Yisrael.

Blessed are You in our lives, Eternal One, who redeemed Israel.

**WHO REDEEMED ISRAEL** גְּאֹל יִשְׂרָאֵל. In the Bible, *g'ulah* (redemption) is connected with the concept of responsibility for one's family or clan. A *go-eil* (redeemer) rescues a relative from slavery or captivity, or helps a kinsman who has fallen into poverty. In this prayer, the term is applied to God's intervention on behalf of the Israelite slaves — a past redemption that inspires us to work for a world without poverty or suffering.

**AN INCOMPARABLE TREASURE** of moral strength lies in the idea of redemption, the belief in the Messianic future. It gives us faith in moral progress, and in the ultimate unity of all human-kind. (Rabbi Elie Munk, 1900–1981)

# הַתְּפִלָּה

## HaT'filah · Standing before God

*Prayer is a step on which we rise from the self we are, to the self we wish to be. Prayer affirms the hope that no reality can crush, the aspiration that can never acknowledge defeat.*

— RABBI MORRIS ADLER

*Make every effort to pray from the heart. Even if you do not succeed, the effort is precious in the eyes of the Eternal One.*

— RABBI NACHMAN OF BRESLOV

*Adonai, s'fatai tiftach,  
ufi yagid t'hilatecha.*

אֲדֹנָי, שְׁפִתַי תִּפְתָּח,  
וּפִי יַגִּיד תְּהִלָּתֶךָ.

Adonai, open my lips,  
that my mouth may declare Your praise.

כְּוָנָה

*Kavanah*

אַבוֹת וְאִמָּהוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּנְתָנָה תְּקוּף

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

RABBI MORRIS ADLER, 1906–1966.

RABBI NACHMAN OF BRESLOV, 1772–1810.

ADONAI, OPEN MY LIPS אֲדֹנָי, שְׁפִתַי תִּפְתָּח, Psalm 51:17. Another psalm (73:26) calls God “Rock of my heart” (*tzur l'vavi*). From that verse, our Sages derived the teaching that God dwells within each person's heart. Therefore, in now asking that God “open my lips,” we pray for focus and concentration on the Divine — rather than lips that recite words by rote, while the heart wanders elsewhere.

*Baruch atah, Adonai,*

*Eloheinu v'Elohei avoteinu v'imoteinu:*

*Elohei Avraham, Elohei Yitzchak,*

*v'Elohei Yaakov;*

*Elohei Sarah, Elohei Rivkah,*

*Elohei Rachel, v'Elohei Leah;*

*haEl hagadol hagibor v'hanora,*

*El elyon,*

*gomeil chasadim tovim, v'koneih hakol —*

*v'zocheir chasdei avot v'imahot,*

*umeivi g'ulah livnei v'neiham,*

*l'maan sh'mo b'ahavah.*

*Zochreinu l'chayim,*

*Melech chafeitz bachayim.*

*V'chotveinu b'sefer hachayim,*

*l'maancha, Elohim chayim.*

*Melech ozeir umoshia umagein —*

בְּרוּךְ אַתָּה, יי,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,

וְאֱלֹהֵי יַעֲקֹב,

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,

אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,

אֵל עֶלְיוֹן,

גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל —

וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת,

וּמְבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם,

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכַרְנוּ לְחַיִּים,

מֶלֶךְ חַפֵּץ בְּחַיִּים.

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן —

כְּוֵנָה

*Kavanah*

אֲבוֹת וְאִמּוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּנְתִנָּה תְּקוּף

*Untaneh Tokef*

קְדֻשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדֻשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

You are the Source of blessing, Adonai, our God and God of our fathers and mothers: God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, God of Rachel, and God of Leah; exalted God, dynamic in power, inspiring awe, God sublime, Creator of all — yet You offer us kindness, recall the loving deeds of our fathers and mothers, and bring redemption to their children's children, acting in love for the sake of Your name.

**Remember us for life, sovereign God who treasures life.**

**Inscribe us in the Book of Life, for Your sake, God of life.**

Sovereign of salvation, Pillar of protection —

בְּרוּךְ אַתָּה, יי, מִגֵּן אַבְרָהָם וְעֹזֵר שָׂרָה.

*Baruch atah, Adonai, magein Avraham v'ezrat Sarah.*

Blessed are You in our lives, Adonai, Shield of Abraham, Sustainer of Sarah.

**REMEMBER US . . . GOD WHO TREASURES LIFE** זְכַרְנוּ . . . חַפֵּץ בְּחַיִּים. Does this mean God is liable to forget us? Perhaps, instead, our prayer expresses our wish to live the kind of life that God treasures — a life worthy of remembrance.



In Hebrew, choose either *hakol* or *meitim*.

Atah gibor l'olam, Adonai —  
m'chayeih *hakol/meitim* atah,  
rav l'hoshia.

Morid hatal.

M'chalkeil chayim b'chesed,  
m'chayeih *hakol/meitim*  
b'rachamim rabim —  
someich noflim,  
v'rofei cholim umatir asurim;  
umkayeim emunato lisheinei afar.

Mi chamocha, baal g'vurot;  
umi domeh-lach? —  
melech meimit umchayeh  
umatzmiach y'shuah.

Mi chamocha, El harachamim? —  
zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot *hakol/meitim*.

Your life-giving power is forever, Adonai — with us in life and in death.  
You liberate and save, cause dew to descend;  
and with mercy abundant, lovingly nurture all life.  
From life to death, You are the force that flows without end —  
You support the falling, heal the sick, free the imprisoned and confined;  
You are faithful, even to those who rest in the dust.

Power-beyond-Power, from whom salvation springs,  
Sovereign over life and death — who is like You?

**Merciful God, who compares with You?**

**With tender compassion You remember all creatures for life.**

Faithful and true, worthy of our trust —

You sustain our immortal yearnings; in You we place our undying hopes.

ברוך אתה, יי, מחיה הכלהימים.

*Baruch atah, Adonai, m'chayeih hakol/hameitim.*

Wellspring of blessing, Power eternal, You are the One who gives and renews all life.

כונה

*Kavanah*

אבות ואמהות  
*Avot v'Imahot*

גבורות  
*G'vurot*

ונתנה תקנה  
*Untaneh Tokef*

קדשת השם  
*K'dushat HaShem*

קדשת היום  
*K'dushat HaYom*

שופר: מלכויות  
*Shofar: Malchuyot*

עבודה  
*Avodah*

הודאה  
*Hodaah*

שלום  
*Shalom*

תפלת הלב  
*T'filat HaLev*

*Uvchein ulcha taaleh k'dushah,  
ki atah Eloheinu Melech.*

And so, let these words  
of sanctity ascend to You —  
for You are our God and Sovereign.

*Untaneh-tokef k'dushat hayom —  
ki hu nora v'ayom.  
Uvo tinasei malchutecha,  
v'yikon b'chesed kisecha;  
v'teisheiv alav be-emet.*

Let us proclaim the power of this day —  
a day whose holiness awakens deepest awe  
and inspires highest praise for Your dominion,  
for Your throne is a throne of love;  
Your reign is a reign of truth.

*Emet ki atah hu dayan,  
umochiach v'yodei-a va-eid,  
v'choteiv v'choteim, v'sofeir umoneh,  
v'tizkor kol hanishkachot.  
V'tiftach et sefer hazichronot,  
umei-eilav yikarei —  
v'chotam yad kol adam bo.*

In truth,  
You are judge and plaintiff, counselor and witness.  
You inscribe and seal. You record and recount.  
You remember all that we have forgotten.  
And when You open the Book of Memories,  
it speaks for itself —  
for every human hand leaves its mark,  
an imprint like no other.

וּבְכֵן וּלְךָ תַעֲלֶה קְדוּשָׁה,  
כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ.

וּבְתַנְּה תִקְרָא קְדוּשַׁת הַיּוֹם —  
כִּי הוּא נוֹרָא וַאֲיֹם.  
וּבו תִנְשֵׂא מַלְכוּתְךָ,  
וַיִּכּוֹן בְּחֶסֶד בְּסֵאֶף,  
וְתִשֵּׁב עָלָיו בְּאֵמֶת.

אֵמֶת כִּי אַתָּה הוּא דַיָּן,  
וּמוֹכִיחַ וַיּוֹדֵעַ וַעֵד,  
וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֵה,  
וְתִזְכֹּר כָּל הַנִּשְׁכָּחוֹת.  
וְתִפְתַּח אֶת סֵפֶר הַזִּכְרוֹנוֹת,  
וּמֵאֵלָיו יִקְרָא —  
וְחוֹתֵם יָד כָּל אָדָם בּוֹ.

כְּנָה  
Kavanah

אֲבוֹת וְאִמְהוֹת  
Avot v'Imahot

גְּבוּרוֹת  
G'vurot

וּבְתַנְּה תִקְרָא  
Untaneh Tokef

קְדוּשַׁת הַשֵּׁם  
K'dushat HaShem

קְדוּשַׁת הַיּוֹם  
K'dushat HaYom

שׁוֹפָר: מַלְכוּיוֹת  
Shofar: Malchuyot

עֲבוּדָה  
Avodah

הוֹדָאָה  
Hodaah

שְׁלוֹם  
Shalom

תְּפִלַּת הַלֵּב  
T'filat HaLev

*Uvshofar gadol yitaka.*

*V'kol d'mamah dakah yishama.*

*Umalachim yeichafeizun,*

*v'chil uradah yocheizun,*

*v'yomru: "Hineih yom hadin"—*

*lifkod al tz'va marom badin;*

*ki lo yizku v'einecha badin.*

*V'chol ba-ei olam yaavrun l'fanecha*

*kivnei maron.*

*K'vakarat ro-ei edro,*

*maavir tzono tachat shivto,*

*kein taavir v'tispor v'timneh,*

*v'tifkod nefesh kol chai.*

*V'tachtach kitzbah l'chol b'riyah;*

*v'tichtov et g'zar dinam.*

וּבְשׁוֹפָר גָּדוֹל יִתְקַע.

וְקוֹל דְּמָמָה דַּקָּה יִשְׁמַע.

וּמַלְאָכִים יַחְפְּזוּן,

וְחֵיל וְרַעְדָּה יֵאֱחָזוּן,

וַיֹּאמְרוּ: הִנֵּה יוֹם הַדִּין —

לְפָקֵד עַל צְבֵא מְרוֹם בְּדִין,

כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין.

וְכָל בְּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ

כְּבְנֵי מְרוֹן.

כְּבִקְרַת רוּעָה עֶדְרוֹ,

מֵעֵבִיר צֵאנוּ תַּחַת שִׁבְטוֹ,

כֵּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה,

וְתִפְקֹד נַפְשׁ כָּל חַי.

וְתַחְתָּךְ קֹצֵבָה לְכָל בְּרִיָּה,

וְתַכְתֵּב אֶת גְּזַר דִּינָם.

כְּנָה

*Kavanah*

אֲבוֹת וְאִמְהוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּנְתִנָּה תּוֹקֵף

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

And so a great shofar will cry — *t'kiah*.

A still small voice will be heard.

Angels, in a whirl of fear and trembling, will say:

“Behold the day of judgment” —

for they too are judged;

in Your eyes even they are not blameless.

All who come into the world pass before You

like sheep before their shepherd.

As a shepherd considers the flock,

when it passes beneath the staff,

You count and consider every life.

You set bounds; You decide destiny;

You inscribe judgments.

**A GREAT SHOFAR WILL CRY** וּבְשׁוֹפָר גָּדוֹל יִתְקַע. Here the scene expands from the human experience of Rosh HaShanah to a cosmic drama. The poet imagines the angels, too, anxiously awaiting God's judgment, as all created beings live under divinely decreed limits. Yet God is imagined as a shepherd — an image conveying care, concern, and protectiveness.

*B'Rosh HaShanah yikateivun;*  
*uvYom Tzom Kippur yeichateimun:*

*kamah yaavorun,*  
*v'chamah yibarei-un;*  
*mi yichyeh, umi yamut;*  
*mi v'kitzo, umi lo v'kitzo;*  
*mi va-eish, umi vamayim;*  
*mi vacherev, umi vachayah;*  
*mi varaav, umi vatzama;*  
*mi varaash, umi vamageifah;*  
*mi vachanikah, umi vas'kilah;*  
*mi yanuach, umi yanua;*  
*mi yashkit, umi y'toraf;*  
*mi yishaleiv, umi yityaseir;*  
*mi yaani, umi yaashir;*  
*mi yushpal, umi yarum —*

בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן,  
וּבְיוֹם צוֹם כִּפּוּר יִיחַתְמוּן:

כַּמָּה יַעֲבֹרוּן,  
וְכַמָּה יִבְרְאוּן.  
מִי יִחְיֶה, וּמִי יָמוּת.  
מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ.  
מִי בְאֵשׁ, וּמִי בַמַּיִם.  
מִי בַחֶרֶב, וּמִי בַחֵי.  
מִי בְרָעַב, וּמִי בַצָּמָא.  
מִי בְרָעַשׁ, וּמִי בַמַּגֵּפָה.  
מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה.  
מִי יָנוּחַ, וּמִי יָנוּעַ.  
מִי יִשְׁקִיט, וּמִי יִטְרַף.  
מִי יִשְׁלֵב, וּמִי יִתְיַסֵּר.  
מִי יַעֲשִׂיר, וּמִי יַעֲשִׂיר.  
מִי יִשְׁפַּל, וּמִי יָרוּם —

כְּנֻה

*Kavanah*

אָבוֹת וְאִמּוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּבִתְנֵה תִקְוֶה

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

On Rosh HaShanah this is written;  
on the Fast of Yom Kippur this is sealed:

How many will pass away from this world,  
how many will be born into it;  
who will live and who will die;  
who will reach the ripeness of age,  
who will be taken before their time;  
who by fire and who by water;  
who by war and who by beast;  
who by famine and who by drought;  
who by earthquake and who by plague;  
who by strangling and who by stoning;  
who will rest and who will wander;  
who will be tranquil and who will be troubled;  
who will be calm and who tormented;  
who will live in poverty and who in prosperity;  
who will be humbled and who exalted —

*Utshuvah, utfilah, utzdakah  
maavirin et roa hag'zeirah.*

But through return to the right path,  
through prayer and righteous giving,  
we can transcend the harshness of the decree.

*Ki k'shimcha kein t'hilatecha:  
kasheh lichos v'no-ach lirtzot.  
Ki lo tachpotz b'mot hameit,  
ki im b'shuvo midarko v'chayah.  
V'ad yom moto t'chakeh lo;  
im yashuv, miyad t'kab'lo.  
Emet ki atah hu yotzram,  
v'yodei-a yitzram;  
ki heim basar vadam.*

You are everything that we praise You for:  
slow to anger, quick to forgive.  
You do not wish the death of sinners,  
but urge them to return from their ways and live.  
Until the day of death, You wait for them;  
You accept them at once if they return.  
Since You created us, You know our impulses;  
we are but flesh and blood.

וּתְשׁוּבָה, וּתְפִלָּה, וּצְדָקָה  
מַעֲבִירִין אֶת רֹעַ הַגְּזֵירָה.

כִּי כְשֶׁמֶד בְּךָ תִּהְלָתְךָ:  
קָשָׁה לִכְעֵס וְגוֹחַ לְרִצּוֹת.  
כִּי לֹא תִחַפֵּץ בְּמוֹת הַמֵּית,  
כִּי אִם בְּשׁוּבוֹ מִדַּרְכּוֹ וְחַיָּה.  
וְעַד יוֹם מוֹתוֹ תִּחַכֶּה לוֹ,  
אִם יָשׁוּב, מִיַּד תִּקַּבְּלוֹ.  
אֱמֶת כִּי אַתָּה הוּא יוֹצֵרָם,  
וְיֹדְעֵ יִצְרָם,  
כִּי הֵם בְּשָׂר וְדָם.

כְּנֻגָה  
Kavanah

אָבוֹת וְאִמָּהוֹת  
Avot v'Imahot

גְּבוּרוֹת  
G'vurot

וּנְתַנֵּה תִקְוָה  
Untaneh Tokef

קְדֻשַׁת הַשֵּׁם  
K'dushat HaShem

קְדֻשַׁת הַיּוֹם  
K'dushat HaYom

שׁוֹפָר: מַלְכוּיּוֹת  
Shofar: Malchuyot

עֲבוּדָה  
Avodah

הוֹדָאָה  
Hodaah

שְׁלוֹם  
Shalom

תְּפִלַּת הַלֵּב  
T'filat HaLev

**YOU DO NOT WISH THE DEATH OF SINNERS** לֹא תִחַפֵּץ בְּמוֹת הַמֵּית. The Hebrew phrase means “You do not wish the death of one condemned to death [on account of sins].” This line, based on Ezekiel 18:23, emphasizes that the God who decrees our mortality is above all compassionate, indulgent with our failings, and dedicated to life. Thus, the *Untaneh Tokef* prayer begins on a note of dread, with the somber acknowledgment that the time and nature of our deaths are not in our hands. But the prayer’s concluding section affirms our power to imbue life with meaning and goodness, for we are cherished by a God who supports our efforts to change and improve.

*Adam — y'sodo mei-afar, v'sofo le-afar.*  
*B'nafsho yavi lachmo —*  
*mashul kacheres hanishbar,*  
*k'chatzir yaveish, uchtzitz noveil,*  
*k'tzeil oveir, uch-anan kaleh,*  
*uchruach noshavet, uchavak porei-ach,*  
*v'chachalom ya-uf.*

אָדָם יְסוּדוֹ מֵעָפָר, וְסוֹפוֹ לְעָפָר.  
 בְּנַפְשׁוֹ יָבִיא לַחֲמוֹ —  
 מִשׁוֹל כְּחֶרֶס הַנִּשְׁבֵּר,  
 כְּחֶצִיר יֵבֵשׁ, וְכֶצִּיץ נוֹבֵל,  
 כְּצֵל עוֹבֵר, וְכַעֲנַן כֹּלֵה,  
 וְכָרוּחַ נוֹשֶׁבֶת, וְכָאֶבֶק פּוֹרֵחַ,  
 וְכַחֲלוֹם יַעוּף.

כְּנָה

Kavanah

אָבוֹת וְאִמָּהוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

וּנְתַנָּה תְּקוּף

Untaneh Tokef

קְדֻשַׁת הַשֵּׁם

K'dushat HaShem

קְדֻשַׁת הַיּוֹם

K'dushat HaYom

שׁוֹפָר: מַלְכוּיוֹת

Shofar: Malchuyot

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

We who are mortal — our origin is dust, and so is our end.  
 We wear out our lives to get our bread —  
 like broken vessels, like withered grass,  
 like a flower that must fade,  
 a shadow moving on, a cloud passing by,  
 mere dust on the wind, a dream that flies away.

*V'atah hu melech,*  
*El chai v'kayam.*  
*Ein kitzbah lishnotecha,*  
*v'ein keitz l'orech yamecha,*  
*v'ein l'sha-eir mark'vot k'vodecha —*  
*v'ein l'fareish eilom sh'mecha.*  
*Shimcha na-eh l'cha,*  
*v'atah na-eh lishmecha.*  
*Ushmeinu karata vishmecha.*

וְאַתָּה הוּא מֶלֶךְ,  
 אֵל חַי וְקַיָּם.  
 אֵין קִצְבָה לְשִׁנוֹתֶיךָ,  
 וְאֵין קֵץ לְאֶרֶץ יְמֶיךָ,  
 וְאֵין לְשַׁעַר מַרְכָּבוֹת כְּבוֹדֶךָ —  
 וְאֵין לְפָרֶשׁ עֵילוֹם שְׁמֶךָ.  
 שְׁמֶךָ נֶאֱהָ לְךָ,  
 וְאַתָּה נֶאֱהָ לְשְׁמֶךָ.  
 וּשְׁמֵנוּ קָרָאתָ בְּשְׁמֶךָ.

But for You, ever-living Sovereign, time has no limits.  
 Your presence, unbounded by days and years, is everywhere —  
 a glorious mystery none can decipher.  
 Your name is worthy of You, and You are worthy of Your name.  
 And our name You have linked with Yours.

**OUR NAME YOU HAVE LINKED WITH YOURS** וּשְׁמֵנוּ קָרָאתָ בְּשְׁמֶךָ. Rabbi Simeon ben Lakish said in the name of Rabbi Yannai: The Holy One's great name is joined with Israel [i.e., the name "Israel" contains God's name El]. This may be compared to a king who had a small key to a treasure chest. He said to himself: "If I leave the key without identification, it may be lost. So I will attach a chain to it; and if it should be lost, the chain will identify it." So, too, the Holy One said: "If I leave Israel without identification, they may be lost among the nations. So I shall join My great name to them and they will remain alive." (Jerusalem Talmud *Taanit* 2:6)

*N'kadeish et shimcha baolam,*

*k'shem shemakdishim oto*

*bishmei marom;*

*kakatuv al yad n'vi-echa:*

*V'kara zeh el-zeh v'amar:*

*"Kadosh, kadosh, kadosh Adonai tz'vaot,*

*m'lo chol-haaretz k'vodo."*

*Adir adireinu, Adonai adoneinu —*

*mah-adir shimcha b'chol haaretz.*

*"Baruch k'vod-Adonai mim'komo."*

*Echad hu eloheinu, hu avinu,*

*hu malkeinu, hu moshi-einu —*

*v'hu yashmi-einu b'rachamav*

*l'einei kol chai:*

*"Ani Adonai Eloheichem."*

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,

כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ

בְּשָׁמַי מְרוֹם,

כְּכַתוּב עַל יַד נְבִיאֶיךָ:

וְקָרָא זֶה אֶל־זֶה וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת,

מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִירָנוּ —

מַה־אֲדִיר שְׁמֶךָ בְּכֹל־הָאָרֶץ.

בְּרוּךְ כְּבוֹד־יְיָ מִמְקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,

הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ —

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו

לְעֵינֵי כָל חַי:

אֲנִי יְיָ אֱלֹהֵיכֶם.

כְּנֻה

*Kavanah*

אָבוֹת וְאִמְהוֹת

*Avot v'Imahot*

גְבוּרוֹת

*G'vurot*

וּנְתִנָּה תְקוּף

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

We sanctify Your name in the world,  
as celestial song sanctifies You in realms beyond our world,  
in the words of Your prophet:

“Holy Holy Holy is the God of heaven’s hosts.  
The fullness of the whole earth is God’s glory.”

God of Strength who gives us strength,  
God of Might who gives us might —  
how magnificent the signs of Your Being throughout the earth.

“Blessed is the splendor that shines forth from the Eternal.”

Our God is one —  
*Avinu* and *Malkeinu*, sovereign Source of life and liberation —  
revealing with mercy to all who live: “I am Adonai your God.”

HOLY קָדוֹשׁ, Isaiah 6:3.

GOD OF MIGHT יְיָ אֲדִירָנוּ, Psalm 8:2, 10.

BLESSED בְּרוּךְ, Ezekiel 3:12.

I AM אֲנִי, Numbers 15:41.

Focusing Prayer	“Yimloch Adonai l’olam;	יְמַלֵּךְ יי לְעוֹלָם,
God of All Generations	Elohayich, Tziyon, l’dor vador — hal’lu-Yah!”	אֱלֹהֵיךָ, צִיּוֹן, לְדֹר וְדֹר, הַלְלוּ-יָהּ.
God’s Powers		
The Power of This Day	L’dor vador nagid godlecha. Ulneitzach n’tzachim k’dushat’cha nakdish.	לְדֹר וְדֹר נִגִּיד גְּדֻלָּתְךָ. וּלְנִצְחַח נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ.
God’s Holiness	V’shivchacha, Eloheinu, mipinu lo yamush	וְשִׁבְחָךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ
The Day’s Holiness	l’olam va-ed,	לְעוֹלָם וָעֶד,
Shofar: Sovereignty	ki El melech gadol v’kadosh atah.	כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
Our Offering	“The Eternal shall reign for all time,	
Thanksgiving	your God for all generations, Zion — Halleluyah!”	
Peace	We will teach Your greatness	
Prayer of the Heart	l’dor vador — from generation to generation. And to the end of time we will affirm Your holiness. Our God, Your praise shall ever be on our lips, for Your power is boundless — sovereign and holy.	

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THE ETERNAL SHALL REIGN יי יְמַלֵּךְ, Psalm 146:10.

WE WILL TEACH YOUR GREATNESS . . . FROM GENERATION TO GENERATION

לְדֹר וְדֹר נִגִּיד גְּדֻלָּתְךָ. The enduring vibrancy of Judaism depends on parents, grandparents, and teachers who are committed to sharing its teachings with the young. The chain of transmission *l’dor vador* — “from generation to generation” — is woven not just by sages and scholars but by all who cherish Jewish heritage and tradition. In a violent, tumultuous world, the Jewish people continues to uphold the sanctity of God and to pursue a life of holiness through mitzvot. Each generation imparts the Jewish message of empathy, compassion, and justice to the next. Thus we offer our youth solid moral grounding to sustain them over the years.



## How Do We Sense God's Holiness? Through Awe

*Uvchein tein pachd'cha, Adonai Eloheinu,  
al kol maasecha;  
v'eimat'cha al kol mah shebarata.  
V'yira-ucha kol hamaasim;  
v'yishtachavu l'fanecha kol hab'ruim.  
V'yei-asu chulam agudah echat,  
laasot r'tzoncha b'leivav shaleim —  
k'mo sheyadanu, Adonai Eloheinu,  
shehasholtan l'fanecha,  
oz b'yad'cha, ugvurah biminecha,  
v'shimcha nora al kol mah shebarata.*

And so, in Your holiness,  
give all creation the gift of awe.  
Turn our fear to reverence;  
let us be witnesses of wonder —  
perceiving all nature as a prayer come alive.  
We bow to the sovereignty of Your strength,  
the primacy of Your power.  
We yearn for connection with all that lives,  
doing Your will with wholeness of heart.  
Awe-inspiring is Your creation,  
all-encompassing Your transcendent name.

## קדוש

וּבְכֵן תִּן פְּחָדְךָ, יי אֱלֹהֵינוּ,  
עַל כָּל מַעֲשֶׂיךָ,  
וְאֵימַתְךָ עַל כָּל מַה שֶּׁבָרָאת.  
וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים,  
וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים.  
וַיַּעֲשׂוּ כָלֵם אֶגְדָּה אַחַת,  
לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם,  
כְּמוֹ שֶׁיָּדַעְנוּ, יי אֱלֹהֵינוּ,  
שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ,  
עַז בְּיָדְךָ, וּגְבוּרָה בִּימִינְךָ,  
וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָרָאת.

כְּנָה

Kavanah

אָבוֹת וְאִמָּהוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

וּנְתָנָה תְּקוּף

Untaneh Tokef

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

שׁוֹפָר: מַלְכוּיּוֹת

Shofar: Malchuyot

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

**AND SO, IN YOUR HOLINESS** וּבְכֵן. This prayer is the first in a three-part series, each beginning with the word *Uvchein* (And so). Each part explores a way in which God's holiness manifests itself in our lives.

**THE GIFT OF AWE** וְאֵימַתְךָ. The ability to respond with awe and wonder to the natural world is surely one gift of the religious life. Traditional Jewish blessings seek to inculcate an attitude of astonishment, gratitude for existence itself, and a sense of kinship with all being. Rabbi Abraham Joshua Heschel (1907–1972) teaches that the absence of awe leads, in the end, to immoral behavior: “The surest way to suppress our ability to understand the meaning of God and the importance of worship is to take things for granted. Indifference to the sublime wonder of living is the root of sin.”

## How Do We Sense God's Holiness? Through Honor

*Uvchein tein kavod, Adonai, l'amecha;*  
*t'hilah lirei-echa;*  
*v'tikvah tovah l'dorshecha;*  
*ufit-chon peh lamyachalim lach,*  
*simchah l'artzecha,*  
*v'sason l'irecha;*  
*utzmichat keren l'David avdecha;*  
*vaarichat ner l'ven Yishai m'shichecha,*  
*bimheirah v'yameinu.*

וּבְכֵן תֵּן כְּבוֹד, יי, לְעַמְּךָ,  
 תְּהִלָּה לִירְאֵיךָ  
 וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ,  
 וּפְתִיחוֹן פֶּה לַמַּיְחָלִים לָךְ,  
 שִׂמְחָה לְאַרְצֶךָ  
 וְשִׂשׂוֹן לְעֵינֶיךָ,  
 וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדֶּךָ,  
 וְעֲרִיכַת נֵר לְבֵן יִשָּׁי מְשִׁיחֶךָ,  
 בְּמַהֲרָה בְּיָמֵינוּ.

And so, in Your holiness,  
 give Your people the gift of honor.  
 Bless with praise those who praise You.  
 Bless with hope those who seek You.  
 Give Your believers a basis for faith:  
 true happiness for the Land of Israel,  
 true joy in Jerusalem.  
 May the sparks of David, Your servant,  
 soon grow bright enough for us to see  
 a beam of light in the darkness,  
 a promise of perfection.

קדוש

כְּוָנָה

*Kavanah*

אָבוֹת וְאִמָּהוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּנְתִנָּה תְקוּף

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

**AND SO, IN YOUR HOLINESS** וּבְכֵן. This prayer is the second in a three-part series, each beginning with the word *Uvchein* (And so). Moving from the universal to the particular, it envisions a future in which the Jewish people finds recognition and security, their long and faithful allegiance to God at last rewarded.

**THE GIFT OF HONOR** כְּבוֹד. In the Bible, *kavod* is a term associated with God, apparently describing a kind of luminescence, the visible glory of the Divine. Human beings, charged with caring for the rest of Creation, share in God's *kavod*. The Psalmist declares: "You have crowned them with glory and majesty" (Psalm 8:6). Later, rabbinic thought devotes much attention to protecting *kavod* — human dignity, the honor and respect that all people deserve. This prayer expresses a poignant hope that the Jews, a people often vulnerable and despised, will receive *kavod*, and that the Land of Israel will also enjoy renewed light, joy, and peace.

## How Do We Sense God's Holiness? Through Righteousness

*Uvchein tzadikim yiru v'yismachu,*

*visharim yaalozu,*

*vachasidim b'rinah yagilu;*

*v'olatah tikpotz-piha,*

*v'chol harishah kulah k'ashan tichleh,*

*ki taavir memshelet zaton min haaretz.*

וּבְכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ,  
וַיִּשְׂרִים יַעֲלֹזוּ,  
וַחֲסִידִים בְּרִינָה יַגִּילוּ,  
וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ,  
וְכָל הָרִשְׁעָה כְּלֵה כְּעֶשֶׂן תִּכְלֶה,  
כִּי תַעֲבִיר מִמְשֶׁלֶת זָטוֹן מִן הָאָרֶץ.

And so, in Your holiness,  
give the righteous the gift of a vision bright with joy:  
a world where evil has no voice  
and the rule of malevolence fades like wisps of smoke.  
Good people everywhere will celebrate  
the stunning sight of arrogance gone from the earth.

קדוש

כְּוָנָה

*Kavanah*

אָבוֹת וְאִמְהוֹת

*Avot v'Imahot*

גְּבוּרֹת

*G'vurot*

וּנְתִנֵּה תְּקוּף

*Untaneh Tokef*

קְדֻשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדֻשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

**AND SO, IN YOUR HOLINESS** וּבְכֵן. This prayer, last in the three-part series, each beginning with *Uvchein* (And so), completes the sequence: from universal (“Give all Creation the gift of awe”), to particular focus on the Jewish people (“Give Your people the gift of honor”), to specific focus on the righteous, with the hope that they will someday live in a world in which evil has been vanquished. Together, the three prayers create a vision of the holy world for which we strive.

*V'timloch — atah, Adonai — l'vadecha al kol  
maasecha,  
b'Har Tziyon, mishkan k'vodecha,  
uviYrushalayim, ir kodshecha —  
kakativ b'divrei kodshecha:  
"Yimloch Adonai l'olam;  
Elohayich, Tziyon, l'dor vador — hal'lu-Yah!"*

וְתִמְלֹךְ, אַתָּה, יְיָ, לְבִדְךָ עַל כָּל  
מַעֲשֵׂיךָ,  
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,  
וּבִירוּשָׁלַיִם עִיר קֹדְשְׁךָ,  
כַּכְתוּב בְּדִבְרֵי קֹדְשְׁךָ:  
יִמְלֹךְ יְיָ לְעוֹלָם,  
אֱלֹהֶיךָ, צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּ-יָיָהּ.

כְּנֻה  
Kavanah  
אֲבוֹת וְאִמָּהוֹת  
Avot v'Imahot  
גְּבוּרוֹת  
G'vurot  
וּנְתִנָּה תִקְוָה  
Untaneh Tokef  
קְדוּשַׁת הַשֵּׁם  
K'dushat HaShem  
קְדוּשַׁת הַיּוֹם  
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Shofar: Malchuyot  
עֲבוּדָה  
Avodah  
הוֹדָאָה  
Hodaah  
שְׁלוֹם  
Shalom  
תְּפִלַּת הַלֵּב  
T'filat HaLev

You, and You alone, Adonai, will reign over Creation,  
upon Mount Zion, home of Your Presence,  
and in Jerusalem, a city set apart by You —  
as the Psalmist believed: “Adonai will reign eternally;  
your God, Zion, for all generations. Halleluyah!”

*Kadosh atah, v'nora sh'mecha;  
v'ein elo-ah mibaladecha, kakativ:  
"Vayigbah Adonai tz'vaot bamishpat;  
v'haEl hakadosh nikdash bitzdakah."*

קָדוֹשׁ אַתָּה, וְנוֹרָא שְׁמֶךָ,  
וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ, כַּכְתוּב:  
וַיִּגְבֶּה יְיָ עֲבָאוֹת בַּמִּשְׁפָּט,  
וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בַּצְּדָקָה.

You are holy.  
Your name is Awe.  
There is nothing divine beyond You —  
as the prophet Isaiah taught:  
“The Source of all might is exalted through justice,  
the God of holiness made holy through righteousness.”

בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.  
*Baruch atah, Adonai, haMelech hakadosh.*  
Blessed are You, Adonai, holy Sovereign.

**ADONAI WILL REIGN** יְיָ, יִמְלֹךְ, Psalm 146:10.

**AS THE PROPHET ISAIAH TAUGHT** כַּכְתוּב. The Book of Isaiah emphasizes the imperative of creating an ethical society among the people Israel. The terms *mishpat* (justice) and *tzedakah* (righteousness) are central to this book and to Isaiah's vision of the religious life. Sacrificial offerings on the altar, says the prophet, are meaningless in the absence of moral behavior; interpersonal morality is the most direct form of service to God. Our Rosh HaShanah liturgy includes Isaiah's teaching that justice is directly linked to God: “The Source of all might is exalted through justice; the God of holiness made holy through righteousness.” It is through our own moral behavior that we emulate the Divine and add to God's sanctity.

**THE SOURCE OF ALL MIGHT IS EXALTED** וַיִּגְבֶּה יְיָ עֲבָאוֹת, Isaiah 5:16.

Atah v'chartanu mikol haamim;  
ahavta otanu, v'ratzita banu.

V'romamtanu mikol hal'shonot,  
v'kidashtanu b'mitzvoticha.

V'keiravtanu, Malkein, laavodatecha;

v'shimcha hagadol v'hakadosh aleinu karata.

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

כְּנָה

Kavanah

אבות ואמהות  
Avot v'Imahot

גבורות

G'vurot

ונתנה תקף  
Untaneh Tokef

קדשת השם

K'dushat HaShem

קדשת היום

K'dushat HaYom

שוֹפָר: מַלְכוּיוֹת

Shofar: Malchuyot

עבודה

Avodah

הודאה

Hodaah

שלום

Shalom

תפלת הלב

T'filat HaLev

You chose us, with love, to be messengers of mitzvot;  
and through us You made known Your aspirations.

Among all the many peoples,  
You gave us a pathway to holiness.

Among all the great nations,  
You uplifted us and made Yourself our Sovereign —  
and so we seek You and serve You  
and celebrate our nearness to Your presence.

Your great and sacred name has become our calling.

Vatiten-lanu, Adonai Eloheinu, b'ahavah et  
[Yom haShabbat hazeh v'et]

Yom HaZikaron hazeh:

yom [zichron] t'ruah [b'ahavah],

mikra-kodesh,

zeicher litziat Mitzrayim.

ותתן לנו, יי אלהינו, באהבה את  
[יום השבת הזה ואת]

יום הזכרון הזה,

יום [זכרון] תרועה [באהבה],

מקרא קדש,

זכר ליציאת מצרים.

In Your love, Eternal our God,

You have given us [this Shabbat and] this Day of Remembrance:

a day for the shofar's joyful sound [remembered and cherished in our hearts];

a day of sacred assembly;

a day to be mindful of our people's going-out from Egypt.

**YOU CHOSE US, WITH LOVE** אתה בחרתנו ... אהבת אותנו . . . When we are called to the Torah or say *Kiddush*, we praise God *asher bachar-banu mikol haamim* (who has chosen us from all people). The Reform Movement has historically subscribed to the belief that Israel is a chosen people — not in the sense of being better than other peoples, but in the sense that we are chosen for a specific mission, to be a witness to the reality and oneness of God. But “chosenness” need not imply exclusivity: to say that the people Israel has been chosen to bear witness to the reality and teachings of God does not deny that God may well have chosen other peoples for other sorts of missions in the world.

Eloheinu v'Elohei avoteinu v'imoteinu,  
 yaaleh v'yavo v'yagia, v'yeira-eh v'yeiratzech  
 v'yishama, v'yipakeid, v'yizacheir  
 zichroneinu ufikdoneinu —  
 v'zichron avoteinu v'imoteinu,  
 v'zichron Y'rushalayim ir kodshecha,  
 v'zichron kol am'cha beit Yisrael  
 l'fanecha — lifleitha l'tovah,  
 l'chein ulchesed ulrachamim,  
 l'chayim ulshalom,  
 b'Yom HaZikaron hazeh.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 יַעֲלֶה וַיָּבֹא וַיַּגִּיעַ, וַיִּרְאֶה וַיִּרְצֶה  
 וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר  
 זְכוֹרֵנוּ וּפְקֻדוֹתֵנוּ,  
 וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,  
 וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל,  
 לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה,  
 לְחַן וּלְחַסֵּד וּלְרַחֲמִים,  
 לְחַיִּים וּלְשָׁלוֹם,  
 בְּיוֹם הַזְּכוֹרֹן הַזֶּה.

כְּנָה  
 Kavanah  
 אֲבוֹת וְאִמּוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 וּבְתֵנָה תִּקֶּף  
 Untaneh Tokef  
 קְדוּשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קְדוּשַׁת הַיּוֹם  
 K'dushat HaYom  
 שׁוֹפָר: מַלְכוּיוֹת  
 Shofar: Malchuyot  
 עֲבוּדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

Our God, and God of the generations before us,  
 may a memory of us ascend and come before You.  
 May it be heard and seen by You,  
 winning Your favor and reaching Your awareness —  
 together with the memory of our ancestors,  
 the memory of Your sacred city, Jerusalem,  
 and the memory of Your people, the family of Israel.  
 May we be remembered —  
 for safety, well-being, and favor,  
 for love and compassion,  
 for life,  
 and for peace —  
 on this Day of Remembrance.

Zochreinu, Adonai Eloheinu, bo l'tovah. Amen. זְכוֹרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.  
 Ufokdeinu vo livrachah. Amen. וּפְקֻדָּנוּ בּוֹ לְבִרְכָה. אָמֵן.  
 V'hoshi-einu vo l'chayim. Amen. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

Eternal our God,  
 remember us, Amen  
 be mindful of us, Amen  
 and redeem us  
 for a life of goodness and blessing. Amen

# שוֹפָר

כְּנָה

Kavanah

אָבוֹת וְאִמְהוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

וּנְתָנָה תְּקוּף

Untaneh Tokef

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

שׁוֹפָר: מַלְכוּיּוֹת

Shofar: Malchuyot

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

## Malchuyot: Accepting Your Sovereignty

We are stiff-necked and stubborn;  
teach us to bend before You.

Convinced we're right,  
entrenched in our own perspective,  
we resist Your call to repent.

Convinced we're self-sufficient,  
entrenched in the illusion of control,  
we resist Your call to humility.

Convinced we can have it all,  
entrenched in the dream of mastering the world,  
we resist Your call to wake up.

Today You summon us  
out of our arrogance,  
out of rigidity, fantasy,  
shallowness, self-deception.

Teach us to bend our knees,  
to bow our heads before the Mystery;  
to realize our frailty and our finitude.

Teach us to make You *melech* —  
sovereign in our life;  
to align ourselves with Your goodness and truth.

We would not bow before Pharaoh.  
We would not bow before the Persian lord.  
We would not submit to any power on earth  
or give ourselves to any material thing.  
But we, the Jewish people — stiff-necked, stubborn to the end —  
today we bow before You.

**TEACH US TO BEND.** Inspired by a teaching of Rabbi Menachem Mendel of Kotzk (1787–1859): “Bend! Dare to bend. The curvature of the shofar is *kafuf* (bent); it is bent to teach us to bend our stubbornness and our pride.”

**PERSIAN LORD.** An allusion to Mordechai's refusal to bow before Haman (Esther 3:2).

# שוֹפָר

כֹּנָה

Kavanah

אבות ואמהות

Avot v'Imahot

גבורות

G'vurot

ונתנה תקף

Untaneh Tokef

קדשת השם

K'dushat HaShem

קדשת היום

K'dushat HaYom

שופר: מלכויות

Shofar: Malchuyot

עבודה

Avodah

הודאה

Hodaah

שלום

Shalom

תפלת הלב

T'filat HaLev

Aleinu l'shabei-ach laadon hakol,  
lateit g'dulah l'yotzeir b'reishit —  
shelo asanu k'goyei haaratzot,  
v'lo samanu k'mishp'chot haadamah;  
shelo sam chelkeinu kahem,  
v'goraleinu k'chol hamonam.  
Vaanchnu korim, umishtachavim, umodim  
lifnei melech malchei ham'lachim:  
HaKadosh, baruch hu.

Shehu noteh shamayim v'yoseid aretz,  
umoshav y'karo bashamayim mimaal,  
ush-chinat uzo b'govhei m'romim.  
Hu Eloheinu; ein od.  
Emet Malkeinu, efes zulato —  
kakatuv b'Torato:  
"V'yadata hayom v'hasheivota el-l'vavecha,  
ki Adonai hu haElohim bashamayim mimaal  
v'al-haaretz mitachat — ein od."

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,  
שֶׁלֹא שָׁם חֵלְקֵנוּ כֵּהֵם,  
וְגִרְלָנוּ כְּכֹל הַמּוֹנֵם.  
וְאִנְחָנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים  
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,  
הַקָּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ,  
וּמוֹשֵׁב יָקָר בְּשָׁמַיִם מִמַּעַל,  
וְשֹׁכֵן עֵזוֹ בְּגִבְהֵי מְרוֹמִים.  
הוּא אֱלֹהֵינוּ, אֵין עוֹד.  
אֵמֶת מַלְכָּנוּ אֵפֶס זֹלָתוֹ,  
כְּכָתוּב בְּתוֹרָתוֹ:

וַיְדַעַת הַיּוֹם וְהִשְׁבַּתְתָּ אֶל־לִבְבְּךָ,  
כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל  
וְעַל־הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

Ours is the duty to praise the All-Sovereign, to honor the Artist of Creation, who made us unique in the human family, with a destiny all our own. For this we bend our knees and bow with gratitude before the Sovereign Almighty — Monarch of All — the Wellspring of holiness and blessing, who spread out the sky and fashioned the land, who dwells in beauty far beyond sight, whose powerful presence is the loftiest height. You are our God; there is none else. We take as true Your sovereignty; there is no other — as Torah teaches: “Embrace and carry in your heart this day: In heaven above, on earth below, the Eternal is God. There is no other.”

SPREAD OUT . . . THE LAND אֶרֶץ . . . בּוֹטְיָה, Isaiah 51:13; Zechariah 12:1.

EMBRACE וַיְדַעַת, Deuteronomy 4:39.





Focusing Prayer

God of All  
Generations

God's Powers

The Power of  
This Day

God's Holiness

The Day's Holiness

Shofar: Sovereignty

Our Offering

Thanksgiving

Peace

Prayer of the Heart

## Kavanot: Focusing Meditations for the Sounding of the Shofar

1

*Ribono Shel Olam* — Power of All  
have compassion on the souls of Israel.  
Open their hearts to do *t'shuvah* before You;  
open their souls for the sake of returning to You.

2

Dwell on each sound of the shofar; contemplate its meaning.

*T'kiah* —

One whole note

*Sh'varim-T'ruah* —

Three broken notes; nine staccato notes

*T'kiah* —

One whole note

My return to the right path has the power to make me whole again.

*T'kiah* —

Once I was whole.

*Sh'varim-T'ruah* —

In the wear and tear of living, I became broken and shattered.

*T'kiah* —

My *t'shuvah* has the power to make me whole again.

3

Blessed are hearts that respond to the majestic music of the shofar.  
Blessed is the gift of life, the power of renewal that brings us to this day.

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**KAVANOT.** (1) By Rabbi Moses of Kobrin (1784–1858); (2) Based on a teaching by Rabbi Isaiah Horowitz (ca. 1565–1630).

# שופר

Baruch atah, Adonai,  
Eloheinu melech haolam,  
asher kid'shanu b'mitzvotav,  
v'tzivanu lishmoa kol shofar.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,  
וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר.

Baruch atah, Adonai,  
Eloheinu melech haolam,  
shehecheyanu v'kiy'manu v'higianu  
laz'man hazeh.

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיָּנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ  
לְזֶמַן הַזֶּה.

Source of blessing, Eternal our God,  
You fill the universe with majestic might —  
summoning us to hear the sound of the shofar.

Source of blessing, Eternal our God,  
You fill the universe with majestic might —  
giving us life, upholding the life within us,  
and bringing us to this time.

*The shofar is sounded.*

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּקִיעָה  
תְּקִיעָה תְּרוּעָה תְּקִיעָה

T'kiah Sh'varim-T'ruah T'kiah

T'kiah Sh'varim T'kiah

T'kiah T'ruah T'kiah

כְּוָנָה

Kavanah

אָבוֹת וְאִמָּהוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

וּנְתִנָּה תְּקוּף

Untaneh Tokef

קְדֻשַׁת הַשֵּׁם

K'dushat HaShem

קְדֻשַׁת הַיּוֹם

K'dushat HaYom

שׁוֹפָר: מַלְכוּיּוֹת

Shofar: Malchuyot

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שָׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

**HEAR THE SOUND OF THE SHOFAR** לְשִׁמּוֹעַ קוֹל שׁוֹפָר. The sages of the Talmud (*Rosh HaShanah* 33b–34a), in defining the length and order of the shofar sounds, agree that they resemble different sorts of weeping: a melancholy sigh of three wavering blasts called *Sh'varim* (Broken); and short piercing cries of nine staccato notes called *T'ruah* (Shout). Also included is a longer blast, *T'kiah*, a call of alarm or joy. Thus, the combination of sounds conveys the double mood of Rosh HaShanah: both solemn trepidation and festive celebration.

Eloheinu v'Elohei avoteinu v'imoteinu,  
 [r'tzeih vimnuchateinu,]  
 kad'sheinu b'mitzvatecha;  
 v'tein chelkeinu b'Toratecha.  
 Sab'einu mituvecha;  
 v'sam'cheinu bishuatecha.  
 [V'hanchileinu, Adonai Eloheinu,  
 b'ahavah uvratzon Shabbat kodshecha;  
 v'yanuchu vah Yisrael,  
 m'kad'shei sh'mecha.]  
 V'taheir libeinu l'ovd'cha be-emet —  
 ki atah Elohim emet,  
 udvar'cha emet v'kayam laad.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 [רְצֵה בְּמִנּוּחַתֵּנוּ]  
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
 וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ.  
 שְׂבַעְנוּ מִטוֹבְךָ  
 וְשַׂמְחֵנוּ בִישׁוּעַתְךָ.  
 וְהַחֲחִילֵנוּ, יְיָ אֱלֹהֵינוּ,  
 בְּאַהֲבָה וּבְרַצוֹן שְׁבֵת קִדְּשֶׁךָ,  
 וְיַנּוּחוּ בָּהּ יִשְׂרָאֵל,  
 מִקְדְּשֵׁי שְׁמֶךָ.]  
 וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,  
 כִּי אַתָּה אֱלֹהִים אֱמֶת,  
 וְדַבְּרָךְ אֱמֶת וְקַיָּם לְעַד.

כְּנָה  
 Kavanah  
 אֲבוֹת וְאִמּוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 וּבְתֵנָה תְּקוּף  
 Untaneh Tokef  
 קִדְּשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קִדְּשַׁת הַיּוֹם  
 K'dushat HaYom  
 שׁוֹפָר: מַלְכוּיּוֹת  
 Shofar: Malchuyot  
 עֲבוּדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

God who is ours  
 and God of our fathers and mothers:  
 [may our rest on this Shabbat bring You pleasure;]  
 lead us to holiness through Your mitzvot;  
 and may each of us find a portion of Torah that is ours.  
 You bestow such goodness — teach us to be satisfied,  
 and to know the joy of Your salvation.  
 [Let Your holy Shabbat be our heritage, embraced freely and with love;  
 and may all our people bring holiness to Your name by resting on this day.]  
 Help us to serve You truly, with purity of heart —  
 for You are a faithful God, whose truth stands forever.

בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ,  
 מִקְדֵּשׁ [הַשְּׁבֵת וְ] יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

Baruch atah, Adonai, melech al kol haaretz,  
 m'kadeish [haShabbat v'] Yisrael v'Yom HaZikaron.

Our praise to You, Eternal One, whose power  
 pervades all the earth: You bring holiness [to Shabbat,]  
 to the people Israel and to this Day of Remembrance.

TEACH US TO BE SATISFIED שְׂבַעְנוּ מִטוֹבְךָ. Two statements in the Midrash emphasize the insatiability of human appetites. “Rabbi Aibu taught: None of us leaves this world with even half our desires fulfilled.” And: “One who has 100 coins wants 200” (Ecclesiastes Rabbah 34).

Focusing Prayer	<i>R'tzeih, Adonai Eloheinu, b'am'cha Yisrael.</i>	רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל.
God of All Generations	<i>Utfilatam b'ahavah t'kabeil b'ratzon,</i>	וּתְפַלְתֵּם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן,
God's Powers	<i>ut·hi l'ratzon tamid avodat</i>	וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת
The Power of This Day	<i>Yisrael amecha.</i>	יִשְׂרָאֵל עַמְּךָ.
God's Holiness	<i>El karov l'chol korav,</i>	אֵל קָרוֹב לְכֹל קְרָאִי,
The Day's Holiness	<i>p'neih el avadecha v'choneinu.</i>	פְּנֵיהָ אֵל עַבְדֶּיךָ וְחַבְּבֵנוּ.
Shofar: Sovereignty	<i>Sh'foch ruchacha aleinu,</i>	שְׁפֹךְ רוּחְךָ עָלֵינוּ,
Our Offering	<i>v'techezenah eineinu b'shuvcha l'Tziyon</i>	וְתַחְזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
Thanksgiving	<i>b'rachamim.</i>	בְּרַחֲמִים.
Peace	Eternal, our God, Your people Israel yearns for Your favor.	
Prayer of the Heart	Receive their prayer with loving acceptance,	
	and may You always desire Your people's worship.	
	Divine One, close to all who call upon You,	
	bring Your grace and presence near to those who serve You.	
	Pour forth Your spirit on us,	
	and may our eyes see Your merciful return to Zion.	

בָּרוּךְ אַתָּה, יי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

*Baruch atah, Adonai, hamachazir Sh'chinato l'Tziyon.*

Blessed are You whose Divine Presence is felt again in Zion.

**WHOSE DIVINE PRESENCE IS FELT AGAIN IN ZION** הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן. A literal rendering of the Hebrew (“God, who returns His Presence to Zion”) would suggest a God who is limited in space, who physically travels from place to place, and who is sometimes present, sometimes absent. The Rabbinic imagination indeed envisioned the *Shechinah* (Divine Presence) accompanying Israel when the Jews were driven from the Holy Land. As the Talmud teaches in the name of Rabbi Shimon ben Yochai, “wherever they were exiled, the *Shechinah* was with them” (*M’gillah* 29a).

Today we might understand this to mean that the people were intensely conscious of God’s Presence even in the midst of suffering and separation from their Land. What, then, might it mean that God’s Presence is “felt again in Zion”? Not that God was absent from the Land before, but that our generation feels with particular power the Presence of the Divine in the birth and flowering of Israel. We celebrate in this prayer not the movement of God, but our renewed consciousness of the miracles unfolding before us in the Jewish state.

*Modim anachnu lach,*  
*shaatah hu Adonai Eloheinu v'Elohei*  
*avoteinu v'imoteinu l'olam va-ed.*  
*Tzur chayeinu, magein yisheinu,*  
*atah hu l'dor vador.*  
*Nodeh l'cha unsapeir t'hilatecha:*  
*al chayeinu ham'surim b'yadecha,*  
*v'al nishmoteinu hap'kudot lach,*  
*v'al nisecha sheb'chol yom imanu,*  
*v'al nifl'otecha v'tovotecha sheb'chol eit,*  
*erev vavoker v'tzohorayim.*  
*Hatov — ki lo chalu rachamecha;*  
*v'hamracheim — ki lo tamu chasadecha:*  
*mei-olam kivinu lach.*

מוֹדִים אֲנַחְנוּ לָךְ,  
 שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד.  
 צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,  
 אַתָּה הוּא לְדוֹר וָדוֹר.  
 נוֹדֵה לְךָ וְנִסְפֵר תְּהִלַּתְךָ:  
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
 וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ,  
 וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ,  
 וְעַל גְּפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל יֵת,  
 עָרֵב וּבָקֵר וְצִהָרִים.  
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,  
 וְהַמְּרַחֵם, כִּי לֹא תָמוּ חַסְדֶיךָ,  
 מֵעוֹלָם קִיִּינוּ לָךְ.

כְּנָה  
 Kavanah  
 אֲבוֹת וְאִמּוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 וְנִתְנָה תְּקוּף  
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 קְדֻשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קְדֻשַׁת הַיּוֹם  
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 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

God who is ours,  
 God of all generations,  
 to You we are grateful forever.

Rock and Protector of our lives,  
 Your saving power endures from age to age.

We thank You and tell the tale of Your praise:  
 Your power in our lives,  
 Your caring for our souls,  
 the constant miracle of Your kindness.

Morning, noon, and night  
 we call You Goodness — for Your compassion never ends;  
 we call You Mercy — for Your love has no limit;  
 we call You Hope, now and for all time.

**WE CALL YOU GOODNESS** הַטּוֹב. In addressing God by the name *HaTov* (“Goodness” or “The One Who Is Good”), we call goodness our highest value. Furthermore, we express our deep aspiration to reach for goodness again and again, turning toward goodness despite our mistakes and moral failures.

*V'al kulam yitbarach v'yitromam shimcha,  
Malkeinu, tamid l'olam va-ed.*

*Uchtov l'chayim tovim  
kol b'nei v'ritecha.*

*V'chol hachayim yoducho selah,  
vihal'lu et shimcha be-emet —  
haEl y'shuateinu v'ezrateinu selah.*

וְעַל כָּל־מַלְכּוּתְךָ וְיִתְרוֹמַם שְׁמִיךָ,  
מִלְכּוּתְךָ תָּמִיד לְעוֹלָם וָעֶד.

וּכְתַב לְחַיִּים טוֹבִים  
כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,  
וַיְהַלְלוּ אֶת שְׁמִיךָ בְּאֵמֶת,  
הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֵלָה.

And for all these gifts, God of majesty,  
may Your name come to be blessed and praised —  
our gratitude a daily offering until the end of time.

Inscribe Your covenant partners  
for a life of goodness.

And may all life resound with gratitude and faith  
in praise of Your name.  
God, You free us and strengthen us.

בָּרוּךְ אַתָּה, יי, הַטּוֹב שְׁמִיךָ, וְלִךָ נְאֻה לְהוֹדוֹת.  
*Baruch atah, Adonai, hatov shimcha, ulcha na-eh l'hodot.*

Blessed are You, Adonai, whose goodness  
deserves thanks and praise.

כַּוָּנָה  
*Kavanah*

אָבוֹת וְאִמָּהוֹת  
*Avot v'Imahot*

גְּבוּרוֹת  
*G'vurot*

וּבְתִנְה תְקוּף  
*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם  
*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם  
*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת  
*Shofar: Malchuyot*

עֲבוּדָה  
*Avodah*

הוֹדָאָה  
*Hodaah*

שְׁלוֹם  
*Shalom*

תְּפִלַּת הַלֵּב  
*T'filat HaLev*

**OUR GRATITUDE A DAILY OFFERING** תָּמִיד. The Hebrew word *tamid* may mean “regularly” or “without interruption.” Thus, the *ner tamid* described in Exodus 27:20 was a lamp lit in the Tabernacle’s sanctuary each night that burned until morning. In this prayer, our gratitude becomes our daily offering to God.

*Eloheinu v'Elohei avoteinu v'imoteinu,  
bar'cheinu bab'rachah hamshuleshet  
hak'tuvah baTorah,*

*haamurah mipi kohanim —  
am k'doshecha — kaamur:*

*“Y'varech-cha Adonai v'yishm'recha.”*

*Kein y'hi ratzon.*

*“Ya-eir Adonai panav eilecha vichuneka.”*

*Kein y'hi ratzon.*

*“Yisa Adonai panav eilecha*

*v'yaseim l'cha shalom.”*

*Kein y'hi ratzon.*

Our God,  
Divine Presence whose path our ancestors walked,  
bless us now with words first bestowed on Israel  
in the time of Moses and Aaron —  
the threefold blessing, given us through Torah,  
that joins our hopes with theirs:

May you know God's blessings of shelter and care.

May it be so.

May you receive the light of God's kindness and grace.

May it be so.

May you see God's favor and goodness;

and may you partake of God's peace.

May it be so.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת  
הַכְּתוּבָה בַּתּוֹרָה,  
הָאֲמוּרָה מִפִּי כֹהֲנִים  
עִם קְדוּשָׁתָּהּ בְּאֲמוֹר:  
יְבָרְכֶךָ יי וַיְשִׁמְרֶךָ.  
כֵּן יְהִי רָצוֹן.  
יֵאָר יי פָּנָיו אֵלֶיךָ וַיְחַנְּנֶךָ.  
כֵּן יְהִי רָצוֹן.  
יִשָּׂא יי פָּנָיו אֵלֶיךָ  
וַיַּשֵּׁם לְךָ שְׁלוֹם.  
כֵּן יְהִי רָצוֹן.

כְּנָה

*Kavanah*

אֲבוֹת וְאִמּוֹת  
*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּנְתִנָּה תּוֹקֵף

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת

*Shofar: Malchuyot*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

**MAY YOU KNOW** יי בְּרַכְךָ. Known in Reform Judaism as *Birkat Shalom* (Blessing of Peace), these words from Numbers 6:24–26 were originally offered by Aaron, his sons, and their priestly descendants; thus the verses are also known as *Birkat Kohanim* (the Priestly Blessing). This passage from the Torah is part of the intimacy of Jewish home life. Parents traditionally recite these words when they bless their children on Friday nights; rabbis often say them when blessing a bar/bat mitzvah. In 1979, inscriptions on thin silver foil, bearing words almost identical to these, were unearthed in Jerusalem. Dating from about 600 BCE, they contain one of the oldest surviving texts from the Hebrew Bible.

**GOD'S BLESSINGS.** Kabbalistic sources speak of *shefa*, the abundant goodness that flows continually from God, enriching and sustaining our world. Our prayer does not seek to persuade God to offer blessings; rather, it seeks to awaken our awareness of divine blessings already in our life.

*Sim shalom tovah uvrachah,  
chein vachessed v'rachamim,  
aleinu v'al kol Yisrael amecha.  
Bar'cheinu, Avinu — kulanu k'echad —  
b'or panecha;  
ki v'or panecha natata lanu,  
Adonai Eloheinu,  
Torat chayim v'ahavat chesed,  
utzdakah uvrachah v'rachamim v'chayim  
v'shalom.*

*V'tov b'einecha l'vareich et am'cha Yisrael,  
b'chol eit uvchol shaah, bishlomecha.*

*B'sefer chayim, b'rachah, v'shalom,  
ufarnasah tovah,  
nizacheir v'nikateiv l'fanecha —  
anachnu, v'chol am'cha beit Yisrael —  
l'chayim tovim ulshalom!*

Let there be peace.  
Grant goodness, blessing, and grace,  
constancy and compassion  
to us and all Israel, Your people.

*Avinu* —  
bless and unite all human beings in the light of Your presence;  
for Your light has shown us a holy path for living:  
devotion to love, generosity, blessedness, mercy, life, and peace.  
In Your goodness, bless Your people Israel with peace at all times.

Let us, and the whole family of Israel,  
be remembered and inscribed in the Book of Life.  
May it be a life of goodness, blessing, and prosperity!  
May it be a life of peace!

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,  
חֵן וְחֶסֶד וְרַחֲמִים,  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.  
בְּרַכְנוּ, אָבִינוּ, כְּלָנוּ כְּאֶחָד  
בְּאוֹר פְּנֵיךָ,  
כִּי בְאוֹר פְּנֵיךָ נָתַתָּ לָנוּ,  
יְיָ אֱלֹהֵינוּ,  
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים  
וְשְׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל,  
בְּכָל עֵת וּבְכָל שָׁעָה, בְּשְׁלוֹמְךָ.

בְּסֵפֶר חַיִּים, בְּרָכָה, וְשְׁלוֹם,  
וּפְרָגְסָה טוֹבָה,  
בְּזֵכֶר וּנְכֹתֵב לְפָנֶיךָ,  
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,  
לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

כְּנָה

*Kavanah*

אֲבוֹת וְאִמָּהוֹת  
*Avot v'Imahot*

גְבוּרוֹת  
*G'vurot*

וּנְתִנָּה תְקוּף  
*Untaneh Tokef*

קְדֻשַׁת הַשֵּׁם  
*K'dushat HaShem*

קְדֻשַׁת הַיּוֹם  
*K'dushat HaYom*

שׁוֹפָר: מַלְכוּיּוֹת  
*Shofar: Malchuyot*

עֲבוּדָה  
*Avodah*

הוֹדָאָה  
*Hodaah*

שְׁלוֹם  
*Shalom*

תְּפִלַּת הַלֵּב  
*T'filat HaLev*

בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

*Baruch atah, Adonai, oseih hashalom.*

You are the Blessed One, Eternal Source of shalom.



Yiyu l'ratzon imrei-fi  
v'hegyon libi l'fanecha,  
Adonai, tzuri v'go-ali.

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

Oseh shalom bimromav,  
hu yaaseh shalom aleinu,  
v'al kol Yisrael,  
v'al kol yoshvei teveil.  
V'imru: Amen.

May the Maker of peace above make peace for us,  
all Israel, and all who dwell on earth. *Amen.*

יְהִיו לְרָצוֹן אִמְרֵי־פִי  
וְהִגְיוֹן לִבִּי לְפָנֶיךָ,  
יְי, צוּרִי וְגֹאֲלִי.

עֹשֶׂה שְׁלוֹם בְּמִרְוֵמָיו,  
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,  
וְעַל כָּל יִשְׂרָאֵל,  
וְעַל כָּל יוֹשְׁבֵי תְּבֵיל.  
וְאָמְרוּ: אָמֵן.

כְּוָנָה  
Kavanah  
אֲבוֹת וְאִמָּהוֹת  
Avot v'Imahot

גְּבוּרוֹת  
G'vurot  
וּנְתִנָּה תְּקוּף  
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קְדוּשַׁת הַשֵּׁם  
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קְדוּשַׁת הַיּוֹם  
K'dushat HaYom

שׁוֹפָר: מַלְכוּיּוֹת  
Shofar: Malchuyot

עֲבוּדָה  
Avodah

הוֹדָאָה  
Hodaah

שְׁלוֹם  
Shalom

תְּפִלַּת הַלֵּב  
T'filat HaLev

**MAY THE WORDS OF MY MOUTH** יְהִיו לְרָצוֹן אִמְרֵי־פִי, Psalm 19:15. A teaching attributed to Rabbi Levi Yitzchak of Berditchev (1740–1809): When we pray, our goal should not be for God to fulfill our desires and provide the things that we think we need. This demeans the Holy One and makes God our servant. Rather, we should pray to align our wishes and desires with God's. This is the meaning of the statement in Mishnah *Avot* (3:13): *Do not make your prayer fixed* — that is, do not set your heart and become fixated on God's giving you what you want.

# אָבִינוּ מַלְכֵנוּ

אָבִינוּ מַלְכֵנוּ  
*Avinu Malkeinu*

## *Avinu Malkeinu* · Almighty and Merciful

Loving Father  
Infinite Power  
Gentle, forgiving  
Lofty, inscrutable  
*Avinu*  
*Malkeinu*

Compassionate Mother  
Omnipotent Lord  
Comforting presence  
Fathomless mystery  
*Avinu*  
*Malkeinu*

Our Rock and Redeemer  
Life of the Universe  
Close to us always  
Impossibly far  
*Avinu*  
*Malkeinu*

Embracing  
Confounding  
Accepting our frailty  
Decreeing our end  
*Avinu*  
*Malkeinu*

None of these are true  
None of them are You  
Yet we stand as those before us have stood  
Summoned to judgment, longing for love  
*Avinu, Malkeinu*  
May these words be a bridge  
They come from our hearts  
May they lead us to You

*The Divine That Is Present Within and Among Us**Avinu Malkeinu* —

We stand in awe; we draw close in love.

*Avinu Malkeinu* —

The Power that passes through us and pervades all things.

*Avinu Malkeinu* —

The Divine that is present within and among us.

*Avinu Malkeinu, sh'ma koleinu.* אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.

We speak this sacred truth aloud.

*Avinu Malkeinu, chatanu l'fanecha.* אָבִינוּ מַלְכֵנוּ, חָטָאנוּ לְפָנֶיךָ.

We stand as one, accountable for our sins.

*Avinu Malkeinu, chamol aleinu* אָבִינוּ מַלְכֵנוּ, חָמַל עָלֵינוּ*v'al olaleinu v'tapeinu.* וְעַל עוֹלָלֵנוּ וְטַפֵּינוּ.

We yearn for true compassion—for our children most of all.

*Avinu Malkeinu, kaleih dever v'cherev* אָבִינוּ מַלְכֵנוּ, כֹּלֵה דֵבַר וְחֶרֶב*v'raav mei-aleinu.* וְרָעַב מֵעָלֵינוּ.

May we resist the ravages of illness, fear, and despair.

**THE DIVINE THAT IS PRESENT WITHIN AND AMONG US.** This version of the traditional prayer reflects the kabbalistic notion that God is not an entity “out there,” separate and distinct from us. Rather, all things, including human beings, exist within God and are manifestations of the Divine. As Rabbi Isaac of Homel (early 19th century) taught: “There is nothing but God alone and . . . all is God.” This ancient and yet radical view offers us a less hierarchical sense of the *Avinu Malkeinu* prayer, in which we are not “praying to” anything, but acknowledging the greater reality of which we are a part.

**RESIST THE RAVAGES OF ILLNESS, FEAR, AND DESPAIR.** Asked by an interviewer what I thought of an experiment that seemed to show that praying for people in hospitals made no difference, I told her, “God’s job is not to make sick people healthy. That’s the doctor’s job. God’s job is to make sick people brave.” (Rabbi Harold Kushner, b. 1935)

## Avinu Malkeinu

*Avinu Malkeinu, kaleih kol tzar  
umastin mei-aleinu.*

Let us summon courage to withstand our enemies.

אָבִינוּ מַלְכֵנוּ, כְּלֵה כָּל צָר  
וּמַשְׁטִין מֵעֲלֵינוּ.

*Avinu Malkeinu, kotveinu b'sefer  
chayim tovim.*

Let the goodness of this gift of life be engraved upon our hearts.

אָבִינוּ מַלְכֵנוּ, כֹּתְבֵנוּ בְּסֵפֶר  
חַיִּים טוֹבִים.

*Avinu Malkeinu, chadeish aleinu  
shanah tovah.*

May we taste anew the sweetness of each day.

אָבִינוּ מַלְכֵנוּ, חֲדֵשׁ עָלֵינוּ  
שָׁנָה טוֹבָה.

*Avinu Malkeinu, malei yadeinu  
mibirchotecha.*

Let us wake up to the blessings already in our grasp.

אָבִינוּ מַלְכֵנוּ, מְלֵא יָדֵינוּ  
מִבְּרִכּוֹתֶיךָ.

*Avinu Malkeinu, choneinu vaaneinu;  
ki ein banu maasim.*

*Aseih imanu tz'dakah vachessed,  
v'hoshi-einu.*

However small our deeds, let us see their power to heal. May we save  
lives through compassion, generosity, and justice.

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

**MAY WE SAVE LIVES.** All traditional Jewish prayer, including Reform, speaks of “God’s power to save.” But this version of *Avinu Malkeinu* sees it differently: human action is a manifestation of God’s power. In other words, as the embodiment of God’s qualities (compassion, generosity, justice), it is we human beings who have the power to save lives. This is a compelling assertion to make when the inevitable question is raised in the wake of tragedy: Where was God?

# קריאת התורה

## *K'riat HaTorah* · Reading of the Torah

### Bringing the Torah into Our Midst

When first we appeared on the stage of world history  
 a book was in our hands —  
 this book, this sacred scroll.  
 And we were told,  
 “This is very near to you —  
 in your mouth and in your heart.”  
 And we were told,  
 “You can surely do it.”  
 And then we learned,  
 “This is where heaven and earth touch.”

WE ARE the people of the book.  
 Through fire and mud and dust we have borne  
 our scrolls tenderly as a baby swaddled in a blanket,  
 traveling with our words sewn in our clothes  
 and carried on our backs.

Let us take up the scroll of Torah  
 and dance with it and touch it  
 and read it out, for the mind  
 touches the word and makes it light.  
 So does light enter us, and we shine.

הוצאת התורה  
*Hotzaat HaTorah*

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת  
*Sh'losh-esreih Midot*

הַקֶּפֶה  
*Hakafah*

בְּרִכוֹת הַתּוֹרָה  
*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*

מִי שֶׁבָּרַךְ לְעוֹלָמֵי  
 הַתּוֹרָה  
*Mi Shebeirach L'olim  
 LaTorah*

קְרִיאת הַתּוֹרָה  
*K'riat HaTorah*

מִי שֶׁבָּרַךְ לְרַפּוּאָה  
*Mishebeirach  
 Lirfuah*

הַגְּבִיחַ וְגִלְיָה  
*Hagbahah Uglilah*

בְּרַכַּת שְׁלִפְנֵי  
 הַהַפְטָרָה  
*B'rachah Shelifnei  
 HaHaftarah*

קְרִיאת הַהַפְטָרָה  
*K'riat HaHaftarah*

בְּרַכַּת שְׂאֲחָרֵי  
 הַהַפְטָרָה  
*B'rachah  
 She-acharei  
 HaHaftarah*

שׁוֹפָר: זִכְרוֹנוֹת  
*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
 Torah*

שׁוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*

**THIS IS VERY NEAR . . . YOU CAN SURELY DO IT**, Deuteronomy 30:14.

**THIS IS WHERE**, Talmud *Bava Batra* 74a.

**WE ARE THE PEOPLE . . . WE SHINE**. An excerpt from “Meditation before Reading Torah”  
 by Marge Piercy (b. 1936).

Welcoming the Torah	<i>Ein-kamocho va-elohim, Adonai, v'ein k'maasecha.</i>	אֵין־כְּמוֹךָ בָּאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ.
God's Thirteen Attributes	<i>Malchut'cha malchut kol-olamim;</i>	מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים,
The Torah in Our Midst	<i>umemshalt'cha b'chol-dor vador.</i>	וּמְמַשְׁלֶתְךָ בְּכָל־דֹּר וְדָר.
Torah Blessings	<i>Adonai melech.</i>	יְיָ מֶלֶךְ,
	<i>Adonai malach.</i>	יְיָ מֶלֶךְ,
Thanksgiving Blessing	<i>Adonai yimloch l'olam va-ed.</i>	יְיָ מֶלֶךְ לְעֵלָם וָעֵד.
Blessing for the Aliyah	<i>Adonai oz l'amo yitein,</i>	יְיָ עֹז לְעַמּוֹ יִתֵּן,
	<i>Adonai y'vareich et-amo vashalom.</i>	יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.
Torah Reading	Incomparable One —	
Prayer for Healing	Your deeds unsurpassed, Your sovereignty everlasting.	
	You guide and govern through all generations.	
Raising the Torah	Adonai —	
Blessing before Haftarah	sovereign of this day.	
	sovereign of all days, past and future.	
Haftarah	Adonai — sovereign of time:	
Blessing after Haftarah	Bestow strength upon our people.	
	Bless our people with peace.	
Shofar: Remembrance	<i>Av harachamim,</i>	אֵב הַרְחָמִים,
Community Blessings	<i>heitivah virtzoncha et-Tziyon;</i>	הֵיטִיבָה בְּרָצוֹנְךָ אֶת־צִיּוֹן,
Returning Torah to Ark	<i>tivneh chomot Y'rushalayim.</i>	תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם.
	<i>Ki v'cha l'vad batachnu —</i>	כִּי בְּךָ לִבָּד בְּטַחְנוּ,
Shofar: Hope	<i>Melech El ram v'nisa,</i>	מֶלֶךְ אֵל רָם וְנִשָּׂא,
	<i>adon olamim.</i>	אֲדוֹן עוֹלָמִים.
	Compassionate One —	
	let goodness in Zion be Your will,	
	the building of Jerusalem Your wish.	
	We place our faith in You alone,	
	in God, our Strength Eternal,	
	existing beyond time and space.	

**INCOMPARABLE** אֵין־כְּמוֹךָ, Psalm 86:8.

**YOU GUIDE** מַלְכוּתְךָ, Psalm 145:13.

**BESTOW STRENGTH** יְיָ עֹז, Psalm 29:11.

**LET GOODNESS** הֵיטִיבָה, Psalm 51:20.

*Adonai, Adonai — El rachum v'chanun;  
erech apayim, v'rav-chesed ve-emet;  
notzeir chesed laalafim;  
nosei avon vafesha v'chataah; v'nakeih.*

Adonai, Adonai —

God, compassionate, gracious, endlessly patient, loving, and true;  
showing mercy to the thousandth generation;  
forgiving evil, defiance, and wrongdoing; granting pardon.

*Sh'ma, Yisrael:*

*Adonai Eloheinu, Adonai echad!*

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

*Echad eloheinu, gadol adoneinu,  
kadosh v'nora sh'mo.*

One and magnificent is our God; God's name is holy, **inspiring awe**.

*Gad'lu l'Adonai iti;*

*unrom'mah sh'mo yachdav.*

Exalt the Eternal with me; let us extol God's name together.

*L'cha, Adonai, hag'dulah, v'hag'vurah,  
v'hatiferet, v'haneitzach, v'hahod —  
ki-chol bashamayim uvaaretz.  
L'cha, Adonai, hamamlachah  
v'hamitnasei, l'chol l'rosh.*

Yours, Adonai, are greatness, might, splendor, triumph, and majesty —  
yes, all that is in heaven and earth; to You, God, belong majesty and  
preeminence above all.

יְיָ יי, אֵל רַחוּם וְחַנוּן,  
אֶרֶךְ אַפַּיִם, וְרַב־חֶסֶד וְאֱמֶת.  
בִּצְרֵחַסְד לְאֵלָפִים,  
בְּשֵׂא עוֹן וּפְשַׁע וְחַטָּאָה, וְנִקְיָה.

שְׁמַע יִשְׂרָאֵל,  
יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ,  
קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

גְּדְלוּ לַיְיָ אֱתֵי,  
וּבְרוּמָמָה שְׁמוֹ יַחְדָּו.

לְךָ, יְיָ, הַגְּדֹלָה וְהַגְּבוּרָה  
וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד,  
כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ.  
לְךָ, יְיָ, הַמַּמְלָכָה  
וְהַמִּתְנַשֵּׂא, לְכֹל לְרֹאשׁ.

הוצאת התורה  
*Hotzaat HaTorah*

שֵׁשׁ עֶשְׂרֵי מִדּוֹת  
*Sh'losh-esreih Midot*

הַקָּפָה  
*Hakafah*

בְּרֻכּוֹת הַתּוֹרָה  
*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*

מִי שֶׁבִרְךְ לְעוֹלָם  
הַתּוֹרָה  
*Mi Shebeirach L'olim  
LaTorah*

קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*

מִי שֶׁבִרְךְ לְרִפּוּאָה  
*Mishebeirach  
Lirfuah*

הַגְּבָהָה וְגִלְיָה  
*Hagbahah Uglilah*

בְּרַכַּה שְׁלִפְנֵי  
הַהַפְּטָרָה  
*B'rachah Shelifnei  
HaHaftarah*

קְרִיאַת הַהַפְּטָרָה  
*K'riat HaHaftarah*

בְּרַכַּה שְׂאֲחָרֵי  
הַהַפְּטָרָה  
*B'rachah  
She-acharei  
HaHaftarah*

שׁוֹפָר: זִכְרוֹנוֹת  
*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

שׁוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*

## Blessing Before the Torah Reading

*Bar'chu et Adonai hamvorach.*

בְּרַכּוּ אֶת יְיָ הַמְּבַרְךָ.

*Congregation responds:*

*Baruch Adonai hamvorach l'olam va-ed.*

בָּרוּךְ יְיָ הַמְּבַרְךָ לְעוֹלָם וָעֶד.

*Baruch Adonai hamvorach l'olam va-ed.*

בָּרוּךְ יְיָ הַמְּבַרְךָ לְעוֹלָם וָעֶד.

*Baruch atah, Adonai,*

בָּרוּךְ אַתָּה, יְיָ,

*Eloheinu melech haolam,*

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

*asher bachar-banu mikol haamim*

אֲשֶׁר בָּחַר-בָּנוּ מִכָּל הָעַמִּים

*v'natan-lanu et torato.*

וְנָתַן-לָנוּ אֶת תּוֹרָתוֹ.

Bless the Eternal, the Blessed One.

*Congregation:* Blessed is the Eternal, the Blessed One, now and forever.

Blessed is the Eternal, the Blessed One, now and forever.

Blessed are You, Eternal, our God, supreme Power of the universe,  
who embraced us and gave us this Teaching,

having chosen us to embody Torah among the peoples of the earth.

בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

*Baruch atah, Adonai, notein haTorah.*

Blessed are You, God of eternity, whose gift is Torah.

## Blessing After the Torah Reading

*Baruch atah, Adonai,*

בָּרוּךְ אַתָּה, יְיָ,

*Eloheinu melech haolam,*

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

*asher natan-lanu Torat emet,*

אֲשֶׁר נָתַן-לָנוּ תּוֹרַת אֱמֶת,

*v'chayei olam nata b'tocheinu.*

וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.

Blessed are You, Eternal, our God, supreme Power of the universe,  
who gave us a Teaching of truth and planted within us eternal life.

בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

*Baruch atah, Adonai, notein haTorah.*

Blessed are You, God of eternity, whose gift is Torah.

הוֹצֵאת הַתּוֹרָה

*Hotzaat HaTorah*

שְׁלַשׁ עֶשְׂרֵי מִדּוֹת

*Sh'losh-esreih Midot*

הַקָּפָה

*Hakafah*

**בְּרֵכוֹת הַתּוֹרָה**

*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל

*Birkat HaGomeil*

מִי שְׁבַרְךָ לְעוֹלָם

לַתּוֹרָה

*Mi Shebeirach L'olim*

*LaTorah*

קְרִיאַת הַתּוֹרָה

*K'riat HaTorah*

מִי שְׁבַרְךָ לְרַפּוּאָה

*Mishebeirach*

*Lirfuah*

הַגְּבִיחָה וְגִלְגִּילָה

*Hagbahah Uglilah*

בְּרַכַּת שְׁלֹפְנֵי

הַהֶפְטָרָה

*B'rachah Shelifnei*

*HaHaftarah*

קְרִיאַת הַהֶפְטָרָה

*K'riat HaHaftarah*

בְּרַכַּת שְׂאֲחָרֵי

הַהֶפְטָרָה

*B'rachah*

*She-acharei*

*HaHaftarah*

שׁוֹפָר: זִכְרוֹנוֹת

*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה

*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה

*Hachnasat Sefer*

*Torah*

שׁוֹפָר: שׁוֹפָרוֹת

*Shofar: Shofarot*



*The Binding of Isaac (Genesis 22)*

And so it was that, after these events, God put Abraham to a test. And God said to him: “Abraham!” And he said: “Here I am.” <sup>2</sup> And God said: “Come, take your son, your only one, whom you love—Isaac—and go forth to the land of Moriah, to offer him there as a burnt-offering on one of the mountains that I will show you.”

<sup>3</sup> And Abraham arose early in the morning and harnessed his donkey and took with him his two young servants, and his son Isaac. And he split the burnt-offering wood, and rose and departed for the place that God had said to him.

<sup>4</sup> On the third day, Abraham lifted his eyes and saw the place in the distance. <sup>5</sup> And Abraham said to his young servants: “You stay here with the donkey, while the boy and I go further on. We will worship and return to you.”

<sup>6</sup> And Abraham took the burnt-offering wood and placed it on his son Isaac, and took in his own hand the firestone and the knife. And the two of them walked together. <sup>7</sup> And Isaac said to his father Abraham—he said: “My father!” And he said: “Here I am, my son.” And he said: “Here is the firestone and here is the wood, but where is the sheep for a burnt-offering?” <sup>8</sup> And Abraham said: “God will see to the sheep for a burnt-offering, my son.” And the two of them walked together.

<sup>9</sup> And they came to the place that God had said to him; and there

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה  
וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם  
וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי:  
<sup>2</sup> וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־  
יְחִידְךָ אֲשֶׁר־אַהַבְתָּ אֶת־יְצִחָק  
וְלֶךְ־לְךָ אֶל־אֶרֶץ מֹרְיָה וְהַעֲלֵהוּ  
שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר  
אֹמַר אֵלַיךְ:

<sup>3</sup> וַיִּשְׁכֹּם אַבְרָהָם בַּבֶּקֶר וַיַּחֲבֹשׁ  
אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו  
אֹתוֹ וְאֶת יְצַחֲק בְּנֹו וַיִּבְקַע עֵצִי  
עֲלֵה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־  
אָמַר־לוֹ הָאֱלֹהִים:

<sup>4</sup> בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם  
אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם  
מֵרְחֹק: <sup>5</sup> וַיֹּאמֶר אַבְרָהָם אֶל־נַעֲרָיו  
שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמֹר וְאֲנִי  
וְהַנֶּעַר נֵלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה  
וְנָשׁוּבָה אֵלֵיכֶם: <sup>6</sup> וַיִּקַּח אַבְרָהָם  
אֶת־עֵצֵי הָעֹלָה וַיִּשֶׂם עַל־יְצַחֲק  
בְּנֹו וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־  
הַמַּאֲכָלֹת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:

<sup>7</sup> וַיֹּאמֶר יְצַחֲק אֶל־אַבְרָהָם אָבִיו  
וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנְנִי בְנִי  
וַיֹּאמֶר הֲבֵה הָאֵשׁ וְהַעֲצִים וְאֵיִה  
הַשֶּׁה לְעֹלָה: <sup>8</sup> וַיֹּאמֶר אַבְרָהָם  
אֱלֹהִים יִרְאֵה־לוֹ הַשֶּׁה לְעֹלָה בְנִי  
וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:

<sup>9</sup> וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־  
לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם

הוצאת התורה  
Hotzaat HaTorah

שלוש עשרה מדות  
Sh'losh-esreih Midot

הקפה  
Hakafah

ברכות התורה  
Birchot HaTorah

ברכת הגומל  
Birkat HaGomeil

מי שברך לעולים  
לתורה  
Mi Shebeirach L'olim  
LaTorah

קריאת התורה  
K'riat HaTorah

מי שברך לרפואה  
Mishbeirach  
Lirfuah

הגבהה וגלילה  
Hagbahah Uglilah

ברכה שלפני  
ההפטרה  
B'rachah Shelifnei  
HaHaftarah

קריאת ההפטרה  
K'riat HaHaftarah

ברכה שאחרי  
ההפטרה  
B'rachah  
She-acharei  
HaHaftarah

שופר: זכרונות  
Shofar: Zichronot

תפלות הקהלה  
T'filot HaK'hilah

הכנסת ספר תורה  
Hachnasat Sefer  
Torah

שופר: שופרות  
Shofar: Shofarot

Welcoming the Torah	Abraham built the altar and arranged the wood and bound his son Isaac and placed him on the altar over the wood.	אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנֹו וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:
God's Thirteen Attributes	10 And Abraham stretched out his hand and took the knife to slay his son.	10 וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכָלֶת לְשַׁחֵט אֶת־בְּנֹו:
The Torah in Our Midst	11 And a messenger of Adonai called to him from heaven, saying: "Abraham! Abraham!" And he said: "Here I am."	11 וַיִּקְרָא אֵלָיו מִלְאֲךָ יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם   אַבְרָהָם וַיֹּאמֶר הַגִּבִּי: 12 וַיֹּאמֶר אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנֶּעֱר וְאֶל־תַּעַשׂ לוֹ מֵאוֹמָה כִּי   עַתָּה יָדַעְתִּי כִּי־יִירָא אֱלֹהִים אֹתָהּ וְלֹא חָשַׁכְתָּ אֶת־בִּגְדֶךָ אֶת־יְחִידֶךָ מִמִּנִּי: 13 וַיֵּשֶׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא וְהִנֵּה־אֵיל אַחֵר נִאֲחָז בְּסִבְךָ בְּקִרְבּוֹ וַיִּלְךְ אַבְרָהָם וַיִּקַּח אֶת־הָאֵיל לְעֹלָה תַחַת בְּנֹו: 14 וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה   יִרְאֶה אֲשֶׁר יֹאמֶר הַיּוֹם בְּהַר יְהוָה יִרְאֶה: 15 וַיִּקְרָא מִלְאֲךָ יְהוָה אֶל־אַבְרָהָם שְׁמִית מִן־הַשָּׁמַיִם: 16 וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׁכְתָּ אֶת־בִּגְדֶךָ אֶת־יְחִידֶךָ: 17 כִּי־בִרְךָ אֲבָרְכֶךָ וְהִרְבָּה אֲרַבָּה אֶת־זֶרְעֶךָ כְּכֹכְבֵי הַשָּׁמַיִם וְכָחוּל אֲשֶׁר עַל־שַׁפַּת הַיָּם וַיִּרַשׂ זֶרְעֶךָ אֶת שְׁעַר אֵיבָיו: 18 וְהִתְבָּרַךְ בְּזֶרְעֶךָ כָּל גּוֹי הָאָרֶץ עָקֵב אֲשֶׁר שָׁמַעַתָּ בְּקֹלִי: 19 וַיֵּשֶׁב אַבְרָהָם אֶל־נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שֶׁבַע וַיֵּשֶׁב אַבְרָהָם בְּבְאֵר שֶׁבַע:
Torah Blessings	12 And the messenger said: "Do not lay your hand on the boy; do nothing to him—for now I know you are in awe of God, since you would not deny Me your son, your only one."	13 And Abraham lifted his eyes and, suddenly, he saw in the thicket a ram caught by its horns. And Abraham took the ram and offered it as a burnt-offering in place of his son.
Thanksgiving Blessing	14 And Abraham called that place by the name <i>Adonai Yireh</i> —Adonai Will See—as it is said to this day: "On the mountain of Adonai there is seeing."	15 And a messenger of Adonai called to Abraham from heaven a second time, and said: "By Myself I swear—declares Adonai—that, because you have acted thus and would not deny Me your son, your only one, I will bless you greatly; and I will multiply your seed like stars in the sky and like sand by the sea; your seed shall possess the gate of its foes. And all the earth's nations shall be blessed through your seed because you hearkened to My voice."
Blessing for the Aliyah	15 And a messenger of Adonai called to Abraham from heaven a second time, and said: "By Myself I swear—declares Adonai—that, because you have acted thus and would not deny Me your son, your only one, I will bless you greatly; and I will multiply your seed like stars in the sky and like sand by the sea; your seed shall possess the gate of its foes. And all the earth's nations shall be blessed through your seed because you hearkened to My voice."	18 And all the earth's nations shall be blessed through your seed because you hearkened to My voice."
Torah Reading	19 And Abraham returned to his young servants, and they rose, and together they walked to B'er Sheva, and Abraham dwelt in B'er Sheva.	19 And Abraham returned to his young servants, and they rose, and together they walked to B'er Sheva, and Abraham dwelt in B'er Sheva.
Prayer for Healing		
Raising the Torah		
Blessing before Haftarah		
Haftarah		
Blessing after Haftarah		
Shofar: Remembrance		
Community Blessings		
Returning Torah to Ark		
Shofar: Hope		

## Preparing for Birkat HaGomeil — At a Time of Profound Thanks

A teaching of our Sages:  
in the presence of the sacred scroll,  
we give thanks for the blessings in our lives.

Rav Judah said in the name of Rav:  
“Who should offer thanksgiving?  
Those who have completed an arduous voyage,  
those who have recovered from an illness or injury,  
and prisoners who have been set free.”

In the midst of the congregation,  
we honor those who have come through  
times of challenge, difficulty, or danger.

Today we celebrate their survival.  
Together we give thanks:  
for the resilience of the body,  
for the strength of the human spirit;  
for the precious gift of life,  
experienced with new intensity  
when life has been at risk.

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**RAV JUDAH SAID.** Adapted from a passage in the Talmud (*B'rachot* 54b), which is the basis for the blessing known as *Birkat HaGomeil* — a public declaration of thanks recited by those who have survived dangerous experiences. While the Talmud lists specific classes of people who should recite the blessing, anyone who has gone through major surgery, a frightening airplane landing, or any difficult or traumatic experience may recite it. We might also include among “prisoners who have been set free” those who have worked to overcome an addiction or have escaped an abusive relationship.

הוצאת התורה  
*Hotzaat HaTorah*

שֶׁלֶשׁ נְשָׂרָה מִדּוֹת  
*Sh'losh-esreih Midot*

הַקֶּפֶה  
*Hakafah*

בְּרֻכּוֹת הַתּוֹרָה  
*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*

מִי שֶׁבָּרַךְ לְעוֹלָם  
לְתוֹרָה  
*Mi Shebeirach L'olim  
LaTorah*

קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*

מִי שֶׁבָּרַךְ לְרַפּוּאָה  
*Mishebeirach  
Lirfuah*

הַגְּבָהָה וּגְלִילָה  
*Hagbahah Uglilah*

בְּרַכַּה שֶׁלִּפְנֵי  
הַהַפְטָרָה  
*B'rachah Shelifnei  
HaHaftarah*

קְרִיאַת הַהַפְטָרָה  
*K'riat HaHaftarah*

בְּרַכַּה שְׂאֲחָרֵי  
הַהַפְטָרָה  
*B'rachah  
She-acharei  
HaHaftarah*

שׁוֹפָר: זִכְרוֹנוֹת  
*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

שׁוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*

Prayer for Healing

*Mi shebeirach avoteinu v'imoteinu*

*Avraham, Yitzchak, v'Yaakov,*

*Sarah, Rivkah, Rachel, v'Leah,*

*hu y'vareich virapei*

*et hacholim: \_\_\_\_\_.*

*HaKadosh, barukh hu, yimalei rachamim*

*aleihem,*

*l'hachalimam ulrapotam,*

*l'hachazikam ulhachayotam;*

*v'yishlach lahem m'heirah r'fuah*

*sh'leimah,*

*b'toch sh'ar hacholim —*

*r'fuat hanefesh,*

*urfuat haguf —*

*hashta baagala uvizman kariv.*

*V'nomar: Amen.*

May the One who brought blessings  
to our fathers Abraham, Isaac, and Jacob,  
and to our mothers Sarah, Rebecca, Rachel, and Leah,  
bring the blessing of health  
to those who are ill: \_\_\_\_\_.

May the Holy One — blessed source of life and healing —  
sustain and strengthen them with compassion,  
and restore them to full health without delay.

For all who struggle against illness,  
let renewal of spirit and renewal of body come soon.

And together we say: *Amen*.

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אַבְרָהָם יִצְחָק וְיַעֲקֹב,

שָׂרָה רִבְקָה רָחֵל וְלֵאָה,

הוּא יְבָרֵךְ וַיִּרְפֵּא

אֶת הַחֹלִים: \_\_\_\_\_.

הַקָּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים

עֲלֵיהֶם,

לְהַחֲלִימָם וּלְרַפְּאֵתָם,

לְהַחֲזִיקָם וּלְהַחַיּוֹתָם,

וַיִּשְׁלַח לָהֶם מִהֵרָה רְפוּאָה

שְׁלֵמָה,

בְּתוֹךְ שְׂאֵר הַחֹלִים,

רְפוּאַת הַנֶּפֶשׁ,

וּרְפוּאַת הַגּוּף,

הַשְׂתָּא בְּעֵגְלָא וּבְזִמְן קָרִיב.

וְנֹאמַר: אָמֵן.

הוצאת התורה

*Hotzaat HaTorah*

שֵׁשׁ עֶשְׂרֵי מִדּוֹת

*Sh'losh-esreih Midot*

הַקָּפָה

*Hakafah*

בְּרִכוֹת הַתּוֹרָה

*Birchot HaTorah*

בְּרִכַּת הַגּוֹמֵל

*Birkat HaGomeil*

מִי שֶׁבֵרַךְ לְעוֹלָיִם

לְתוֹרָה

*Mi Shebeirach L'olim*

*LaTorah*

קְרִיאַת הַתּוֹרָה

*K'riat HaTorah*

מִי שֶׁבֵרַךְ לְרְפוּאָה

*Mishebeirach*

*Lirfuah*

הַגְּבִיחַ וּגְלִילָה

*Hagbahah Uglilah*

בְּרַכַּה שְׁלִפְנֵי

הַהֶפְטָרָה

*B'rachah Shelifnei*

*HaHaftarah*

קְרִיאַת הַהֶפְטָרָה

*K'riat HaHaftarah*

בְּרַכַּה שְׂאֲחָרֵי

הַהֶפְטָרָה

*B'rachah*

*She-acharei*

*HaHaftarah*

שׁוֹפָר: זְכָרוֹנוֹת

*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה

*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה

*Hachnasat Sefer*

*Torah*

שׁוֹפָר: שׁוֹפָרוֹת

*Shofar: Shofarot*

## Raising the Torah

We stand before the Tree of Life —  
source of our strength;  
our comfort, our challenge,  
our call to holiness.

We stand before the Tree of Life,  
our Torah —  
ancient, yet ever-renewed.  
Its message is for all people;  
its words speak to all generations;  
its truths endure and give hope.

Like those who came before us,  
we carry the Torah in our midst,  
and hold it close.  
For those who will come after,  
we preserve and cherish its teachings.

This is the Torah:  
our gift, our blessing, our responsibility.  
In reverence and gratitude,  
we stand — all of us this day — before the Tree of Life.

*V'zot haTorah asher-sam Mosheh  
lifnei b'nei Yisrael —  
al-pi Adonai, b'yad-Mosheh.*

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה  
לְפָנֵי בְנֵי יִשְׂרָאֵל –  
עַל־פִּי יְיָ, בְּיַד־מֹשֶׁה.

This is the Teaching that Moses set before the people of Israel —  
at the command of God, by the hand of Moses.

הוֹצֵאת הַתּוֹרָה  
*Hotzaat HaTorah*

שְׁלוֹשׁ עֶשְׂרֵי מִדּוֹת  
*Sh'losh-esreih Midot*

הַקָּפָה  
*Hakafah*

בְּרִכוֹת הַתּוֹרָה  
*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*

מִי שֶׁבֵרַךְ לְעוֹלָמִים  
לַתּוֹרָה  
*Mi Shebeirach L'olim  
LaTorah*

קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*

מִי שֶׁבֵרַךְ לְרַפּוּאָה  
*Mishebeirach  
Lirfuah*

הַגְּבָהָה וּגְלִילָה  
*Hagbahah Uglilah*

בְּרַכַּת שֶׁלְפָנֵי  
הַהַפְטָרָה  
*B'rachah Shelifnei  
HaHaftarah*

קְרִיאַת הַהַפְטָרָה  
*K'riat HaHaftarah*

בְּרַכַּת שְׂאֲחָרֵי  
הַהַפְטָרָה  
*B'rachah  
She-acharei  
HaHaftarah*

שׁוֹפָר: זְכֵרוֹנוֹת  
*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

שׁוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*

THIS IS THE TEACHING וְזֹאת הַתּוֹרָה, Deuteronomy 4:44.  
AT THE COMMAND OF GOD עַל־פִּי יְיָ, Numbers 9:23.

Welcoming the Torah	<b>Blessing Before the Haftarah</b>	
God's Thirteen Attributes	<i>Baruch atah, Adonai,</i>	בָּרוּךְ אַתָּה, יי,
The Torah in Our Midst	<i>Eloheinu melech haolam,</i>	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
Torah Blessings	<i>asher bachar binvi-im tovim,</i>	אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
Thanksgiving Blessing	<i>v'ratzah v'divreiheh hane-emarim</i>	וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים
Blessing for the Aliyah	<i>be-emet.</i>	בְּאֵמֶת.
Torah Reading		
Prayer for Healing		
<b>Raising the Torah</b>		
<b>Blessing before Haftarah</b>		
Haftarah		
Blessing after Haftarah		
Shofar: Remembrance		
Community Blessings		
Returning Torah to Ark		
Shofar: Hope		

*The alternative haftarah readings “Depart in Joy, Be Led Home in Peace” (Isaiah 55:6–13) and “The Source of Your Strength” (Nehemiah 8:1–10) are on pages 334–39.*

**BLESSING BEFORE THE HAFTARAH.** Following the Torah reading, on Shabbat and festivals, it is customary to read from the Prophets, the second of the Hebrew Bible’s three sections. The Hebrew word *haftarah* comes from a verb meaning “conclude” or “complete,” since the prophetic reading completes the reading from the Torah. Sometimes the two are thematically linked; sometimes the haftarah reading relates to the season or festival during which it is read. Unlike the Torah portion, which is read from a handwritten text on a parchment scroll without vowels or punctuation, the haftarah is usually recited using a printed text containing vowels and punctuation.

**WHO DELIGHTS IN THE TORAH** הַבוֹחֵר בַּתּוֹרָה. Though the Sages viewed the prophetic literature with reverence, the highest degree of sanctity was attached to the Torah, and to Moses — teacher of Torah to the people Israel. Thus the blessing before the haftarah seeks to link the prophets to Moses, and to see them as his successors in the transmission and interpretation of God’s words. In that sense, the Rabbinic sages who composed this blessing saw themselves as continuing the work of the prophets.

Welcoming the Torah	<i>And There Is Hope for Your Future (Jeremiah 31:2–20)</i>	
God's Thirteen Attributes	2 Thus said the Eternal: A people—survivors of the sword— gained grace in the wilderness.	כֹּה אָמַר יְהוָה מֵצֵא חֵן בַּמִּדְבָּר עַם שְׂרִידֵי חָרָב הַלֹּדֶף לְהִרְגִיעוֹ יִשְׂרָאֵל:
The Torah in Our Midst	Long ago, when Israel was on its journey home, 3 the Eternal appeared and said:	מִרְחוֹק יְהוָה נִרְאָה לִי וְאֶהְבֵּת עוֹלָם אֶהְבֵּתִיךָ עַל־כֵּן מִשְׁכַּתִּיךָ חֹסֵד:
Torah Blessings	With an everlasting love I have loved you; indeed, with a love that is faithful, I draw you near.	עוֹד אֲבַנְךָ וְנִבְנִית בְּתוֹלַת יִשְׂרָאֵל עוֹד תִּעַדִּי תִפְיֶךָ וְיָצֵאת בְּמַחֹל מִשְׁחָקִים:
Thanksgiving Blessing	4 Once more, I will build you up— Young Maiden Israel, you will be made anew.	עוֹד תִּטְעֵי כְרָמִים בְּהָרֵי שֹׁמְרוֹן נִטְעוּ נְטִעִים וְחַלְלוּ:
Blessing for the Aliyah	5 Once again, you will plant vines on Samaria's hills; and the planters will live to enjoy them.	כִּי יִשְׁׁוּם קָרְאוּ נְצָרִים בְּהַר אֶפְרַיִם קוֹמוּ וְנַעֲלֶה צִיּוֹן אֶל־יְהוָה אֱלֹהֵינוּ:
Torah Reading	6 For a day is coming when watchmen will announce in the hills of Ephraim— <i>Arise, and let us go up to Zion, to the Eternal our God!</i>	7 כִּי־כֹה   אָמַר יְהוָה רְגוּ לִיעֲקֹב שְׂמֵחָה וְצִהְלוּ בְּרֹאשׁ הַגּוֹיִם הַשְּׂמִיעוּ הַלְלוּ וְאָמְרוּ הוֹשֵׁעַ יְהוָה אֶת־עַמּוֹךָ אֶת שְׂאֲרֵית יִשְׂרָאֵל:
Prayer for Healing	7 For thus said the Eternal: Cry out in joy for Jacob! Cry out in praise over the pinnacle of the nations!	8 הַנְּבִי מִבִּיָּא אוֹתָם מֵאֶרֶץ צָפוֹן וּקְבָצְתֵימִן מִירְכַת־אֲרָץ בָּם עוֹר וּפֶסֶח הָרָה וְיִלְדַת יַחֲדוּ
Raising the Torah	8 I am here to bring them back from the land of the north, to gather them from the ends of the earth— the blind and the lame among them, women who are pregnant along with birthing mothers:	
Blessing before Haftarah		
Haftarah		
Blessing after Haftarah		
Shofar: Remembrance		
Community Blessings		
Returning Torah to Ark		
Shofar: Hope		

2. **GAINED GRACE IN THE WILDERNESS** מֵצֵא חֵן בַּמִּדְבָּר. Although many do not consider the idea of “grace” to be Jewish, the word *chein* denotes something quite similar to the Christian concept of God’s unlimited, unconditional, and all-inclusive love — as the prophet explains.

they shall return here: a great community.  
 9 With weeping, they will come;  
 with compassion, I will guide them;  
 I will bring them on a smooth path to brooks  
 of water;  
 they will not falter—  
 for I have become like a father to Israel,  
 and Ephraim is My firstborn.

10 Nations, hear the word of the Eternal;  
 declare it in the distant islands.

And say:

*The One who scattered Israel will gather  
 them in,  
 and guard them as a shepherd the flock.*

11 For the Eternal has redeemed Jacob  
 and saved him from hands stronger than  
 his own.

12 Happy their song when they reach the  
 summit of Zion  
 and bask in the glow of divine generosity—  
 grain, wine, oil, sheep, and cattle—  
 they will be like a well-watered garden  
 through and through,  
 never again to languish.

13 Then maidens will dance with delight;  
 the young and their elders together.  
 Their grief I will turn into bliss.

I will comfort them and gladden them in  
 their time of sorrow.

14 The priests will have their fill of fatness  
 and My people—My bountiful goodness.  
 —declares the Eternal.

15 Thus said the Eternal:  
 A voice is heard in Ramah—  
 wailing, bitter weeping—  
 Rachel weeping for her children,

קָהַל גְּדוֹל יָשׁוּבוּ הֵנָּה:  
 9 בְּבִכְי יָבֹאוּ

וּבְתַחֲנוּנִים אֲוִבִילִם  
 אֲוִלִיכֶם אֶל־נַחְלֵי מַיִם  
 בְּדֶרֶךְ יִשְׂרָאֵל לֹא יִפְשְׁלוּ בָּהּ  
 כִּי־הָיִיתִי לְיִשְׂרָאֵל לְאָב  
 וְאֶפְרַיִם בְּכָרִי הוּא:

10 שְׁמַעְנוּ דְבַר־יְהוָה גּוֹלִים  
 וְהַגִּידוּ בְּאֵיִם מִמְרַחֵק  
 וְאָמְרוּ

מִזְרָה יִשְׂרָאֵל יִקְבְּצֵנוּ  
 וְשָׁמְרוּ כְרֵעָה עֲדָרוֹ:

11 כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב  
 וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ:

12 וּבָאוּ וְרִנְנוּ בְּמְרוֹם־צִיּוֹן  
 וּנְהָרוּ אֶל־טוֹב יְהוָה

עַל־דָּגָן וְעַל־תִּירֵשׁ וְעַל־יִצְהָר  
 וְעַל־בְּנֵי־צֹאן וּבָקָר

וְהִיְתָה בְּפֶשֶׁם כָּגֹן רוֹהַ  
 וְלֹא־יוֹסִיפוּ לְדַאֲבָה עוֹד:

13 אִזְּ תִשְׂמַח בְּתוֹלָה בְּמַחֹל  
 וּבַחֲרִים וְזִקְנִים יַחְדָּו

וְהִפְכֹתִי אֶבְלָם לְשִׂשׁוֹן  
 וּנְחֻמָּתִים

וְשִׂמְחָתִים מִיגוֹבָם:

14 וְרוֹיְתִי נִפְשׁ הַכֹּהֲנִים דֹּשָׁן  
 וְעַמִּי אֶת־טוֹבֵי יִשְׂבְּעוּ

בְּאֵם־יְהוָה:

15 כֹּה | אָמַר יְהוָה

קוֹל בְּרָמָה גִּשְׁמַעַל

נְהִל בְּכִי תִמְרוּרִים

רַחַל מִבְּכָה עַל־בְּנֵיהָ

הוצאת התורה  
 Hotzaat HaTorah

שלוש עשרה מדות  
 Sh'losh-esreih Midot

הקפה  
 Hakafah

ברכות התורה  
 Birkhot HaTorah

ברכת הגומל  
 Birkat HaGomeil

מי שברך לעולים  
 לתורה  
 Mi Shebeirach L'olim  
 LaTorah

קריאת התורה  
 K'riat HaTorah

מי שברך לרפואה  
 Mischebeirach  
 Lirfuah

הגבהה וגלילה  
 Hagbahah Uglilah

ברכה שלפני  
 ההפטרה  
 B'rachah Shelifnei  
 HaHaftarah

קריאת ההפטרה  
 K'riat HaHaftarah

ברכה שאחרי  
 ההפטרה  
 B'rachah  
 She-acharei  
 HaHaftarah

שופר: זכרונות  
 Shofar: Zichronot

תפלות הקהלה  
 T'filot HaK'hilah

הכנסת ספר תורה  
 Hachnasat Sefer  
 Torah

שופר: שופרות  
 Shofar: Shofarot



Welcoming the Torah	refusing to be comforted for her children, for they are gone.	מֵאַנְהָ לְהַנְחֵם עַל־בְּנֶיהָ כִּי אֵינָבוּ:
God's Thirteen Attributes	16 Thus said the Eternal: Keep your voice from weeping, and your eyes from tears, for your labor shall have its reward	כֹּה   אָמַר יְהוָה מִבְּעֵי קוֹלְךָ מִבְּכִי וְעֵינֶיךָ מִדְּמָעָה כִּי יֵשׁ שָׂכָר לְפַעֲלֶתְךָ
The Torah in Our Midst	—declares the Eternal— They shall return from the enemy's land.	נְאֻם־יְהוָה וְשָׁבוּ מֵאֶרֶץ אוֹיֵב: וַיִּשְׁתַּקְּוָה לְאַחֲרֵיתֶךָ
Torah Blessings	17 And there is hope for your future —declares the Eternal— Your children shall return to their land.	נְאֻם־יְהוָה וְשָׁבוּ בָנִים לְגִבּוֹלָם: 18 שָׁמוּעַ שָׁמַעְתִּי אֶפְרַיִם מִתְנוּדָד יִסְרַתְגִּלִּי וְאוֹסֵר כַּעֲגֹל לֹא לְמַד הַשִּׁיבֵנִי וְאַשׁוּבָה כִּי אַתָּה יְהוָה אֱלֹהֵי: 19 כִּי־אַחֲרַי שׁוּבִי גַחְמָתִי וְאַחֲרֵי הַזְדַּעֲנִי סַפְקָתִי עַל־יָרֵךְ בְּשֵׁתִי וְגַם־נִכְלַמְתִּי כִּי נִשְׂאֵתִי חֲרַפַּת נְעוּרַי: 20 הִבֵּן יִקְרִי לִי אֶפְרַיִם אִם יֵלֵד שַׁעֲשׁוּעִים כִּי־מֵדֵי דָבָרִי בּוֹ זָכָר אֲזַכְּרֶנּוּ עוֹד עַל־כֵּן הָמוּ מֵעַל לֹו רַחֵם אֲרוּחָמֶנוּ
Thanksgiving Blessing	17 And there is hope for your future —declares the Eternal— Your children shall return to their land.	
Blessing for the Aliyah	18 How I hear Ephraim lamenting: <i>You have disciplined me; like a wild calf, I have been disciplined. Help me return—and I will return. For You are my Eternal God.</i>	
Torah Reading	19 Now that I have turned back, <i>I am filled with sorrow. Now that I am made aware, I strike my thigh in remorse. Ashamed and humiliated, I carry the disgrace of my early life.</i>	
Prayer for Healing	20 Truly, Ephraim is My precious child, my delight — and though I speak against him, I remember him with tenderness. That is why My heart yearns for him; I will receive him back in love —declares the Eternal.	
Raising the Torah		
Blessing before Haftarah		
Haftarah		
Blessing after Haftarah		
Shofar: Remembrance		
Community Blessings		
Returning Torah to Ark		
Shofar: Hope		

19. **I STRIKE MY THIGH** סַפְקָתִי עַל־יָרֵךְ. This biblical phrase, connoting sorrow and remorse, is equivalent to the English idiom: to beat one's breast. The words "in remorse" are added for clarity.

Welcoming the Torah	<b>ALTERNATIVE HAFTARAH BLESSING</b>	
God's Thirteen Attributes	<i>Baruch atah, Adonai,</i>	בָּרוּךְ אַתָּה, יְיָ,
The Torah in Our Midst	<i>Eloheinu melech haolam,</i>	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
Torah Blessings	<i>tzur kol haolamim,</i>	צוּר כָּל הָעוֹלָמִים,
Thanksgiving Blessing	<i>tzadik b'chol hadorot;</i>	צַדִּיק בְּכֹל הַדּוֹרוֹת,
Blessing for the Aliyah	<i>haEl hane-eman haomeir v'oseh,</i>	הָאֵל הַנֶּאֱמָן הַאֹמֵר וְעוֹשֶׂה,
Torah Reading	<i>hamdabeir umkayeim —</i>	הַמְדַבֵּר וּמְקַיֵּם,
Prayer for Healing	<i>shekol d'varav emet vatzedek.</i>	שֶׁכֹּל דְּבָרָיו אֱמֶת וְצֶדֶק.
Raising the Torah	<i>Al haTorah, v'al haavodah,</i>	עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה,
Blessing before Haftarah	<i>v'al han'vi-im,</i>	וְעַל הַנְּבִיאִים,
Haftarah	<i>[v'al yom haShabbat hazeh,]</i>	<b>[וְעַל יוֹם הַשַּׁבָּת הַזֶּה,]</b>
Blessing after Haftarah	<i>v'al Yom HaZikaron hazeh,</i>	וְעַל יוֹם הַזִּכְרוֹן הַזֶּה,
Shofar: Remembrance	<i>shenatata lanu, Adonai Eloheinu,</i>	שָׁנַתָּת לָנוּ, יְיָ אֱלֹהֵינוּ,
Community Blessings	<i>[likdushah v'limnuchah,]</i>	<b>[לְקִדְשָׁה וּלְמִנוּחָה,]</b>
Returning Torah to Ark	<i>l'chavod ultifaret —</i>	לְכַבוֹד וּלְתִפְאַרֶת.
Shofar: Hope	<i>al hakol, Adonai Eloheinu,</i>	עַל הַכֹּל, יְיָ אֱלֹהֵינוּ,
	<i>anachnu modim lach, umvar'chim otach.</i>	אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ.
	<i>Yitbarach shimcha b'fi kol chai tamid</i>	יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד
	<i>l'olam va-ed;</i>	לְעוֹלָם וָעֶד,
	<i>udvar'cha emet v'kayam laad.</i>	וְדַבְּרָךְ אֱמֶת וְקַיִם לְעַד.
	Blessed are You, our God Eternal, supreme Power of the universe, Rock of all ages, Source of justice in all generations, God in whom faithfulness abides, whose word is deed, whose every utterance bespeaks truth and righteousness. Our God Eternal, for these gifts we thank You and bless You: Torah, worship, the books of the prophets; <b>[this Sabbath day]</b> and this Day of Remembrance—given to us <b>[for holiness and rest,]</b> for honor and dignity. Let all life bless Your name continually, to the end of time, so that Your truth will endure forever.	

בָּרוּךְ אַתָּה, יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ,  
מְקַדֵּשׁ **[הַשַּׁבָּת וְ]** יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

*Baruch atah, Adonai, melech al kol haaretz,  
m'kadeish [haShabbat v'] Yisrael v'Yom HaZikaron.*

Blessed are You, our God Eternal, Sovereign of all the earth—You sanctify **[the Sabbath day,]** Israel and the Day of Remembrance.

# שזפד

## Zichronot: The Divine Awakens within Us

The Divine awakens within us —  
a sudden awareness of Your presence:

Seeing signs of Your compassion, we say “God remembered” —  
*God remembered Noah and all the beasts that were with him in the ark,  
and God caused a wind to blow across the earth, and the waters subsided.*

When cruelty and hate diminish, we say “God remembered” —  
*The Israelites were groaning under the bondage and cried out;  
God heard their moaning, and God remembered the covenant  
with Abraham and Isaac and Jacob.*

Surprised by joy, we say “God remembered” —  
*Then God remembered Rachel, and God gave heed to her  
and opened her womb.*

Overcoming anger, finding strength to forgive,  
we say “God remembered” —  
*God remembered the covenant and, with great love,  
had a change of heart.*

The Divine awakens within us —  
a sudden awareness of Your presence:

When we feel our kinship with all creatures of earth,  
we say “God, remember” —  
*I will remember My covenant between Me and you  
and all living creatures.*

**A SUDDEN AWARENESS OF YOUR PRESENCE.** This prayer (pp. 264–65) incorporates the following biblical verses (shown in italics): Genesis 8:1; Exodus 2:23–24; Genesis 30:22; Psalm 106:45; Genesis 9:15; Psalm 25:6–7; Psalm 111:5; Jeremiah 2:2; Leviticus 26:42; Ezekiel 16:60; Jeremiah 31:20; and Leviticus 26:45.

**SEEING SIGNS OF YOUR COMPASSION, WE SAY “GOD REMEMBERED.”** To apply the verb “remember” to God is an obvious anthropomorphism; we cannot suppose that God literally forgets and then recalls information, as we do. Rather, Rabbi Abraham ibn Ezra (1089–1164) teaches, “When one observes the manifestation of God’s benevolence on earth, Scripture describes it as if God remembered.” That is, the language of “remembrance” describes our experience of God’s compassion and care.

הוצאת התורה  
Hotzaat HaTorah

שֶׁלֶשׁ עֶשְׂרֵי מִדּוֹת  
Sh'losh-esreih Midot

הַקָּפָה  
Hakafah

בְּרִכּוֹת הַתּוֹרָה  
Birchot HaTorah

בְּרַכַּת הַגּוֹמֵל  
Birkat HaGomeil

מִי שֶׁבְּרַךְ לְעוֹלָמֵי  
לְתוֹרָה  
Mi Shebeirach L'olim  
LaTorah

קְרִיאַת הַתּוֹרָה  
K'riat HaTorah

מִי שֶׁבְּרַךְ לְרִפּוּאָה  
Mishbeirach  
Lirfuah

הַגְּבֵהָה וּגְלִילָה  
Hagbahah Uglilah

בְּרַחַה שֶׁלִּפְנֵי  
הַהֶפְטָרָה  
B'rachah Shelifnei  
HaHaftarah

קְרִיאַת הַהֶפְטָרָה  
K'riat HaHaftarah

בְּרַחַה שְׂאֲחָרַי  
הַהֶפְטָרָה  
B'rachah  
She-acharei  
HaHaftarah

שׁוֹפָר: זְכֵרוֹנוֹת  
Shofar: Zichronot

תְּפִלוֹת הַקְּהֵלָה  
T'filot HaK'hilah

הַכְּנַסַּת סֵפֶר תּוֹרָה  
Hachnasat Sefer  
Torah

שׁוֹפָר: שׁוֹפָרוֹת  
Shofar: Shofarot

## שזפד

The ancients of Israel live within us  
and God remembers the covenant.

*As for Me, this is My covenant with you:  
You shall be the founder of a multitude of nations.*

A covenant of heart imprinted in flesh;  
fathers and sons, consecrated to God's service:

*This is My covenant, which you shall keep —  
between Me and you and your offspring after you —  
every male among you shall be circumcised.*

A covenant in time, a sign of our devotion;  
candles lit by our mothers and daughters:

*The people of Israel shall keep Shabbat,  
celebrating Shabbat through all their generations —  
a covenant for all time.*

A covenant freely chosen, of sacred obligations —

*If you obey Me faithfully and keep My covenant,  
you shall be to Me a kingdom of priests and a holy nation.*

A covenant of lifetime love, that binds all Israel to the Source of good —

*I will espouse you forever;  
I betroth you to Me with righteousness and justice,  
with goodness and compassion.*

The ancients of Israel live within us  
and we remember the covenant.

*It was not with our ancestors that the Eternal made this covenant,  
but with us, the living, every one of us who is here today.*

All that God has spoken we will faithfully do,  
for the covenant lives in us.

*For the mountains may move and the hills be shaken,  
But My faithful love shall never leave you,  
and My covenant of friendship shall stand unshaken.*

בְּרוּךְ אַתָּה, יי, זֹכֵר הַבְּרִית וְנֹאֲמָן בְּבְרִיתוֹ וְקִים בְּמֵאֲמָרוֹ.

*Baruch atah, Adonai, zocheir hab'rit v'ne-eman bivrito v'kayam b'maamaro.*

Source of blessing, Eternal our God, You remember the covenant,  
keep faith with the covenant, and sustain Your promise forever.

הוצאת התורה  
Hotzaat HaTorah

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת  
Sh'losh-esreih Midot

הקפה  
Hakafah

ברכות התורה  
Birchot HaTorah

ברכת הגומל  
Birkat HaGomeil

מִי שֶׁבְּרַךְ לְעוֹלָמִים  
לְתוֹרָה  
Mi Shebeirach L'olim  
LaTorah

קריאת התורה  
K'riat HaTorah

מִי שֶׁבְּרַךְ לְרִפּוּאָה  
Mishebeirach  
Lirfuah

הגבהה וגלילה  
Hagbahah Uglilah

ברכה שלפני  
ההפטרה  
B'rachah Shelifnei  
HaHaftarah

קריאת ההפטרה  
K'riat HaHaftarah

ברכה שאחרי  
ההפטרה  
B'rachah  
She-acharei  
HaHaftarah

שופר: זכרונות  
Shofar: Zichronot

תפלות הקהלה  
T'filot HaK'hilah

הכנסת ספר תורה  
Hachnasat Sefer  
Torah

שופר: שופרות  
Shofar: Shofarot

**AS FOR ME.** This prayer incorporates the following biblical verses: Genesis 17:4, 10; Exodus 31:16; Exodus 19:5–6; Isaiah 59:21; Hosea 2:21; Deuteronomy 5:3; Exodus 24:7; Isaiah 54:10.

**SOURCE OF BLESSING.** The blessing recited upon seeing a rainbow (Talmud, B'rachot 59a).

# שוֹפָר

*The shofar is sounded.*

תְּקִיעַה שְׁבָרִים־תְּרוּעָה תְּקִיעַה  
תְּקִיעַה שְׁבָרִים תְּקִיעַה  
תְּקִיעַה תְּרוּעָה תְּקִיעַה

*T'kiah Sh'varim-T'ruah T'kiah*

*T'kiah Sh'varim T'kiah*

*T'kiah T'ruah T'kiah*

The prophet said:  
“Cry aloud;  
Lift up your voice like a shofar!”

This is the meaning of the verse:  
See yourself as a shofar,  
an instrument of the Divine.  
Do not take pride in your virtue  
or the power of your deeds.  
With every mitzvah you do —  
every act of intellect, goodness, and love —  
God’s spirit breathes through you.

**CRY ALOUD**, Isaiah 58:1.

**THIS IS THE MEANING.** Based on the teaching of Rabbi Dov Baer of Mezeritch (d. 1772), a disciple of Rabbi Israel Baal Shem Tov, the founder of Chasidism.

**SAADIA GAON**, a 10th-century spiritual leader of Babylonian Jewry, suggested ten reasons for blowing the shofar on Rosh HaShanah: (1) to celebrate divine sovereignty, as the ram’s horn announced the coronation of kings in biblical times; (2) to stir our conscience as the Ten Days of Return begin; (3) to remind us of the Revelation at Sinai (Exodus 19–20), when Torah was given; (4) to recall the rebukes and exhortations of Israel’s prophets; (5) to recall the destruction of the Jerusalem Temple and call us to strive for national renewal; (6) to remind us of the ram on Mount Moriah (Genesis 22:13); (7) to summon our humility before God; (8) to evoke thoughts of the final Day of Judgment; (9) to foreshadow the ingathering of the exiles in messianic times and to sustain our faith in Israel’s deliverance; and (10) to foreshadow the inauguration of God’s reign throughout the world at the End of Days.

הוצאת התורה  
*Hotzaat HaTorah*

שֵׁלֶשׁ עֶשְׂרֵי מִדּוֹת  
*Sh'losh-esreih Midot*

הַקָּפָה  
*Hakafah*

בְּרִכוֹת הַתּוֹרָה  
*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*

מִי שֶׁבֵרַךְ לְעוֹלָמִים  
לַתּוֹרָה  
*Mi Shebeirach L'olim  
LaTorah*

קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*

מִי שֶׁבֵרַךְ לְרַפּוּאָה  
*Mishebeirach  
Lirfuah*

הַגְּבֵהָה וּגְלִילָה  
*Hagbahah Uglilah*

בְּרַכַּה שֶׁלִּפְנֵי  
הַהֶפְטָרָה  
*B'rachah Shelifnei  
HaHaftarah*

קְרִיאַת הַהֶפְטָרָה  
*K'riat HaHaftarah*

בְּרַכַּה שְׂאֲחָרֵי  
הַהֶפְטָרָה  
*B'rachah  
She-acharei  
HaHaftarah*

שׁוֹפָר: זְכֵרוֹנוֹת  
*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

שׁוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*

# שופר

Welcoming the Torah		הַיּוֹם הִרְתָּ עוֹלָם,
God's Thirteen Attributes	<i>Hayom harat olam,</i>	הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יְצוּרֵי עוֹלָמִים,
The Torah in Our Midst	<i>hayom yaamid bamishpat kol y'tzurei olamim —</i>	אִם כְּבָנִים אִם פְּעֻבָּדִים.
Torah Blessings	<i>im k'vanim, im kaavadim.</i>	אִם כְּבָנִים,
Thanksgiving Blessing	<i>Im k'vanim:</i>	רַחֲמֵנוּ פָּרַחַם אָב עַל בָּנִים.
Blessing for the Aliyah	<i>rachameinu k'racheim av al banim.</i>	וְאִם פְּעֻבָּדִים,
Torah Reading	<i>V'im kaavadim:</i>	עֵינֵינוּ לְךָ תְּלוּיּוֹת,
Prayer for Healing	<i>eineinu l'cha t'luyot,</i>	עַד שֶׁתַּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ,
Raising the Torah	<i>ad shet'choneinu v'totzi cha-or mishpateinu,</i>	אִים קְדוֹשׁ.
Blessing before Haftarah	<i>ayom kadosh.</i>	
Haftarah	Today the world is born anew.	
Blessing after Haftarah	This day, the whole of creation stands before You to be judged.	
	As we are Your children, love us in the way of mothers and fathers.	
	As we are Yours in service, guide us by the light of Your justice, grace, and holiness.	
<b>Shofar: Remembrance</b>		
Community Blessings	<i>Areshet s'fateinu ye-erav l'fanecha,</i>	אֶרֶשֶׁת שִׁפְתֵינוּ יַעֲרֵב לְפָנֶיךָ,
Returning Torah to Ark	<i>El ram v'nisa —</i>	אֵל רָם וְנִשָּׂא,
Shofar: Hope	<i>meivin umaazin, mabit umakshiv l'kol t'kiateinu.</i>	יַמְבִּין וַיַּמְאִזִּין, מִבֵּיט וּמִמְקָשִׁיב לְקוֹל תְּקִיעַתֵּנוּ.
	<i>Utkabeil b'rachamim uvratzon seder zichronoteinu.</i>	וְתִקְבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר זְכוֹרוֹתֵינוּ.

Let the wishes of our lips — our heart's desire — be pleasing before You, God Most High. You are knowing and attentive, watchful and aware when we call out: *T'kiah!* Lovingly, favorably receive our prayers of *Zichronot!*

**THIS DAY, THE WORLD IS BORN ANEW** הַיּוֹם הִרְתָּ עוֹלָם. Rabbi Elimelekh of Lizensk (1717–1787) taught: “All of us are created twice: first, when we are born; second, when we repent our past and find new courage to live in ways more acceptable to God.”

## Prayer for Our Country (United States)

God of holiness, we hear Your message: *Justice, justice you shall pursue*. God of freedom, we hear Your charge: *Proclaim liberty throughout the land*. Inspire us through Your teachings and commandments to love and uphold our precious democracy. Let every citizen take responsibility for the rights and freedoms we cherish. Let each of us be an advocate for justice, an activist for liberty, a defender of dignity. And let us champion the values that make our nation a haven for the persecuted, a beacon of hope among the nations.

May our actions reflect compassion for all people, within our borders and abroad. May our leaders and officials embody the vision of our founders: *to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity*.

We pray for courage and conscience as we aim to support our country's highest values and aspirations: the hard-won rights that define us as a people, the responsibilities that they entail.

We pray for all who serve our country with selfless devotion — in peace and in war, from fields of battle to clinics and classrooms, from government to the grassroots: all those whose noble deeds and sacrifice benefit our nation and our world.

We are grateful for the rights of *Life, Liberty, and the pursuit of Happiness* that our founders ascribed to You, our Creator. We pray for their wisdom and moral strength, that we may be guardians of these rights for ourselves and for the sake of all people, now and forever.

הוצאת התורה  
Hotzaat HaTorah

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת  
Sh'losh-esreih Midot

הַקָּפָה  
Hakafah

בְּרִכּוֹת הַתּוֹרָה  
Birchot HaTorah

בְּרִכַּת הַגּוֹמֵל  
Birkat HaGomeil

מִי שֶׁבְּרַךְ לְעוֹלָם  
לְתוֹרָה  
Mi Shebeirach L'olim  
LaTorah

קְרִיאַת הַתּוֹרָה  
K'riat HaTorah

מִי שֶׁבְּרַךְ לְרַפְּוָאָה  
Mishebeirach  
Lirfuah

הַגְּבֵהָה וּגְלִילָה  
Hagbahah Uglilah

בְּרַכַּה שְׁלִפְנֵי  
הַהֶפְטָרָה  
B'rachah Shelifnei  
HaHaftarah

קְרִיאַת הַהֶפְטָרָה  
K'riat HaHaftarah

בְּרַכַּה שְׂאֲחָרֵי  
הַהֶפְטָרָה  
B'rachah  
She-acharei  
HaHaftarah

שׁוֹפָר: זִכְרוֹנוֹת  
Shofar: Zichronot

תְּפִלוֹת הַקְּהֵלָה  
T'filot HaK'hilah

הַכְּנַסַּת סֵפֶר תּוֹרָה  
Hachnasat Sefer  
Torah

שׁוֹפָר: שׁוֹפָרוֹת  
Shofar: Shofarot

**JUSTICE, JUSTICE**, Deuteronomy 16:20.

**PROCLAIM LIBERTY**, Leviticus 25:10.

**TO FORM A MORE PERFECT UNION**. From the preamble to the Constitution of the United States (1787).

**LIFE, LIBERTY, AND THE PURSUIT OF HAPPINESS**. From the United States Declaration of Independence (July 4, 1776).

Prayer for the State of Israel

*Avinu shebashamayim,  
Tzur Yisrael v'go-alo:  
bareich et m'dinat Yisrael,  
reishit tz'michat g'ulateinu.  
Hagein aleha b'evrat chasdecha;  
ufros aleha sukkat sh'lomecha.  
Ushlach orcha vaamit'cha l'rasheha,  
sareha, v'yo-atzeha;  
v'tak'neim b'eitzah tovah mil'fanecha.  
Chazeik et y'dei m'ginei eretz kodsheinu,  
v'hanchilem, Eloheinu, y'shuah;  
vaateret nitzachon t'at'reim.  
V'natata shalom baaretz,  
v'simchat olam l'yoshveha.  
V'nomar: Amen.*

אָבִינוּ שְׁבַשְׁמַיִם,  
צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ,  
בְּרַךְ אֶת מְדִינַת יִשְׂרָאֵל,  
רֵאשִׁית צְמִיחַת גְּאֻלַּתֵּנוּ.  
הַגֵּן עָלֶיהָ בְּאֵבְרַת חַסְדֶּיךָ,  
וּפְרוֹשׁ עָלֶיהָ סִכַּת שְׁלוֹמֶיךָ.  
וּשְׁלַח אוֹרְךָ וְאַמְתֵּךְ לְרֵאשֵׁיהָ,  
שָׂרֶיהָ וְיוֹעֲצֶיהָ,  
וְתַקֵּם בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.  
חֲזֵק אֶת יְדֵי מְגִינֵי אֶרֶץ קֹדְשֵׁנוּ,  
וְהַנְּחִילֵם, אֱלֹהֵינוּ, יְשׁוּעָה,  
וְעֵטְרַת נִצְחוֹן תַּעֲטֹרֵם.  
וְנַתַּת שְׁלוֹם בְּאֶרֶץ  
וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֶיהָ,  
וְנֹאמֵר: אָמֵן.

*Avinu* — You who are high above all nation-states and peoples —  
Rock of Israel, the One who has saved us and preserved us in life,  
bless the State of Israel, first flowering of our redemption.  
Be her loving shield, a shelter of lasting peace.  
Guide her leaders and advisors by Your light of truth;  
instruct them with Your good counsel.  
Strengthen the hands of those who build and protect our Holy Land.  
Deliver them from danger; crown their efforts with success.  
Grant peace to the land,  
lasting joy to all of her people.  
And together we say: *Amen*.

**PRAYER FOR ISRAEL.** Composed in honor of the birth of the State of Israel in 1948. This prayer is notable for its theological statement that the birth of the state was not just a political event in secular time, but “the first flowering of our redemption,” a spiritual event in religious time. The return of Jews to the land of their ancestors in fulfillment of the vision of the prophets, their recovery of independence as a sovereign nation after two thousand years of dispersion and powerlessness, and their reaffirmation of life after the Holocaust: these form a new and epoch-making chapter in the narrative begun when Abraham and Sarah heeded God’s call and set out on the journey “to the land that I will show you” (Genesis 12:1). (Rabbi Jonathan Sacks, b. 1948)

הוֹצֵאת הַתּוֹרָה  
*Hotzaat HaTorah*  
שְׁלֹשׁ עֶשְׂרֵה מִדּוֹת  
*Sh'losh-esreih Midot*  
הַקֶּפֶה  
*Hakafah*  
בְּרֻכּוֹת הַתּוֹרָה  
*Birchot HaTorah*  
בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*  
מִי שְׁבֹרֵךְ לְעוֹלָיִם  
לְתוֹרָה  
*Mi Shebeirach L'olim  
LaTorah*  
קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*  
מִי שְׁבֹרֵךְ לְרַפּוּאָה  
*Mishebeirach  
Lirfuah*  
הַגְּבָהָה וְגִלְיָה  
*Hagbahah Uglilah*  
בְּרַכַּת שְׁלֹפְנֵי  
הַהֶפְטָרָה  
*B'rachah Shelifnei  
HaHaftarah*  
קְרִיאַת הַהֶפְטָרָה  
*K'riat HaHaftarah*  
בְּרַכַּת שְׂאֲחָרֵי  
הַהֶפְטָרָה  
*B'rachah  
She-acharei  
HaHaftarah*  
שׁוֹפָר: זִכְרוֹנוֹת  
*Shofar: Zichronot*  
תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*  
הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*  
שׁוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*



## Returning the Torah to the Ark

Rav Nachman bar Isaac asked: Why is Torah likened to a tree?  
Just as a small piece of wood may set fire to a large one,  
so it is with Torah scholars —  
young students sharpen the minds of their elders.  
And Rabbi Hanina said: Much have I learned from my teachers,  
even more from my colleagues, but from my students most of all.

Y'hal'lu et-shem Adonai,  
ki-nisgav sh'mo l'vado:

All praise God's name, for God's name alone is truly sublime:

*hodo al-eretz v'shamayim.*  
*Vayarem keren l'amo;*  
*t'hilah l'chol-chasidav,*  
*livnei Yisrael am k'rovo —*  
*hal'lu-Yah!*

Your brightness lights the earth and sky  
raises us up, blares out the note  
from Your people's trumpet  
an exultant blast for all who struggle with You  
and are close at hand —

Halleluyah!

יְהַלְלוּ אֶת־שֵׁם יי',  
כִּי־נִשְׁגָב שְׁמוֹ לְבַדּוֹ:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם.  
וַיָּרֶם קֶרֶן לְעַמּוֹ,  
תְּהִלָּה לְכֹל־חַסִּידָיו,  
לְבָנֵי יִשְׂרָאֵל עִם קְרוּבוֹ,  
הַלְלוּ־יָהּ.

הוצאת התורה  
Hotzaat HaTorah

שֵׁלֶשׁ עֶשְׂרֵי מִדּוֹת  
Sh'losh-esreih Midot

הַקָּפָה  
Hakafah

בְּרֻכּוֹת הַתּוֹרָה  
Birchot HaTorah

בְּרַכַּת הַגּוֹמֵל  
Birkat HaGomeil

מִי שֶׁבִרַךְ לְעוֹלָמֵי  
הַתּוֹרָה  
Mi Shebeirach L'olim  
LaTorah

קְרִיאַת הַתּוֹרָה  
K'riat HaTorah

מִי שֶׁבִרַךְ לְרַפּוּאָה  
Mischebeirach  
Lirfuah

הַגְּבִיחָה וּגְלִילָה  
Hagbahah Uglilah

בְּרַכַּה שְׁלִפְנֵי  
הַהֶפְטָרָה  
B'rachah Shelifnei  
HaHaftarah

קְרִיאַת הַהֶפְטָרָה  
K'riat HaHaftarah

בְּרַכַּה שְׂאֲחָרֵי  
הַהֶפְטָרָה  
B'rachah  
She-acharei  
HaHaftarah

שׁוֹפָר: זְכֵרוֹנוֹת  
Shofar: Zichronot

תְּפִלוֹת הַקָּהֵלָה  
T'filot HaK'hilah

הַכְּנַסַּת סֵפֶר תּוֹרָה  
Hachnasat Sefer  
Torah

שׁוֹפָר: שׁוֹפָרוֹת  
Shofar: Shofarot

RAV NACHMAN BAR ISAAC ASKED, Talmud *Ta'anit* 7a.

ALL PRAISE . . . HALLELUYAH יְהַלְלוּ . . . הַלְלוּ־יָהּ. These verses (Psalm 148:13–14) emphasize both God's glory, manifest to all beings through the beauties of heaven and earth, and God's closeness to the people Israel, those who hold fast to the covenant.

YOUR BRIGHTNESS הוֹדוּ. Interpretive translation by Norman Fischer (b. 1946).

YOUR PEOPLE'S TRUMPET קֶרֶן לְעַמּוֹ. Both the literal meaning of *keren* ("horn") and its metaphoric meaning in the Bible ("strength") have significance on Rosh HaShanah: there is joy in the sound of the horn; but there is a special kind of joy for those who struggle mightily with matters of faith.

Welcoming the Torah	<i>Ki lekach tov natati lachem: Torati. Al-taazovu.</i>	כִּי לָקַח טוֹב נָתַתִּי לָכֶם: תּוֹרָתִי אֶל־תִּעְזְבוּ.
God's Thirteen Attributes	<i>Etz-chayim hi lamachazikim bah; v'tom'cheha m'ushar.</i>	עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתִמְכֶיהָ מֵאֲשֶׁר.
The Torah in Our Midst	<i>D'racheha darchei-no-am, v'chol-n'tivoteha shalom.</i>	דְּרָכֶיהָ דְרָכֵי־גֵעִם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.
Torah Blessings	<i>Hashiveinu, Adonai, elecha — v'nashuvah. Chadeish yameinu k'kedem.</i>	הַשִּׁיבֵנוּ, יְיָ, אֵלֶיךָ – וְנָשׁוּבָה. חַדֵּשׁ יָמֵינוּ כְּקֵדֶם.
Thanksgiving Blessing		
Blessing for the Aliyah		
Torah Reading	A precious teaching I have given you: My Torah. Do not forsake it.	
Prayer for Healing	A Tree of Life to those who hold it fast: all who embrace it know happiness.	
Raising the Torah	Its ways are ways of pleasantness, and all its paths are peace.	
Blessing before Haftarah	Take us back, Adonai — let us come back to You.	
Haftarah	Renew in our time the days of old.	
Blessing after Haftarah		
Shofar: Remembrance		
Community Blessings	<b>Return Again</b>	
Returning Torah to Ark	Return again, return again, return to the land of your soul. Return to who you are, return to what you are, return to where you are Born and reborn again.	
Shofar: Hope		

**A PRECIOUS TEACHING** כִּי לָקַח טוֹב, Proverbs 4:2.

**A TREE OF LIFE** הִיא עֵץ־חַיִּים, Proverbs 3:18.

**ITS WAYS** דְּרָכֶיהָ, Proverbs 3:17.

**LET US COME BACK** הַשִּׁיבֵנוּ. This verse, from Lamentations 5:21, was originally a call for communal restoration and renewal after the destruction of the Jewish nation by the Babylonians. In the liturgy following the Torah reading it expresses a desire for *t'shuvah*: the yearning to come closer to God by holding fast to divine wisdom through the study of Torah.

**RETURN AGAIN.** Lyrics by Rabbi Shlomo Carlebach (1924–1994).

# שוֹפָר

## Shofarot: A Mighty Call That Never Stops

Goodness of the World — *Tuvo shel Olam*,  
today we stand before the shofar  
to hear in its voice the broken notes of our history,  
the unbroken quest from Moriah and Sinai to the End of Days.

At Sinai our people accepted their calling:

*On the third day, as morning dawned,  
there was thunder and lightning, a dense cloud upon the mountain,  
and a very loud blast of the horn. . . .  
The sound of the shofar grew louder and louder;  
as Moses spoke, God answered in thunder.*

Festive music and solemn declaration —  
the shofar gave voice to the spirit of Israel.

*Sound the shofar on our feast day, on the new moon, when it is hidden.  
For this is Israel's law, a decree of the God of Jacob.*

It enlivened our worship with power and joy:

*Praise God with the shofar call;  
Praise God with harp and lyre!*

Sounding the alarm in ancient days, it gathered our people for battle:

*The spirit of God enveloped Gideon;  
he sounded the shofar, and the people rallied behind him.*

The shofar called us to judgment and repentance:

*Sound a ram's horn in Zion; sanctify a fast;  
proclaim a solemn assembly; gather the people!  
Turn back to Me with all your heart —  
with fasting, weeping, and lamenting.*

It proclaimed the coming of God's dominion:

*With trumpets and the sound of the horn  
raise a shout before our Sovereign God!  
For God will rule the earth justly, and its peoples with equity.*

הוצאת התורה  
*Hotzaat HaTorah*

שֵׁלֶשׁ יְשָׁרָה מִדּוֹת  
*Sh'losh-esreih Midot*

הַקָּפָה  
*Hakafah*

בְּרִחוֹת הַתּוֹרָה  
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*Hagbahah Uglilah*

בְּרַחַה שֶׁלִּפְנֵי  
הַהֶפְטָרָה  
*B'rachah Shelifnei  
HaHaftarah*

קְרִיאַת הַהֶפְטָרָה  
*K'riat HaHaftarah*

בְּרַחַה שְׂאֲחָרַי  
הַהֶפְטָרָה  
*B'rachah  
She-acharei  
HaHaftarah*

שׁוֹפָר: זְכֵרוֹנוֹת  
*Shofar: Zichronot*

תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

שׁוֹפָר: שׁוֹפָרוֹת  
*Shofar: Shofarot*

**SHOFAROT VERSES.** This reading, which centers on the theme of *Shofarot* (the voice of hope), draws on the following biblical verses (in italics): Exodus 19:16, 19; Psalm 81:4–5; Psalm 150:3; Judges 6:34; Joel 2:15, 12; Psalm 98:6, 9; Isaiah 58:1, 27:13; Zechariah 9:14; and Isaiah 18:3.

**GOODNESS OF THE WORLD.** *Tuvo shel Olam* is a name for God found in classical rabbinic texts.

**MORIAH.** The mountain site of *Akeidat Yitzchak* (The Binding of Isaac), where Abraham heard the divine command to do no harm to his son, but to offer a ram in his place (Genesis 22).



Welcoming the Torah	Summoned to battle injustice, we heard the rebuke of our prophets: <i>Cry aloud, spare not — lift up your voice like a shofar.</i>
God's Thirteen Attributes	
The Torah in Our Midst	
Torah Blessings	Goodness of the World — <i>Tuvo shel Olam</i> , today we stand before the shofar to hear its voice of hope — resilient and strong, proclaiming freedom, promising redemption.
Thanksgiving Blessing	
Blessing for the Aliyah	<i>In days to come, a great shofar will be sounded: those lost in the land of Assyria and those cast away in the land of Egypt shall come back and worship Adonai on the holy mountain in Jerusalem.</i>
Torah Reading	
Prayer for Healing	
Raising the Torah	To speak out and never grow weary; to hold fast to the message of Sinai; to believe in a time when all life will be cherished; to work for that day, and to know it will come —
Blessing before Haftarah	
Haftarah	
Blessing after Haftarah	The blast of the horn sustains us in faith: <i>My God Adonai shall blow the shofar and advance in a stormy tempest.</i>
Shofar: Remembrance	
Community Blessings	A mighty call that never stops, the shofar resounds forever: <i>All you who live in the world and inhabit the earth: when a flag is raised in the hills, take note! When a shofar is blown, give heed!</i>
Returning Torah to Ark	
<b>Shofar: Hope</b>	

**A MIGHTY CALL THAT NEVER STOPS.** Based on Deuteronomy 5:19, describing the giving of Torah on Mount Sinai (*kol gadol v'lo yasaf*). The 11th-century commentator Rashi interprets that verse to mean that the divine voice continues to emanate from Sinai until this day.

**RABBI DAVID MOSHE**, son of Rabbi Israel of Rizhyn (d. 1850), told this story: The year my father died, he could no longer go to the synagogue on Rosh HaShanah. I prayed with him in his room. His service was more powerful than ever before. When he had ended, he said to me, "Today I heard the Messiah blow the ram's horn." This story teaches us that the theme of *Shofarot* is hope: the messianic hope for redemption.

# שוֹפָר

*Baruch atah, Adonai,  
shomei-a kol t'ruat amo Yisrael  
b'rachamim.*

בְּרוּךְ אַתָּה, יי,  
שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל  
בְּרַחֲמִים.

Blessed are You in our lives, Adonai,  
You hear, with love, the shofar —  
true voice of Your people Israel.

*The shofar is sounded.*

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה  
תְּקִיעָה שְׁבָרִים תְּקִיעָה  
תְּקִיעָה תְּרוּעָה תְּקִיעָה גְדוּלָה

*T'kiah Sh'varim-T'ruah T'kiah  
T'kiah Sh'varim T'kiah  
T'kiah T'ruah T'kiah g'dolah*

- הוצאת התורה  
*Hotzaat HaTorah*
- שֶׁלֶשׁ עֶשְׂרֵי מִדּוֹת  
*Sh'losh-esreih Midot*
- הַקֶּפֶה  
*Hakafah*
- בְּרֻכּוֹת הַתּוֹרָה  
*Birchot HaTorah*
- בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*
- מִי שֶׁבֵרַךְ לְעוֹלָם  
לַתּוֹרָה  
*Mi Shebeirach L'olim  
LaTorah*
- קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*
- מִי שֶׁבֵרַךְ לְרִפּוּאָה  
*Mishebeirach  
Lirfuah*
- הַגְּבִיחָה וְגִלְיָה  
*Hagbahah Uglilah*
- בְּרַכַּה שֶׁלְפָנֶי  
הַהֶפְטָרָה  
*B'rachah Shelifnei  
HaHaftarah*
- קְרִיאַת הַהֶפְטָרָה  
*K'riat HaHaftarah*
- בְּרַכַּה שְׂאֲחָרֵי  
הַהֶפְטָרָה  
*B'rachah  
She-acharei  
HaHaftarah*
- שׁוֹפָר: זִכְרוֹנוֹת  
*Shofar: Zichronot*
- תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*
- הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

**שׁוֹפָר: שׁוֹפָרוֹת**  
*Shofar: Shofarot*

**T'KIAH G'DOLAH** גדולה. תְּקִיעָה גְדוּלָה. The final *t'kiah* note is prolonged, and it is therefore known as *t'kiah g'dolah* (the great *t'kiah*). For the Revelation at Mount Sinai, one long, drawn-out note of the horn was the signal that the *Shechinah* (Divine Presence) had departed: “When the ram’s horn sounds a long blast, they may [then] go up on the mountain” (Exodus 19:13). On Rosh HaShanah, the drawn-out *t'kiah* recalls the moment when Torah was given. It sounds a triumphant conclusion to the last of the three central themes of the day.

## סיום השחרית

## Siyum HaShacharit · Concluding Prayers

Aleinu l'shabei-ach laadon hakol,  
lateit g'dulah l'yotzeir b'reishit —  
shelo asanu k'goyei haaratzot,  
v'lo samanu k'mishp'chot haadamah;  
shelo sam chelkeinu kahem,  
v'goraleinu k'chol hamonam.  
Vaanachnu korim,  
umishtachavim, umodim  
lifnei melech malchei ham'lachim:  
HaKadosh, baruch hu,

Ours is the duty to praise the All-Sovereign, to honor the Artist of Creation,  
who made us unique in the human family, with a destiny all our own.  
For this we bend our knees and bow with gratitude before the Sovereign  
Almighty — Monarch of All — the Wellspring of holiness and blessing,

shehu noteh shamayim v'yoseid aretz,  
umoshav y'karo bashamayim mimaal,  
ush-chinat uzo b'govhei m'romim.  
Hu Eloheinu; ein od.  
Emet Malkeinu, efes zulato —  
kakativ b'Torato:  
"V'yadata hayom v'hasheivota el-l'vavecha,  
ki Adonai hu haElohim  
bashamayim mimaal  
v'al-haaretz mitachat — ein od."

who spread out the sky and fashioned the land, who dwells in beauty  
far beyond sight, whose powerful presence is the loftiest height. You are  
our God; there is none else. We take as true Your sovereignty; there is no  
other — as Torah teaches: "Embrace and carry in your heart this day:  
In heaven above, on earth below, the Eternal is God. There is no other."

עלינו לשבח לאדון הכל,  
לתת גדלה ליוצר בראשית,  
שלא עשנו כגויי הארצות,  
ולא שמנו כמשפחות האדמה,  
שלא שם חלקנו בהם,  
וגרלנו ככל המובם.  
ואנחנו כורעים  
ומשתחוים ומודים  
לפני מלך מלכי המלכים,  
הקדוש ברוך הוא.

שהוא נוטה שמים ויוסד ארץ,  
ומושב יקרו בשמים ממעל,  
ושכינת עזו בגבהי מרומים.  
הוא אלהינו, אין עוד.  
אמת מלכנו אפס זולתו,  
כפתוב בתורתו:  
וידעת היום והשבת אל-לבבך,  
כי יי הוא האלהים  
בשמים ממעל  
ועל-הארץ מתחת, אין עוד.

עלינו  
Aleinuקדיש יתום  
Kaddish Yatomהיום  
HaYomיגדל  
Yigdalאדון עולם  
Adon Olamאין כאלהינו  
Ein Keiloheinu

## Our Destiny

Mourner's Kaddish

Blessing for the  
New Year

Yigdal

Adon Olam

Ein Keiloheinu

**MAY THE TIME** not be distant, our God,  
when all shall turn to You in love,  
when corruption and evil shall give way to integrity and goodness,  
when lies and bigotry shall no longer enslave the mind,  
nor idolatry blind the eye.  
So may all, created in Your image,  
become one in spirit and one in friendship,  
forever united in Your service.  
Then shall Your dominion be established on earth,  
and the word of Your prophet fulfilled:  
“Adonai will reign forever and ever.”

V'ne-emar:

“V'hayah Adonai l'melech al-kol-haaretz.

Bayom hahu yiyeh Adonai echad,

ushmo echad.”

וְנֵאמָר:

וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ.

בְּיוֹם הַהוּא יִהְיֶה יְיָ אֶחָד,

וּשְׁמוֹ אֶחָד.

And it has been said: “Adonai shall reign over all the earth.  
On that day Adonai shall be one, and God’s name shall be one.”

**I AM WAITING** for the Great Divide to be crossed  
and I am anxiously waiting  
for the secret of eternal life to be discovered  
by an obscure general practitioner  
and I am waiting  
for the storms of life  
to be over  
and I am waiting  
to set sail for happiness. . . .  
and I am waiting  
for the lost music to sound again  
in the Lost Continent  
in a new rebirth of wonder

---

**I AM WAITING.** By Lawrence Ferlinghetti (b. 1919).

## Before the Kaddish

### AUTUMN SONNET

If I can let you go as trees let go  
 Their leaves, so casually, one by one;  
 If I can come to know what they do know,  
 That fall is the release, the consummation,  
 Then fear of time and the uncertain fruit  
 Would not distemper the great lucid skies  
 This strangest autumn, mellow and acute.  
 If I can take the dark with open eyes  
 And call it seasonal, not harsh or strange  
 (For love itself may need a time of sleep),  
 And, treelike, stand unmoved before the change,  
 Lose what I lose to keep what I can keep,  
 The strong root still alive under the snow,  
 Love will endure—if I can let you go.

**IF SOME MESSENGER** were to come to us with the offer that death should be overthrown, but with the one inseparable condition that birth should also cease; if the existing generation were given the chance to live forever, but on the clear understanding that never again would there be a child, or a youth, or first love, never again new persons with new hopes, new ideas, new achievements; ourselves for always and never any others—could the answer be in doubt?

When we fear death's decree, let this bring us solace: the memory of loved ones who have gone before us; a vision of generations to come, through whom we reach far into the future—beyond our own lives.

“Alas for those that never sing, / But die with all their music in them!”

Let us treasure the time we have, and resolve to use it well, counting each moment precious—a chance to apprehend some truth, to experience some beauty, to conquer some evil, to ease some suffering, to love and be loved, to achieve something of lasting worth. There is promise within each of us that only we can fulfill. Let us live our lives so that someday it will be true to say of us: the world is a little better because, for just one moment, they lived in it.

**AUTUMN SONNET.** By May Sarton (1912–1995).

**IF SOME MESSENGER . . . IN DOUBT.** By Herbert Samuel (1870–1963), adapted.

**WHEN WE FEAR.** Based on *Ben Sirach* 41:3.

**ALAS FOR THOSE.** By Oliver Wendell Holmes (1809–1894).

עֲלֵינוּ

*Aleinu*

קַדִּישׁ יְתוּם

*Kaddish Yatom*

הַיּוֹם

*HaYom*

יְגִדָּל

*Yigdal*

אֲדוֹן עוֹלָם

*Adon Olam*

אֵין כְּאֵלֵהֵינוּ

*Ein Keiloheinu*



Our Destiny

## Mourner's Kaddish

Blessing for the  
New Year

Yigdal

Adon Olam

Ein Keiloheinu

**THERE ARE STARS**

*Yeish kochavim she-oram magia artzah  
rak kaasher hem atzmam  
av'du v'einam.*

*Yeish anashim sheziv zichram mei-ir  
kaasher hem atzmam einam od  
b'tocheinu.*

*Orot eileh hamavhikim  
b'cheshkat halayil.*

*Hem hem shemarim laadam et  
haderech.*

There are stars up above,  
so far away we only see their light  
long, long after the star itself is gone.  
So it is with people that we loved—  
their memories keep shining ever brightly,  
though their time with us is done.  
But the stars that light up the darkest night,  
these are the lights that guide us.  
As we live our days, these are the ways we remember.

*Our thoughts turn to loved ones  
whom death has taken from us in recent days,  
and those who died at this season in years past.  
Our hearts open, as well, to the wider circles of loss  
in our community and wherever grief touches the human family. . . .*

*Zichronam livrachah — זְכוֹרָנָם לְבִרְכָה  
May their memories be a blessing in this new year — and always.*

יֵשׁ כּוֹכָבִים שְׂאוֹרָם מִגֵּיעַ אֶרְצָה  
רַק כְּאֶשֶׁר הֵם עֲצָמָם  
אֲבָדוּ וְאֵינָם.  
יֵשׁ אָנָשִׁים שְׂזִיו זְכוֹרָם מֵאִיר  
כְּאֶשֶׁר הֵם עֲצָמָם אֵינָם עוֹד  
בְּתוֹכֵינוּ.  
אוֹרוֹת אֵלֶּה הַמְּבַהֲקִים  
בְּחֶשֶׁכַת הַלַּיִל.  
הֵם הֵם שְׂמֵרָאִים לְאָדָם אֶת  
הַדֶּרֶךְ.

**THERE ARE STARS.** English lyrics by Rabbi Danny Freeland (b. 1952) and Cantor Jeff Klepper (b. 1954), based on this Hebrew poem by Hana Senesh (1921–1944).

## Mourner's Kaddish

*Yitgadal v'yitkadash sh'meih raba,  
b'alma di v'ra chiruteih.  
V'yamlich malchuteih b'chayeichon  
uvyomeichon,  
uvchayei d'chol beit Yisrael —  
baagala uvizman kariv;  
v'imru: Amen.*

*Y'hei sh'meih raba m'varach  
l'alam ul-almei almaya.  
Yitbarach v'yishtabach v'yitpaar  
v'yitromam v'yitnasei v'yit-hadar  
v'yitaleh v'yit-halal sh'meih  
d'kudsha — b'rich hu —  
l'eila ul-eila mikol birchata v'shirata,  
tushb'chata v'nechemata  
daamiran b'alma;  
v'imru: Amen.*

*Y'hei sh'lama raba min sh'maya,  
v'chayim aleinu v'al kol Yisrael;  
v'imru: Amen.*

*Oseh shalom bimromav,  
hu yaaseh shalom aleinu,  
v'al kol Yisrael  
v'al kol yoshvei teiveil;  
v'imru: Amen.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,  
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ.  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ  
וּבְיוֹמֵינוּ,  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזַמַּן קָרִיב.  
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.  
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר  
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ  
דְּקֻדְשָׁא, בְּרִיךְ הוּא,  
לְעֵלְא וּלְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירְתָּא,  
תְּשַׁבַּחְתָּא וְנַחֲמְתָּא  
דְּאִמְרֵינוּ בְּעֵלְמָא.  
וְאָמְרוּ: אָמֵן.

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

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו  
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל  
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.  
וְאָמְרוּ: אָמֵן.

עֲלֵינוּ

Aleinu

קָדִישׁ יְתוּם

Kaddish Yatom

הַיּוֹם

HaYom

יְגִדֵּל

Yigdal

אָדוֹן עוֹלָם

Adon Olam

אֵין כְּאֵלֵינוּ

Ein Keiloheinu

## Adon Olam

Adon olam asher malach,  
 b'terem kol y'tzir nivra.  
 Le'it naasah v'cheftzo kol,  
 azai Melech sh'mo nikra.  
 V'acharei kichlot hakol,  
 l'vado yimloch nora.  
 V'hu hayah, v'hu hoveh,  
 v'hu yiyeh, b'tifarah.  
 V'hu echad v'ein sheini,  
 l'hamshil lo l'hachbirah.  
 B'li reishit b'li tachlit,  
 v'lo haoz v'hamisrah.  
 V'hu Eli v'chai go-ali,  
 v'tzur chevli b'eit tzarah.  
 V'hu nisi umanos-li,  
 m'nat kosi b'yom ekra.  
 B'yado afkid ruchi,  
 b'eit ishan v'a-irah.  
 V'im ruchi g'viyati,  
 Adonai li v'lo ira.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,  
 בְּטֶרֶם כֹּל יָצַר נִבְרָא.  
 לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל,  
 אַזִּי מֶלֶךְ שְׁמוֹ נִקְרָא.  
 וְאַחֲרֵי כִכְלוֹת הַכֹּל,  
 לְבַדּוֹ יִמְלֹךְ גּוֹרָא.  
 וְהוּא הָיָה, וְהוּא הוֹיֵה,  
 וְהוּא יִהְיֶה, בְּתִפְאָרָה.  
 וְהוּא אֶחָד וְאֵין שֵׁנִי,  
 לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.  
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית,  
 וְלוֹ הֵעֵז וְהִמְשֶׁרָה.  
 וְהוּא אֵלֵי וְחֵי גְאֻלִּי,  
 וְצוּר חֲבֻלִי בְּעֵת צָרָה.  
 וְהוּא נִסִּי וּמְנוֹס לִי,  
 מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.  
 בְּיָדוֹ אֶפְקִיד רוּחִי,  
 בְּעֵת אִישָׁן וְאַעֲיָרָה.  
 וְעַם רוּחִי גְוִיָּתִי,  
 יְיָ לִי וְלֹא אִירָא.

עֲלִינוּ

Aleinu

קַדִּישׁ יְתוֹם

Kaddish Yatom

הַיּוֹם

HaYom

יְגִדַל

Yigdal

אֲדוֹן עוֹלָם

Adon Olam

אֵין כְּאֵלֵהֵינוּ

Ein Keiloheinu

Eternal God, who reigned before the earth was formed and life appeared,  
 when all came forth as You desired, You ruled supreme, Your name revered.

And after all shall fade away, alone our God of Awe remains;  
 You were, You are, shall always be; Your presence shines; Your glory reigns.

Our God is One, beyond compare; through You we glimpse pure unity.  
 Unbound by words like “first” and “last,” our Moment of eternity.

My living God, my Rock, my Help, in times of grief I seek Your face;  
 my sign of hope, my cup of life — my prayer reveals Your sheltering place.

My soul entrusted to Your care, both when I sleep and when I rise.  
 My body, too, will rest in You. I have no fear — for God is mine.

# בְּרָכוֹת לְרֹאשׁ הַשָּׁנָה

## B'rachot L'Rosh HaShanah

### Blessings for the New Year

קדוש  
Kiddush

בְּרַכַּת הַמּוֹצִיא  
Birkat HaMotzi

תְּפוּחַ עִם דְּבַשׁ  
Tapuach Im D'vash

יְהִי רַצוֹן  
Y'hi Ratzon

שָׁנָה טוֹבָה  
Shanah Tovah

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
borei p'ri hagafen.*

בְּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְרֵי הַגָּפֶן.

Source of blessing, Eternal our God,  
Your majestic power creates the fruit of the vine.

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
hamotzi lechem min haaretz.*

בְּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

Source of blessing, Eternal our God,  
Your majestic power brings forth bread from the earth.

*Baruch atah, Adonai  
Eloheinu melech haolam,  
borei p'ri ha-eitz.*

בְּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְרֵי הָעֵץ.

Source of blessing, Eternal our God,  
Your majestic power creates the fruit of the tree.

*Y'hi ratzon mil'fanecha,  
Adonai Eloheinu v'Elohei avoteinu  
v'imoteinu,*

יְהִי רַצוֹן מִלְּפָנֶיךָ,  
יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
וְאִמּוֹתֵינוּ,

*shet'chadeish aleinu shanah tovah umtukah.*

Our God and God of our ancestors,  
Eternal God of all generations:  
May Your Presence in our lives this New Year  
renew our spirits and renew our strength.  
May it be a good year.  
May it be a sweet year.

Fruit of the Vine

Bread from the  
Earth

Apples and Honey

Renew our Spirits

A Good Year

*T'kiah g'dolah!*    תְּקִיעַה גְּדוּלָה!

לְשָׁנָה טוֹבָה תִּכְתְּבוּ – וְתִחַתְּמוּ!

*L'shanah tovah tikateivu — v'teichateimu!*

May you be inscribed — and sealed — for a good year!

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**INSCRIBED — AND SEALED** תִּכְתְּבוּ – וְתִחַתְּמוּ. As the Talmud (*Rosh HaShanah* 16b) teaches that righteous people are immediately inscribed and sealed in the Book of Life, we judge our friends generously and offer them this greeting. A 16th-century commentary on the prayerbook teaches the following: Before leaving the House of Prayer on the night of Rosh HaShanah, it is customary to bless one another with the benediction “May you be inscribed and sealed for a good year.” Then it is customary to go home joyfully and to keep away from all grief and sighing. . . . One ought to trust in God, as it is written (*Nehemiah* 8:10): “For the joy of Adonai is your strength.”

# ערבית ליום כיפור

## Yom Kippur Evening Service

*I forgive, as you have asked.*

—NUMBERS 14:20

# בְּשַׁעְרֵי יוֹם הַכִּיפּוּרִים

## *B'Shaarei Yom HaKippurim*

### Entering into Yom Kippur

טלית  
Tallit

הדלקת נרות  
Hadlakat Nerot

תפילה זכה  
T'filah Zakah

*For those who wear the tallit:*

*MY SOUL, bless Adonai.  
Adonai, my God,  
You are very great.  
You are clothed in beauty and splendor,  
wrapped in a robe of light.  
You unfurl the heavens like the curtains of a tent.*

from Psalm 104

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
asher kid'shanu b'mitzvotav,  
v'tzivanu l'hitateif batzitzit.*

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִית.

Source of blessings — Eternal, our God, majestic in power:  
Your mitzvot are paths of holiness;  
You give us the mitzvah of wrapping ourselves in  
the fringed tallit.

*For those who do not wear the tallit:*

Source of blessings — Eternal, our God, majestic in power:  
Your splendor reveals the way to holiness;  
Your light wraps us in the beauty of this sacred day.

---

**FRINGED TALLIT** צִיצִית. The 11th-century commentator Rashi notes that the numerical value of the word *tzitzit* (fringes), when fully spelled out, is 600 (צ tzadi = 90; י yod = 10; צ tzadi = 90; י yod = 10; ת tav = 400). The fringe is tied with 8 threads and 5 knots, totaling 613 — which, according to tradition, is the number of mitzvot in the Torah. Thus, in looking upon the fringes, we call to mind a life grounded in sacred commitment.

Tallit Blessing

Candlelighting

A Prayer for Purity  
and Worthiness

## Candlelighting for Home and Synagogue

*The first blessing is said when lighting a ner n'shamah (memorial candle).**Baruch atah, Adonai,  
notei-a b'tocheinu chayei olam.*בָּרוּךְ אַתָּה, יי,  
בוֹטֵעַ בְּתוֹכֵנוּ חַיֵּי עוֹלָם.

You are blessed, Eternal One, who places within us life everlasting.

*The human spirit is the lamp of God,  
searching out what lies within us.  
Guided by the flame of conscience,  
on this sacred night we search for truth.  
Shine Your light upon us as we strive to serve You;  
may we find safety in Your faithful love.  
We light the flame of healing and forgiveness;  
on this Atonement night, we give thanks for love.**Baruch atah, Adonai,  
Eloheinu melech haolam,  
asher kid'shanu b'mitzvotai,  
v'tzivanu l'hadlik ner*בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי,  
וְצִוָּנוּ לְהַדְלִיק נֵר*[של שבת ו] של יום הכפורים. [shel Shabbat v'] shel Yom HaKippurim.*Source of blessing, Eternal our God,  
You fill the universe with majestic might,  
teaching us holiness through sacred obligations,  
giving us the mitzvah of bringing light on **[Shabbat and]** Yom Kippur.*Baruch atah, Adonai,  
Eloheinu melech haolam,  
shehecheyanu v'kiy'manu v'higianu  
laz'man hazeh.*בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיָּנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ  
לְזֶמַן הַזֶּה.Source of blessing, Eternal our God,  
You fill the universe with majestic might —  
giving us life, upholding the life within us, and bringing us to this time.



## Three Meditations

### 1. *The Five Disciplines of Yom Kippur*

Can I learn from deprivation? Can I grow from self-restraint?

For this holy day, our Mishnah prescribes five disciplines:  
*Refrain from food and drink, from bathing, from cosmetics,  
from wearing leather shoes, from sexual intimacy.*

Withdrawing from physical nourishment,  
may I nourish my soul instead.  
Rejecting adornment, pampering, and vanity,  
may I turn my focus inward now.  
Stepping out of comfort and self-indulgence,  
may I stand this day more simply, in humility.  
Denied the body's pleasure and release,  
may my desire be for insight, self-improvement,  
and the courage to change.

### 2. *For Those Who Must Eat During Yom Kippur*

*Rofei chol basar*—Healer of all living creatures:  
I thank You for the breath that is in me  
for the community of Israel that lives  
for the possibilities of today and tomorrow.

May my eating be as a fast;  
May it be dedicated to You, to *t'shuvah*—  
to the renewal and restoration of my relationship  
to You, to others, and to myself.

---

**OUR MISHNAH, Yoma 8:1.**

**T'FILAH ZAKAH — A PRAYER FOR PURITY AND WORTHINESS** (*overleaf*). Moments before we are lifted by the first notes of *Kol Nidrei*, we find before us a prayer for silent contemplation on this holy day's themes: forgiveness and atonement, human weakness and moral strength. *T'filah Zakah* offers us the inspiration and the tools we need to enter Yom Kippur with a repentant mind, and a heart that is open to sincere accounting of the soul. *Kol Nidrei* itself, like the confessions that come later in the service, speaks in the communal language of "we." The intensity of *T'filah Zakah* is different; the pronoun "I" throughout the prayer encourages the introspection that *t'shuvah* requires.

טלית

*Tallit*

הדלקת נרות

*Hadlakat Nerot*

תפלה זכה

*T'filah Zakah*

# סֵדֶר כָּל נִדְרֵי

## *Seder Kol Nidrei* · Release from Vows

מבוא  
Mavo

כָּל נִדְרֵי  
Kol Nidrei

וְנִסְלַח  
V'nislach

סֵלַח-נָא  
S'lach Na

### Opening the Ark, Opening Ourselves

Yom Kippur: the Jewish people's Festival of the Soul and *Kol Nidrei* its sacred portal — a night of deep emotions, a night, as the Psalmist wrote, to “rejoice with trembling.”

We rejoice at the sound of *Kol Nidrei* — rhythmic words of release from vows, oaths, and promises to God we fail to keep.

We tremble at the melody. Music of spiritual amazement, it fills us with awe as we stand before God and Torah.

We rejoice that we stand together, strengthened by community in this hour of shared weakness and humility.

We tremble — for tonight we confess our flaws, admit our imperfection, and acknowledge a Power far beyond our understanding.

We rejoice that we commit ourselves to great endeavors because we feel so deeply and think so nobly.

We tremble — for we find that our ideals are far greater than our ability; our promises surpass our might.

We rejoice in the freedom that is *Kol Nidrei's* true gift: the freedom to begin a new year without fear of failure, to aspire to be God's image in the world.

We tremble because we are mortal;  
we rejoice in our gratitude for life.

We rejoice with trembling, and enter *Kol Nidrei* to face our humanity.

---

**REJOICE WITH TREMBLING**, Psalm 2:11.

**AS THE CONGREGATION RISES**, the holy ark (*aron hakodesh*) is opened in preparation for removing the Torah scrolls and reciting *Kol Nidrei*. This act symbolically sets the stage for the *t'shuvah*-work that will occupy us for the next twenty-four hours. We have no access to Torah's wisdom and truth until the ark is opened. So also, a searching moral assessment depends on opening the self: stripping away disguises and self-deception, disclosing secrets, exploring shadowy corners of the psyche in the clear light of truth. Our success in this labor depends, as well, on opening ourselves sincerely to the words of prayer and teaching we will encounter throughout the holy day.

*Or zarua latzadik;  
ulyishrei-lev simchah.*

Light is sown for the righteous,  
radiance and joy for the pure of heart.

*Bshivah shel malah,  
uvishivah shel matah —  
al daat hamakom  
v'al daat hakahal:  
anu matirin l'hitpaleil  
im haavaryanim.*

With one voice, assembled Sages past and present declare:  
all may pray as one on this night of repentance;  
let none be excluded from our community of prayer.

With one voice, God and congregation proclaim:  
all may pray as one on this day of return;  
let all find a place in this sacred assembly.

אור זרע לצדיק,  
ולישר־לב שמחה.

בישיבה של מעלה  
ובישיבה של מטה,  
על דעת המקום  
ועל דעת הקהל,  
אנו מתירין להתפיל  
עם העבֶרְיָנִים.

מבוא  
Mavo

כל נדרי  
Kol Nidrei

ונסלח  
V'nislach

סלח־נא  
S'lach Na

**LIGHT IS SOWN FOR THE RIGHTEOUS** אור זרע לצדיק. This verse (Psalm 97:11) offers the beautiful image of light sown like a seed in the dark earth, to burst forth only in the distant future. According to Rabbi Samson Raphael Hirsch (1808–1888), the verse promises “that evil cannot last forever in this world, that the future belongs to the righteous, and that with every human act of intervention against evil the sovereignty of God . . . is brought one step nearer.” Even as we acknowledge the reality of human sin, we celebrate the inevitable blossoming of good.

**WITH ONE VOICE** בישיבה של מעלה. In our imaginations we stand before the Heavenly Court and the assembled Sages of Israel; while, in our synagogues, we also create the sense of a solemn legal proceeding, our leaders standing at attention, holding the scrolls of the Torah before the gathered community.

**ALL MAY PRAY AS ONE** אנו מתירין להתפיל. The traditional text grants permission to “pray with the *avaryanim* (transgressors),” for no true community excludes those who have stumbled and fallen. Rabbi Meir of Rothenburg, a 13th-century sage, inserted these lines in the liturgy, basing himself on the Talmudic statement (*K'ritot* 6b) that “a public fast that does not include the sinners of Israel is no fast.” All of us are *avaryanim*; none of us is unworthy to join with others in prayer.

## Kol Nidrei

*Kol nidrei — ve-esarei, vacharamei,*

*v'konamei, v'chinuyei,*

*v'kinusei, ushvuot —*

*dindarna ud-ishtabana,*

*ud-acharimna,*

*v'daasarna al nafshatana,*

*miyom kipurim zeh*

*ad yom kipurim haba, aleinu l'tovah:*

*kulhon icharatna v'hon;*

*kulhon y'hon sharan,*

*sh'vikin, sh'vitin,*

*b'teilin, umvutalin —*

*la sh'ririn v'la kayamin.*

*Nidrana la nidrei;*

*ve-esarana la esarei;*

*ushvuatana — la sh'vuot.*

כָּל נִדְרֵי וְאֶסְרֵי וְחַרְמֵי,

וְקוֹנְמֵי וְכִנְיֵי,

וְקִנּוּסֵי וְשְׁבוּעוֹת,

דִּדְרָנָא וְדָאֲשַׁתְּבַעְנָא,

וְדָאֲחַרִּימָנָא,

וְדָאֲסַרְנָא עַל נַפְשַׁתְּנָא,

מִיּוֹם כִּפּוּרִים זֶה

עַד יוֹם כִּפּוּרִים הַבָּא עָלֵינוּ לְטוֹבָה:

כְּלֵהוֹן אֲחַרְטָנָא בְּהוֹן,

כְּלֵהוֹן יְהוֹן שְׂרָן,

שְׁבִיקִין שְׁבִיתִין,

בְּטֵלִין וּמְבַטְלִין,

לָא שְׂרִירִין וְלָא קַיָּמִין.

נִדְרָנָא לָא נִדְרֵי,

וְאֶסְרָנָא לָא אֶסְרֵי,

וְשְׁבוּעַתְנָא לָא שְׁבוּעוֹת.

מבוא

Mavo

כל נדרי

Kol Nidrei

ובסלח

V'nislach

סלח-נא

S'lach Na

All vows —

resolves and commitments, vows of abstinence and terms of obligation,  
sworn promises and oaths of dedication —

that we promise and swear to God, and take upon ourselves

from this Day of Atonement until next Day of Atonement, may it find us well:

we regret them and for all of them we repent.

Let all of them be discarded and forgiven, abolished and undone;

they are not valid and they are not binding.

Our vows shall not be vows; our resolves shall not be resolves;

and our oaths — they shall not be oaths.

---

**THAT WE PROMISE AND SWEAR TO GOD, AND TAKE UPON OURSELVES.** The medieval authority Rabbeinu Tam (Rashi's grandson, ca. 1100–1171) declared that *Kol Nidrei* applies only to personal vows made on one's own initiative — that is, obligations a person undertakes in relation to God. This principle is derived from the phrase *v'daasarna al nafshatana* (which we take upon ourselves). This annulment of vows has nothing to do with our obligations to other human beings.

*V'nislach l'chol-adat b'nei Yisrael,  
v'lager hagar b'tocham —  
ki l'chol-haam bishgagah.*

All shall be forgiven —  
the entire community of Israel,  
and the stranger who lives in their midst —  
for all have gone astray in error.

וְנִסְלַח לְכָל־עֲדַת בְּנֵי יִשְׂרָאֵל,  
וְלַגֵּר הַגֵּר בְּתוֹכְכֶם,  
כִּי לְכָל־הָעָם בִּשְׁגָגָה.

מבוא  
Mavo  
כל גדרי  
Kol Nidrei

וְנִסְלַח  
V'nislach  
סְלַח־נָא  
S'lach Na

*"S'lach na laavon haam hazeh  
k'godel chasdecha,  
v'chaasher nasata laam hazeh  
miMitzrayim v'ad heinah."*

Moses prayed to God:  
"As You have been faithful to this people ever since Egypt,  
please forgive their failings now,  
in keeping with Your boundless love."

סְלַח־נָא לְעוֹן הָעָם הַזֶּה  
כְּגֹדֶל חַסְדְּךָ,  
וְכַאֲשֶׁר נִשְׂאתָה לְעָם הַזֶּה  
מִמִּצְרַיִם וְעַד־הַנֵּה.

*V'sham ne-emar:  
Vayomer Adonai: "Salachti, kidvarecha."*

And God responded: "I forgive, as you have asked."

וְשָׁם נֶאֱמַר:  
וַיֹּאמֶר יי: סְלַח־תִּי כְּדַבְּרְךָ.

ALL SHALL BE FORGIVEN וְנִסְלַח, Numbers 15:26.  
AS YOU HAVE BEEN FAITHFUL נָא סְלַח, Numbers 14:19.  
AND GOD RESPONDED וַיֹּאמֶר יי, Numbers 14:20.

# שִׁמְעַ וּבְרֻכּוֹתֶיהָ

## Sh'ma Uvirchoteha · Sh'ma and Its Blessings

*Chant your supplications to God  
in a melody that makes the heart weep,  
and your praises of God  
in one that will make it sing.  
Thus you will be filled with love and joy  
for the One who sees the heart.*

— RABBI JUDAH BEN SAMUEL

*Shine praises upon God, all nations;  
let all the world approach with worship.*

*For Your love has won us over;  
Your loyalty exists for all time — praise God.*

— PSALM 117, adapted

בְּרֻכּוֹ  
Bar'chu

מְאֲרִיב יְגָרִיבִים  
Maariv Aravim

אַהֲבַת עוֹלָם  
Ahavat Olam

קְרִיאַת שִׁמְעַ  
K'riat Sh'ma

אֵמֶת וְאֵמוּנָה  
Emet ve-Emunah

מִי־כַמּוֹחַ  
Mi Chamocha

הַשְּׂכִיבֵנוּ  
Hashkiveinu

וְשַׁמְרוּ  
V'sham'ru

כִּי־בִיּוֹם הַזֶּה  
Ki-vayom Hazeh

חֲצִי קַדִּישׁ  
Chatzi Kaddish

Bar'chu et Adonai hamvorach.

Baruch Adonai hamvorach l'olam va-ed.

בְּרֻכּוֹ אֶת יְיָ הַמְּבָרָךְ.  
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Bless the Eternal, the Blessed One.

Blessed is the Eternal, the Blessed One, now and forever.

**CHANT YOUR SUPPLICATIONS.** Rabbi Judah ben Samuel of Regensburg (1150–1217) was known as Judah the Pious. As the melody of *Kol Nidrei* makes the heart weep, the call to worship joyously summons us to prayer.

Call to Prayer

Twilight Prayer

Revelation of Torah

Sh'ma and Its  
Sections

Redemption

Peace in the Night

Keep Shabbat

On This Day

Reader's Kaddish

**DAY AND NIGHT** are Yours, Creative Spirit of the universe—  
the muted colors of twilight, the radiance of dawn.  
Yours are the spreading wings of light,  
the deepening shadows of darkness, an ever-changing drama.

In the human heart, too, the struggle between darkness and light unfolds.  
From sunlit heights of generosity,  
the human heart sinks to the gloomy depths of selfishness.  
Although we fall, You give us the strength to rise again.  
You call on those who hurt through word or deed  
to break free from wrongdoing and return to You.  
All who hear Your call to goodness are embraced;  
all who reject emptiness and evil find acceptance from You.

We come into Your presence, this night of *Kol Nidrei*,  
aware that our shortcomings and weaknesses are many.  
Yet, encouraged by Your promise of forgiveness,  
we choose freely the path of repentance,  
restoring wholeness to our lives and holiness to the world.

בָּרוּךְ אַתָּה, יי, הַמַּעֲרִיב עֲרָבִים.

*Baruch atah, Adonai, hamaariv aravim.*

Blessed are You, Adonai, Creator of twilight and dusk.

---

**DAY AND NIGHT.** Linking the natural phenomena of darkness and light to themes of repentance and human nature, this prayer brings a Yom Kippur dimension to words that are recited in every evening service. Inspired by a creative interpretation in Rabbi David Einhorn's 19th-century prayer book *Olat Tamid* (A Regular Offering), these words prepare us for the confessions and songs of forgiveness that are the focal point of this holy day.

Call to Prayer

Twilight Prayer

Revelation of Torah

Sh'ma and Its  
Sections

Redemption

Peace in the Night

Keep Shabbat

On This Day

Reader's Kaddish

**WE PAUSE** in reverence before the gift of self:  
The vessel shatters, the divine spark shines through,  
And our solitary self becomes a link in Israel's golden chain.  
For what we are, we are by sharing. And as we share  
We move toward the light.

We pause in reverence before the mystery of a presence:  
The near and far reality of God.  
Not union, but communion is our aim.  
And we approach the mystery  
With deeds. Words lead us to the edge of action.  
But it is deeds that bring us closer to the God of light.

We pause in terror before the human deed:  
The cloud of annihilation, the concentrations for death,  
The cruelly casual way of each to each.  
But in the stillness of this hour  
We find our way from darkness into light.

May we find our life so precious  
That we cannot but share it with the other,  
That light may shine brighter than a thousand suns,  
With the presence among us of the God of light.



You are My witnesses, says Adonai.  
God is the first, God is the last,  
there is no God but Adonai.

Testify for Me, says Adonai;  
in your love for Me teach your children,  
embracing Torah now and forever.

We accept God's sovereignty in reverence,  
treating others with love, studying Torah.  
May this be our will as we witness. . . .

# שמע ישראל יהוה אלהינו יהוה אחד

*Sh'ma, Yisrael: Adonai Eloheinu, Adonai echad!*  
Listen, Israel: Adonai is our God, Adonai is One!

*Baruch shem k'vod malchuto l'olam va-ed.*  
Blessed is God's glorious majesty forever and ever.

בָּרְכוּ  
Bar'chu

מְעִרֵב עֲרָבִים  
Maariv Aravim

אַהֲבַת עוֹלָם  
Ahavat Olam

קְרִיאַת שְׁמַע  
K'riat Sh'ma

אֱמֶת וְאֱמוּנָה  
Emet ve-Emunah

מִיֶּכְמוֹחַ  
Mi Chamocha

הַשְּׂבִיבוּנוּ  
Hashkiveinu

וְשַׁמְרוּ  
V'sham'ru

כִּי־יָבוֹם הַזֶּה  
Ki-vayom Haze

חֲצִי קַדִּישׁ  
Chatzi Kaddish

SH'MA, YISRAEL שְׁמַע יִשְׂרָאֵל, Deuteronomy 6:4.  
BLESSED IS GOD'S GLORIOUS שֵׁם כְּבוֹד שְׁמַע בְּרִוּדָה, Mishnah Yoma 3:8,  
inspired by Nehemiah 9:5.

## Sh'ma: How Do We Respond to God's Oneness?

*By Loving God and Devoting Ourselves to Torah**V'ahavta et Adonai Elohecha —**b'chol-l'vav'cha,**uvchol-nafsh'cha,**uvchol-m'odecha.**V'hayu had'varim ha-eileh**asher anochi m'tzav'cha hayom**al-l'vavecha.**V'shinantam l'vanecha v'dibarta bam**b'shivt'cha b'veitecha,**uvlecht'cha vaderech,**uvshochb'cha, uvkumecha.**Ukshartam l'ot al-yadecha;**v'hayu l'totafot bein einecha;**uchtavtam al-m'zuzot beitecha**uvisharecha.*

וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ  
בְּכָל-לִבְבְּךָ  
וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֹדֶךָ:  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם  
עַל-לִבְבְּךָ:  
וּשְׁנַנְתֶּם לְבַבְיֶיךָ וְדַבַּרְתֶּם בָּם  
בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלֶכְתְּךָ בַּדֶּרֶךְ  
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:  
וּקְשַׁרְתֶּם לְאוֹת עַל-יָדְךָ  
וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֶיךָ:  
וּכְתַבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ  
וּבְשַׁעְרֶיךָ:

You shall love Adonai your God with all your mind,  
with all your soul, and with all your strength.  
Set these words, which I command you this day, upon your heart.  
Teach them faithfully to your children.  
Speak of them in your home and on your way,  
when you lie down and when you rise up.  
Bind them as a sign upon your hand;  
let them be a symbol before your eyes;  
inscribe them on the doorposts of your house, and on your gates.

*Some congregations continue with V'hayah Im Shamo (Section 2 of the Sh'ma)  
on page 34.*

בְּרָכוּ  
*Bar'chu*

מְעִרֵב עָרְבִים  
*Maariv Aravim*

אַהֲבַת עוֹלָם  
*Ahavat Olam*

קְרִיאַת שְׁמַע  
*K'riat Sh'ma*

אֵמֶת וְאֱמוּנָה  
*Emet ve-Emunah*

מֵיִכְמוֹחַ  
*Mi Chamocha*

הַשְּׂכִיבֵנו  
*Hashkiveinu*

וּשְׁמְרוּ  
*V'sham'ru*

כֵּי־בִיּוֹם הַזֶּה  
*Ki-vayom Haze*

חֲצִי קַדִּישׁ  
*Chatzi Kaddish*

*L'maan tizk'ru vaasitem*  
*et-kol-mitzvotai,*  
*viyitem k'doshim l'Eloheichem.*  
*Ani, Adonai, Eloheichem,*  
*asher hotzeiti et-chem mei-eretz*  
*Mitzrayim liyot lachem l'Elohim —*  
*ani Adonai Eloheichem.*

Be mindful of all My mitzvot,  
 and do them;  
 thus you will become holy to your God.  
 I, Adonai, am your God,  
 who brought you out of Egypt to be your God —  
 I, Adonai your God.

יְיָ אֱלֹהֵיכֶם אֱמֶת.  
*Adonai Eloheichem emet.*  
 Adonai your God is true.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם  
 אֶת־כָּל־מִצְוֹתַי  
 וְהִייתֶם קְדוֹשִׁים לַאֱלֹהֵיכֶם:  
 אֲנִי יְיָ אֱלֹהֵיכֶם  
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
 מִצְרַיִם לְהִיּוֹת לָכֶם לַאֱלֹהִים  
 אֲנִי יְיָ אֱלֹהֵיכֶם:

בְּרוּךְ  
*Bar'chu*  
 מְצַרֵּיב עֲרָבִים  
*Maariv Aravim*  
 אֶהְבֵּת עוֹלָם  
*Ahavat Olam*  
 קְרִיאַת שְׁמַע  
*K'riat Sh'ma*  
 אֱמֶת וְאֱמוּנָה  
*Emet ve-Emunah*  
 מִי־כַמְּחָה  
*Mi Chamocho*  
 הַשְּׂכִיבֵנוּ  
*Hashkiveinu*  
 וְשָׁמְרוּ  
*V'sham'ru*  
 כִּי־בִיּוֹם הַזֶּה  
*Ki-vayom Hazeh*  
 חֲצִי קַדִּישׁ  
*Chatzi Kaddish*

*Continue on page 38.*

**L'MAAN TIZK'RU** לְמַעַן תִּזְכְּרוּ. The last part of Section 3 of the *Sh'ma*, Numbers 15:40–41. **BE HOLY TO YOUR GOD** וְהִייתֶם קְדוֹשִׁים לַאֱלֹהֵיכֶם. The third section of the *Sh'ma* sets forth an aspirational view of Jewish identity. The Israelites are not told that they are a holy people — a description that would lead to complacency and disengagement from the world's problems. Instead, they are offered mitzvot as a path *toward* holiness; and they are commanded to build communities that embody sacred values. Moses teaches the former slaves that they were liberated in order to direct their energies toward divine service, bringing *k'dushah* (holiness) into every aspect of their lives.

*Emet ve-emunah kol zot, v'kayam aleinu,  
ki hu Adonai Eloheinu — v'ein zulato;  
vaanachnu Yisrael amo.  
Hapodeinu miyad m'lachim;  
malkeinu hago-aleinu mikaf kol haaritzim.  
Ha-oseh g'dolot ad ein cheiker,  
v'niflaot ad ein mispar;  
hasam nafsheinu bachayim,  
v'lo natan lamot ragleinu.  
Ha-oseh-lanu nisim b'Pharoh;  
otot umoftim b'admat b'nei cham.  
Vayotzei et amo Yisrael mitocham  
l'cheirut olam.*

אֱמֶת וְאֱמוּנָה כֹּל זֹאת, וְקַיָּם עֲלֵינוּ,  
כִּי הוּא יי אֱלֹהֵינוּ וְאֵין זֹלָתוֹ,  
וְאִנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.  
הַפּוֹדֵנוּ מִיַּד מְלָכִים,  
מַלְכֵנוּ הַגּוֹאֲלֵנוּ מִכָּפַר כָּל הָעֲרִיצִים.  
הַעוֹשֶׂה גְדוּלוֹת עַד אֵין חֶקֶה  
וְנִפְלְאוֹת עַד אֵין מִסָּפֵר,  
הַשֶּׁם נִפְשָׁנוּ בְּחַיִּים,  
וְלֹא נָתַן לַמוֹט רַגְלֵנוּ.  
הַעוֹשֶׂה לָנוּ נִסִּים בְּפָרֹעַ,  
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם.  
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם  
לְחֵירוֹת עוֹלָם.

בָּרְכוּ  
*Bar'chu*  
מְעֲרִיב עֲרָבִים  
*Maariv Aravim*  
אַהֲבַת עוֹלָם  
*Ahavat Olam*  
קְרִיאַת שְׁמַע  
*K'riat Sh'ma*  
אֱמֶת וְאֱמוּנָה  
*Emet ve-Emunah*  
מִיֶּכְמֶכֶה  
*Mi Chamocha*  
הַשְּׂכִיבֵנוּ  
*Hashkiveinu*  
וְשָׁמְרוּ  
*V'sham'ru*  
כִּי־בִיּוֹם הַזֶּה  
*Ki-vayom Haze*  
חֲצִי קַדִּישׁ  
*Chatzi Kaddish*

Truth and faith —  
these are fundamental to our existence.  
God alone is their source,  
and we are Israel, a people of God.  
Our Sovereign saves us from tyranny,  
redeems us from its violence through countless wonders,  
from its brutality through great feats beyond measure.  
We are Israel, a people of God —  
the Giver of life, who would not let our feet give way;  
the Maker of miracles for us against Pharaoh,  
of signs and portents in the land of Egypt —  
the One who brought our people Israel from its midst  
to enduring freedom.

**TRUTH AND FAITH** אֱמֶת וְאֱמוּנָה. This blessing is called *Emet ve-Emunah*. Like its counterpart in the morning service (*Emet v'Yatziv*, “True and Steadfast”), it expresses trust in God’s redemptive power. Remarkably, our Sages insist that this power, revealed in the liberation of the Israelite slaves, is still with us today. But after the Holocaust — in a world rife with violence, hatred, and suffering — how can we say “our Sovereign saves us from tyranny”? Perhaps our continued survival and our enduring Jewish commitment testify to the existence of a redemptive force beyond ourselves. God “saves” us by implanting in us the will to live, the desire to resist oppression, and the determination to liberate all who are enslaved.

*V'ra-u vanav g'vurato,  
shib'chu v'hodu lishmo.*

*Umalchuto b'ratzon kib'lu aleihem.*

*Mosheh uMiryam uvnei Yisrael l'cha anu*

*shirah b'simchah rabah; v'am'ru chulam:*

Witnesses to this heroic might,  
the people thanked and praised God by name,  
freely accepting the reign of heaven.

Then Moses and Miriam and all Israel sang to You this song of utter joy:

*"Mi-chamocha ba-eilim, Adonai?*

*Mi kamocha — nedar bakodesh,*

*nora t'hilot, oseih-fele?"*

*Malchut'cha ra-u vanecha —*

*bokei-a yam lifnei Mosheh uMiryam —*

*"Zeh Eili!" anu.*

*V'am'ru: "Adonai yimloch l'olam va-ed."*

*V'ne-emar: "Ki fadah Adonai et-Yaakov;*

*ug-alo miyad chazak mimenu."*

"Of all that is worshiped, is there another like You?  
Maker of wonders, who is like You —  
in holiness sublime, evoking awe and praise?"

When Your children saw Your sovereign might —  
the splitting of the sea before Moses and Miriam —  
they responded, "This is my God!"  
And they said, "The Eternal will reign till the end of time."

As it is written: "Adonai will save Jacob,  
and redeem him from one stronger than himself."

בָּרוּךְ אַתָּה, יְיָ, גֹאֵל יִשְׂרָאֵל.

*Baruch atah, Adonai, gaal Yisrael.*

Blessed are You in our lives, Eternal One, who redeemed Israel.

וְרָאוּ בְנֵי גְבוּרָתוֹ,  
שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ.

וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם.

מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ

שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

בָּרְכוּ  
*Bar'chu*

מְעִרֵב עָרְבִים  
*Maariv Aravim*

אַהֲבַת עוֹלָם  
*Ahavat Olam*

קְרִיאַת שְׁמַע  
*K'riat Sh'ma*

אֵמֶת וְאֵמוּנָה  
*Emet ve-Emunah*

מִי־כְמוֹחָה  
*Mi Chamocha*

הַשְּׂכִיבֵנוּ  
*Hashkiveinu*

וּשְׁמָרוּ  
*V'sham'ru*

כִּי־בִיּוֹם הַזֶּה  
*Ki-vayom Hazeh*

חֲצִי קַדִּישׁ  
*Chatzi Kaddish*

מִי־כְמוֹחָה בְּאֵלִים, יְיָ,

מִי כְמוֹחָה נֶאֱדָר בְּקֹדֶשׁ,  
נוֹרָא תְהִלָּת, עֲשֵׂה פִּלְא.

מַלְכוּתְךָ רָאוּ בְנֵיךָ,  
בוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם,

זֶה אֵלֵי עָנוּ.

וְאָמְרוּ: יְיָ? מִלֶּךְ לְעֵלִים וְעַד.

וְנֶאֱמַר: כִּי פָדָה יְיָ אֶת־יַעֲקֹב,

וּגְאָלוּ מִיַּד חֲזַק מִמֶּנּוּ.

IS THERE ANOTHER LIKE YOU מִי־כְמוֹחָה, Exodus 15:11.

THE ETERNAL WILL REIGN יְיָ? מִלֶּךְ, Exodus 15:18.

ADONAI WILL SAVE יְיָ? פָּדָה, Jeremiah 31:11.

Call to Prayer	<i>Ki-vayom hazeh y'chapeir aleichem</i>	כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם
Twilight Prayer	<i>l'taheir et-chem;</i>	לְטַהֵר אֶתְכֶם,
Revelation of Torah	<i>mikol chatoteichem lifnei Adonai tit-haru.</i>	מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תִטְהָרוּ.
Sh'ma and Its Sections		For on this day atonement shall be made for you to purify you from all your wrongs.
Redemption		And pure you shall be in the presence of Adonai.
Peace in the Night		
Keep Shabbat	<i>Yitgadal v'yitkadash sh'meih raba,</i>	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
On This Day	<i>b'alma di v'ra chiruteih.</i>	בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ.
Reader's Kaddish	<i>V'yamlich malchuteih b'chayeichon</i>	וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן
	<i>uvyomeichon,</i>	וּבְיוֹמֵיכוֹן,
	<i>uvchayei d'chol beit Yisrael —</i>	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
	<i>baagala uvizman kariv;</i>	בְּעַגְלָא וּבְזַמַּן קָרִיב.
	<i>v'imru: Amen.</i>	וְאָמְרוּ: אָמֵן.
	<i>Y'hei sh'meih raba m'varach</i>	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
	<i>l'alam ul-almei almaya.</i>	לְעָלַם וּלְעֵלְמֵי עֲלַמְיָא.
	<i>Yitbarach v'yishtabach v'yitpaar v'yitromam</i>	יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם
	<i>v'yitnasei v'yit-hadar v'yitaleh v'yit-halal</i>	וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
	<i>sh'meih d'kudsha — b'rich hu —</i>	שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
	<i>l'eila ul-eila mikol birchata v'shirata,</i>	לְעֵלָא וּלְעֵלָא מְכָל בְּרַכְתָּא וְשִׁירָתָא,
	<i>tushb'chata v'nechemata daamiran b'alma;</i>	תְּשׁוּבַחְתָּא וְנַחֲמַתָּא דְאָמִירוֹן בְּעֵלְמָא.
	<i>v'imru: Amen.</i>	וְאָמְרוּ: אָמֵן.

May God's great name come to be magnified and sanctified in the world God brought into being. May God's majestic reign prevail soon in your lives, in your days, and in the life of the whole House of Israel; and let us say: *Amen*.

May God's great name be blessed to the end of time.

May God's holy name come to be blessed, acclaimed, and glorified; revered, raised, and beautified; honored and praised. Blessed is the One who is **entirely** beyond all the blessings and hymns, all the praises and words of comfort that we speak in the world; and let us say: *Amen*.

# הַתְּפִלָּה

## HaT'filah · Standing before God

*Have mercy upon me, O God,  
as befits Your faithfulness;  
in keeping with Your abundant compassion,  
blot out my transgressions.  
Wash me thoroughly of my iniquity,  
and purify me of my sin;  
for I recognize my transgressions,  
and am ever conscious of my sin.*

— PSALM 51:3–5

*Adonai, s'fatai tiftach,  
ufi yagid t'hilatecha.*

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,  
וּפִי יַגִּיד תְּהִלָּתְךָ.

Adonai, open my lips,  
that my mouth may declare Your praise.

כּוֹנֵה  
Kavanah

אַבוֹת וְאִמָּהוֹת  
Avot v'Imahot

גְּבוּרוֹת  
G'vurot

קְדוּשַׁת הַשֵּׁם  
K'dushat HaShem

קְדוּשַׁת הַיּוֹם  
K'dushat HaYom

עֲבוֹדָה  
Avodah

הוֹדָאָה  
Hodaah

שְׁלוֹם  
Shalom

תְּפִלַּת הַלֵּב  
T'filat HaLev

**HAVE MERCY.** These verses from Psalm 51 offer us a concise model as we stand before God on the Day of Atonement — a day of confessions, long and short, public and private. The speaker (King David, according to ancient Jewish tradition) affirms three truths about God: divine faithfulness; divine compassion; and divine ability to purify from sin. Most important, though, is what comes next: “I recognize my transgressions. I am ever conscious of my sin.” When we confess, what matters most are self-knowledge, ceaseless self-awareness, and acknowledgment of our responsibility.

**ADONAI . . . MY LIPS** אֲדֹנָי, שְׁפֹתַי, Psalm 51:17.

*Baruch atah, Adonai,*

*Eloheinu v'Elohei avoteinu v'imoteinu:*

*Elohei Avraham, Elohei Yitzchak,*

*v'Elohei Yaakov;*

*Elohei Sarah, Elohei Rivkah,*

*Elohei Rachel, v'Elohei Leah;*

*haEl hagadol hagibor v'hanora,*

*El elyon,*

*gomeil chasadim tovim, v'koneih hakol —*

*v'zocheir chasdei avot v'imahot,*

*umeivi g'ulah livnei v'neihem,*

*l'maan sh'mo b'ahavah.*

*Zochreinu l'chayim,*

*Melech chafeitz bachayim.*

*V'chotveinu b'sefer hachayim,*

*l'maanacha, Elohim chayim.*

*Melech ozeir umoshia umagein —*

בָּרוּךְ אַתָּה, יְיָ,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,

וְאֱלֹהֵי יַעֲקֹב,

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,

אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,

אֵל עֲלִיּוֹן,

— גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכּוֹל —

וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת,

וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכוֹרֵנוּ לְחַיִּים,

מֶלֶךְ חַפֵּץ בְּחַיִּים.

וּכְתַבְנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַנְךָ אֱלֹהִים חַיִּים.

— מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן —

כְּוִנָּה

*Kavanah*

אֲבוֹת וְאִמּוֹת

*Avot v'Imahot*

גְבוּרוֹת

*G'vurot*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

You are the Source of blessing, Adonai, our God

and God of our fathers and mothers:

God of Abraham, God of Isaac, and God of Jacob;

God of Sarah, God of Rebecca, God of Rachel, and God of Leah;

exalted God, dynamic in power, inspiring awe,

God sublime, Creator of all —

yet You offer us kindness,

recall the loving deeds of our fathers and mothers,

and bring redemption to their children's children,

acting in love for the sake of Your name.

**Remember us for life, sovereign God who treasures life.**

**Inscribe us in the Book of Life, for Your sake, God of life.**

Sovereign of salvation, Pillar of protection —

בָּרוּךְ אַתָּה, יְיָ, מִגֵּן אַבְרָהָם וְעֹזֶרֶת שָׂרָה.

*Baruch atah, Adonai, magein Avraham v'ezrat Sarah.*

Blessed are You in our lives, Adonai, Shield of Abraham, Sustainer of Sarah.



In Hebrew, choose either *hakol* or *meitim*.

Atah gibor l'olam, Adonai —  
m'chayeih *hakol/meitim* atah,  
rav l'hoshia.

Morid hatal.

M'chalkeil chayim b'chesed,  
m'chayeih *hakol/meitim*  
b'rachamim rabim —  
someich noflim,  
v'rofei cholim umatir asurim;  
umkayeim emunato lisheinei afar.

Mi chamocha, baal g'vurot;  
umi domeh-lach? —  
melech meimit umchayeh  
umatzmiach y'shuah.

Mi chamocha, El harachamim? —  
zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot *hakol/meitim*.

Your life-giving power is forever, Adonai — with us in life and in death.  
You liberate and save, cause dew to descend;  
and with mercy abundant, lovingly nurture all life.  
From life to death, You are the force that flows without end —  
You support the falling, heal the sick, free the imprisoned and confined;  
You are faithful, even to those who rest in the dust.

Power-beyond-Power, from whom salvation springs,  
Sovereign over life and death — who is like You?

**Merciful God, who compares with You?**

**With tender compassion You remember all creatures for life.**

Faithful and true, worthy of our trust —

You sustain our immortal yearnings; in You we place our undying hopes.

ברוך אתה, יי, מחיה הכלהימים.

Baruch atah, Adonai, m'chayeih *hakol/hameitim*.

Wellspring of blessing, Power eternal, You are the One who gives and renews all life.

כונה  
Kavanah

אבות ואמהות  
Avot v'Imahot

גבורות  
G'vurot

קדשת השם  
K'dushat HaShem

קדשת היום  
K'dushat HaYom

עבודה  
Avodah

הודאה  
Hodaah

שלום  
Shalom

תפלת הלב  
T'filat HaLev

אתה גבור לעולם, אדני —  
מחיה הכלהימים אתה,  
רב להושיע.

מוריד הטל.

מכלכל חיים בחסד,  
מחיה הכלהימים

ברחמים רבים —

סומך נופלים,

ורופא חולים ומתיר אסורים,

ומקיים אמונתו לישני עפר.

מי כמודד, בעל גבורות,

ומי דומה לך,

מלך ממית ומחיה

ומצמיח ישועה.

מי כמודד, אל הרחמים,

זוכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות הכלהימים.

## קדוש

Focusing Prayer

God of All  
Generations

God's Powers

God's Holiness

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

*Atah kadosh, v'shimcha kadosh,**ukdoshim b'chol yom y'hal'lucha selah.*

You are holy. Your name is holy.

Seekers of holiness praise You day by day. *Selah.*אַתָּה קָדוֹשׁ, וְשִׁמְךָ קָדוֹשׁ,  
וְקָדוֹשִׁים בְּכֹל יוֹם יִהְיֶה לְךָ סֵלָה.**How Do We Sense God's Holiness?  
Through Awe***Uvchein tein pachd'cha, Adonai Eloheinu,  
al kol maasecha;**v'eimat'cha al kol mah shebarata.**V'yira-ucha kol hamaasim;**v'yishtachavu l'fanecha kol hab'ruim.**V'yei-asu chulam agudah echat,**laasot r'tzoncha b'leivav shaleim —**k'mo sheyadanu, Adonai Eloheinu,**shehasholtan l'fanecha,**oz b'yad'cha, ugvurah biminecha,**v'shimcha nora al kol mah shebarata.*וּבָכֶן יִתֵּן פַּחַדְךָ, יְיָ אֱלֹהֵינוּ,  
עַל כָּל מַעֲשֵׂיךָ,  
וְאֵימַתְךָ עַל כָּל מַה שֶּׁבָרָאת.  
וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים,  
וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים.  
וַיַּעֲשׂוּ כָלֶם אֶגְדָּה אַחַת,  
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלֵים,  
כְּמוֹ שֶׁיָּדַעְנוּ, יְיָ אֱלֹהֵינוּ,  
שֶׁהִשְׁלֹטָן לְפָנֶיךָ,  
עַז בְּיָדְךָ, וּגְבוּרָה בְּיַמִּינְךָ,  
וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָרָאת.

And so, in Your holiness,  
give all creation the gift of awe.  
Turn our fear to reverence;  
let us be witnesses of wonder —  
perceiving all nature as a prayer come alive.  
We bow to the sovereignty of Your strength,  
the primacy of Your power.  
We yearn for connection with all that lives,  
doing Your will with wholeness of heart.  
Awe-inspiring is Your creation,  
all-encompassing Your transcendent name.

**SELAH** סֵלָה. Most likely *selah* is a musical reference that signaled a pause or break to the psalm singers and instrumentalists of ancient Temple worship. We too might understand *selah* in that way, and see it as a message woven into our prayer: “Slow down. Let go of words. Take a moment for stillness, for silence and for meditation.”

## קדוש

How Do We Sense God's Holiness?  
Through Honor

*Uvchein tein kavod, Adonai, l'amecha;*  
*t'hilah lirei-echa;*  
*v'tikvah tovah l'dorshecha;*  
*ufit-chon peh lamyachalim lach,*  
*simchah l'artzecha,*  
*v'sason l'irecha;*  
*utzmichat keren l'David avdecha;*  
*vaarichat ner l'ven Yishai m'shichecha,*  
*bimheirah v'yameinu.*

וּבְכֵן תֵּן כְּבוֹד, יי, לְעַמְּךָ,  
 תְּהִלָּה לִירֵאֵיךָ  
 וְתִקְוָה טוֹבָה לְדוֹרְשֶׁיךָ,  
 וּפְתִיחוֹן פֶּה לְמִיַּחְלִים לְךָ,  
 שִׂמְחָה לְאַרְצֶךָ  
 וְשִׂשׂוֹן לְעִירֶךָ,  
 וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדֶּךָ,  
 וְעָרִיכַת נֵר לְבֵן יִשָּׁי מְשִׁיחֶךָ,  
 בְּמַהֲרָה בְיָמֵינוּ.

And so, in Your holiness,  
 give Your people the gift of honor.  
 Bless with praise those who praise You.  
 Bless with hope those who seek You.  
 Give Your believers a basis for faith:  
 true happiness for the Land of Israel,  
 true joy in Jerusalem.  
 May the sparks of David, Your servant,  
 soon grow bright enough for us to see  
 a beam of light in the darkness,  
 a promise of perfection.

כְּוָנָה  
 Kavanah

אַבוֹת וְאִמָּהוֹת  
 Avot v'Imahot

גְבוּרוֹת  
 G'vurot

קְדוּשַׁת הַשֵּׁם  
 K'dushat HaShem

קְדוּשַׁת הַיּוֹם  
 K'dushat HaYom

עֲבוּדָה  
 Avodah

הוֹדָאָה  
 Hodaah

שְׁלוֹם  
 Shalom

תְּפִילַת הַלֵּב  
 T'filat HaLev

**KADOSH** קדוש. The enlarged Hebrew word for “holy” beside the headings of the three sections of *K'dushat HaShem* echoes the threefold declaration of God's holiness in Isaiah 6:3: “Holy, Holy, Holy is the God of heaven's hosts. The fullness of the whole earth is God's glory.”

**THE GIFT OF HONOR** כְּבוֹד. The first prayer in this three-part series conveys a yearning for all creation to experience “the gift of awe” — a universal theme (page 53). This second prayer focuses on the Jewish people, speaking of “the gift of honor” for those often marginalized and despised, seeking hope for those who have loyally held fast to the faith of Israel. The prayer culminates in a messianic vision in which the Jewish homeland, too, will experience honor and joy. King David, traditionally viewed as the ancestor of the Messiah, is here evoked as an emblematic figure who shines through Jewish history as a symbol of hope.

Focusing Prayer

God of All  
Generations

God's Powers

God's Holiness

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Our Offering

Thanksgiving

Peace

Prayer of the Heart

"GIVE YOUR BELIEVERS A BASIS FOR FAITH . . ."

אַתָּה יוֹדֵעַ לְבְרֹא לֵב  
אֲבֹן שְׂאֵתָה יָכוֹל גַּם לְהָרִים

אַתָּה יוֹדֵעַ לְבְרֹא לֵב  
שֵׂיִדֵעַ גַּם לְצֵאת מִבּוֹרוֹת,  
שֶׁהִפִּיל עֲצָמוֹ, שֶׁנִּמְכַר

You know how to create a heart  
of stone that You can lift

אַתָּה יוֹדֵעַ לְהַחֵם בְּכַף יָדְךָ לֵב  
קָפוּא מְרֹב

You know how to create a heart  
that will know how to get out of pits,  
that cast itself, that was sold

אַתָּה יוֹדֵעַ

You know how to warm with Your hand a heart  
frozen from too much

You know

**YOU KNOW.** Poet Elhanan Nir (b. 1980) borrows the philosopher's conundrum of whether the omnipotent God can create a stone too heavy for God to lift. But, as a poet of faith, Nir is more interested in God's participation in our lives: God's ability to lift up even the heaviest of human hearts—"a heart of stone." And he is interested in how God creates within us the capacity (the heart) to "get out of" the dire circumstances we create for ourselves—that is, the "pits" into which we cast ourselves. And last, says commentator David C. Jacobson (b. 1947), the poem's speaker "celebrates God's power to revive people who have become spiritually frozen" and relieve the heart's pain.

**HOW TO GET OUT OF PITS.** In Genesis 37, Joseph's brothers cast him into a pit and sell him into slavery. Later, Potiphar has Joseph imprisoned in a dungeon that is also described as a "pit."

# קדוש

## How Do We Sense God's Holiness? Through Righteousness

*Uvchein tzadikim yiru v'yismachu,  
visharim yaalozu,  
vachasidim b'rinah yagilu;  
v'olatah tikpotz-piha,  
v'chol harishah kulah k'ashan tichleh,  
ki taavir memshelet zadon min haaretz.*

וּבְכֵן צַדִּיקִים יִרְאוּ וַיִּשְׂמְחוּ,  
וַיִּשְׂרִים יַעֲלֹזוּ,  
וַחֲסִידִים בְּרִנָּה יִגִּילוּ,  
וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ,  
וְכָל הַרְשָׁעָה כְּלָה כְּעָשָׁן תִּכְלֶה,  
כִּי תַעֲבִיר מִמְשַׁלֵּת זָדוֹן מִן הָאָרֶץ.

And so, in Your holiness,  
give the righteous the gift of a vision bright with joy:  
a world where evil has no voice  
and the rule of malevolence fades like wisps of smoke.  
Good people everywhere will celebrate  
the stunning sight of arrogance gone from the earth.

כְּוָנָה  
Kavanah

אַבוֹת וְאִמָּהוֹת  
Avot v'Imahot

גְבוּרוֹת  
G'vurot

קְדוּשַׁת הַשֵּׁם  
K'dushat HaShem

קְדוּשַׁת הַיּוֹם  
K'dushat HaYom

עֲבוּדָה  
Avodah

הוֹדָאָה  
Hodaah

שְׁלוֹם  
Shalom

תְּפִלַּת הַלֵּב  
T'filat HaLev

**THE RULE OF MALEVOLENCE** וְכָל הַרְשָׁעָה כְּלָה. This prayer, last in a three-part series, each beginning with the word *Uvchein* (And so), looks toward a time when the righteous will rejoice and wickedness will be permanently vanquished. But does it make sense to yearn for such a day? The political philosopher John Gray (b. 1948), a critic of utopian thinking, rejects this view, citing “the human proclivity to hatred and destruction.” He writes: “The point is that destructive behavior of this kind flows from inherent human flaws. Crucially, these defects are not only or even mainly intellectual. No advance in human knowledge can stop humans attacking and persecuting others.”

Jewish tradition acknowledges that aggression and hostility are inborn human tendencies, and that we are prone to behavior that is both self-destructive and harmful to others. Yet it insists that human beings also possess *yetzer hatov* — a moral instinct that controls and channels our harmful drives, gives rise to generous and cooperative acts, and inspires us to work for a better world. And Judaism rests on a belief that evil will not forever dominate the world — not because human beings will be miraculously transformed and aggression will be eradicated, but because we can establish just and equitable social institutions and non-violent ways of resolving conflict. Thus, Isaiah (ch. 2) and Micah (ch. 4) envision a messianic age in which Jerusalem becomes a spiritual center with a kind of World Court for the peaceful adjudication of disputes: “And they shall beat their swords into plowshares and their spears into pruning hooks.”

V'timloch — atah, Adonai — l'vadecha al kol  
 maasecha,  
 b'Har Tziyon, mishkan k'vodecha,  
 uviYrushalayim, ir kodshecha —  
 kakatuv b'divrei kodshecha:  
 "Yimloch Adonai l'olam;  
 Elohayich, Tziyon, l'dor vador — hal'lu-Yah!"

וְתִמְלֹךְ, אֲתָהּ, יְיָ, לְבִדְךָ עַל כָּל  
 מַעֲשֵׂיךָ,  
 בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,  
 וּבִירוּשָׁלַיִם עִיר קֹדְשֶׁךָ,  
 כַּכָּתוּב בְּדִבְרֵי קֹדְשֶׁךָ:  
 יִמְלֹךְ יְיָ לְעוֹלָם,  
 אֱלֹהֶיךָ, צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּ-יָהּ.

כְּוָנָה  
 Kavanah  
 אֲבוֹת וְאִמָּהוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 קְדוּשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קְדוּשַׁת הַיּוֹם  
 K'dushat HaYom  
 עֲבוֹדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

You, and You alone, Adonai, will reign over Creation,  
 upon Mount Zion, home of Your Presence,  
 and in Jerusalem, a city set apart by You —  
 as the Psalmist believed: "Adonai will reign eternally;  
 your God, Zion, for all generations. Halleluyah!"

Kadosh atah, v'nora sh'mecha;  
 v'ein elo-ah mibaladecha, kakatuv:  
 "Vayigbah Adonai tz'vaot bamishpat;  
 v'haEl hakadosh nikdash bitzdakah."

קָדוֹשׁ אַתָּה, וְנוֹרָא שְׁמֶךָ,  
 וְאֵין אֱלֹהָ מִבְּלַעֲדֶיךָ, כַּכָּתוּב:  
 וַיִּגְבֶּה יְיָ צְבָאוֹת בַּמִּשְׁפָּט,  
 וְהָיַל הַקָּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה.

You are holy.  
 Your name is Awe.  
 There is nothing divine beyond You —  
 as the prophet Isaiah taught:  
 "The Source of all might is exalted through justice,  
 the God of holiness made holy through righteousness."

בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.  
 Baruch atah, Adonai, haMelech hakadosh.  
 Blessed are You, Adonai, holy Sovereign.

ADONAI WILL REIGN ETERNALLY יְיָ לְעוֹלָם, Psalm 146:10.  
 THE SOURCE OF ALL MIGHT IS EXALTED וַיִּגְבֶּה יְיָ צְבָאוֹת, Isaiah 5:16.

Focusing Prayer

God of All  
Generations

God's Powers

God's Holiness

**The Day's Holiness**

Our Offering

Thanksgiving

Peace

Prayer of the Heart

**PURE** heart

Clear mind

Generous vision

Gentle words

The courage to say yes

The strength to say no

Steadiness in Your work

Purpose every day

*I set You before me always;*

*Mindful of You, may I never be shaken.*

**ON THIS NIGHT** of Atonement, grant us, God,  
A sense of Your presence, as we call upon Your name.

Speak Your hopeful message to each yearning heart;  
And answer the worthy petitions of each searching soul.

Purify and strengthen our noble strivings;  
And cleanse us of all our unworthy desires.

Join us together in fellowship and in love;  
And grant us the joy which comes from enriching other lives.

Help us to be loyal to the heritage we share;  
Draw us near to Torah in wisdom and in faith.

Strengthen our devotion to our people everywhere;  
Keep alive our faith in righteousness and truth.

Bless us with hopes to uplift our daily lives;  
And keep steadfast our courage and our resolve at all times.

On this night of Atonement, help us, God,  
To be worthy of Your presence, as we call upon Your name.

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**I SET YOU**, Psalm 16:8.

**ON THIS NIGHT.** By Rabbi Sidney Greenberg (1917–2003)  
and Rabbi Jonathan D. Levine (b. 1944).

R'tzeih, Adonai Eloheinu, b'am'cha Yisrael.  
 Utfilatam b'ahavah t'kabeil b'ratzon,  
 ut-hi l'ratzon tamid avodat  
 Yisrael amecha.  
 El karov l'chol korav,  
 p'neih el avadecha v'choneinu.  
 Sh'foch ruchacha aleinu,  
 v'techezenah eineinu b'shuvcha l'Tziyon  
 b'rachamim.

רְצֵה, יי אֱלֹהֵינוּ, בְּעֶמְךָ יִשְׂרָאֵל.  
 וּתְפַלְתָּם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן,  
 וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת  
 יִשְׂרָאֵל עִמָּךְ.  
 אֵל קָרוֹב לְכֹל קֹרְאָיו,  
 פְּנֵיהָ אֵל עֲבָדֶיךָ וְחֹנֵנוּ.  
 שִׁפְךָ רוּחְךָ עָלֵינוּ,  
 וּתְחַזְּנֵה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן  
 בְּרַחֲמִים.

כְּוָנָה  
 Kavanah  
 אֲבוֹת וְאִמָּהוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
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 קְדוּשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קְדוּשַׁת הַיּוֹם  
 K'dushat HaYom  
 עֲבוֹדָה  
 Avodah  
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 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

Eternal, our God, Your people Israel yearns for Your favor.  
 Receive their prayer with loving acceptance,  
 and may You always desire Your people's worship.  
 Divine One, close to all who call upon You,  
 bring Your grace and presence near to those who serve You.  
 Pour forth Your spirit on us,  
 and may our eyes see Your merciful return to Zion.

בָּרוּךְ אַתָּה, יי, הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.  
 Baruch atah, Adonai, hamachazir Sh'chinato l'Tziyon.

Blessed are You whose Divine Presence is felt again in Zion.

**RECEIVE THEIR PRAYER** וּבְתִפְלָתָם... תִּקְבַּל. Known as the *Avodah* (literally “worship; service”) blessing, this prayer sets forth the hope that God will lovingly accept both the Jewish people and our offering of worship, today and always. The traditional form of this blessing calls for the restoration of sacrificial offerings in the Jerusalem Temple; Reform prayer books speak instead of prayer — called by our Sages “the service of the heart.” Both versions of the blessing conclude by calling to mind Zion, site of the ancient Temple and center of Jewish spiritual life. But what would it mean for God to “accept” our worship? Perhaps these words can help us be mindful of offering worthy prayers — heartfelt rather than superficial, inclusive rather than selfish in their concerns, appreciative and grateful as well as need-focused.



*Modim anachnu lach,*  
*shaatah hu Adonai Eloheinu v'Elohei*  
*avoteinu v'imoteinu l'olam va-ed.*  
*Tzur chayeinu, magein yisheinu,*  
*atah hu l'dor vador.*  
*Nodeh l'cha unsapeir t'hilatecha:*  
*al chayeinu ham'surim b'yadecha,*  
*v'al nishmoteinu hap'kudot lach,*  
*v'al nisecha sheb'chol yom imanu,*  
*v'al nifl'otecha v'tovotecha sheb'chol eit,*  
*erev vavoker v'tzohorayim.*  
*Hatov — ki lo chalu rachamecha;*  
*v'hamracheim — ki lo tamu chasadecha:*  
*mei-olam kivinu lach.*

מוֹדִים אֲנַחְנוּ לָךְ,  
 שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד.  
 צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,  
 אַתָּה הוּא לְדוֹר וָדוֹר.  
 נוֹדֵה לְךָ וְנִסְפֵר תְּהִלָּתְךָ:  
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
 וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ,  
 וְעַל נְסִיךְ שֶׁבְּכֹל יוֹם עִמָּנוּ,  
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכֹל יֵת,  
 עֶרֶב וּבֹקֵר וְצַהֲרָיִם.  
 הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,  
 וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ,  
 מֵעוֹלָם קִיְּנוּ לָךְ.

כְּוָנָה  
*Kavanah*  
 אֲבוֹת וְאִמּוֹת  
*Avot v'Imahot*  
 גְּבוּרוֹת  
*G'vurot*  
 קְדוּשַׁת הַשֵּׁם  
*K'dushat HaShem*  
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*Hodaah*  
 שְׁלוֹם  
*Shalom*  
 תְּפִלַּת הַלֵּב  
*T'filat HaLev*

God who is ours,  
 God of all generations,  
 to You we are grateful forever.

Rock and Protector of our lives,  
 Your saving power endures from age to age.

We thank You and tell the tale of Your praise:  
 Your power in our lives,  
 Your caring for our souls,  
 the constant miracle of Your kindness.

Morning, noon, and night  
 we call You Goodness — for Your compassion never ends;  
 we call You Mercy — for Your love has no limit;  
 we call You Hope, now and for all time.

**WE ARE GRATEFUL FOREVER** וְעַד לְעוֹלָם וָעֶד... מוֹדִים אֲנַחְנוּ לָךְ... One of the concluding prayers of *HaT'filah*, the *Hodaah* (Thanksgiving) blessing calls us to awareness of the "constant miracles" that are with us every day. What is ever-present soon becomes commonplace, and its wonders are too often ignored. The Thanksgiving blessing reminds us that miracles need not be supernatural or extraordinary events. If we pay attention, the smallest details of our surroundings and the very regularity of nature's laws can evoke awe.

**MORNING, NOON, AND NIGHT** עֶרֶב וּבֹקֵר וְצַהֲרָיִם. These might also symbolize the seasons of human life, each of which has its own opportunities for gratitude.

*V'al kulam yitbarach v'yitromam shimcha,  
Malkeinu, tamid l'olam va-ed.*

*Uchtov l'chayim tovim  
kol b'nei v'ritecha.*

*V'chol hachayim yoducha selah,  
vihal'lu et shimcha be-emet —  
haEl y'shuateinu v'ezrateinu selah.*

וְעַל כָּלֶם יִתְבָּרַךְ וַיִּתְרַמַּם שְׁמֶךָ,  
מִלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.

וּכְתַב לְחַיִּים טוֹבִים  
כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,  
וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,  
הָאֵל יְשׁוּעֵתָנוּ וְעֲזָרָתָנוּ סֵלָה.

And for all these gifts, God of majesty,  
may Your name come to be blessed and praised —  
our gratitude a daily offering until the end of time.

Inscribe Your covenant partners  
for a life of goodness.

And may all life resound with gratitude and faith  
in praise of Your name.  
God, You free us and strengthen us.

בָּרוּךְ אַתָּה, יי, הַטּוֹב שְׁמֶךָ, וְלֵךְ נְאֻה לְהוֹדוֹת.  
*Baruch atah, Adonai, hatov shimcha, ulcha na-eh l'hodot.*

Blessed are You, Adonai, whose goodness  
deserves thanks and praise.

כְּוָנָה  
*Kavanah*

אַבּוֹת וְאִמָּהוֹת  
*Avot v'Imahot*

גְּבוּרוֹת  
*G'vurot*

קְדוּשַׁת הַשֵּׁם  
*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם  
*K'dushat HaYom*

עֲבוּדָה  
*Avodah*

הוֹדָאָה  
*Hodaah*

שְׁלוֹם  
*Shalom*

תְּפִלַּת הַלֵּב  
*T'filat HaLev*

**WHOSE GOODNESS DESERVES THANKS AND PRAISE** הַטּוֹב שְׁמֶךָ, וְלֵךְ נְאֻה לְהוֹדוֹת. Both the Bible and the liturgy speak frequently of God's nearness. For example, in the *Avodah* prayer (page 72), we say "Divine One, close to all who call upon You"; likewise, Psalm 34:19 says "God is close to those who have a broken heart." These two verses suggest that those who are fearful, worried, or sad may sense God's presence in the act of reaching out for strength and comfort from a Power beyond themselves. But the *Hodaah* (Thanksgiving) prayer suggests a different view: by recognizing the endless, undeserved flow of goodness that we receive from the Source of life, we come closer to experiencing the Divine.

*Shalom rav al Yisrael am'cha tasim*

*l'olam —*

*ki atah hu melech adon l'chol hashalom;*

*v'tov b'einecha l'vareich et am'cha*

*Yisrael,*

*b'chol eit uvchol shaah, bishlomecha.*

*B'sefer chayim, b'rachah, v'shalom,*

*ufarnasah tovah,*

*nizacheir v'nikateiv l'fanecha,*

*anachnu, v'chol am'cha beit Yisrael,*

*l'chayim tovim ulshalom!*

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׂימ  
לְעוֹלָם,

כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם,

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ

יִשְׂרָאֵל,

בְּכָל עֵת וּבְכָל שָׁעָה, בְּשִׁלּוּמֶךָ.

בְּסֵפֶר חַיִּים, בְּרַחֲמֶיךָ, וּשְׁלוֹם,

וּפְרִיטָה טוֹבָה,

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,

אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

כְּוָנָה

*Kavanah*

אַבּוֹת וְאִמּוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

Peace — profound and lasting, all-embracing.

Peace — let this be Your gift to Israel, Your people.

In Your goodness, Author of peace, bless us and all people —

every season, every hour —

with the peace that is Yours to give.

Let us, and the whole family of Israel,

be remembered and inscribed in the Book of Life.

May it be a life of goodness, blessing, and prosperity!

May it be a life of peace!

בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

*Baruch atah, Adonai, oseih hashalom.*

You are the Blessed One, the Eternal One, Source of shalom.

**PEACE — PROFOUND AND LASTING** שְׁלוֹם רַב *Shalom Rav*, the prayer for peace, is the last of the seven blessings in *HaT'filah*. This placement suggests that peace is the culmination of all our prayers, the ultimate goal for which we strive. Rabbi Sheldon Lewis (b. 1941) writes that within Jewish tradition “there are more expressions lauding the virtues of peace than of any other single value.” While some biblical images of God suggest a militant deity, the Rabbinic sages rejected such notions. Lewis explains, “Nowhere does one find militant, angry, warlike, or violent images of God held up as worthy of emulation. The sages carefully filtered divine actions on their way to a more compassionate understanding of God, and that evolving belief shaped what they asked of the Jewish people. The softer, gracious image of God became the model to which to aspire.”

Elohai:  
 N'tzor l'shoni meira;  
 ufatai midabeir mirmah.  
 V'limkal'lai nafshi tidom;  
 v'nafshi ke-afar lakol tiyeh.  
 P'tach libi b'Toratecha;  
 uvmitzvotcha tirdof nafshi.  
 V'chol hachoshvim alai raah —  
 m'heirah hafeir atzatam,  
 v'kalkeil machashavtam.  
 Aseih l'maan sh'mecha.  
 Aseih l'maan y'minecha.  
 Aseih l'maan k'dushatecha.  
 Aseih l'maan Toratecha.  
 L'maan yeichal'tzun y'didecha,  
 hoshiah y'mincha vaaneini.

אֱלֹהֵי,  
 נִצֹר לְשׁוֹנֵי מִרְעַ,  
 וּשְׁפָתֵי מִדְבַר מִרְמָה.  
 וְלִמְקַלְלֵי בְּפִשֵׁי תֹדֵם,  
 וּנְפִשֵׁי כְּעֶפֶר לְכֹל תִּהְיֶה.  
 פְּתַח לְבִי בְּתוֹרַתְךָ,  
 וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי.  
 וְכֹל הַחֹשְׁבִים עָלַי רָעָה,  
 מִהֲרָה הִפֵּר עֲצָתָם,  
 וְקִלְקַל מַחְשָׁבֹתָם.  
 עֲשֵׂה לְמַעַן שְׁמֶךָ.  
 עֲשֵׂה לְמַעַן יְמִינְךָ.  
 עֲשֵׂה לְמַעַן קְדֻשַׁתְךָ.  
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ.  
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ,  
 הוֹשִׁיעָה יְמִינְךָ וְעַנְבֵּי.

כְּוָנָה  
 Kavanah  
 אֲבוֹת וְאִמָּהוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 קְדוּשַׁת הַשֵּׁם  
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 קְדוּשַׁת הַיּוֹם  
 K'dushat HaYom  
 עֲבוֹדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
**תַּפִּילַת הַלֵּב**  
**T'filat HaLev**

My God:  
 Keep my tongue from doing harm, and my lips from lies and deceit.  
 Before those who wrong me with words, may silence be my practice.  
 Before all human beings, let humility be my stance.  
 Open my heart to Your Torah, that I may follow its sacred path of duty.  
 Shatter, at once, the malicious plans of those who would do me harm.  
 Act, for the sake of Your name.  
 Act, for the sake of Your shielding hand.  
 Act, for the sake of Your holiness.  
 Act, for the sake of Your Torah.  
 For the sake of those who love You — their rescue and safety —  
 let Your shielding hand be the answer to my prayer.

**MY GOD — KEEP** אֱלֹהֵי, נִצֹר, based on Psalm 34:14.  
**KEEP MY TONGUE FROM DOING HARM** נִצֹר לְשׁוֹנֵי מִרְעַ. The Talmud (*B'rachot* 17a) records several personal prayers of the sages, which they recited after concluding *HaT'filah*. One such prayer, uttered by a 4th-century rabbi, Mar son of Ravina, has entered the liturgy, in somewhat modified form. In its concern for *lashon hara* (harmful speech), emphasis on honesty, self-discipline, humility, and openness to learning, the prayer is especially appropriate for the High Holy Day work of character improvement.  
**FOR THE SAKE OF . . . THEIR RESCUE** לְמַעַן יִחַלְצוּן, Psalm 60:7.

Focusing Prayer	<i>Yiyu l'ratzon imrei-fi</i>	יְהִי לְרָצוֹן אִמְרֵי־פִי
God of All Generations	<i>v'hegyon libi l'fanecha,</i>	וְהִגְיוֹן לִבִּי לְפָנֶיךָ,
God's Powers	<i>Adonai, tzuri v'go-ali.</i>	יְי, צוּרִי וְגֹאֲלִי.
God's Holiness	May the words of my mouth	
The Day's Holiness	and the meditation of my heart	
Our Offering	be acceptable to You, Soul of Eternity,	
Thanksgiving	my Rock and my Redeemer.	
Peace	<i>Oseh shalom bimromav,</i>	עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,
Prayer of the Heart	<i>hu yaaseh shalom aleinu,</i>	הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
	<i>v'al kol Yisrael</i>	וְעַל כָּל יִשְׂרָאֵל
	<i>v'al kol yoshvei teiveil.</i>	וְעַל כָּל יוֹשְׁבֵי תֵיבֵל.
	<i>V'imru: Amen.</i>	וְאָמְרוּ: אָמֵן.
	May the Maker of peace above make peace for us,	
	all Israel, and all who dwell on earth. <i>Amen.</i>	

*Prayers for healing are on pages 271–73 and 340.*

**MAY THE WORDS OF MY MOUTH** יהיו לרצון, Psalm 19:15. After the concluding meditation of Mar son of Ravina (*facing page*), it is appropriate for individuals to offer silent personal prayers.

**MAY THE MAKER OF PEACE ABOVE.** The Talmud (*Yoma* 53b) offers instructions on concluding *HaT'filah* in a reverent manner: “Rabbi Alexandri said in the name of Rabbi Joshua ben Levi: After praying one should take three steps backward and say *shalom* (peace, farewell)” — a reference to the words “May the Maker of peace above make peace for us (*Oseh shalom bimromav, hu yaaseh shalom aleinu*).” To conclude the time of “standing before God” in a respectful manner, some have the custom of bowing when saying these words — first to the left, then to the right, and finally toward the center. If we believe that we are always in God’s presence, we might understand these physical movements as reminders to be aware of the Presence everywhere and at all times.

**ALL WHO DWELL ON EARTH,** Psalm 33:8. Although God’s covenant with the people of Israel is central to the Bible, a universalistic message is also pervasive throughout: God is the Creator of all life (Genesis 1–2); therefore, God’s love and care extend to all who dwell on earth. *Shalom* means “wholeness” — a prayer for peace is necessarily a prayer for the whole human family.

# וידוי

## Vidui · Confession

וידוי זוטא  
Vidui Zuta

וידוי רבה  
Vidui Rabbah

### Vidui Zuta — The Short Confession

<i>Eloheinu v'Elohei avoteinu v'imoteinu,</i>	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
<i>tavo l'fanecha t'filateinu;</i>	תָּבֹא לְפָנֶיךָ תְּפִלַּתְנוּ,
<i>v'al titalam mit'chinateinu.</i>	וְאַל תִּתְעַלֵּם מִתְחִנַּתְנוּ.
<i>Anachnu azei fanim ukshei oref</i>	אֲנַחְנוּ עֲזֵי פָנִים וְקֹשֵׁי עֶרֶף
<i>lomar l'fanecha,</i>	לוֹמְרֵי לְפָנֶיךָ,
<i>Adonai Eloheinu v'Elohei avoteinu</i>	יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
<i>v'imoteinu:</i>	וְאִמּוֹתֵינוּ:
<i>Tzadikim anachnu, v'lo chatanu.</i>	צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ.
<i>Aval anachnu chatanu.</i>	אָבַל אֲנַחְנוּ חָטָאנוּ.

Our God and God of all generations, may our prayers reach Your presence.  
And when we turn to You, do not be indifferent.  
Adonai, we are arrogant and stubborn, claiming to be blameless and free of sin.  
In truth, we have stumbled and strayed. We have done wrong.

<i>Ashamnu, bagadnu, gazalnu, dibarnu dofi.</i>	אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דֹפִי.
<i>He-evinu, v'hirshanu, zadnu, chamasnu,</i>	הִעֲוִינוּ, וְהִרְשַׁעְנוּ, זָדְנוּ, חָמַסְנוּ,
<i>tafalnu sheker. Yaatznu ra, kizavnu,</i>	טָפְלְנוּ שֶׁקֶר. יַעֲצְנוּ רָע, כִּזְבְּנוּ,
<i>latznu, maradnu, niatznu, sararnu, avinu,</i>	לָצְנוּ, מָרַדְנוּ, בָּאֲצָנוּ, סָרַרְנוּ, עֲוִינוּ,
<i>pashanu, tzararnu, kishinu oref. Rashanu,</i>	פָּשַׁעְנוּ, צָרַרְנוּ, קִשִּׁינוּ עֶרֶף. רָשַׁעְנוּ,
<i>shichatnu, tiavnu, ta-inu, titanu.</i>	שִׁחַתְנוּ, תִּיַּעַבְנוּ, תִּעִיְנוּ, תִּיַּתְעִיבְנוּ.

Of these wrongs we are guilty:  
We betray. We steal. We scorn. We act perversely.  
We are cruel. We scheme. We are violent. We slander.  
We devise evil. We lie. We ridicule. We disobey.  
We abuse. We defy. We corrupt. We commit crimes.  
We are hostile. We are stubborn. We are immoral. We kill.  
We spoil. We go astray. We lead others astray.

## Short Confession

## Long Confession

**ASHAMNU**

When I was young  
 And learned the alphabet,  
 Life was open to me  
 “A” was full of aspiration  
 “B” was for beauty; “C” for confidence  
 And “D” for dreams  
 And so on through the list—no fewer than twenty-six  
 opportunities, twenty-six possibilities.  
 And yet I fear that with the passage of time,  
 I’ve squandered them, creating instead  
 “A”s of apathy, “B”s of brusqueness, and “C”s of coarseness.  
 Help me, then, to return to that innocence.  
 Let the letters be letters once again,  
 And let them rise to the heavens  
 And form into the words  
 That You know I wish to say.

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**OF THESE WRONGS WE ARE GUILTY** (*facing page*). Why do we confess to wrongs we have not personally committed? The 16th-century mystic Rabbi Isaac Luria teaches that the people of Israel may be likened to a body of which every Jew is a living part. The vitality of the whole depends upon the health of every organ and limb. That is how deeply we are connected to one another. Therefore, each individual sin inflicts damage on the whole organism, and all of us share responsibility for healing the body of Israel.

**ASHAMNU.** By Rabbi Alan Cook (b. 1970).

**AND LEARNED THE ALPHABET.** The confessions that are structured as alphabetical acrostics are intended to express, through their A to Z completeness, the totality of the congregation’s sins. They do not replace our own personal confessions; rather, they remind us to expand upon them, as we aim for a complete recollection of our wrongful acts—an effort that Rabbi Moses Maimonides (1135–1204) calls praiseworthy (*Hilchot T’shuvah* 1.1).

*Sarnu mimitzvotcha umimishpatecha  
hatovim, v'lo shavah-lanu.*

*V'atah tzadik al kol haba aleinu,*

*ki emet asita, vaanachnu hirshanu.*

*Mah nomar l'fanecha, yosheiv marom?*

*Umah n'sapeir l'fanecha, shochein sh'chakim?*

*Halo kol hanistarot v'haniglot*

*atah yodei-a.*

Our turning away from Your mitzvot and laws of goodness is a hollow pursuit.

You are just, concerning all that happens in our lives.

Your way is the way of truth, while ours leads to error.

What can we say to You whose existence is beyond time and space?

What words of ours can reach Your realm

beyond the clouds, beyond heaven itself?

Every hidden mystery, every revelation — surely, You know them all.

*Atah yodei-a razei olam;*

*v'taalumot sitrei kol chai.*

*Atah chofeis kol-chadrei-vaten;*

*uvochein k'layot valev.*

*Ein davar ne-elam mimeka;*

*v'ein nistar mineged einecha.*

*Uvchein y'hi ratzon mil'fanecha,*

*Adonai Eloheinu v'Elohei avoteinu*

*v'imoteinu:*

*shetislach lanu al kol chatoteinu,*

*v'timchal lanu al kol avonoteinu,*

*ut-chapeir lanu al kol p'sha-einu.*

You know the secrets of the universe and the secrets of the human heart.

You know and understand us, for You examine our inner lives.

Nothing is concealed from You, nothing hidden from Your sight.

Eternal One, our God and God of our ancestors,

we pray that this be Your will: forgive all our wrongs,

pardon us for every act of injustice, help us atone for all our moral failures.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ  
הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ.  
וְאַתָּה צַדִּיק עַל כָּל הַבָּא עֲלֵינוּ,  
כִּי אֱמַת עֲשִׂיתָ, וְאִנְחָנוּ הִרְשַׁעְנוּ.  
מִה נֹאמֵר לְפָנֶיךָ, יוֹשֵׁב מְרוֹם,  
וּמִה נְסַפֵּר לְפָנֶיךָ, שׁוֹכֵן שְׁחָקִים.  
הֲלֹא כָּל הַנְּסֻתוֹת וְהַנִּגְלוֹת  
אֶתָּה יוֹדֵעַ.

וידוי זוטא

*Vidui Zuta*

וידוי רבה

*Vidui Rabbah*

אַתָּה יוֹדֵעַ רָזֵי עוֹלָם,  
וְתַעֲלוּמוֹת סִתְּרֵי כָּל חַי.  
אַתָּה חוֹפֵשׁ כָּל־חַדְרֵי־בֶטֶן,  
וּבוֹחַן כְּלִיּוֹת וְלֵב.  
אֵין דָּבָר נֶעְלָם מִמֶּךָ,  
וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.  
וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ,  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
וְאִמּוֹתֵינוּ:  
שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטֹּאתֵינוּ,  
וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ,  
וְתִכַּפֵּר לָנוּ עַל כָּל פְּשָׁעֵינוּ.



## Short Confession

## Long Confession

*Study Text on T'shuvah*

Resh Lakish said: “Great is repentance, for it transforms one’s deliberate sins into merits” (Talmud, *Yoma* 86b). In general, we think of repentance as a way of achieving expiation for the wrongs we have done. But Resh Lakish’s teaching points us in a new and surprising direction. . . . The focus is not on changing the past, but on defining a new direction for the future. For *t’shuvah*, after all, is ultimately about changing ourselves, not only clearing our record of past deeds that we are now ashamed of. Through the process of *t’shuvah* we evolve morally, becoming the sort of people who can no longer conceive of falling back into the old patterns of misconduct that characterized our past. But how did this transformation occur if not through the examination of that very misconduct? Transgressions can become the springboard for tremendous moral growth, if only we do the hard work of *t’shuvah* that enables us to learn from our mistakes.

In this way, repentance enables us to turn our moral liabilities into assets. Rabbi Soloveitchik captures the spiritual dynamic of this process:

The years of sin are transformed into powerful impulsive forces which propel the sinner toward God. Sin is not to be forgotten, blotted out or cast into the depths of the sea. On the contrary, sin has to be remembered. It is the memory of sin that releases the power within the inner depths of the soul of the penitent to do greater things than ever before. The energy of sin can be used to bring one to new heights.

It would be preposterous if an accountant suggested that a debit was really a credit. But what is impossible on a financial balance sheet is eminently doable in the context of soul reckoning. Indeed the very goal of *t’shuvah* is to transform the sins of the past into the roots of a new life. In a profound sense, repentance does turn our vices into virtues.

—Louis Newman (b. 1956)

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**RESH LAKISH SAID.** This Talmudic teaching, as interpreted by Rabbi Joseph Soloveitchik (1903–1993), shows us the possibility of elevating past misconduct into the inspiration for a new and better life. The process of *t’shuvah* helps us understand the roots of our wrongdoing, perceive the damage we have done, and address the character flaws that led us to sin, thus freeing us to pursue goodness with renewed vigor. Soloveitchik argues, in effect, that those who have genuinely engaged in *t’shuvah* will live with more integrity and moral strength than they did before the sin.

## Vidui Rabbah — The Long Confession

וידוי זוטא

Vidui Zuta

וידוי רבה

Vidui Rabbah

For these sins, our God, we ask forgiveness:

*Al cheit shechatanu l'fanecha*

*b'zadon uvishgagah;*

*v'al cheit shechatanu l'fanecha*

*b'dibur peh.*

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ  
בְּזָדוֹן וּבְשִׁגְגָה,  
וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ  
בְּדַבּוּר פֶּה.

The ways we have wronged You deliberately and by mistake;  
and harm we have caused in Your world through the words of  
our mouths.

*Al cheit shechatanu l'fanecha*

*b'imutz halev;*

*v'al cheit shechatanu l'fanecha*

*b'tifshut peh.*

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ  
בְּאִמּוּץ הַלֵּב,  
וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ  
בְּטִפְשׁוֹת פֶּה.

The ways we have wronged You by hardening our hearts;  
and harm we have caused in Your world through careless speech.

*Al cheit shechatanu l'fanecha*

*b'chachash uvchazav;*

*v'al cheit shechatanu l'fanecha*

*birchilut.*

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ  
בְּכַחַשׁ וּבְכַזָּב,  
וְעַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ  
בְּרַכִּילוּת.

The ways we have wronged You through lies and deceit;  
and harm we have caused in Your world through gossip and  
rumor.

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**FOR THESE SINS.** As each harmful act is mentioned, both here and in the Short Confession (*Ashamnu*, page 82), some worshipers gently strike their hearts with the right hand. The Midrash identifies this not as an act of self-punishment but as a way of identifying the heart (that is, desire and impulse) as the source of sin, taking personal responsibility, and showing remorse (*Ecclesiastes Rabbah* 7.9). Rabbi Israel Meir Kagan (1838–1933), known as the Chofetz Chayim, taught: “God does not forgive us when we strike our hearts; rather, we are forgiven when our heart strikes us — that is, when we feel the pangs of conscience for our wrongdoing.”

Short Confession

*Al cheit shechatanu l'fanecha*עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ  
בְּפִלְלוֹת,

Long Confession

*b'filut;**v'al cheit shechatanu l'fanecha*וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ  
בְּזִלְזוּל הוֹרִים וּמוֹרִים.*b'zilzul horim umorim.*

The ways we have wronged You by judging others unfairly;  
and harm we have caused in Your world through disrespect to  
parents and teachers.

*Al cheit shechatanu l'fanecha*עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ  
בְּוִדּוּי פֶּה,*b'vidui peh;**v'al cheit shechatanu l'fanecha*וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ  
בְּהוֹנֵאת רֵעַ.*b'honaat rei-a.*

The ways we have wronged You through insincere apologies;  
and harm we have caused in Your world by mistreating a friend or  
neighbor.

*Al cheit shechatanu l'fanecha*עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ  
בְּחִזֶּק יָד,*b'chozek yad,**v'al cheit shechatanu l'fanecha*וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ  
בְּמִשְׁאָ וּבְמִתָּן.*b'masa uvmatan.*

The ways we have wronged You through violence and abuse;  
and harm we have caused in Your world through dishonesty in  
business.

*V'al kulam, Elo-ah s'lichot,*

וְעַל כָּל־אֵלֹהֵי סְלִיחוֹת,

*s'lach lanu, m'chal lanu, kaper-lanu.*

סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר-לָנוּ.

For all these failures of judgment and will, God of forgiveness —  
forgive us, pardon us, lead us to atonement.

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**THROUGH VIOLENCE AND ABUSE** בְּחִזֶּק יָד. Such acts need not involve bodily harm. "Force may also be used in the market and with regard to people's money or property. Withholding by force that which belongs to another or withholding wages due, misusing trust funds or clients' investment monies, abusing charitable funds — all these are considered to be forms of violence." (Meir Tamari, b. 1927; adapted)

*Al cheit shechatanu l'fanecha*  
*bagalui uvasater;*  
*v'al cheit shechatanu l'fanecha*  
*bifrikat ol.*

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ  
 בְּגִלּוּי וּבְסֵתֶר,  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ  
 בְּפִרְיַת עַל.

וּדְוֵי זֹטָא  
*Vidui Zuta*  
 וּדְוֵי רַבָּה  
*Vidui Rabbah*

The ways we have wronged You openly and secretly;  
 and harm we have caused in Your world by losing self-control.

*Al cheit shechatanu l'fanecha*  
*b'gilui arayot;*  
*v'al cheit shechatanu l'fanecha*  
*b'maachal uvmishteh.*

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ  
 בְּגִלּוּי עֲרִיּוֹת,  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ  
 בְּמֵאֲכָל וּבְמִשְׁתֵּה.

The ways we have wronged You through sexual immorality;  
 and harm we have caused in Your world through consumption of  
 food and drink.

*Al cheit shechatanu l'fanecha*  
*b'yeitzer hara;*  
*v'al cheit shechatanu l'fanecha*  
*b'neshech uvmarbit.*

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ  
 בְּיֵצֵר הָרָע,  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ  
 בְּנֶשֶׁךְ וּבְמַרְבִּית.

The ways we have wronged You by giving in to our hostile  
 impulses;  
 and harm we have caused in Your world through greed and  
 exploitation.

*Al cheit shechatanu l'fanecha*  
*b'latzon;*  
*v'al cheit shechatanu l'fanecha*  
*bintiyat garon.*

עַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ  
 בְּלִצּוֹן,  
 וְעַל חַטָּא שְׁחַטָּאנוּ לְפָנֶיךָ  
 בְּנִטְיַת גָּרוֹן.

The ways we have wronged You through cynicism and scorn;  
 and harm we have caused in Your world through arrogant behavior.

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**OPENLY AND SECRETLY** בְּגִלּוּי וּבְסֵתֶר. Said the Rebbe of Kotzk (1787–1859): “Most people behave well in public, and act badly only in secret.” But he taught the opposite: “Keep your good deeds private; do wrong only in public — since fear of exposure will reduce your misdeeds.” We might ask: what would be the impact on us if all our deeds were widely known?

Short Confession

Long Confession

#### **FAILURES OF INTEGRITY**

We wrong You when we wrong ourselves.

For our failures of integrity, Adonai, we seek forgiveness.

For passing judgment without knowledge of the facts,  
and for distorting facts to suit our purposes.

For succumbing in silence to social pressure,  
and for acquiescing in beliefs we find offensive.

For using others' bad behavior to excuse our own,  
and for blaming others for our mistakes and poor decisions.

For pretending to emotions we do not feel,  
and for appearing to be other than what we are.

For condemning in our children the faults we tolerate in ourselves,  
and for tolerating in ourselves the faults we condemn in our parents.

#### **FAILURES OF JUSTICE**

We dishonor You when we dishonor our society.

For our failures of justice, Adonai, we seek forgiveness.

For being indifferent to deprivation and hunger,  
while accepting a culture of self-indulgence and greed.

For abuse of power in board rooms, court rooms, and classrooms,  
and for accepting the neglect of children and elders, the ill and the weak.

For permitting social inequalities to prevail,  
and for lacking the vision to transcend our selfishness.

For glorifying violence and turning hastily to war,  
and for allowing history to repeat itself.

For behaviors that risk the future of our planet,  
and for wreaking havoc on our only true inheritance—God's Creation.

*Al cheit shechatanu l'fanecha*  
*b'sinat chinam;*  
*v'al cheit shechatanu l'fanecha*  
*b'tumat s'fatayim.*

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ  
 בְּשִׁנְאָת חִנָּם,  
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ  
 בְּטִמְאַת שְׁפָתַיִם.

וידוי זוטא  
*Vidui Zuta*  
 וידוי רבה  
*Vidui Rabbah*

The ways we have wronged You by hating without cause;  
 and harm we have caused in Your world through offensive  
 speech.

*Al cheit shechatanu l'fanecha*  
*bilshon hara;*  
*v'al cheit shechatanu l'fanecha*  
*b'tzarut-ayin.*

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ  
 בְּלִשׁוֹן הָרָע,  
 וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ  
 בְּצָרוּת עַיִן.

The ways we have wronged You with a slanderous tongue;  
 and harm we have caused in Your world through a selfish or  
 petty spirit.

*V'al kulam, Elo-ah s'lichot,*  
*s'lach lanu, m'chal lanu, kaper-lanu.*

וְעַל כָּלֵם, אֱלֹהִים סְלִיחוֹת,  
 סַלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר-לָנוּ.

For all these failures of judgment and will, God of forgiveness —  
 forgive us, pardon us, lead us to atonement.

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**THROUGH OFFENSIVE SPEECH** בְּטִמְאַת שְׁפָתַיִם. Many of the wrongful and harmful acts in the litanies of confession refer to unethical speech: gossip, slander, and rumor-mongering; lies, large and small; careless and hurtful remarks. The “problem” of human speech is introduced at the beginning of the service, in *T'filah Zakah* (A Prayer for Purity and Worthiness, pp. 12–13); it is underscored by *Kol Nidrei*, as we acknowledge the vows and promises to God that we have failed to keep; and the confessions devote much attention to it. Seeing them as more than outpourings of remorse and guilt, the *machzor* frames the confessions as “teachable moments” in which we are instructed on the thoughtful, sensitive, and honorable use of language.

**FOR ALL THESE FAILURES** וְעַל כָּלֵם. Both the Long Confession (*Al Cheit*) and the Short Confession (*Ashamnu*) provide a wide-ranging list of human sins and misdeeds, but our Sages recognized that no liturgical text could include the wrongful acts of every individual. The formal confessions are meant to stir the memory and prompt our private confession. We are part of a community that joins with us in the work of *t'shuvah*: introspection; acknowledgment of weaknesses and strengths; and, at the end of the day, a return to the right path.

## The Essence of Atonement

*Facing Confession, Seeking Forgiveness: From Vidui to S'lichot*

*Our sins are like veils upon our faces,  
Hiding us from our Maker!*

—MOSES IBN EZRA

The medieval poet Moses ibn Ezra gives us a striking image for the Ten Days of Repentance that culminate in Yom Kippur: our sins are like a veil covering the face, separating us from God, from the people in our life and from our true self. The process of *t'shuvah* (repentance, literally “return”) is meant to return us to our core, the person we really are—the good and worthy human being masked behind the veil. *T'shuvah* represents an optimistic outlook on life: change is always possible; wrongdoing does not stain us forever; a veil can be removed.

*Vidui*, the act of confession, represents our movement toward God; self-disclosure precedes the seeking of forgiveness. We can picture it as a ritualized “dance”: first we take small steps (the short confession, called *Ashamnu*); then, feeling more confident, we immerse ourselves in a powerful piece of worship (the long confession, *Al Cheit*). During these confessions, some worshipers strike their chest in rhythm to the chant, so that, like a dance, the prayer is felt physically as well as emotionally.

*Vidui* leads to a series of pleas for reconciliation with God: the prayers called *S'lichot* (Songs of Forgiveness). They are grounded in two verses of Torah, known as the Thirteen Attributes of God: “Adonai, Adonai—God, compassionate, gracious, endlessly patient, loving, and true; showing mercy to the thousandth generation; forgiving evil, defiance, and wrongdoing; granting pardon” (Exodus 34:6–7).

In an astonishing midrash, the Talmudic Sage Rabbi Yochanan imagined God, majestically robed in a tallit, teaching Moses the order of the prayers, saying to him, “Whenever Israel ‘misses the mark,’ let them read the Thirteen Attributes in My presence, and I will forgive them.” This portrait of an intimate relationship with God conveys the spiritual promise of the Songs of Forgiveness. For this is the moment when the veil is lifted from our faces and we no longer hide from our Maker. This is the precious moment when we reveal our true selves—and renew our relationship with the One who makes us whole.

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ASTONISHING MIDRASH. Talmud *Rosh HaShanah* 17b.

וידוי זוטא

*Vidui Zuta*

וידוי רבה

*Vidui Rabbah*

*Sh'ma koleinu, Adonai Eloheinu.*

*Chus v'racheim aleinu.*

*V'kabeil b'rachamim uvratzon et  
t'filateinu.*

*Hashiveinu, Adonai, eilecha — v'nashuvah;  
chadeish yameinu k'kedem.*

*Amareinu haazinah, Adonai,  
binah hagigeinu.*

*Yiyu l'ratzon imrei-finu v'hegyon  
libeinu l'fanecha,*

*Adonai — tzureinu v'goaleinu.*

*Al-tashlicheinu mil'fanecha;  
v'ruach kodsh'cha al-tikach mimenu.*

*Al-tashlicheinu l'eit ziknah;  
kichlot kocheinu, al-taazveinu.*

*Al-taazveinu, Adonai Eloheinu;  
al-tirchak mimenu.*

*Ki-l'cha, Adonai, hochalnu;  
atah taaneh, Adonai Eloheinu.*

שָׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ.  
חֹס וְרַחֵם עָלֵינוּ.  
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת  
תְּפִלָּתֵנוּ.  
הַשִּׁיבֵנוּ, יְיָ, אֱלֹהֵינוּ וְנִשְׁוֵבָה,  
חֲדָשׁ יָמֵינוּ כְּקֶדֶם.  
אֲמַרְיֵנוּ הֶאֱזִינָה, יְיָ,  
בִּינָה הַגִּיגָה.  
יְהִיו לְרַצוֹן אֲמַרֵי־פִינוּ וְהִגִּיזוּ  
לִבֵּנוּ לְפָנֶיךָ,  
יְיָ, צוּרֵנוּ וְגוֹאֲלֵנוּ.  
אֲלֹתֵי־שְׁלִיכֵנוּ מִלְּפָנֶיךָ,  
וְרוּחַ קֹדְשְׁךָ אֲלֹתֵי־תִקַּח מִמֶּנּוּ.  
אֲלֹתֵי־שְׁלִיכֵנוּ לְעַת זְקֵנָה,  
כְּכֹלֹת כַּחֲנוּ אֲלֹתֵי־עַזְבָּנוּ.  
אֲלֹתֵי־עַזְבָּנוּ, יְיָ אֱלֹהֵינוּ,  
אֲלֹתֵי־תִרְחַק מִמֶּנּוּ.  
כִּי־לָךְ, יְיָ, הוֹחַלְנוּ,  
אֲתָה תַעֲנֵה, אֲדֹנָי אֱלֹהֵינוּ.

יַעֲלֶה  
Yaaleh

שָׁמַע קוֹלֵנוּ  
*Sh'ma Koleinu*

שְׁלֹשׁ עֶשְׂרֵה מִדּוֹת  
13 Middot

בְּרַחֵם אֵב  
*K'Racheim Av*

כִּי הִנֵּה כַחֲמֹר  
*Ki Hineih KaChomer*

אֶל תַּעֲזָבֵנוּ  
*Al Taazveinu*

שְׁלֹשׁ עֶשְׂרֵה מִדּוֹת  
13 Middot

כִּי אָנוּ עֲמֻךְ  
*Ki Anu Amecha*

אָנוּ עֲזֵי פָנִים  
*Anu Azei Fanim*

שְׁלֹשׁ עֶשְׂרֵה מִדּוֹת  
13 Middot

מִי שְׁעָנָה  
*Mi She-anah*

Hear our call, Adonai our God. Show us compassion.

Accept our prayer with love and goodwill.

Take us back, Adonai; let us come back to You;  
renew our days as in the past.

Hear our words, Adonai; understand our unspoken thoughts.

May the speech of our mouth and our heart's quiet prayer  
be acceptable to You, Adonai, our Rock and our Redeemer.

Do not cast us away from Your presence, or cut us off  
from Your holy spirit.

Do not cast us away when we are old; as our strength diminishes,  
do not forsake us.

Do not forsake us, Adonai; be not far from us, our God.

With hope, Adonai, we await You;  
surely, You, Adonai our God — You will answer.



Let Our Needs  
Rise Up

Hear Our Call

Qualities of the  
Divine

God's Tenderness

We Are in Your  
Hand

Do Not Abandon Us

Qualities of the  
Divine

We Are Your People

The Essence of  
Mercy

Qualities of the  
Divine

Answer Us

### WILL YOU HEAR MY VOICE

הַתְּשַׁמַּע קוֹלִי רְחוֹקִי שְׁלִי.  
הַתְּשַׁמַּע קוֹלִי בְּאֶשֶׁר הִנָּךְ –  
קוֹל קוֹרֵא בְּעֵז קוֹל בּוֹכָה בְּדַמִּי  
וַיַּעַל לְזָמַן מְצִיָּה בְּרַכָּה.

יִתֵּבֵל זֶה רַבָּה וּדְרָכִים בָּהּ רַב.  
נִפְגָּשׁוֹת לְדַק נִפְרָדוֹת לְעַד –  
מִבְּקֵשׁ אָדָם אֶךְ כּוֹשְׁלוֹת רַגְלָיו  
לֹא יוֹכֵל לְמַצֵּא אֶת אֲשֶׁר אֲבַד.

אֲחֵרוֹן יָמַי כְּבָר קָרוֹב אוֹלִי.  
כְּבָר קָרוֹב הַיּוֹם שֶׁל דְּמָעוֹת פְּרִידָה.  
אֲחֻכָּה לָךְ עַד יִכְבּוּ חַיִּי  
בְּחֻכּוֹת רַחֵל לְדוֹדָהּ.

Will you hear my voice, you who are far from me?  
Will you hear my voice, wherever you are;  
a voice calling aloud, a voice silently weeping,  
endlessly demanding a blessing.

This busy world is vast, its ways are many;  
paths meet for a moment, then part forever;  
we go on searching, but our feet stumble,  
we cannot find that which we have lost.

Perhaps my last day is already drawing near,  
drawing close are the tears of parting.  
I will wait for you till my days flicker out,  
like Rachel waiting for her beloved.

**DO NOT CAST US AWAY WHEN WE ARE OLD** (*facing page*). The power of *Sh'ma Koleinu* deepens for us as we age. Those aware of their aging often question the value and significance of their lives, seeking spiritual connection in questions such as “Did my life mean anything?” and “Of what use am I, now that I am old?” In *Sh'ma Koleinu* we hear a voice—perhaps our own—calling out from the winter of the heart, an inner landscape of loss and uncertainty about the future. We learn from this prayer that a person who feels this way needs, above all, to be heard. Relatedness and the warmth of spirituality begin with the first word of this prayer: *Sh'ma* (Hear).

**WILL YOU HEAR MY VOICE.** By Rachel Bluwstein, known as Rachel (1890–1931).

# אל רחום

God of forgiveness, we come before You in need of compassion.

At Sinai You spoke words that guide our lives to this day,  
but our ancestors lost faith in You, lost hope in their Redeemer.

With one voice, they had promised: “We will do and obey”;  
and yet, stiff-necked, they broke their word, adoring an idol of gold.

How wondrous Your compassion in the face of their rebellion,  
Your forgiveness in that moment of human weakness and doubt!

We, too, have broken promises to You.  
We, too, worship the work of our own hands.  
We, too, make of gold a god.  
And we, too, forsake Your word.

At Sinai You revealed thirteen attributes of mercy;  
these aspects of Your nature — Your very essence — we now recall:

<p><i>Adonai, Adonai — El rachum v'chanun;</i> <i>erech apayim, v'rav-chesed ve-emet;</i> <i>notzeir chesed laalafim;</i> <i>nosei avon vafesha v'chataah; v'nakeih.</i></p>	<p>יְיָ אֱלֹהֵינוּ רַחוּם וְחַנוּן, אֶרֶךְ אַפַּיִם, וְרַב־חֶסֶד וְאֱמֶת. נֹצֵר חֶסֶד לְאֲלֹפִים, בְּשֵׂא עֵוֹן וּפְשַׁע וְחַטָּאָה, וְנִקְיָה.</p>
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Adonai, Adonai —  
God, compassionate, gracious, endlessly patient, loving, and true;  
showing mercy to the thousandth generation;  
forgiving evil, defiance, and wrongdoing; granting pardon.

יַעֲלֶה  
Yaaleh

שְׁמַע קוֹלֵנוּ  
Sh'ma Koleinu

שְׁלֹש עֶשְׂרֵה מִדּוֹת  
13 Middot

כְּרַחֵם אֲב  
K'Racheim Av

כִּי הִנֵּה כְּחֹמֶר  
Ki Hineih KaChomer

אֵל תַּעֲזֹבֵנוּ  
Al Taazveinu

שְׁלֹש עֶשְׂרֵה מִדּוֹת  
13 Middot

כִּי אָנוּ עֹמְדִים  
Ki Anu Amecha

אָנוּ עֹזֵי פָנִים  
Anu Azei Fanim

שְׁלֹש עֶשְׂרֵה מִדּוֹת  
13 Middot

מִי שְׁעָנָה  
Mi She-anah

**אל רחום.** This emblem (“God, compassionate”) sets apart the Thirteen Attributes of Mercy (Exodus 34:6–7) when they appear in the Songs of Forgiveness throughout Yom Kippur. Rav Yehudah (Talmud *Rosh HaShanah* 17b) claims special status for the Thirteen Attributes: “God said to Moses, ‘Whenever the people of Israel sin, let them perform this service before Me and I will forgive them.’” Some Sages took this to mean that saying the words ensures divine mercy; but others note that it says “perform,” not merely “recite.” Focusing on God’s compassionate qualities is meant to prompt our own actions in kind.  
**ADONAI, ADONAI** יְיָ, יְיָ, Exodus 34:6–7.

# אָבִינוּ מֶלֶכְנוּ

אָבִינוּ מֶלֶכְנוּ  
Avinu Malkeinu

## Avinu Malkeinu · Almighty and Merciful

*Avinu Malkeinu,*

*ha-eir lanu et derech chayeinu.*

אָבִינוּ מֶלֶכְנוּ,

הָאֵר לָנוּ אֶת דְּרֹךְ חַיֵּינוּ.

*Avinu Malkeinu* — Illumine for us the path of our life.

*Avinu Malkeinu* — How shall we find the strength to take the road less traveled by?

*Avinu Malkeinu* — How shall we come to know the purpose of our existence?

*Avinu Malkeinu* — How shall we learn not to live life in vain?

*Avinu Malkeinu* — How shall we get out of our indifference?

*Avinu Malkeinu* — How shall we distinguish between truth and falsehood?

*Avinu Malkeinu* — How shall we find the answers to our questions?

*Avinu Malkeinu* — How shall we gird ourselves with strength to seek answers?

*Avinu Malkeinu,*

*choneinu vaaneinu, chaz'keinu v'am'tzeinu,*

*ki v'cha v'im'cha hat'shuvot.*

אָבִינוּ מֶלֶכְנוּ,

חֲנֵנוּ וְעֲנֵנוּ, חֲזַקְנוּ וְאַמְצָנוּ,

כִּי בְךָ וְעִמָּךְ הַתְּשׁוּבוֹת.

*Avinu Malkeinu* — Be gracious to us, answer us,  
empower us, and give us courage,  
for the answers are both in You and with You.

**AVINU MALKEINU** אָבִינוּ מֶלֶכְנוּ. Based on a Hebrew prayer by Rabbi Mordechai Rotem (b. 1947).

**HOW SHALL WE.** Instead of the traditional petitions (pp. 114–15), this contemporary *Avinu Malkeinu* presents a series of questions acknowledging our responsibility for our lives. The prayer is an invitation to add other questions that may “illumine for us the path of our life.”

**LESS TRAVELED BY.** From “The Road Not Taken” by Robert Frost (1874–1963).

## Avinu Malkeinu

*Avinu Malkeinu, na al t'shivenu reikam mil'fanecha.* אָבִינוּ מִלְּכֵנוּ, נָא אַל תְּשִׁיבֵנוּ רִיקָם מִלְּפָנֶיךָ.  
*Avinu Malkeinu, we pray: do not turn us away from You with nothing.*

*Avinu Malkeinu, kabeil b'rachamim uvratzon et t'filateinu.* אָבִינוּ מִלְּכֵנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.  
*Avinu Malkeinu, welcome our prayer with love; accept and embrace it.*

*Avinu Malkeinu, aseih imanu l'maan sh'mecha.* אָבִינוּ מִלְּכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.  
*Avinu Malkeinu, act toward us as befits Your name.*

*Avinu Malkeinu, aseih l'maancha im lo l'maneinu.* אָבִינוּ מִלְּכֵנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנֵּנוּ.  
*Avinu Malkeinu, act for Your sake, if not for ours.*

*Avinu Malkeinu, ein lanu melech ela atah.* אָבִינוּ מִלְּכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.  
*Avinu Malkeinu, You alone are our Sovereign.*

*Avinu Malkeinu, p'tach shaarei shamayim litfilateinu.* אָבִינוּ מִלְּכֵנוּ, פְּתַח שַׁעֲרֵי שָׁמַיִם לְתַפִּלָּתֵנוּ.  
*Avinu Malkeinu, let the gates of heaven be open to our prayer.*

*Avinu Malkeinu, sh'ma koleinu; chus v'racheim aleinu.* אָבִינוּ מִלְּכֵנוּ, שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.  
*Avinu Malkeinu, hear our voice; treat us with tender compassion.*

*Avinu Malkeinu, choneinu vaaneinu; ki ein banu maasim.* אָבִינוּ מִלְּכֵנוּ, חֲנֹנוּ וְעַנְנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים.  
*Aseih imanu tz'dakah v'chessed, v'hoshi-einu.* עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד, וְהוֹשִׁיעֵנוּ.  
*Avinu Malkeinu — Almighty and Merciful — answer us with grace, for our deeds are wanting. Save us through acts of justice and love.*

# סיום הערבית

## Siyum HaArvit · Concluding Prayers

*Aleinu l'shabei-ach laadon hakol,  
lateit g'dulah l'yotzeir b'reishit —  
shelo asanu k'goyei haaratzot,  
v'lo samanu k'mishp'chot haadamah;  
shelo sam chelkeinu kahem,  
v'goraleinu k'chol hamonam.  
Vaanachnu korim,  
umishtachavim, umodim  
lifnei melech malchei ham'lachim:  
HaKadosh, baruch hu,*

Ours is the duty to praise the All-Sovereign, to honor the Artist of Creation, who made us unique in the human family, with a destiny all our own. For this we bend our knees and bow with gratitude before the Sovereign Almighty — Monarch of All — the Wellspring of holiness and blessing,

*shehu noteh shamayim v'yoseid aretz,  
umoshav y'karo bashamayim mimaal,  
ush-chinat uzo b'govhei m'romim.  
Hu Eloheinu; ein od.  
Emet Malkeinu, efes zulato —  
kakativ b'Torato:  
"V'yadata hayom v'hasheivota el-l'vavecha,  
ki Adonai hu haElohim  
bashamayim mimaal  
v'al-haaretz mitachat — ein od."*

who spread out the sky and fashioned the land, who dwells in beauty far beyond sight, whose powerful presence is the loftiest height. You are our God; there is none else. We take as true Your sovereignty; there is no other — as Torah teaches: “Embrace and carry in your heart this day: In heaven above, on earth below, the Eternal is God. There is no other.”

EMBRACE וְיָדַעְתָּ, Deuteronomy 4:39.

עלינו  
*Aleinu*

קדיש יתום  
*Kaddish Yatom*

מזמור כ"ד  
*Mizmor l'David*

אָדוֹן עוֹלָם  
*Adon Olam*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,  
שֶׁלֹּא שָׁם חִלְקֵנוּ כֵּהֵם,  
וּבְרַלְנוּ בְּכֹל הַמוֹנָם.  
וְאִנְחָנוּ כּוֹרְעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ,  
וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל,  
וְשֹׁכֵן עֵזוֹ בְּגִבְהֵי מְרוֹמִים.  
הוּא אֱלֹהֵינוּ, אֵין עוֹד.  
אֱמֶת מַלְכָּנוּ אֶפְסֵ זוֹלָתוֹ,  
כִּכְתוּב בְּתוֹרָתוֹ:  
וְיָדַעְתָּ הַיּוֹם וְהַשַּׁבָּת אֶל-לְבַבְךָ,  
כִּי יי הוּא הָאֱלֹהִים  
בַּשָּׁמַיִם מִמַּעַל  
וְעַל-הָאָרֶץ מִתַּחַת, אֵין עוֹד.

*Al kein n'kaveh l'cha, Adonai Eloheinu,  
lirot m'heirah b'tiferet uzecha,  
l'haavir gilulim min haaretz;  
v'ha-elilim karot yikareitun.  
L'takein olam b'malchut Shaddai,  
v'chol b'nei vasar yikr'u vishmecha;  
l'hafnot eilecha kol rishei aretz.*

עַל כֵּן נִקְוָה לְךָ, יְיָ אֱלֹהֵינוּ,  
לְרֹאוֹת מְהֵרָה בְּתִפְרֵת עֲזָךְ,  
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ,  
וְהָאֵלִילִים כָּרוֹת יִכָּרְתוּן.  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,  
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ,  
לְהַפְנוֹת אֶלֶיךָ כָּל רִשְׁעֵי אָרֶץ.

עֲלֵינוּ  
*Aleinu*

קְדִישׁ יְתוּם  
*Kaddish Yatom*

מִזְמוֹר כ"ד  
*Mizmor l'David*

אָדוֹן עוֹלָם  
*Adon Olam*

And so, Adonai our God, we look to You,  
hoping soon to behold the splendor of Your power revealed:  
a world free of idolatry and false gods;  
a world growing more perfect through divine governance;  
a world in which all human beings make known Your name,  
while those who do evil turn toward You.

*V'ne-emar:  
"V'hayah Adonai l'melech al-kol-haaretz,  
bayom hahu yiyeh Adonai echad,  
ushmo echad."*

וּבְאֵמַר:  
וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ,  
בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד,  
וּשְׁמוֹ אֶחָד.

As the prophet announced,  
“The Eternal shall be sovereign over all the earth.  
On that day the Eternal shall be one, and God’s name shall be one.”

---

**THOSE WHO DO EVIL.** The Jews, who throughout their history have suffered anguish and oppression at the hands of evil-doers, are, nevertheless, as concerned for the fate of their tormentors as they are for their own. So we stand, in solemn prayer, petitioning the Almighty to grant enlightenment to our enemies so that they may recognize God’s sovereignty and share in the reward that is treasured up for the faithful. (Rabbi Jeffrey M. Cohen, b. 1950; adapted)

**THE ETERNAL SHALL BE** יְיָ וְהָיָה. This prophetic verse (Zechariah 14:9) points to a future in which all humanity will come to recognize one God — a fulfillment of the vision set forth in the *Sh'ma* (Deuteronomy 6:4), which proclaims God’s unity, and in the first section of *Aleinu* (page 116), which calls God “Monarch of All.”

**How SHALL** the heart be reconciled  
to its feast of losses?

—Stanley Kunitz

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא

*Yitgadal v'yitkadash sh'meih raba*

This is the praise of the living,  
praise for the gift of life.

Praise for loved ones and friends,  
for listening hearts,  
laughter and forgiveness.

Praise for their searching and striving,  
for perseverance and vision,  
minds that aspired to know and understand.

Praise for their courage and faith,  
for souls that brought light to dark corners,  
for hands that were gentle and strong.

Praise for those who walked before us  
in valleys of darkest shadow,  
who endured their grief, and brought forth new life.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא

*Yitgadal v'yitkadash sh'meih raba*

Praise for the One who is always with us:  
the Source of growth, the Promise of goodness.

Praise for the gift of life and memory.  
Praise for the blessing of hope.

**WE STAND AS ONE** on this night of remembrance.

United in grief, united in loss,  
united in the power of a promise:  
God has made us; God will sustain us.

We give praise to this life  
and rise up together to renew our strength.

עֲלֵינוּ  
*Aleinu*

קְדִישׁ יְתוּם  
*Kaddish Yatom*

מִזְמוֹר כ"ד  
*Mizmor l'David*

אֲדוֹן עוֹלָם  
*Adon Olam*

## Mourner's Kaddish

*Yitgadal v'yitkadash sh'meih raba,  
b'alma di v'ra chiruteih.  
V'yamlich malchuteih b'chayeichon  
uvyomeichon,  
uvchayei d'chol beit Yisrael —  
baagala uvizman kariv;  
v'imru: Amen.*

*Y'hei sh'meih raba m'varach  
l'alam ul-almei almaya.  
Yitbarach v'yishtabach v'yitpaar  
v'yitromam v'yitnasei v'yit-hadar  
v'yitaleh v'yit-halal sh'meih  
d'kudsha — b'rich hu —  
l'eila ul-eila mikol birchata v'shirata,  
tushb'chata v'nechemata  
daamiran b'alma;  
v'imru: Amen.*

*Y'hei sh'lama raba min sh'maya,  
v'chayim aleinu v'al kol Yisrael;  
v'imru: Amen.*

*Oseh shalom bimromav,  
hu yaaseh shalom aleinu,  
v'al kol Yisrael  
v'al kol yoshvei teiveil;  
v'imru: Amen.*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא,  
בְּעֵלְמָא דִּי בְרָא כְרֵעוּתָהּ.  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן  
וּבְיָוְמֵיכוֹן,  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזַמַּן קָרִיב.  
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעָלַם וּלְעֵלְמֵי עֲלַמְיָא.  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר  
וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ  
דְּקֻדְשָׁא, בְּרִיךְ הוּא,  
לְעֵלְא וּלְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירָתָא,  
תְּשׁוּבַחְתָּא וְנַחֲמַתָּא  
דְּאִמְרֵיִן בְּעֵלְמָא.  
וְאָמְרוּ: אָמֵן.

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

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו  
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל  
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.  
וְאָמְרוּ: אָמֵן.

עֲלֵינוּ  
*Aleinu*

קְדִישׁ יְתוּם  
*Kaddish Yatom*

מִזְמוֹר כִּיִּד  
*Mizmor l'David*

אָדוֹן עוֹלָם  
*Adon Olam*

*May the Source of peace bestow peace on all who mourn,  
and may we be a source of comfort to all who are bereaved.  
Amen.*



Our Destiny

Mourner's Kaddish

Psalm 27

Eternal God

**A TEACHING** of our Sages:*Adonai is my light and my help—*

for so it is written:

*Your word is a lamp to my feet, a light for my path.*

There are some who stumble in darkness, like wanderers lost in the night.

But those who love and study Your words—

they carry a torch in the darkness:

they see the dangers, and they do not fall.

*Adonai is my light—*

This refers to Rosh HaShanah,

called *Yom HaDin*—day of judgment, time of truth,

for so it is written:

*God will let your righteousness shine forth like the light;**the justice of your cause like the noonday sun.**Adonai is my help—*

This refers to Yom Kippur,

the holy day when God helps us to atone and forgives our sins.

On this Atonement night, I pray:

Let the goodness within me shine forth.

As I struggle to overcome my flaws,

let me find forgiveness and peace.

So may I journey from darkness and confusion

to clarity and light.

And so may I learn not to fear.

---

**A TEACHING OF OUR SAGES.** Based on *Midrash T'hilim* 27:2 and 27:4. Probably because of this midrashic link between Psalm 27 and the Days of Awe, it became customary to recite this psalm each day from the beginning of the month of Elul through Hoshana Rabbah, the conclusion of the High Holy Day season.

**ADONAI IS MY LIGHT AND MY HELP,** Psalm 27:1.**YOUR WORD IS A LAMP TO MY FEET,** Psalm 119:105.**GOD WILL LET YOUR RIGHTEOUSNESS SHINE FORTH,** Psalm 37:6.

Our Destiny

Mourner's Kaddish

Psalm 27

Eternal God

**HASHIVEINU / RETURN AGAIN***Hashiveinu, Adonai, eilecha**v'nashuvah;**chadeish yameinu k'kedem.*

הַשִּׁיבֵנוּ, יְיָ אֱלֹהֵינוּ  
 וְנָשׁוּבָה,  
 חֲדָשׁ יָמֵינוּ כְּקֵדֶם.

Return again, return again,  
 return to the land of your soul.  
 Return to what you are, return to who you are,  
 return to where you are  
 Born and reborn again.

**RENEW US***Y'hi ratzon mil'fanecha,**Adonai Eloheinu v'Elohei avoteinu**v'imoteinu,**shet'chadeish aleinu shanah tovah**umtukah.*

יְהִי רָצוֹן מִלְּפָנֶיךָ,  
 יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
 וְאִמּוֹתֵינוּ,  
 שֶׁתְּחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה  
 וּמְתוּקָה.

Our God and God of our ancestors,  
 Eternal God of all generations:  
 May Your presence in our lives this New Year  
 renew our spirits and renew our strength.  
 May it be a good year.  
 May it be a sweet year.

לְשָׁנָה טוֹבָה תִּכְתְּבוּ – וְתִחַתְּמוּ!

*L'shanah tovah tikateivu — v'teichateimu!*

May you be inscribed — and sealed — for a good year!

**HASHIVEINU** הַשִּׁיבֵנוּ, Lamentations 5:21.

**RETURN AGAIN.** Lyrics by Rabbi Shlomo Carlebach (1924–1994).

# שַׁחֲרִית לַיּוֹם כִּיּוֹד

## Yom Kippur Morning Service

*You stand this day, all of you,  
in the presence of Adonai your God.*

—DEUTERONOMY 29:9

# בְּרִכּוֹת הַשַּׁחַר

## Birchot HaShachar · Morning Blessings

טלית

Tallit

מוֹדָה\מוֹדָה אָנִי  
Modeh/Modah Ani

הָרִינִי

Hareini

מַה־טֹבּוֹ

Mah Tovv

שִׁיר לַמַּעֲלוֹת

Shir Lamaalot

מִזְמוֹר כ"ד

Mizmor l'David

בְּרִכּוֹת הַתּוֹרָה

Birchot HaTorah

תַּלְמוּד תּוֹרָה

Talmud Torah

אֲשֶׁר יָצַר

Asher Yatzar

אֱלֹהֵי נְשָׁמָה

Elohai, N'shamah

נְסִימִים שֶׁבְּכֹל יוֹם

Nisim Sheb'chol Yom

### Tallit

*Bar'chi, nafshi, et-Adonai!*

*Adonai Elohai, gadalta m'od:*

*hod v'hadar lavashta;*

*oteh-or kasalmah;*

*noteh shamayim kairiah.*

בְּרַכֵּי, נַפְשִׁי, אֶת־יְיָ,

יְיָ אֱלֹהֵי, גְדַלְתָּ מְאֹד,

הוֹד וְהֶדָר לְבִשְׁתָּ,

עֹטֵה־אֹזֶר בְּשַׁלְמָה,

נוֹטֵה שָׁמַיִם כַּיְרִיעָה.

Unnamable God, I summon all my strength to praise:

You are fathomless, yet close to me.

Clothed in splendor, wrapped in light like a cloak,

You stretch out the sky, celestial tent.

*Baruch atah, Adonai,*

*Eloheinu melech haolam,*

*asher kid'shanu b'mitzvotav,*

*v'tzivanu l'hitateif batzitzit.*

בְּרוּךְ אַתָּה, יְיָ,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,

וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

Source of blessings — Eternal, our God, majestic in power:

Your mitzvot are paths of holiness;

You give us the mitzvah of wrapping ourselves in

the fringed tallit.

*For those who do not wear the tallit:*

Source of blessings — Eternal, our God, majestic in power:

Your splendor reveals the way to holiness;

Your light wraps us in the beauty of this sacred day.

**UNNAMABLE GOD** בְּרַכֵּי, נַפְשִׁי, Psalm 104:1–2.

**WRAP OURSELVES.** It is written in the Book of Job: “I clothed myself in righteousness and it robed me; justice was my cloak and turban” (29:14). This biblical metaphor suggests a life lived with integrity, in which one’s actions are “all of a piece,” governed by an overarching principle. By wrapping ourselves in a garment whose fringes recall our Jewish obligations, we, too, try to “clothe ourselves in righteousness.”

Tallit Blessing  
 Gratitude  
 Readiness  
**In God's Holy Place**  
 Psalm 121  
 Psalm 27  
 Torah Blessings  
 Torah Study  
 Our Bodies  
 Our Souls  
 Everyday Miracles

*Anim z'mirot, v'shirim e-erog — אַנְעִים זְמִירוֹת, וְשִׁירִים אֶאְרוֹג,*  
*ki eilecha nafshi taarog. כִּי אֵלֶיךָ נַפְשִׁי תַעְרוֹג.*  
*Nafshi cham'dah b'tzeil yadecha, נַפְשִׁי חֲמַדָּה בְּצֵל יָדְךָ,*  
*ladaat kol raz sodecha. לְדַעַת כָּל רַז סוֹדְךָ.*  
*Midei dab'ri bichvodecha, מִדֵּי דַבְרִי בְּכַבּוֹדְךָ,*  
*homeh libi el dodecha. הוֹמָה לְבִי אֶל דוֹדֶיךָ.*  
*Al kein adabeir b'cha nichbadot, עַל כֵּן אֲדַבֵּר בְּךָ נְכַבְּדוֹת,*  
*v'shimcha achabeid b'shيري y'didot. וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת.*

I would sing You the sweetest of songs, weave You tapestries of rhyme—  
 for You my soul is yearning. . . .

To know Your sheltering hand, to grasp Your deepest mysteries—  
 in these my soul delights.

The moment I speak of Your glory,  
 Your love overpowers my heart.

Through speech I honor Your praiseworthy deeds,  
 but I honor You best in love songs.

#### DEEPEST GOOD

When I sort through the layered texture  
 Of what clutters and claims my spirit,  
 I find you, Deepest Good, in residence.  
 You shine like a piece of gold inside of me.  
 In that tranquil, secluded district of soul  
 I discover my true, unblemished nature.  
 Teach me that there is much more to “me”  
 Than just my struggle and my failure.  
 Absorb me in the jewel of your love  
 Until I am fully one with your goodness.

**ANIM Z'MIROT.** This religious poem (*piyut*), in praise of God's glory, is ascribed to Rabbi Yehudah the Pious of Regensburg (d. 1217). It is customary to say the prayer while standing before the open ark.  
**DEEPEST GOOD.** By Joyce Rupp (b. 1943).

## For Those Who Study Torah

*His brothers took Joseph and cast him into the pit.  
The pit was empty; there was no water in it.*

Why does the verse tell us that there was no water?

If the pit was empty, is that not obvious?

It means that there was no water,  
but there were snakes and scorpions within.

Our Sages teach:

water represents Torah, source of our life and sustenance.

When the mind is empty of Torah, snakes and scorpions will enter.

Fill your mind with wisdom, with moral values and teachings.

You will have no room for what is vulgar, trivial, or unworthy.

And so it is written: “Those who love Your Torah find peace;  
guided by Your words, they will not stumble.”

## Blessings for Study

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
asher kid'shanu b'mitzvotai,  
v'tzivanu laasok b'divrei Torah.*

בָּרוּךְ אַתָּה, יְיָ,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְעִסֵּק בְּדִבְרֵי תוֹרָה.

Blessed are You, Adonai our God,  
supreme Power of the universe;  
You sanctify our lives with mitzvot,  
and give us the sacred obligation of learning and living Torah.

טלית

Tallit

מוֹדָה\מוֹדָה אָנִי  
Modeh/Modah Ani

הָרִינִי

Hareini

מַה־טֹבֵנו

Mah Tov

שִׁיר לַמַּעֲלוֹת

Shir Lamaalot

מִזְמוֹר כ"ד

Mizmor l'David

**בְּרֻכּוֹת הַתּוֹרָה**

**Birchot HaTorah**

תַּלְמוּד תּוֹרָה

Talmud Torah

אֲשֶׁר יָצַר

Asher Yatzar

אֱלֹהֵי נְשָׁמָה

Elohai, N'shamah

נְסִימִים שֶׁבְּכֹל יוֹם

Nisim Sheb'chol Yom

**HIS BROTHERS TOOK JOSEPH**, Genesis 37:24.

**THERE WERE SNAKES AND SCORPIONS**. See Talmud *Shabbat* 22a.

**WATER REPRESENTS TORAH**. See Talmud *Bava Kamma* 82a.

**WHEN THE MIND IS EMPTY**. Based on the teaching of the Vilna Gaon (Rabbi Elijah ben Solomon of Vilna; 1720–1797) on this verse.

**THOSE WHO LOVE YOUR TORAH**. Adapted from Psalm 119:165.

Elohai, n'shamah shenatata bi —  
 t'horah hi.  
 Atah v'ratah,  
 atah y'tzartah,  
 atah n'fachtah bi,  
 v'atah m'sham'rah b'kirbi.  
 V'atah atid lit'lah mimeni,  
 ulhachazirah bi le-atid lavo.  
 Kol z'man shehan'shamah v'kirbi,  
 modeh/modah ani l'fanecha,  
 Adonai Elohai v'Elohei avotai v'imotai,  
 Ribon kol hamaasim,  
 Adon kol han'shamot.

אֱלֹהֵי, נְשַׁמָּה שֶׁנִּתְּתָהּ בִּי  
 טְהוֹרָה הִיא.  
 אַתָּה בְּרֵאתָהּ,  
 אַתָּה יִצַּרְתָּהּ,  
 אַתָּה נִפְחַתָּהּ בִּי,  
 וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי.  
 וְאַתָּה עֹתִיד לְטֹלָה מִמֶּנִּי,  
 וּלְהַחְזִירָהּ בִּי לְעֵתִיד לְבוֹא.  
 כָּל זְמַן שֶׁהַנְּשַׁמָּה בְּקִרְבִּי,  
 מוֹדֵה\מוֹדָה אֲנִי לְפָנֶיךָ,  
 יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,  
 רִבּוֹן כָּל הַמַּעֲשִׂים,  
 אֲדוֹן כָּל הַנְּשַׁמוֹת.

טלית  
 Tallit  
 מוֹדָה\מוֹדָה אֲנִי  
 Modeh/Modah Ani  
 הָרִיבִי  
 Hareini  
 מַה־טֹבוֹ  
 Mah Tovv  
 שִׁיר לַמַּעֲלוֹת  
 Shir Lemaalot  
 מִזְמוֹר כ"ד  
 Mizmor l'David  
 בְּרִכּוֹת הַתּוֹרָה  
 Birchot HaTorah  
 תַּלְמוּד תּוֹרָה  
 Talmud Torah  
 אֲשֶׁר יֵצֵר  
 Asher Yatzar  
 אֱלֹהֵי נְשַׁמָּה  
 Elohai, N'shamah  
 נְסִים שֶׁבְּכֹל יוֹם  
 Nisim Sheb'chol Yom

Pure, my God, is the soul You have given me.  
 You formed it. You shaped it. You breathed it into me.  
 You keep it safe within me.  
 Someday, when this soul returns to You,  
 I will find a place in eternity.  
 But as long as spirit breathes within me,  
 I place before You my thanks,  
 Eternal my God and God of my ancestors,  
 Creator of all creation, Sovereign of all souls.

בְּרוּךְ אַתָּה, יְיָ, אֲשֶׁר בְּיָדוֹ נִפְּשׂ כָּל חַי, וְרוּחַ כָּל בֶּשֶׂר אִישׁ.  
 Baruch atah, Adonai, asher b'yado nefesh kol chai, v'ruach kol b'sar ish.  
 We give You praise, Adonai: all life is in Your hand;  
 and in Your care, the soul of every human being.

**THE SOUL YOU HAVE GIVEN ME.** Rabbi Shabtai Sheftel Horowitz (1565–1619) taught that the human soul is a part of God. He wrote that the only essential difference is that “the Creator is the totality of existence, the all-embracing Infinite Light, and the soul is a tiny particle of that great light.”

## Call to Prayer

## Creation

## Revelation

Sh'ma and Its  
Sections

## Redemption

**IN THIS CIRCLE** of community, in this hour of striving for faith, I believe in Your majesty, Your guiding presence within me. To You I turn on this day of the spirit—seeking atonement, longing to hear Your words: “I forgive.”

בָּרַךְ שֵׁם כְּבוֹד מַלְכוּתוֹ.

Blessed is God's glorious majesty. *Baruch shem k'vod malchuto.*

Holy One of Might—Your towering strength reaches from heaven's heights to the human heart.

Holy One of Mercy—Your forgiveness is profound; it embraces all who turn to You.

Holy One of Torah—the secrets You impart are radiant; they reach Your people, Your cherished ones.

Blessed is God's glorious majesty.

Holy One of the Heart—You forgive us in our weakness; You pardon us in our fear.

Holy One of Strength—we praise Your powers, the wonders of creation and redemption.

Holy One of Remembrance—You remember us with love, taking delight when we search our souls.

Blessed is God's glorious majesty.

Holy One of the Spirit—You accept our fast of repentance, and breathe into us purity and goodness.

Holy One of Conscience—You remove our wrongs, and reveal the way of righteousness.

Holy One of Existence—Your light is the glory of creation; Your mercy endures forever.

Blessed is God's glorious majesty. *Baruch shem k'vod malchuto.*

In this circle of community, in this hour of striving for faith, I believe in Your majesty, Your guiding presence within me. To You I turn on this day of the spirit—seeking atonement, longing to hear Your words: “I forgive.”

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**HOLY ONE OF MIGHT.** Based on the liturgical poem *Kadosh Adir BaAliyato*, which is attributed to Rabbi Kalonymus ben Mosheh (10th century). In the traditional version of the *piyut* (which is said while standing), the refrain “Blessed is God's glorious majesty” is a congregational response.



# שִׁמַע וּבְרִכּוֹתֶיהָ

## Sh'ma Uvirchoteha · Sh'ma and Its Blessings

*Bar'chu et Adonai hamvorach.*

*Baruch Adonai hamvorach l'olam va-ed.*

Bless the Eternal, the Blessed One.

Blessed is the Eternal, the Blessed One, now and forever.

*Baruch atah, Adonai,*

*Eloheinu melech haolam,*

*hapotei-ach lanu shaarei rachamim,*

*umei-ir einei hamchakim lislichato;*

*yotzeir or, uvorei choshech —*

*oseh shalom uvorei et hakol.*

*Or olam b'otzar chayim.*

*Orot mei-ofel amar: Vayehi.*

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה, יְיָ,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַפּוֹתֵחַ לָנוּ שַׁעֲרֵי רַחֲמִים,  
וּמַאִיר עֵינֵי הַמְּחַכִּים לְסִלְיַחְתּוֹ,  
יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ,  
עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכּוֹל.

אוֹר עוֹלָם בְּאוֹצַר חַיִּים,  
אוֹרוֹת מֵאֶפֶל אָמַר: וַיְהִי.

Praise to You, Adonai our God, whose power fills the cosmos —  
who opens for us the gates of compassion  
and lights up the eyes of those who await forgiveness —  
Shaper of light, Source of the darkness,  
Maker of peace, Creator of all.

**Infinite light is preserved in life's treasure-house;  
“Lights from the darkness!” said God — it was so.**

**WHO OPENS FOR US THE GATES OF COMPASSION** הַפּוֹתֵחַ לָנוּ שַׁעֲרֵי רַחֲמִים. This two-line insertion for Yom Kippur morning links the renewal of light at dawn with the sense of renewed hope felt by those who await God's forgiveness. The phrase “opens for us the gates of compassion” points to the “closing of the gates”— the *N'ilah* prayers at the end of Yom Kippur, thus lending a sense of urgency to our prayers.

**LIGHTS FROM THE DARKNESS** אוֹרוֹת מֵאֶפֶל. Inserted on Rosh HaShanah and Yom Kippur, this sentence alludes to the first words spoken by God in the Bible: “Let there be light” (Genesis 1:3). We might read these words metaphorically, referring not only to the divine capacity to defeat darkness, but also to our own power to push back the darkness of our times.

בָּרְכוּ  
*Bar'chu*

יוֹצֵר אוֹר  
*Yotzeir Or*

אַהֲבַה רַבָּה  
*Ahavah Rabbah*

קְרִיאַת שִׁמַע  
*K'riat Sh'ma*

אֶמֶת וַיִּצְיִב  
*Emet v'Yatziv*

מִי־כַמּוֹחַ  
*Mi Chamocha*

*Hamei-ir laaretz v'ladarim aleha  
b'rachamim;*

*uvtuvo m'chadeish b'cholyom tamid  
maaseih v'reishit.*

*Mah rabu maasecha, Adonai —  
kulam b'chochmah asita;*

*mal'ah haaretz kinyanecha!*

*Titbarach, Adonai Eloheinu,*

*al shevach maaseih yadecha;*

*v'al m'orei or she-asita —*

*y'faarucha selah.*

הַמַּאִיר לְאֶרֶץ וְלְדָרִים עֲלֶיהָ  
בְּרַחֲמִים,

וּבְטוֹבוֹ מְחַדֵּשׁ בְּכֹל יוֹם תְּמִיד  
מַעֲשֵׂה בְּרֵאשִׁית.

מָה רַבּוּ מַעֲשֵׂיךָ, יי —

כָּלֶם בְּחֹכְמָה עָשִׂיתָ,

מְלֵאָה הָאֶרֶץ קִינְיָנְךָ.

תִּתְבָּרַךְ, יי אֱלֹהֵינוּ,

עַל שֶׁבַח מַעֲשֵׂה יְדֵיךָ,

וְעַל מְאֹרֵי אוֹר שֶׁעָשִׂיתָ

יְפָאֲרוֹךְ סֵלָה.

בְּרַחוּ  
Bar'chu

יוֹצֵר אוֹר  
Yotzeir Or

אַהֲבַה רַבָּה  
Ahavah Rabbah

קְרִיאַת שְׁמַע  
K'riat Sh'ma

אֱמֶת וְיִצִיב  
Emet v'Yatziv

מִי־כַמְכָּה  
Mi Chamocha

In love You bring light to the earth and its creatures;  
Your goodness renews the Creation each day.  
Infinite, varied, and rich are Your works, Divine Artist —  
all of them wrought with wisdom;  
the whole earth is teeming with life!  
Awe-struck by the universe, work of Your hands,  
let all life bless You, praise You,  
and celebrate the beauty of Your lights.

*Or chadash al Tziyon ta-ir,*

*v'nizkeh chulanu m'heirah l'oro.*

אוֹר חָדָשׁ עַל צִיּוֹן תִּאִיר  
וּנְזֶכָה כְּלָנוּ מִהֲרָה לְאוֹרוֹ.

May You shine a new light on Zion;  
and may we soon be privileged to share in that light.

בְּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאֹרוֹת.

*Baruch atah, Adonai, yotzeir ham'orot.*

Our praise to You, Adonai, Creator of the cosmic lights.

**SHINE A NEW LIGHT ON ZION** אור חדש על ציון תאיר. Saadia Gaon, a 10th-century leader of Babylonian Jews, objected to this addition to the *Yotzeir Or* (Shaper of Light) prayer, asserting that there is no place for the figurative light of Zion in a prayer that praises God for the creation of “real” physical light. Poetry, however, prevailed — a testament to the importance of metaphor in Jewish prayer; and a testament to the significance of the Land of Israel in the constellation of Jewish faith.

Call to Prayer

Creation

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**YOU LOVE US** by helping us grow;  
You give us Torah, a ladder for the soul.  
Words that draw us upward;  
Every mitzvah—an invitation to climb.  
Forge and kiln and crucible  
To purify our hearts—  
You give us Torah;  
You love us by helping us grow.

**ALL WHO ARE THIRSTY**, come here for water.  
Drink deep of Torah, a fathomless well.

Seas spread out to distant horizons;  
Torah encompasses all of the earth.

Water revives and refreshes the body;  
Torah is potent, restoring the soul.

Soil and pollution swept away in pure waters;  
immersing in Torah, the spirit is cleansed.

Earth's precious water, free and untrammelled—  
Torah is open and belongs to all people.

Mighty waters pour down like thunder;  
Torah is shared in a rainbow of voices.

Waters flow from the heights to the valleys;  
Torah will dwell in the humble of heart.

Raindrops swell into powerful rivers;  
begin in your learning and wisdom will grow.

Fountain of gardens, wellspring of fresh water;  
words of Torah bring life to the world.

Our praise to You, Adonai:  
with love You offer Israel the gift of Torah.

---

**YOU LOVE US.** Based on a midrash: “The mitzvot were given to Israel in order to refine and purify us. For what does the Holy One care whether a person kills an animal by the throat or the nape of the neck? Hence the purpose of the mitzvot is to refine our characters” (*Genesis Rabbah* 44.1; *Leviticus Rabbah* 13.3).

**ALL WHO ARE THIRSTY, COME HERE FOR WATER.** Adapted from Isaiah 55:1.

**SEAS SPREAD OUT . . . LIFE TO THE WORLD.** Based on Midrash *Song of Songs Rabbah* 1:19. “Fountain of gardens, wellspring of fresh water” is from Song of Songs 4:15.

V'yacheid l'vaveinu l'ahavah ulyirah  
et sh'mecha.

V'lo neivosh v'lo nikaleim;  
v'lo nikasheil l'olam va-ed.

Ki v'shem kodsh'cha hagadol v'hanora  
batachnu;

nagilah v'nism'chah bishuatecha.

Unite us in love and reverence for You,  
that we may never feel ashamed of our deeds.  
We have trusted in Your great and holy name;  
now let us celebrate at last the joy of Your salvation.

וַיַּחַד לְבַבְנוּ לְאַהֲבָה וְלִירְאָה  
אֶת שְׁמֶךָ.  
וְלֹא נִבּוֹשׁ וְלֹא נִכְלֵם,  
וְלֹא נִכְשֵׁל לְעוֹלָם וָעֶד.  
כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא  
בְּטַחְנוּ,  
נִגִּילָה וְנִשְׂמַחָה בִּישׁוּעַתְּךָ.

בְּרַכּוּ  
Bar'chu

יוֹצֵר אוֹר  
Yotzeir Or

אַהֲבָה רַבָּה  
Ahavah Rabbah

קְרִיאַת שְׁמֵיךָ  
K'riat Sh'ma

אֱמֶת וְיִצִּיב  
Emet v'Yatziv

מִי־כַמְכָה  
Mi Chamocha

Vahavi-einu l'shalom  
mei-arba kanfot haaretz;

v'tolicheinu kom'miyut l'artzeynu.

Ki El po-eil y'shuot atah —

uvan u vacharta mikol am v'lashon.

V'keiravtanu l'shimcha hagadol  
selah be-emet,

l'hodot l'cha, ulyachedcha b'ahavah.

Bring us in peace from the four corners of the earth;  
lead us with upright pride to the land that is ours.  
For You are a God of miracles and wonders —  
from all the peoples of the earth You sought us out  
and brought us near to Your great, enduring truth.  
So with love we acknowledge and proclaim that You are One.

וְהִבִּיאֵנוּ לְשָׁלוֹם  
מְאַרְבַּע כַּנְפוֹת הָאָרֶץ,  
וְתוֹלְכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.  
כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה,  
וּבָנוּ בְּחַרְתָּ מִכָּל עַם וְלָשׁוֹן.  
וְקִרְבַּתְנוּ לְשִׁמְךָ הַגָּדוֹל  
סֵלָה בְּאֱמֶת,  
לְהוֹדוֹת לְךָ, וְלִיחַדְךָ בְּאַהֲבָה.

בְּרוּךְ אַתָּה, יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.  
Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.

Our praise to You, Adonai:  
You have singled out Your people Israel with love.

Long ago, in the courtyard of the Temple, on the holy day of Yom Kippur, the High Priest proclaimed aloud the sacred name of God.

And all the people fell to the ground, prostrated themselves and called: “Blessed is God’s glorious majesty forever and ever!”

Millennia have passed, but still we speak these words aloud, witnesses forever to the truth of God’s dominion.

בָּרְכוּ  
Bar’chu

יוֹצֵר אוֹר  
Yotzeir Or

אֲהַבָה רַבָּה  
Ahavah Rabbah

קְרִיאַת שְׁמַע  
K’riat Sh’ma

אֵמֶת וַיִּצְיֵב  
Emet v’Yatziv

מִי־כַמְכָה  
Mi Chamocha

# שמע ישראל יהוה אלהינו יהוה אחד

*Sh’ma, Yisrael: Adonai Eloheinu, Adonai Echad!  
Baruch shem k’vod malchuto l’olam va-ed.*

Listen, Israel: Adonai is our God, Adonai is One!  
Blessed is God’s glorious majesty forever and ever.

---

**LONG AGO.** The Talmud (*Yoma 66a*) records that just once a year, on Yom Kippur, the High Priest would say aloud the four-letter Divine Name (*yod-hei-vav-hei*), which was otherwise never pronounced. The people’s response (*Baruch shem k’vod malchuto l’olam va-ed*) is to this day recited aloud on Yom Kippur, though during the rest of the year, those words are traditionally spoken in a whisper.

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בְּרִיךְ שֵׁם כְּבוֹד  
מַלְכוּתוֹ לְעוֹלָם וָעֶד.

---

**BLESSED IS GOD'S GLORIOUS MAJESTY** בְּרִיךְ שֵׁם כְּבוֹד מַלְכוּתוֹ. When Israel Baal Shem Tov, the 18th-century founder of Chasidism, was five years old, his father, Eliezer, grew very ill. On the last day of his life, he called to the boy and said, "My child, always remember that God is with you. Never let this thought out of your mind. Go deeper and deeper into it every hour and every minute, and in every place." The Baal Shem Tov said: "My father's words are still fixed in my heart and engraved in my mind. After his death, I always went off alone in seclusion, in forests and fields, to strengthen this holy thought in my mind: the glory of the Holy One, blessed be God, fills the earth; and God is actually with me."

## How Do We Respond to God's Oneness?

*By Loving God and Devoting Ourselves to Torah**V'ahavta et Adonai Elohecha —**b'chol-l'vav'cha,**uvchol-nafsh'cha,**uvchol-m'odecha.**V'hayu had'varim ha-eileh**asher anochi m'tzav'cha hayom**al l'vavecha.**V'shinantam l'vanecha v'dibarta bam**b'shivt'cha b'veitecha,**uvlecht'cha vaderech,**uvshochb'cha, uvkumecha.**Ukshartam l'ot al yadecha;**v'hayu l'totafot bein einecha;**uchtavtam al m'zuzot beitecha**uvisharecha.*

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ

בְּכָל־לֵבְבְךָ

וּבְכָל־נַפְשְׁךָ

וּבְכָל־מְאֹדְךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה

אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם

עַל־לֵבְבְךָ:

וּשְׁנַנְתֶּם לְבַנְיֵךָ וּדְבַרְתֶּם בָּם

בְּשִׁיבְתְּךָ בְּבֵיתְךָ

וּבְלֶכְתְּךָ בַדֶּרֶךְ

וּבְשֹׁכְבְךָ וּבְקוּמְךָ:

וּקְשַׁרְתֶּם לְאוֹת עַל־יָדְךָ

וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֶיךָ:

וּכְתַבְתֶּם עַל־מְזוֹזוֹת בֵּיתְךָ

וּבְשַׁעְרֵיךָ:

You shall love Adonai your God with all your mind,

with all your soul, and with all your strength.

Set these words, which I command you this day, upon your heart.

Teach them faithfully to your children.

Speak of them in your home and on your way,

when you lie down and when you rise up.

Bind them as a sign upon your hand;

let them be a symbol before your eyes;

inscribe them on the doorposts of your house, and on your gates.

**V'AHAVTA** וְאָהַבְתָּ, Deuteronomy 6:5–9.**YOU SHALL LOVE ADONAI.** How in the world can one love God who is not a person, who has no arms, no legs, no lips? One of the familiar commentaries says: “Do not read it *v'ahavta* (you shall love). But read it *v'ihavta* (make God beloved). Act in such a way that, when people observe how you behave, they will believe in Godliness, in goodness, in hope, in compassion, in love.” (Rabbi Harold M. Schulweis, 1925–2014)

בְּרָכוּ

*Bar'chu*

יוֹצֵר אוֹר

*Yotzeir Or*

אֲהַבָה רַבָּה

*Ahavah Rabbah*

קְרִיאַת שְׁמַע

*K'riat Sh'ma*

אֶמֶת וַיִּצְיִב

*Emet v'Yatziv*

מִי־כַמְכָה

*Mi Chamocha*

Call to Prayer	<i>L'maan tizk'ru vaasitem</i>	לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
Creation	<i>et-kol-mitzvotai,</i>	אֶת־כָּל־מִצְוֹתַי
Revelation	<i>viyitem k'doshim l'Eloheichem.</i>	וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
<b>Sh'ma and Its Sections</b>	<i>Ani Adonai Eloheichem —</i>	אֲנִי יי אֱלֹהֵיכֶם
	<i>asher hotzeiti et-chem mei-eretz Mitzrayim</i>	אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
Redemption	<i>liyot lachem l'Elohim:</i>	לְהִיֹּת לָכֶם לֵאלֹהִים
	<i>ani Adonai Eloheichem.</i>	אֲנִי יי אֱלֹהֵיכֶם:

Be mindful of all My mitzvot,  
and do them;  
thus you will become holy to your God.  
I, Adonai, am your God,  
who brought you out of Egypt to be your God —  
I, Adonai your God.

יי אֱלֹהֵיכֶם אֱמֶת.  
*Adonai Eloheichem emet.*  
Adonai your God is true.

**L'MAAN TIZK'RU** לְמַעַן תִּזְכְּרוּ, Numbers 15:40–41, the conclusion of the third section of the *Sh'ma*. **BE MINDFUL . . . AND DO THEM** וַעֲשִׂיתֶם לְמַעַן תִּזְכְּרוּ. The proclamation of God's unity is followed by a call to love the Eternal, internalize words of Torah, and teach them to the next generation. The final section of the *Sh'ma* focuses on the ultimate purpose of our study and teaching: to inspire actions that will bring divine goodness into the world. The *tzitzit* (fringes) act as visual reminders of our sacred obligations; we wrap ourselves in a fringed garment as a sign that the mitzvot are all-encompassing — enriching and enhancing all of life.

**TO BE YOUR GOD** לְהִיֹּת לָכֶם לֵאלֹהִים. Numbers 15:40–41 asserts that God liberated the Israelite slaves from Egypt in order to create a relationship with them. Throughout the Torah, God is portrayed as seeking out connection with human beings — bringing them into being, summoning Abraham and his descendants, inviting them into a covenant that is then extended to an entire people at Sinai. Far from the impassive Unmoved Mover of Aristotle (4th century BCE) and Maimonides (1135–1204), the Torah's God is impassioned, fiercely loving, and deeply invested in the human enterprise and the fate of the earth.



Call to Prayer

Creation

Revelation

Sh'ma and Its  
Sections

Redemption

אֱמֶת וַיָּצִיב *Emet v'yatziv*

True and enduring

All else is fluid, impermanent, fleeting.

Unsteady, we falter; in chaos we cry.

In quest for some certainty, an anchor for trust.

צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ *Tzur chayeinu, magein yisheinu*

Rock of our lives, our Shield and Protector,

You are the constant, abiding through time.

The Rock, whose works speak of wholeness and justice;

You: the still center, fixed point where we stand.

From the ends of the earth, from the depths of despair,

We call, with the Psalmist, to our Fortress and Refuge:

“Lead me to the rock that is higher than I.”

Our Rock and Salvation,

Our shelter and strength;

Grounded in You, we shall never be shaken.

The towers of cities will crumble with age

And iron corrodes and decays into rust;

But the words and teachings that echo from Sinai

are true and enduring; forever they stand.

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**TZUR CHAYEINU, MAGEIN YISHEINU.** From the *Modim* (Gratitude) prayer in the Amidah.**THE ROCK, WHOSE WORKS.** From Deuteronomy 32:4, often included as part of the funeral service: “The Rock!—whose deeds are perfect, / Yea, all God’s ways are just; / A faithful God, never false, / True and upright indeed.”**FROM THE ENDS OF THE EARTH.** Adapted from Psalm 61:3–4.**OUR ROCK AND SALVATION.** Adapted from Psalm 62:7–8.**THE TOWERS OF CITIES.** Inspired by the words of Rabbi Abraham Joshua Heschel (1907–1972): “We are impressed by the towering buildings of New York City. Yet not the rock of Manhattan nor the steel of Pittsburgh but the law that came from Sinai is their ultimate foundation. The true foundation upon which our cities stand is a handful of spiritual ideas.”

“Mi-chamocha ba-eilim, Adonai?

*Mi kamocha — nedar bakodesh,  
nora t'hilot, oseih-fele?”*

*Shirah chadashah shib'chu g'ulim*

*l'shimcha al s'fat hayam.*

*Yachad kulam hodu v'himlichu, v'am'ru:*

“Adonai yimloch l'olam va-ed.”

*Tzur Yisrael, kumah b'ezrat Yisrael.*

*Ufdeih chinumecha Y'hudah v'Yisrael.*

*Go-aleinu, Adonai Tz'vaot sh'mo,*

*k'dosh Yisrael.*

מִי־כַמּוֹכָה בְּאֵלִים, יְיָ,

מִכַּמּוֹכָה נֶאֱדָר בְּקֹדֶשׁ,

בּוֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא.

שִׁירָה חֲדָשָׁה שְׁבַחוּ גְאוּלִּים

לְשִׁמְךָ עַל שְׂפַת הַיָּם,

יַחַד כְּלֵם הוֹדוּ וְהִמְלִיכוּ, וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעַלְמֵם וְעַד.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,

וּפְדֵה כְנָאֲמֹךְ יְהוּדָה וְיִשְׂרָאֵל.

גְּאֻלְנוּ, יְיָ צְבָאוֹת שְׁמוֹ,

קְדוֹשׁ יִשְׂרָאֵל.

בָּרְכוּ

*Bar'chu*

יוֹצֵר אוֹר

*Yotzeir Or*

אֲהַבָה רַבָּה

*Ahavah Rabbah*

קְרִיאַת שְׁמַע

*K'riat Sh'ma*

אֱמֶת וַיִּצְיֵב

*Emet v'Yatziv*

מִי־כַמּוֹכָה

*Mi Chamocha*

“Of all that is worshiped, is there another like You?

Maker of wonders, who is like You —

in holiness sublime, evoking awe and praise?”

At the sea — with a new song on their lips —

the redeemed praised Your name.

Overflowing with gratitude, they proclaimed Your sovereignty  
and spoke as one, declaring:

“The Eternal will reign till the end of time.”

Rock of Israel, arise and come to the help of Your people Israel.

Keep Your word by redeeming Judah and Israel.

The Eternal and Infinite One is our redeemer,

our source of holiness.

בָּרוּךְ אַתָּה, יְיָ, גְּאֹל יִשְׂרָאֵל.

*Baruch atah, Adonai, gaal Yisrael.*

Blessed are You in our lives, Eternal One, who redeemed Israel.

IS THERE ANOTHER LIKE YOU מִי־כַמּוֹכָה, Exodus 15:11.

THE ETERNAL WILL REIGN יְיָ יִמְלֹךְ, Exodus 15:18.

# הַתְּפִלָּה

## HaT'filah · Standing before God

In the depths of night, by the edge of the river,  
Jacob was left alone.

In heartfelt longing, in the temple of God,  
Channah uttered her prayer alone.

In the barren wilderness, in doubt and despair,  
Elijah found God alone.

On the holiest day, in the Holy of Holies,  
the High Priest entered alone.

We are bound to one another in myriad ways,  
but each soul needs time to itself.

In solitude we meet the solitary One;  
silence makes space for the still small voice.

For the Psalmist says: “Deep calls unto deep.”  
From the depths of our soul, we seek what is most profound.

*Adonai, s'fatai tiftach,*                      אֲדֹנָי, שְׁפָתַי תִּפְתָּח,  
*ufi yagid t'hilatecha.*                      וּפִי יַגִּיד תְּהִלָּתְךָ.

Adonai, open my lips,  
that my mouth may declare Your praise.

כּוֹנֵה  
*Kavanah*

אַבוֹת וְאִמָּהוֹת  
*Avot v'Imahot*

גְּבוּרוֹת  
*G'vurot*

וּנְתִנֵּה תְקוּף  
*Untaneh Tokef*

קְדֻשַׁת הַשֵּׁם  
*K'dushat HaShem*

קְדֻשַׁת הַיּוֹם  
*K'dushat HaYom*

עֲבוּדָה  
*Avodah*

הוֹדָאָה  
*Hodaah*

שְׁלוֹם  
*Shalom*

תְּפִלַּת הַלֵּב  
*T'filat HaLev*

**IN THE DEPTHS OF NIGHT.** Genesis 32:25 recounts the story of Jacob's wrestling with a mysterious figure by night.

**CHANNAH UTTERED HER PRAYER,** I Samuel 1:10.

**IN THE BARREN WILDERNESS.** I Kings 19:12 recounts Elijah's encounter with God in the form of a “still small voice.”

**ON THE HOLIEST DAY,** Leviticus 16:17.

**DEEP CALLS UNTO DEEP.** Psalm 42:8, where *t'hom* (deep) is the same word used to describe the primordial depths over which God's spirit hovered in the Creation story (Genesis 1:2).

**ADONAI . . . MY LIPS** אֲדֹנָי, שְׁפָתַי, Psalm 51:17.

*Baruch atah, Adonai,*

*Eloheinu v'Elohei avoteinu v'imoteinu:*

*Elohei Avraham, Elohei Yitzchak,*

*v'Elohei Yaakov;*

*Elohei Sarah, Elohei Rivkah,*

*Elohei Rachel, v'Elohei Leah;*

*haEl hagadol hagibor v'hanora,*

*El elyon,*

*gomeil chasadim tovim, v'koneih hakol —*

*v'zocheir chasdei avot v'imahot,*

*umeivi g'ulah livnei v'neihem,*

*l'maan sh'mo b'ahavah.*

בְּרוּךְ אַתָּה, יי,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,

וְאֱלֹהֵי יַעֲקֹב,

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,

אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,

אֵל עֲלִיּוֹן,

— גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל —

וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת,

וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

כְּוִנָּה

*Kavanah*

אֲבוֹת וְאִמּוֹת

*Avot v'Imahot*

גְבוּרוֹת

*G'vurot*

וּנְתִנָּה תְקוּף

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

You are the Source of blessing, Adonai, our God  
and God of our fathers and mothers:  
God of Abraham, God of Isaac, and God of Jacob;  
God of Sarah, God of Rebecca, God of Rachel, and God of Leah;  
exalted God, dynamic in power, inspiring awe,  
God sublime, Creator of all —  
yet You offer us kindness,  
recall the loving deeds of our fathers and mothers,  
and bring redemption to their children's children,  
acting in love for the sake of Your name.

**GOD OF OUR FATHERS AND MOTHERS** אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ We begin *HaT'filah* by summoning the memory of those who went before us, linking our own “standing before God” to the spiritual lives of our parents, grandparents, and great-grandparents, in a long line stretching back to Abraham and Sarah.

Rabbi Angela Buchdahl (b. 1972) reminds us that the High Holy Day liturgy likens our relationship with God to our relationship with elders who both love us and challenge us to do better, as when we call God *Avinu Malkeinu*, both caring parent and demanding sovereign: “We see God as a parent-figure, who throughout our *machzor* asks us to take responsibility for ourselves as the new year turns, to look hard at our errors and make them right in the time that's left. We may decide to ignore God's message — to treat God as the aging parent, who has outlived his usefulness. But it is precisely in these moments of our self-sufficiency and even arrogance that the Fifth Commandment comes to remind us that we must honor the source of our life — that honoring our parents or God is not contingent on what they can do for us. It is a test of who we are and what we hope to be.”

Zochreinu l'chayim,  
 Melech chafeitz bachayim.  
 V'chotveinu b'sefer hachayim,  
 l'maancha Elohim chayim.

זְכַרְנוּ לַחַיִּים,  
 מֶלֶךְ חֶפֶץ בַּחַיִּים.  
 וְכַתְּבוּנוּ בְּסֵפֶר הַחַיִּים,  
 לְמַעַן אֱלֹהִים חַיִּים.

כּוֹנֵה  
 Kavanah  
 אֲבוֹת וְאִמּוֹת  
 Avot v'Imahot

גְּבוּרוֹת  
 G'vurot

וּנְתִנָּה תּוֹקֵף  
 Untaneh Tokef

קְדוּשַׁת הַשֵּׁם  
 K'dushat HaShem

קְדוּשַׁת הַיּוֹם  
 K'dushat HaYom

עֲבוּדָה  
 Avodah

הוֹדָאָה  
 Hodaah

שְׁלוֹם  
 Shalom

תְּפִילַת הַלֵּב  
 T'filat HaLev

Melech ozeir umoshia umagein — מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן —

Remember us for life, sovereign God who treasures life.  
 Inscribe us in the Book of Life, for Your sake, God of life.

Sovereign of salvation, Pillar of protection —

בָּרוּךְ אַתָּה, יי, מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה.  
 Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

Blessed are You in our lives, Adonai,  
 Shield of Abraham, Sustainer of Sarah.

**REMEMBER US FOR LIFE . . . GOD OF LIFE.** This passage is the first of four special insertions in the *Amidah* for the Days of Awe. They are found in the *Avot v'Imahot*, *G'vurot*, *Hodaah*, and *Shalom* blessings. Usually we do not include *bakashot* (petitionary prayers) in the *Amidah* on Shabbat or festivals, focusing instead on gratitude and praise. Yet three of these special High Holy Day insertions are petitionary prayers: “Remember us for life”; “Inscribe Your covenant partners for a life of goodness”; and “Let us, and the whole family of Israel, be remembered and inscribed in the Book of Life.”

Commentators have justified their inclusion by pointing out that they are not individual petitions but communal requests (“remember us”). Furthermore, we ask to be remembered and inscribed not for our personal benefit but “for Your sake, God of life.”

These words thus convey more than our self-interested desire for added years of life. We ask to go on living for God’s sake — so that we might use our additional years to do God’s work and make God’s presence manifest in the world.

In Hebrew, choose either *hakol* or *meitim*.

Atah gibor l'olam, Adonai —  
m'chayeih *hakol/meitim* atah,  
rav l'hoshia.

Morid hatal.

M'chalkeil chayim b'chesed,  
m'chayeih *hakol/meitim*

b'rachamim rabim —  
someich noflim,

v'rofei cholim umatir asurim;  
umkayeim emunato lisheinei afar.

Mi chamocha, baal g'vurot;  
umi domeh-lach? —

melech meimit umchayeh  
umatzmiach y'shuah.

Mi chamocha, El harachamim? —  
zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot *hakol/meitim*.

Your life-giving power is forever, Adonai — with us in life and in death.  
You liberate and save, cause dew to descend;  
and with mercy abundant, lovingly nurture all life.  
From life to death, You are the force that flows without end —  
You support the falling, heal the sick, free the imprisoned and confined;  
You are faithful, even to those who rest in the dust.

Power-beyond-Power, from whom salvation springs,  
Sovereign over life and death — who is like You?

**Merciful God, who compares with You?**

**With tender compassion You remember all creatures for life.**

Faithful and true, worthy of our trust —

You sustain our immortal yearnings; in You we place our undying hopes.

ברוך אתה, יי, מחיה הכלהמתים.

Baruch atah, Adonai, m'chayeih *hakol/hameitim*.

Wellspring of blessing, Power eternal, You are the One who gives and renews all life.

כֹּוּנָה  
Kavanah

אָבוֹת וְאִמָּהוֹת  
Avot v'Imahot

גְּבוּרוֹת  
G'vurot

וּנְתִנָּה תְּקוּף  
Untaneh Tokef

קְדוּשַׁת הַשֵּׁם  
K'dushat HaShem

קְדוּשַׁת הַיּוֹם  
K'dushat HaYom

עֲבוּדָה  
Avodah

הוֹדָאָה  
Hodaah

שְׁלוֹם  
Shalom

תְּפִלַּת הַלֵּב  
T'filat HaLev

*Uvchein ulcha taaleh k'dushah,  
ki atah Eloheinu melech mocheil  
v'solei-ach.*

Our Sovereign,  
God of pardon and forgiveness,  
let these words of sanctity ascend to You.

*Untaneh-tokef k'dushat hayom —  
ki hu nora v'ayom.  
Uvo tinasei malchutecha,  
v'yikon b'chesed kisecha;  
v'teisheiv alav be-emet.*

Let us proclaim the power of this day —  
a day whose holiness awakens deepest awe  
and inspires highest praise for Your dominion,  
for Your throne is a throne of love;  
Your reign is a reign of truth.

*Emet ki atah hu dayan,  
umochiach v'yodei-a va-eid,  
v'choteiv v'choteim, v'sofeir umoneh,  
v'tizkor kol hanishkachot.  
V'tiftach et sefer hazichronot,  
umei-eilav yikarei —  
v'chotam yad kol adam bo.*

In truth,  
You are judge and plaintiff, counselor and witness.  
You inscribe and seal. You record and recount.  
You remember all that we have forgotten.  
And when You open the Book of Memories,  
it speaks for itself —  
for every human hand leaves its mark,  
an imprint like no other.

וּבְכֵן וּלְךָ תַעֲלֶה קְדוּשָׁה,  
כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ מוֹחֵל  
וְסוֹלֵחַ.

וּבְתַנְהָה תִּקְרָא קְדוּשַׁת הַיּוֹם —  
כִּי הוּא נוֹרָא וְאֵיִם.  
וּבו תִּנְשֵׂא מַלְכוּתְךָ,  
וַיִּכּוֹן בְּחֶסֶד בְּסֵאֵף,  
וַתִּשָּׁב עָלָיו בְּאֵמֶת.

אֵמֶת כִּי אַתָּה הוּא דַיָּן,  
וּמוֹכִיחַ וַיּוֹדֵעַ וְעֵד,  
וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֶה,  
וַתִּזְכֹּר כָּל הַנִּשְׁכָּחוֹת.  
וַתִּפְתַּח אֶת סֵפֶר הַזְּכוֹרוֹת,  
וַיִּמְאֲלוּ יִקְרָא —  
וְחוֹתֵם יָד כָּל אָדָם בּוֹ.

כְּוָנָה  
Kavanah  
אֲבוֹת וְאִמָּהוֹת  
Avot v'Imahot

גְבוּרוֹת  
G'vurot

וּבְתַנְהָה תִּקְרָא  
Untaneh Tokef

קְדוּשַׁת הַשֵּׁם  
K'dushat HaShem

קְדוּשַׁת הַיּוֹם  
K'dushat HaYom

עֲבוּדָה  
Avodah

הוֹדָאָה  
Hodaah

שְׁלוֹם  
Shalom

תְּפִלַּת הַלֵּב  
T'filat HaLev

*Uvshofar gadol yitaka.*

*V'kol d'mamah dakah yishama.*

*Umalachim yeichafeizun,*

*v'chil uradah yocheizun,*

*v'yomru: "Hineih yom hadin"—*

*lifkod al tz'va marom badin;*

*ki lo yizku v'einecha badin.*

*V'chol ba-ei olam yaavrun l'fanecha*

*kivnei maron.*

*K'vakarat ro-ei edro,*

*maavir tzono tachat shivto,*

*kein taavir v'tispor v'timneh,*

*v'tifkod nefesh kol chai.*

*V'tachtach kitzbah l'chol b'riyah;*

*v'tichtov et g'zar dinam.*

וּבְשׁוֹפָר גָּדוֹל יִתְקַע.

וְקוֹל דְּמָמָה דַּקָּה יִשְׁמַע.

וּמְלַאכִים יַחְפְּזוּן,

וְחֵיל וְרַעְדָּה יֵאֲחַזְזוּן,

וַיֹּאמְרוּ: הִנֵּה יוֹם הַדִּין —

לְפָקֵד עַל צְבֵא מְרוֹם בְּדִין,

כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין.

וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ

כְּבָנֵי מְרוֹן.

כְּבִקְרַת רוּעָה עֶדְרוֹ,

מֵעֲבִיר צֵאנוּ תַּחַת שִׁבְטוֹ,

כִּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה,

וְתִפְקֵד נֶפֶשׁ כָּל חַי.

וְתַחְתָּךְ קִצְבָה לְכָל בְּרִיָּה,

וְתִכְתֹּב אֶת גְּזַר דִּינָם.

כְּוָנָה

*Kavanah*

אַבוֹת וְאִמָּהוֹת

*Avot v'Imahot*

גְבוּרוֹת

*G'vurot*

וּבְחִנָּה תִּקְוֶה

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

And so a great shofar will cry — *t'kiah*.

A still small voice will be heard.

Angels, in a whirl of fear and trembling, will say:

“Behold the day of judgment” —

for they too are judged;

in Your eyes even they are not blameless.

All who come into the world pass before You

like sheep before their shepherd.

As a shepherd considers the flock,

when it passes beneath the staff,

You count and consider every life.

You set bounds; You decide destiny;

You inscribe judgments.

**A GREAT SHOFAR WILL CRY.** The scene now switches to heaven, as the poet imagines a cosmic drama in which even the angels are summoned to divine judgment. Two sounds — a shofar blast and a “still small voice” (1 Kings 19:12) — evoke two dimensions of the Divine: God’s majesty, before whom all beings stand accountable; and the gentle, insistent voice of conscience, God’s presence within us.



<i>B'Rosh HaShanah yikateivun;</i>	בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן,	כְּוֵנָה
<i>uvYom Tzom Kippur yeichateimun:</i>	וּבְיוֹם צוֹם כִּפּוּר יִחְתְּמוּן:	<i>Kavanah</i>
<i>kamah yaavorun,</i>	כַּמָּה יַעֲבֹרוּן,	אָבוֹת וְאִמּוֹת
<i>v'chamah yibarei-un;</i>	וְכַמָּה יִבְרְאוּן.	<i>Avot v'Imahot</i>
<i>mi yichyeh, umi yamut;</i>	מִי יִחְיֶה, וּמִי יָמוּת.	גְבוּרוֹת
<i>mi v'kitzo, umi lo v'kitzo;</i>	מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ.	<i>G'vurot</i>
<i>mi va-eish, umi vamayim;</i>	מִי בְאֵשׁ, וּמִי בַמַּיִם.	<b>וּבְנֵי תִקְוָה</b>
<i>mi vacherev, umi vachayah;</i>	מִי בַחֶרֶב, וּמִי בַחַיָּה.	<i>Untaneh Tokef</i>
<i>mi varaav, umi vatzama;</i>	מִי בְרָעַב, וּמִי בְצָמָא.	קְדוּשַׁת הַשֵּׁם
<i>mi varaash, umi vamageifah;</i>	מִי בְרָעַשׁ, וּמִי בַמַּגֵּפָה.	<i>K'dushat HaShem</i>
<i>mi vachanikah, umi vas'kilah;</i>	מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה.	קְדוּשַׁת הַיּוֹם
<i>mi yanuach, umi yanua;</i>	מִי יִבּוּחַ, וּמִי יִבּוּעַ.	<i>K'dushat HaYom</i>
<i>mi yashkit, umi y'toraf;</i>	מִי יִשְׁקִיט, וּמִי יִטְרֹף.	עֲבוּדָה
<i>mi yishaleiv, umi yityaseir;</i>	מִי יִשְׁלֹו, וּמִי יִתִּיֶסֶר.	<i>Avodah</i>
<i>mi yaani, umi yaashir;</i>	מִי יַעֲנִי, וּמִי יַעֲשִׂיר.	הוֹדָאָה
<i>mi yushpal, umi yarum —</i>	מִי יִשְׁפַּל, וּמִי יָרוּם —	<i>Hodaah</i>

On Rosh HaShanah this is written;  
on the Fast of Yom Kippur this is sealed:

How many will pass away from this world,  
how many will be born into it;  
who will live and who will die;  
who will reach the ripeness of age,  
who will be taken before their time;  
who by fire and who by water;  
who by war and who by beast;  
who by famine and who by drought;  
who by earthquake and who by plague;  
who by strangling and who by stoning;  
who will rest and who will wander;  
who will be tranquil and who will be troubled;  
who will be calm and who tormented;  
who will live in poverty and who in prosperity;  
who will be humbled and who exalted —

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

*Utshuvah, utfilah, utzdakah  
maavirin et roa hag'zeirah.*

But through return to the right path,  
through prayer and righteous giving,  
we can transcend the harshness of the decree.

*Ki k'shimcha kein t'hilatecha:  
kasheh lichos v'no-ach lirtzot.  
Ki lo tachpotz b'mot hameit,  
ki im b'shuvu midarko v'chayah.  
V'ad yom moto t'chakeh lo;  
im yashuv, miyad t'kab'lo.  
Emet ki atah hu yotzram,  
v'yodei-a yitzram;  
ki heim basar vadam.*

You are everything that we praise You for:  
slow to anger, quick to forgive.  
You do not wish the death of sinners,  
but urge them to return from their ways and live.  
Until the day of death, You wait for them;  
You accept them at once if they return.  
Since You created us, You know our impulses;  
we are but flesh and blood.

וּתְשׁוּבָה, וּתְפִלָּה, וּצְדָקָה  
מֵעֲבִירִין אֶת רֵעַ הַגְּזֵרָה.

כִּי בְשִׂמְךָ בֵּן תְּהִלָּתְךָ:  
קָשָׁה לְכַעַס וְנוֹחַ לְרַצוֹת.  
כִּי לֹא תַחְפֹּץ בְּמוֹת הַמֵּית,  
כִּי אִם בְּשׁוּבוֹ מִדַּרְכוֹ וְחַיָּה.  
וְעַד יוֹם מוֹתוֹ תַּחְכֵּם לוֹ,  
אִם יָשׁוּב, מִיַּד תִּקַּבְּלוֹ.  
אֱמֶת כִּי אַתָּה הוּא יוֹצֵרָם,  
וְיֹדְעֵי יִצְרָם,  
כִּי הֵם בְּשָׂר וְדָם.

כְּוָנָה  
Kavanah

אַבוֹת וְאִמָּהוֹת  
Avot v'Imahot

גְּבוּרוֹת  
G'vurot

וּבְנֵי תִקְוָה  
Untaneh Tokef

קְדוּשַׁת הַשֵּׁם  
K'dushat HaShem

קְדוּשַׁת הַיּוֹם  
K'dushat HaYom

עֲבוּדָה  
Avodah

הוֹדָאָה  
Hodaah

שְׁלוֹם  
Shalom

תְּפִלַּת הַלֵּב  
T'filat HaLev

**WE WHO LIVED** in concentration camps can remember the ones who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a person but one thing: the last of the human freedoms — to choose one's attitude in any given set of circumstances, to choose one's own way. (Viktor E. Frankl, 1905–1997)

Focusing Prayer

God of All  
Generations

God's Powers

The Power of This  
Day

God's Holiness

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

**AND LET US GIVE OURSELVES OVER** to the power of this day . . .

And let us give ourselves over to holiness and awe

And let us calm the voice of dread and fear

And let us submit to the Power beyond and within

And let us take the path of sincere return

And let us give ourselves over to prayer of the heart

And let us feel the pull of righteousness

And let us give ourselves over to the still small voice

And let us awaken to the wholeness of body and soul

And let us awaken to the wholeness of thought and deed

And let us see in the darkness a doorway of hope

And let us give ourselves over to the power of this day.

**WHEN WE WALK** through a valley of darkness,  
but find courage to live in the shadow of pain . . .

we transcend the harshness of the decree.

When we speak about fear with honesty,  
and share what is hardest to say . . .

we transcend the harshness of the decree.

When day becomes night,  
but we let ourselves hope . . .

we transcend the harshness of the decree.

When we feel far from caring and friendship,  
but let go of pride to ask for help . . .

we transcend the harshness of the decree.

When, in grief, we are crushed by the absence of love,  
but open ourselves to Your presence . . .

we transcend the harshness of the decree.

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**AND LET US GIVE.** The phrase that opens and closes this prayer—"And let us give ourselves over to the power of this day"—is from a translation by Rabbi Elyse D. Frishman (b. 1954) of the Hebrew words *Untaneh-tokef k'dushat hayom*.

**WALK THROUGH A VALLEY OF DARKNESS.** See Psalm 23:4.

**FAR FROM CARING AND FRIENDSHIP.** See Psalm 88:19—"You have put friend and neighbor far from me, and my companions into darkness."

*N'kadeish et shimcha baolam,*

*k'shem shemakdishim oto*

*bishmei marom;*

*kakatuv al yad n'vi-echa:*

*V'kara zeh el-zeh v'amar:*

*"Kadosh, kadosh, kadosh Adonai tz'vaot,*

*m'lo chol-haaretz k'vodo."*

*Adir adireinu, Adonai adoneinu —*

*mah-adir shimcha b'chol haaretz.*

*"Baruch k'vod-Adonai mim'komo."*

*Echad hu eloheinu, hu avinu,*

*hu malkeinu, hu moshi-einu —*

*v'hu yashmi-einu b'rachamav*

*l'einei kol chai:*

*"Ani Adonai Eloheichem."*

בְּקִדְשׁ אֶת שְׁמֶךָ בְּעוֹלָם,

כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ

בְּשֵׁמֵי מְרוֹם,

כְּכַתוּב עַל יַד נְבִיאֶיךָ:

וְקָרָא זֶה אֶל-זֶה וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת,

מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִירָנוּ —

מַה-אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ.

בְּרוּךְ כְּבוֹד-יְיָ מִמְּקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,

הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ —

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו

לְעֵינֵי כָל חַי:

אֲנִי יְיָ אֱלֹהֵיכֶם.

כּוֹנֵה

*Kavanah*

אֲבוֹת וְאִמָּהוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּנְתִנָּה תְּקוּף

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

We sanctify Your name in the world,  
as celestial song sanctifies You in realms beyond our world,  
in the words of Your prophet:

Holy Holy Holy is the God of heaven's hosts.  
The fullness of the whole earth is God's glory.

God of Strength who gives us strength,  
God of Might who gives us might —  
how magnificent the signs of Your Being throughout the earth.

Blessed is the splendor that shines forth from the Eternal.

Our God is one —  
*Avinu* and *Malkeinu*, sovereign Source of life and liberation —  
revealing with mercy to all who live: "I am Adonai your God."

**HOLY** קָדוֹשׁ, Isaiah 6:3.

**GOD OF MIGHT** יְיָ אֲדִירָנוּ, Psalm 8:2, 10.

**BLESSED** בְּרוּךְ, Ezekiel 3:12.

**I AM** אֲנִי, Numbers 15:41.

“Yimloch Adonai l’olam;  
Elohayich, Tziyon, l’dor vador —  
hal’lu-Yah!”

*L’dor vador nagid godlecha.*  
*Ulneitzach n’tzachim k’dushat’cha nakdish.*  
*V’shivchacha, Eloheinu, mipinu lo yamush*  
*l’olam va-ed,*  
*ki El melech gadol v’kadosh atah.*

יְמַלֹךְ יי לְעוֹלָם,  
אֱלֹהֵיךָ, צִיּוֹן, לְדוֹר וָדוֹר,  
הַלְלוּ-יָהּ.

לְדוֹר וָדוֹר נִגִּיד גֹּדְלֶךָ.  
וּלְנִצַּח נִצַּחַת קְדוּשַׁתְךָ בְּקִדְשֵׁנוּ.  
וְשִׁבַּחְךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמּוּשׁ  
לְעוֹלָם וָעֶד,  
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

כְּוָנָה  
Kavanah

אָבוֹת וְאִמָּהוֹת  
Avot v’Imahot

גְבוּרוֹת  
G’vurot

וּנְחִנָּה תְקוּף  
Untaneh Tokef

קְדוּשַׁת הַשֵּׁם  
K’dushat HaShem

קְדוּשַׁת הַיּוֹם  
K’dushat HaYom

עֲבוּדָה  
Avodah

הוֹדָאָה  
Hodaah

שְׁלוֹם  
Shalom

תְּפִלַּת הַלֵּב  
T’filat HaLev

“The Eternal shall reign for all time,  
your God for all generations, Zion — Halleluyah!”

We will teach Your greatness  
*l’dor vador* — from generation to generation.  
And to the end of time  
we will affirm Your holiness.  
Our God, Your praise shall ever be on our lips,  
for Your power is boundless — sovereign and holy.

**THE ETERNAL SHALL REIGN** יי יְמַלֹךְ, Psalm 146:10.

**FOR ALL TIME** לְעוֹלָם. In I Kings 1:31, Bathsheba offers the traditional greeting to a monarch: “May my lord King David live forever!” — a sentiment expressed in many Western nations as “Long live the king!” Here the wish is extended to the divine sovereign, conveying both the joyous certainty of God’s eternal reign and a prayer that God’s rule be extended throughout all space and time. In a personal sense, we might see these words as expressing a desire to place ourselves in alignment with divine rule — to live in service to the Holy One and to further God’s work through our own acts.

**WE WILL TEACH YOUR GREATNESS L’DOR VADOR** לְדוֹר וָדוֹר נִגִּיד גֹּדְלֶךָ. How can we imbue the next generation with a sense of God’s greatness? Perhaps by showing the young people in our care that we discern God’s presence in the world — in the wonders of creation; in the order and elegance of nature’s laws; in just and compassionate acts; in the persistent human striving to make a better world.

Focusing Prayer

God of All  
Generations

God's Powers

The Power of This  
Day

God's Holiness

The Day's Holiness

Our Offering

Thanksgiving

Peace

Prayer of the Heart

**A MIDRASH: FAITHFUL TO THE COVENANT**

The king was absent for many years;  
his beloved wife was left alone.

Her neighbors taunted her:

“Your husband has abandoned you — marry someone else!”

But she would withdraw into her bridal chamber  
and read her *ketubah*, with its promises of love and support,  
and in this she found comfort.

When at last the king returned, he said to her:

“I am amazed that you waited for me all these years!”

And she replied:

“Were it not for the *ketubah* you gave me so many years ago,  
I would have been lost.”

So it is with the people Israel.

We go into our synagogues and study houses,  
and in words of Torah we find comfort.

When at last redemption comes,  
and God says to us:

“How were you able to wait so long?

How did you survive among the nations?”

We will answer:

“If not for the memory of Your love  
we would have been lost.”

And thus Scripture says:

“But this do I call to mind — therefore I have hope.”

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**A MIDRASH.** This rabbinic parable is based on a verse in Lamentations: “But this do I call to mind — therefore I have hope” (3:21). The Sages imagined the relationship between God and the Jewish people as one of enduring love and commitment, despite centuries of persecution in which God’s presence was difficult to discern. The Torah, a record of God’s promises and care for Israel, has provided grounds for hope that allowed the Jewish people to resist the pressure to assimilate and disappear from history.

*V'timloch — atah, Adonai — l'vadecha*  
*al kol maasecha,*  
*b'Har Tziyon, mishkan k'vodecha,*  
*uviYrushalayim, ir kodshecha —*  
*kakatuv b'divrei kodshecha:*  
 “Yimloch Adonai l'olam;  
*Elohayich, Tziyon, l'dor vador —*  
*hal'lu-Yah!”*

You, and You alone, Adonai, will reign over creation,  
 upon Mount Zion, home of Your Presence,  
 and in Jerusalem, a city set apart by You —  
 as the Psalmist believed:  
 “The Eternal shall reign for all time,  
 your God for all generations, Zion — Halleluyah!”

*Kadosh atah, v'nora sh'mecha;*  
*v'ein elo-ah mibaladecha, kakatuv:*  
 “Vayigbah Adonai tz'vaot bamishpat;  
*v'haEl hakadosh nikdash bitzdakah.”*

You are holy.  
 Your name is Awe.  
 There is nothing divine beyond You —  
 as the prophet Isaiah taught:  
 “The Source of all might is exalted through justice,  
 the God of holiness made holy through righteousness.”

בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.  
*Baruch atah, Adonai, haMelech hakadosh.*  
 Blessed are You, Adonai, holy Sovereign.

וְתִמְלֹךְ, אַתָּה, יְיָ, לְבָדָּךְ  
 עַל כָּל מַעֲשֵׂיךָ,  
 בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,  
 וּבִירוּשָׁלַיִם עִיר קֹדְשֶׁךָ,  
 כְּכַתוּב בְּדִבְרֵי קֹדְשֶׁךָ:  
 יִמְלֹךְ יְיָ לְעוֹלָם,  
 אֱלֹהֵיךָ, צִיּוֹן, לְדוֹר וָדוֹר,  
 הַלְלוּ-יָיָהּ.

כְּוָנָה  
*Kavanah*  
 אֲבוֹת וְאִמָּהוֹת  
*Avot v'Imahot*  
 גְּבוּרוֹת  
*G'vurot*  
 וּנְתִנָּה תִקְוָה  
*Untaneh Tokef*  
 קְדוּשַׁת הַשֵּׁם  
*K'dushat HaShem*  
 קְדוּשַׁת הַיּוֹם  
*K'dushat HaYom*  
 עֲבוּדָה  
*Avodah*  
 הוֹדָאָה  
*Hodaah*  
 שְׁלוֹם  
*Shalom*  
 תַּפְלַת הַלֵּב  
*T'filat HaLev*

THE ETERNAL SHALL REIGN יְיָ, מֶלֶךְ, Psalm 146:10.

THE SOURCE OF ALL MIGHT IS EXALTED יְיָ, צְבָאוֹת, Isaiah 5:16.

Atah v'chartanu mikol haamim;

ahavta otanu, v'ratzita banu.

V'romamtanu mikol hal'shonot,

v'kidashtanu b'mitzvotecha.

V'keiravtanu, Malkeinu, laavodatecha;

v'shimcha hagadol v'hakadosh aleinu karata.

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים,

אַהֲבַת אוֹתָנוּ וְרָצִיתָ בָּנוּ.

וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת,

וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ.

וְקִרְבַּתָּנוּ, מַלְכֵנוּ, לְעִבּוֹדְתֶךָ,

וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ.

כְּוָנָה

Kavanah

אֲבוֹת וְאִמָּהוֹת

Avot v'Imahot

גְבוּרוֹת

G'vurot

וּנְתִיבָה תְקוּף

Untaneh Tokef

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

עֲבוֹדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

You chose us, with love, to be messengers of mitzvot;  
and through us You made known Your aspirations.

Among all the many peoples,  
You gave us a pathway to holiness.

Among all the great nations,  
You uplifted us and made Yourself our Sovereign —  
and so we seek You and serve You  
and celebrate our nearness to Your presence.

Your great and sacred name has become our calling.

Vatiten-lanu, Adonai Eloheinu, b'ahavah et

[Yom haShabbat hazeh

likdushah v'limnuchah, v'et]

Yom HaKippurim hazeh —

limchilah v'lislichah ulchaparrah —

v'limchol-bo et kol avonoteinu [b'ahavah],

mikra-kodesh,

zeicher litziat Mitzrayim.

וּתְתַרְלֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת

[יּוֹם הַשַּׁבָּת הַזֶּה]

לְקִדְשָׁהּ וְלִמְנוּחָהּ, וְאֶת]

יּוֹם הַכִּפּוּרִים הַזֶּה,

לְמַחִילָהּ וְלִסְלִיחָהּ וּלְכַפָּרָהּ,

וְלִמְחֹל־בוֹ אֶת כָּל עֲוֹנוֹתֵינוּ [בְּאַהֲבָה],

מִקְרָא קֹדֶשׁ,

זֵכֶר לִיצִיאַת מִצְרַיִם.

In Your love, Eternal our God,  
You have given us this [Shabbat — for holiness and rest —  
and this] Yom Kippur:  
a day on which our wrongs are forgiven [with love];  
a day of sacred assembly;  
a day to be mindful of our people's going-out from Egypt.

**YOU HAVE GIVEN US THIS YOM KIPPUR** וּתְתַרְלֵנוּ. This blessing in the festival and High Holy Day *T'filah* celebrates the gift of the festival calendar as a mark of God's love for the Jewish people. On each holiday, this prayer mentions the distinctive theme of the occasion. Thus, on Yom Kippur we give thanks for a day on which we can ask and receive forgiveness.



Eloheinu v'Elohei avoteinu v'imoteinu,  
 yaaleh v'yavo v'yagia, v'yeira-eh v'yeiratze  
 v'yishama, v'yipakeid, v'yizacheir  
 zichroneinu ufikdoneinu —  
 v'zichron avoteinu v'imoteinu,  
 v'zichron Y'rushalayim ir kodshecha,  
 v'zichron kol am'cha beit Yisrael l'fanecha —  
 lifleitah l'tovah,  
 l'chein ulchased ulrachamim,  
 l'chayim ulshalom,  
 b'Yom HaKippurim hazeh.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 יַעֲלֶה וְיָבֵא וְיָגִיעַ, וְיִרְאֶה וְיִרְצֶה  
 וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר  
 זְכוֹרֵנוּ וְפְקֻדוֹתֵנוּ,  
 וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,  
 וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ  
 לְפִלְיָטָה לְטוֹבָה,  
 לְחַן וּלְחֶסֶד וּלְרַחֲמִים,  
 לְחַיִּים וּלְשָׁלוֹם,  
 בְּיוֹם הַכִּפּוּרִים הַזֶּה.

כּוֹנֵה  
 Kavanah  
 אֲבוֹת וְאִמּוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 וּנְתִנָּה תּוֹקֵף  
 Untaneh Tokef  
 קְדוּשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קְדוּשַׁת הַיּוֹם  
 K'dushat HaYom  
 עֲבוּדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

Our God, and God of the generations before us,  
 may a memory of us ascend and come before You.  
 May it be heard and seen by You,  
 winning Your favor and reaching Your awareness —  
 together with the memory of our ancestors,  
 the memory of Your sacred city, Jerusalem,  
 and the memory of Your people, the family of Israel.  
 May we be remembered —  
 for safety, well-being, and favor,  
 for love and compassion,  
 for life,  
 and for peace —  
 on this Day of Atonement.

**DAY OF ATONEMENT** יוֹם הַכִּפּוּרִים. In the Torah, the festival is actually called *Yom Kippurim* or *Yom HaKippurim* — literally, “the Day of Atonements.” Why the plural? Perhaps because on this day we seek expiation not only for our individual misdeeds but also for wrongs committed by our community. Others argue that the plural term *kippurim* is appropriate, because the true focus of Yom Kippur is interpersonal behavior — sins committed by one person against another.

Rabbi Marc Angel (b. 1945) suggests that the plural term refers to the diversity of individuals present in the congregation. He writes: “The plural form reminds us that there are many roads to atonement. Each person is different and is on a unique spiritual level; each comes with different insights, experiences, memories. The roads to atonement are plural, because no two of us have identical needs.”

Focusing Prayer	<i>Zochreinu, Adonai Eloheinu, bo l'tovah. Amen.</i>	זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.
God of All Generations	<i>Ufokdeinu vo livrachah. Amen.</i>	וּפְקֹדֵנוּ בּוֹ לְבִרְכָה. אָמֵן.
God's Powers	<i>V'hoshi-einu vo l'chayim. Amen.</i>	וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.
The Power of This Day	Eternal our God, remember us,	<i>Amen</i>
God's Holiness	be mindful of us, and redeem us	<i>Amen</i>
<b>The Day's Holiness</b>	for a life of goodness and blessing.	<i>Amen</i>
Our Offering		
Thanksgiving		
Peace	<i>Uvidvar y'shuah v'rachamim chus v'choneinu;</i>	וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחֲנּוּנוֹ,
Prayer of the Heart	<i>v'racheim aleinu v'hoshi-einu —</i>	וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
	<i>ki eilecha eineinu;</i>	כִּי אֵלֶיךָ עֵינֵינוּ,
	<i>ki El melech chanun v'rachum atah.</i>	כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

Favor us with words of deliverance and mercy.  
Show us the depth of Your care.  
God, we await Your redemption,  
for You reign with grace and compassion.

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**OUR GOD, REMEMBER US** זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. The phrase “*zochreinu, Adonai Eloheinu, bo l'tovah*” recalls the prayer of Nehemiah, governor of Judah, following the return from Babylonian exile (Nehemiah 5:19): “My God, remember to my credit . . .” (*Zochrah-li, Elohai, l'tovah*). Nehemiah utters several prayers of this kind, in each case seeking to be remembered favorably for his meritorious deeds, which he enumerates and describes. Strikingly, when this phrase is incorporated into the liturgy — as a communal prayer for God’s favor — no meritorious deeds are specified. We come before the Holy One more modestly, without claiming that our virtue entitles us to God’s attentive response. We rely, instead, on divine love and mercy. The prayer might provoke us to ask whether others always need to earn our forgiveness by proving themselves worthy, or whether we have the capacity to bestow forgiveness as a gift of love and compassion.

Eloheinu v'Elohei avoteinu v'imoteinu,

## *m'chal*

laavonoteinu b'Yom

[*haShabbat hazeh uvyom*]

*HaKippurim hazeh.*

M'cheih v'haaveir p'sha-einu v'chatoteinu

*mineged einecha, kaamur:*

"Anochi, anochi hu mocheh f'sha-echa

*l'maani;*

*v'chatotecha lo ezkor."*

*V'ne-emar: "Machiti kaav p'sha-echa,*

*v'che-anan chatotecha —*

*shuvah elai, ki g'alticha."*

*V'ne-emar: "Ki-vayom hazeh y'chapeir*

*aleichem l'taheir et-chem;*

*mikol chatoteichem lifnei Adonai tit-haru."*

Our God and God of our forebears,

## *pardon*

our failings on [this day of Shabbat, and] this Day of Atonement;  
erase our misdeeds; see beyond our defiance.

For Isaiah said in Your name: "It is I, I alone  
who wipe away your defiant acts — this is My essence.  
I shall pay no heed to your errors."

And the prophet said: "As a cloud fades away, as mist dissolves into air,  
so your wrongs and mistakes shall be gone; I will wipe them away —  
come back to Me, that I may redeem you."

As You said to Moses: "For on this day atonement shall be made for you  
to purify you from all your wrongs.  
And pure you shall be in the presence of Adonai."

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

## מַחֵל

לְעוֹבוֹתֵינוּ בְּיוֹם

[הַשַּׁבָּת הַזֶּה וּבְיוֹם]

הַכִּפּוּרִים הַזֶּה.

מָחָה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ

מִמֶּנֶּד עֵינֶיךָ, כְּאָמֹר:

אֲנֹכִי אֲנֹכִי הוּא מוֹכֵחַ פְּשָׁעֶיךָ

לְמַעַנִּי,

וְחַטֹּאתֶיךָ לֹא אֶזְכֵּר.

וְנֹאֵמַר: מַחִיתִי כְּעַב פְּשָׁעֶיךָ,

וְכַעֲבֵן חַטֹּאתֶיךָ,

שׁוֹבֵה אֵלַי כִּי גָאַלְתֶּיךָ.

וְנֹאֵמַר: כִּי־בְיוֹם הַזֶּה יִכַּפֵּר

עֲלֵיכֶם לְטַהַר אֶתְכֶם,

מִכָּל חַטֹּאתֵיכֶם לְפָנַי יִי תִטְהָרוּ.

כּוֹנֵה

*Kavanah*

אֲבוֹת וְאִמּוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

וּנְתִנָּה תּוֹקֵף

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

IT IS I אֲנֹכִי אֲנֹכִי, Isaiah 43:25.

AS A CLOUD FADES AWAY כְּעַב מַחִיתִי כְּעַב, Isaiah 44:22.

FOR ON THIS DAY הַזֶּה הַיּוֹם, Leviticus 16:30.

Eloheinu v'Elohei avoteinu v'imoteinu,  
 [r'tzeih vimnuchateinu,]  
 kad'sheinu b'mitzvotcha;  
 v'tein chelkeinu b'Toratecha.  
 Sab'einu mituvecha;  
 v'sam'cheinu bishuatecha.  
 [V'hanchileinu, Adonai Eloheinu,  
 b'ahavah uvratzon Shabbat kodshecha;  
 v'yanuchu vah Yisrael,  
 m'kad'shei sh'mecha.]

God who is ours  
 and God of our fathers and mothers:  
 [may our rest on this Shabbat bring You pleasure;]  
 lead us to holiness through Your mitzvot;  
 and may each of us find a portion of Torah that is ours.  
 You bestow such goodness — teach us to be satisfied,  
 and to know the joy of Your salvation.  
 [Let Your holy Shabbat be our heritage,  
 embraced freely and with love;  
 and may all our people bring holiness to Your name  
 by resting on this day.]

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 [רְצֵה בְּמִנוּחֵינוּ,  
 קְדָשְׁנוּ בְּמִצְוֹתֶיךָ,  
 וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ.  
 שְׂבַעְנוּ מִטוֹבְךָ,  
 וְשַׂמְּחֵנוּ בִישׁוּעֶתְךָ.  
 וְהַנְחִילֵנוּ, יי אֱלֹהֵינוּ,  
 בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ,  
 וְיַנְחוּנוּ בְּהַיְשָׁרָא,  
 מִקְדָּשֵׁי שְׁמֶיךָ.]

כְּוָנָה  
 Kavanah  
 אֲבוֹת וְאִמּוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 וּנְתִיבָה תְּקוּף  
 Untaneh Tokef  
 קְדֻשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קְדֻשַׁת הַיּוֹם  
 K'dushat HaYom  
 עֲבוּדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

**MAY EACH OF US FIND A PORTION OF TORAH** וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ. This phrase is found in the Mishnah (*Avot* 5:24). It may also be translated “Grant us our share in Your Torah.” The *Zohar* teaches that there are 600,000 letters in the Torah — each representing one of the 600,000 souls present at Sinai. In fact, the name *Yisrael* may be read as an acronym for *yeish shishim ribo otiyot laTorah* (there are 600,000 letters in the Torah). While not a numerically accurate count, this mystical teaching conveys the sense that each of us can have a personal connection to the foundational Jewish text — and contribute unique insights and interpretations.

Focusing Prayer	<i>V'taheir libeinu l'ovd'cha be-emet —</i>	וְטַהַר לְבַנּוּ לְעִבְדֶּךָ בְּאֵמֶת,
God of All Generations	<i>ki atah solchan l'Yisrael,</i>	כִּי אַתָּה סֹלַחַן לְיִשְׂרָאֵל,
God's Powers	<i>umocholan l'shivtei Y'shurun</i>	וּמַחְלֵן לְשִׁבְטֵי יִשְׂרָוֹן
The Power of This Day	<i>b'chol dor vador;</i>	בְּכֹל דּוֹר וָדוֹר,
God's Holiness	<i>umibaladecha ein lanu melech mocheil</i>	וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל
<b>The Day's Holiness</b>	<i>v'solei-ach ela atah.</i>	וְסוֹלַח אֱלֹא אַתָּה.
Our Offering	Help us to serve you truly, with purity of heart—	
Thanksgiving	for You are the Forgiver of Israel,	
Peace	in every generation granting pardon to the tribes of Yeshurun.	
Prayer of the Heart	We have no God of forgiveness and pardon but You, You alone.	
	<i>Baruch atah, Adonai —</i>	בְּרוּךְ אַתָּה, יְיָ,
	<i>melech mocheil v'solei-ach laavonoteinu</i>	מֶלֶךְ מוֹחֵל וְסוֹלַח לְעוֹנוֹתֵינוּ
	<i>v'laavonot amo beit Yisrael,</i>	וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,
	<i>umaavir ashmoteinu b'chol shanah</i>	וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכֹל שָׁנָה
	<i>v'shanah —</i>	וְשָׁנָה,
	<i>melech al kol haaretz,</i>	מֶלֶךְ עַל כָּל הָאָרֶץ,
	<i>m'kadeish [haShabbat v'] Yisrael</i>	מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל
	<i>v'Yom HaKippurim.</i>	יוֹם הַכִּפּוּרִים.
	You are blessed, Adonai, Sovereign who forgives our failings	
	and pardons the failings of Your people, the House of Israel.	
	You banish our guilt, from year to year,	
	You reign in majesty over all the earth;	
	You sanctify [Shabbat,] the people Israel and the Day of Atonement.	

**IN EVERY GENERATION . . . TRIBES OF YESHURUN** יִשְׂרָוֹן בְּכֹל דּוֹר וָדוֹר Rabbi Meir Simcha of Dvinsk (1843–1926) teaches that, on Yom Kippur, God offers forgiveness not only for our present wrongs, but also for the wrongdoing of “the tribes of Yeshurun” — a reference to the crime committed against Joseph by his brothers (Genesis 37), who seized him and sold him into slavery (an act that, according to a midrash, occurred on Yom Kippur). Family conflict and resentment among siblings remain common; hence these wrongs persist “in every generation.”

**YESHURUN** יִשְׂרָוֹן. A poetic name for the Jewish people, apparently related to the Hebrew word *yashar* (straight, honorable, morally upright). Deuteronomy 32:15, where the name first appears, suggests that material wealth has a corrupting affect on the Israelites’ moral vocation.

*R'tzeih, Adonai Eloheinu, b'am'cha Yisrael.  
 Utfilatam b'ahavah t'kabeil b'ratzon,  
 ut-hi l'ratzon tamid avodat  
 Yisrael amecha.  
 El karov l'chol korav,  
 p'neih el avadecha v'choneinu.  
 Sh'foch ruchacha aleinu,  
 v'techezenah eineinu b'shuvcha l'Tziyon  
 b'rachamim.*

רְצֵה, יי אֱלֹהֵינוּ, בְּעֵמֶךָ יִשְׂרָאֵל.  
 וּתְפַלְתֶּם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן,  
 וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת  
 יִשְׂרָאֵל עִמָּךְ.  
 אֵל קָרוֹב לְכֹל קוֹרְאָיו,  
 פְּנֵה אֶל עַבְדֶּיךָ וְחֲנֹנֵנוּ.  
 שִׁפְךָ רוּחְךָ עָלֵינוּ,  
 וְתַחְזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן  
 בְּרַחֲמִים.

כְּוִנָּה  
 Kavanah  
 אֲבוֹת וְאִמָּהוּת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 וּנְחִנָּה תְקוּף  
 Untaneh Tokef  
 קְדוּשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קְדוּשַׁת הַיּוֹם  
 K'dushat HaYom

Eternal, our God, Your people Israel yearns for Your favor.  
 Receive their prayer with loving acceptance,  
 and may You always desire Your people's worship.  
 Divine One, close to all who call upon You,  
 bring Your grace and presence near to those who serve You.  
 Pour forth Your spirit on us,  
 and may our eyes see Your merciful return to Zion.

עֲבוֹדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

בָּרוּךְ אַתָּה, יי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

*Baruch atah, Adonai, hamachazir Sh'chinato l'Tziyon.*

Blessed are You whose Divine Presence is felt again in Zion.

**RECEIVE THEIR PRAYER** וּתְפַלְתֶּם . . . תִקְבַּל. The function of prayer (as I understand it) is not intellectual but affective. Does it ease pain and nurture hope to stand as a member of a historic community in a ritual recitation? One is not required to perceive the world through a jeweler's glass, rigorously scrutinizing each event and each word for its compatibility with logic. Descartes was very wrong with his "I think, therefore I am." What distinguishes the human being, what constitutes our "is-ness" and dignifies us beyond the Cartesian model, is precisely the connection between thinking and feeling. No apology whatever is required for affect, nor need we feel that we are, somehow, "indulging" our weakness when we repair to it. (Leonard Fein, 1934–2014)

*Modim anachnu lach,  
shaatah hu Adonai Eloheinu v'Elohei  
avoteinu v'imoteinu l'olam va-ed.  
Tzur chayeinu, magein yisheinu,  
atah hu l'dor vador.  
Nodeh l'cha unsapeir t'hilatecha:  
al chayeinu ham'surim b'yadecha,  
v'al nishmoteinu hap'kudot lach,  
v'al nisecha sheb'chol yom imanu,  
v'al nifl'otecha v'tovotecha sheb'chol eit,  
erev vavoker v'tzohorayim.  
Hatov — ki lo chalu rachamecha;  
v'hamracheim — ki lo tamu chasadecha:  
mei-olam kivinu lach.*

מוֹדִים אֲנַחְנוּ לָךְ,  
שָׂאתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד.  
צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,  
אַתָּה הוּא לְדוֹר וָדוֹר.  
נוֹדֶה לְךָ וְנִסְפֵר תְּהִלַּתְךָ:  
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
וְעַל גְּשֻׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ,  
וְעַל גְּסִיף שֶׁבְּכָל יוֹם עִמָּנוּ,  
וְעַל גְּפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל יֵת,  
עָרַב וּבָקֵר וְצָהָרִים.  
הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,  
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חַסְדֶּיךָ,  
מֵעוֹלָם קִיְּנוּ לָךְ.

כּוּנָה  
Kavanah  
אֲבוֹת וְאִמּוֹת  
Avot v'Imahot  
גְּבוּרוֹת  
G'vurot  
וּגְתָנָה תְּקֵף  
Untaneh Tokef  
קְדוּשַׁת הַשֵּׁם  
K'dushat HaShem  
קְדוּשַׁת הַיּוֹם  
K'dushat HaYom  
עֲבוּדָה  
Avodah  
הוֹדָאָה  
Hodaah  
שְׁלוֹם  
Shalom  
תְּפִלַּת הַלֵּב  
T'filat HaLev

God who is ours,  
God of all generations,  
to You we are grateful forever.

Rock and Protector of our lives,  
Your saving power endures from age to age.

We thank You and tell the tale of Your praise:  
Your power in our lives,  
Your caring for our souls,  
the constant miracle of Your kindness.

Morning, noon, and night  
we call You Goodness — for Your compassion never ends;  
we call You Mercy — for Your love has no limit;  
we call You Hope, now and for all time.

**HODA'AH** הוֹדָאָה. When offering this prayer of thanksgiving it is traditional to bow twice: at the beginning, when reciting the word מוֹדִים *modim* (we are grateful); and at the end (page 242), at the word בָּרוּךְ *baruch* (blessed). The gesture of bowing conveys humility — it is a mark of deference to another, or making room for the other. In a culture unaccustomed to bowing, this act has particular force, teaching that we express gratitude for the inexplicable gift of life by living with awareness of that which is beyond the self. Reverent attention to the “constant miracles” that surround us — and to the needs of other people who inhabit this world — is a way of carrying this posture of bowing into our everyday life.

Eloheinu v'Elohei avoteinu v'imoteinu,  
bar'cheinu bab'rachah hamshuleshet  
hak'tuvah baTorah,  
haamurah mipi kohanim —  
am k'doshecha — kaamur:  
“Y'varech-cha Adonai v'yishm'recha.”

Kein y'hi ratzon.

“Ya-eir Adonai panav eilecha vichuneka.”

Kein y'hi ratzon.

“Yisa Adonai panav eilecha

v'yaseim l'cha shalom.”

Kein y'hi ratzon.

Our God,  
Divine Presence whose path our ancestors walked,  
bless us now with words first bestowed on Israel  
in the time of Moses and Aaron —  
the threefold blessing, given us through Torah,  
that joins our hopes with theirs:

May God bless you and protect you.

May it be so.

May you receive the light of God's kindness and grace.

May it be so.

May God bestow favor upon you and give you peace.

May it be so.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
בְּרַכְנוּ בְּבְרָכָה הַמְשֻׁלֶּשֶׁת  
הַכְּתוּבָה בַּתּוֹרָה,  
הָאֲמוּרָה מִפִּי כֹהֲנִים  
עִם קְדוּשַׁתְךָ כְּאֲמוֹר:  
יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.  
כֵּן יְהִי רָצוֹן.  
יֵאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ.  
כֵּן יְהִי רָצוֹן.  
יֵשֵׁא יי פָּנָיו אֵלֶיךָ  
וְיִשֵּׁם לְךָ שְׁלוֹם.  
כֵּן יְהִי רָצוֹן.

כְּוָנָה

Kavanah

אֲבוֹת וְאִמּוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

וּנְתִנָּה תְּקוּף

Untaneh Tokef

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

**IN THE TIME OF MOSES AND AARON** הָאֲמוּרָה מִפִּי כֹהֲנִים. Aaron and his descendants served as *kohanim* (priests) at the altar — offering the daily and festival sacrifices, and blessing the people with words that are still part of our liturgy. A midrash interprets the three parts of the blessing as follows: *May God bless you* — with material prosperity; *and protect you* — with good health. *May you receive the light of God's kindness and grace* — through the spiritual gifts of Torah knowledge, understanding, and wisdom. *May God bestow favor upon you and give you peace* — in your going out and in your coming in, with all people, in your home and everywhere (*Numbers Rabbah* 11.7; *Sifrei B'midbar, Naso*, 40–42).

**MAY GOD BLESS YOU** יי וְיִבְרַכְךָ, Numbers 6:24–26.



*Sim shalom tovah uvrachah,  
chein vachessed v'rachamim,  
aleinu v'al kol Yisrael amecha.  
Bar'cheinu, Avinu — kulanu k'echad —  
b'or panecha;  
ki v'or panecha natata lanu,  
Adonai Eloheinu,  
Torat chayim v'ahavat chesed,  
utzdakah uvrachah v'rachamim v'chayim  
v'shalom.*

*V'tov b'einecha l'vareich et am'cha Yisrael,  
b'chol eit uvchol shaah, bishlomecha.*

*B'sefer chayim, b'rachah, v'shalom,  
ufarnasah tovah,  
nizacheir v'nikateiv l'fanecha —  
anachnu, v'chol am'cha beit Yisrael —  
l'chayim tovim ulshalom!*

Let there be peace.  
Grant goodness, blessing, and grace,  
constancy and compassion  
to us and all Israel, Your people.

*Avinu —*  
bless and unite all human beings in the light of Your presence;  
for Your light has shown us a holy path for living:  
devotion to love, generosity, blessedness, mercy, life, and peace.  
In Your goodness, bless Your people Israel with peace at all times.

Let us, and the whole family of Israel,  
be remembered and inscribed in the Book of Life.  
May it be a life of goodness, blessing, and prosperity!  
May it be a life of peace!

בָּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

*Baruch atah, Adonai, oseih hashalom.*

You are the Blessed One, Eternal Source of shalom.

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה,  
חֵן וְחֶסֶד וְרַחֲמִים,  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ.  
בְּרַכְנוּ, אָבִינוּ, כְּלָנוּ כְּאֶחָד  
בְּאוֹר פְּנֵיךָ,  
כִּי בְאוֹר פְּנֵיךָ נָתַתָּ לָנוּ,  
יְיָ אֱלֹהֵינוּ,  
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וְצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים  
וְשְׁלוֹם.

וְטוֹב בְּעֵינֵיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל,  
בְּכָל עֵת וּבְכָל שָׁעָה, בְּשְׁלוֹמָךְ.

בְּסֵפֶר חַיִּים, בְּרָכָה, וְשְׁלוֹם,  
וּפְרֻנְסָה טוֹבָה,  
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,  
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,  
לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

כְּוָנָה

*Kavanah*

אַבוֹת וְאִמָּהוֹת

*Avot v'Imahot*

גְבוּרוֹת

*G'vurot*

וּנְתִנָּה תְקוּף

*Untaneh Tokef*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

Elohai:

N'tzor l'shoni meira;  
 usfatai midabeir mirmah.  
 V'limkal'lai nafshi tidom;  
 v'nafshi ke-afar lakol tiyeh.  
 P'tach libi b'Toratecha;  
 uvmitzvotecha tirdof nafshi.  
 V'chol hachoshvim alai raah —  
 m'heirah hafeir atzatat,  
 v'kalkeil machashavtam.  
 Aseih l'maan sh'mecha.  
 Aseih l'maan y'minecha.  
 Aseih l'maan k'dushatecha.  
 Aseih l'maan Toratecha.  
 L'maan yeichal'tzun y'didecha,  
 hoshiah y'mincha vaaneini.

אֱלֹהֵי,  
 נִצֹר לְשׁוֹנֵי מִרְעָה,  
 וּשְׁפָתַי מִדַּבֵּר מִרְמָה.  
 וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם,  
 וְנַפְשִׁי כֶּעָפָר לְכֹל תִּיְהֶיּה.  
 פְּתַח לְבִי בְּתוֹרַתְךָ,  
 וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.  
 וְכֹל הַחֹשְׁבִים עָלַי רָעָה,  
 מְהֵרָה הִפֵּר עֲצָתָם,  
 וְקַלְקַל מַחְשַׁבְתָּם.  
 עֲשֵׂה לְמַעַן שְׁמֶךָ.  
 עֲשֵׂה לְמַעַן יְמִינְךָ.  
 עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ.  
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ.  
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ,  
 הוֹשִׁיעָה יְמִינְךָ וְעַנְבֵּנִי.

כְּוָנָה  
 Kavanah  
 אֲבוֹת וְאִמְהוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 וּנְתִנָּה תְּקוּף  
 Untaneh Tokef  
 קְדוּשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קְדוּשַׁת הַיּוֹם  
 K'dushat HaYom  
 עֲבוּדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

My God:

Keep my tongue from doing harm, and my lips from lies and deceit.  
 Before those who wrong me with words, may silence be my practice.  
 Before all human beings, let humility be my stance.  
 Open my heart to Your Torah, that I may follow its sacred path of duty.  
 Shatter, at once, the malicious plans of those who would do me harm.  
 Act, for the sake of Your name.  
 Act, for the sake of Your shielding hand.  
 Act, for the sake of Your holiness.  
 Act, for the sake of Your Torah.  
 For the sake of those who love You — their rescue and safety —  
 let Your shielding hand be the answer to my prayer.

**MY GOD: KEEP** אֱלֹהֵי, נִצֹר. The Amidah ends much as it began, with a prayer for pure and ethical speech. In our Yom Kippur confessions, the largest category of wrongdoing relates to the misuse of language. The Talmud (*Bava Batra* 165a) comments that this is a universal human failing: “Most people are guilty of dishonesty, a minority of lewd behavior, but all of improper speech (*lashon hara*).” Yet words may also create beauty, connection, and healing in our relationships. A verse in Proverbs (18:21) conveys the extraordinary significance of how we employ the gift of speech: “Death and life are in the power of the tongue.”

**FOR THE SAKE OF THOSE WHO LOVE YOU** יְדִידֶיךָ! . . . לְמַעַן, Psalm 60:7.

Yiyu l'ratzon imrei-fi  
v'hegyon libi l'fanecha,  
Adonai, tzuri v'go-ali.

יְהִי לְרָצוֹן אִמְרֵי־פִי  
וְהִגְיוֹן לִבִּי לְפָנֶיךָ,  
יְיָ, צוּרִי וְגֹאֲלִי.

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

Oseh shalom bimromav,  
hu yaaseh shalom aleinu,  
v'al kol Yisrael,  
v'al kol yoshvei teiveil.  
V'imru: Amen.

עֹשֶׂה שְׁלוֹם בְּמִרְוָמָיו,  
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,  
וְעַל כָּל יִשְׂרָאֵל,  
וְעַל כָּל יוֹשְׁבֵי תֵיבֵל.  
וְאָמְרוּ: אָמֵן.

May the Maker of peace above make peace for us,  
all Israel, and all who dwell on earth. *Amen.*

כְּוָנָה  
Kavanah  
אֲבוֹת וְאִמָּהוֹת  
Avot v'Imahot  
גְבוּרוֹת  
G'vurot  
וּנְתִנָּה תְקוּף  
Untaneh Tokef  
קְדוּשַׁת הַשֵּׁם  
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קְדוּשַׁת הַיּוֹם  
K'dushat HaYom  
עֲבוּדָה  
Avodah  
הוֹדָאָה  
Hodaah  
שְׁלוֹם  
Shalom  
תְּפִלַּת הַלֵּב  
T'filat HaLev

**MAY THE WORDS OF MY MOUTH . . . BE ACCEPTABLE** יְהִי לְרָצוֹן אִמְרֵי־פִי, Psalm 19:15. In its original biblical context, this request for divine favor comes immediately after a heartfelt expression of contrition for wrongdoing and the desire to atone: “Who can discern errors? Cleanse me from hidden transgressions. . . . Then I shall be blameless and clear of grave offense” (verses 13–14). Thus, it reflects the hope that God will accept the Psalmist’s prayers and thoughts, despite the serious offenses committed.

This verse, placed at the conclusion of *HaT'filah*, provide a satisfying symmetry with the verse from Psalms that introduces *HaT'filah*: “Adonai, open my lips that my mouth may declare Your praise” (Psalm 51:17). Like Psalm 19:15, that verse from Psalm 51 follows immediately after a confession of wrongdoing: “Save me from bloodguilt, O God, God, my deliverer. . .” (verse 16). Thus, *HaT'filah* is framed by verses expressing a sinner’s hope for worthy thoughts, pure speech, and a renewed relationship with God.

## אָבִינוּ מַלְכֵנוּ

## Avinu Malkeinu · Almighty and Merciful

Avinu Malkeinu, *sh'ma koleinu*. אָבִינוּ מַלְכֵנוּ, שְׁמַע קוֹלֵנוּ.  
Avinu Malkeinu — Almighty and Merciful — hear our voice.

Avinu Malkeinu, *chatanu l'fanecha*. אָבִינוּ מַלְכֵנוּ, חָטְאנוּ לְפָנֶיךָ.  
Avinu Malkeinu, we have strayed and sinned before You.

Avinu Malkeinu, *chamol aleinu, v'al olaleinu v'tapeinu*. אָבִינוּ מַלְכֵנוּ, חַמּוֹל עָלֵינוּ, וְעַל עוֹלָלֵנוּ וְטַפֵּינוּ.  
Avinu Malkeinu, have compassion on us and our families.

Avinu Malkeinu, *kaleih dever v'cherev v'raav mei-aleinu*. אָבִינוּ מַלְכֵנוּ, כֹּלֵה דָבָר וְחֶרֶב וְרָעַב מֵעָלֵינוּ.  
Avinu Malkeinu, halt the onslaught of sickness, violence, and hunger.

Avinu Malkeinu, *kaleih kol tzar umastin mei-aleinu*. אָבִינוּ מַלְכֵנוּ, כֹּלֵה כָּל צָר וּמַשְׁטִין מֵעָלֵינוּ.  
Avinu Malkeinu, halt the reign of those who cause pain and terror.

Avinu Malkeinu, *kotveinu b'sefer chayim tovim*. אָבִינוּ מַלְכֵנוּ, כּוֹתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.  
Avinu Malkeinu, enter our names in the Book of Lives Well Lived.

Avinu Malkeinu, *chadeish aleinu shanah tovah*. אָבִינוּ מַלְכֵנוּ, חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.  
Avinu Malkeinu, renew for us a year of goodness.

Avinu Malkeinu, *malei yadeinu mibirchotecha*. אָבִינוּ מַלְכֵנוּ, מְלֵא יָדֵינוּ מִבְּרָכוֹתֶיךָ.  
Avinu Malkeinu, let our hands overflow with Your blessings.

Avinu Malkeinu, *hareim keren m'shichecha*. אָבִינוּ מַלְכֵנוּ, הָרֵם קֶרֶן מְשִׁיחֶךָ.  
Avinu Malkeinu, let our eyes behold the dawn of redemption.

## Avinu Malkeinu

*Avinu Malkeinu, na al t'shivenu reikam mil'fanecha.* אָבִינוּ מִלְּפָנֶיךָ, נָא אַל תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ.

*Avinu Malkeinu, we pray: do not turn us away from You with nothing.*

*Avinu Malkeinu, kabeil b'rachamim uvratzon et t'filateinu.* אָבִינוּ מִלְּפָנֶיךָ, קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלַּתֵנוּ.

*Avinu Malkeinu, welcome our prayer with love; accept and embrace it.*

*Avinu Malkeinu, aseih imanu l'maan sh'mecha.* אָבִינוּ מִלְּפָנֶיךָ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶיךָ.

*Avinu Malkeinu, act toward us as befits Your name.*

*Avinu Malkeinu, aseih l'maancha im lo l'maaneinu.* אָבִינוּ מִלְּפָנֶיךָ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנֵּנוּ.

*Avinu Malkeinu, act for Your sake, if not for ours.*

*Avinu Malkeinu, ein lanu melech ela atah.* אָבִינוּ מִלְּפָנֶיךָ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה. *Avinu Malkeinu, You alone are our Sovereign.*

*Avinu Malkeinu, p'tach shaarei shamayim litfilateinu.* אָבִינוּ מִלְּפָנֶיךָ, פְּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלִיתֵנוּ.

*Avinu Malkeinu, let the gates of heaven be open to our prayer.*

*Avinu Malkeinu, sh'ma koleinu; chus v'racheim aleinu.* אָבִינוּ מִלְּפָנֶיךָ, שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.

*Avinu Malkeinu, hear our voice; treat us with tender compassion.*

*Avinu Malkeinu, choneinu vaaneinu; ki ein banu maasim.* אָבִינוּ מִלְּפָנֶיךָ, חֲנֵנוּ וְעַנְּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים.

*Aseih imanu tz'dakah v'chessed, v'hoshi-einu.* עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד, וְהוֹשִׁיעֵנוּ.

*Avinu Malkeinu — Almighty and Merciful — answer us with grace, for our deeds are wanting. Save us through acts of justice and love.*

# קְרִיאת הַתּוֹרָה

## *K'riat HaTorah* · Reading of the Torah

### Bringing the Torah into Our Midst

Let the reading of Torah be like prayer —  
a meditation to remind us what we strive for,  
a chant that binds us to the chain of generations

Let the reading of Torah be like prayer —  
a moment of purest solidarity  
with our people's hopes and history;  
an invitation to affirm or dissent,  
to challenge or believe,  
to ask why or say amen

Let the reading of Torah be like prayer —  
flowing like waters that renew the spirit,  
refreshing and sweet to nourish the soul

Let the reading of Torah be like prayer —  
every word a blessing,  
every verse a conversation with God

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**READING OF THE TORAH.** Participating in the Torah service drums home the wisdom of Moses' last words: "For this mitzvah . . . is neither beyond you nor far away" (Deuteronomy 30:11) — Torah is never far away from us. It is not even read far away. It is brought into the midst of the people, who choose life by welcoming it, honoring and observing its commandments. Reading Torah is an affirmation of the continuing pact between the community of Israel and God. It is a celebration of a 4000-year-old relationship that began when God chose Israel and Israel responded: *naaseh v'nishma*, "We will do and we will hear." Reading Torah is the height of the morning liturgy because, as a community, we come together "to do" the mitzvah of reading Torah and "to hear" its words together. (Rabbi Lawrence A. Hoffman, b. 1942)

קבלת התורה  
*Kabbalat HaTorah*

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת  
*Sh'losh Esreih Midot*

הוצאת התורה  
*Hotzaat HaTorah*

הקפה  
*Hakafah*

ברכות התורה  
*Birchot HaTorah*

ברכת הגומל  
*Birkat HaGomeil*

מִי שֶׁבָרַךְ לְעוֹלֵי  
הַתּוֹרָה  
*Mi Shebeirach L'olei  
HaTorah*

קריאת התורה  
*K'riat HaTorah*

מִי שֶׁבָרַךְ לְרִפּוּאָה  
*Mishebeirach  
Lirfuah*

הגבהה וגלילה  
*Hagbahah Uglilah*

ברכה שלפני  
ההפטרה  
*B'rachah Shelifnei  
HaHaftarah*

קריאת ההפטרה  
*K'riat HaHaftarah*

ברכה שאחרי  
ההפטרה  
*B'rachah  
She-acharei  
HaHaftarah*

תפלות הקהלה  
*T'flot HaK'hilah*

הכנסת ספר תורה  
*Hachnasat Sefer  
Torah*

<p><b>Welcoming the Torah</b></p> <p>God's Thirteen Attributes</p> <p>Bringing Forth the Torah</p> <p>The Torah in Our Midst</p> <p>Torah Blessings</p> <p>Thanksgiving Blessing</p> <p>Blessing for the Aliyah</p> <p>Torah Reading</p> <p>Prayer for Healing</p> <p>Raising the Torah</p> <p>Blessing before Haftarah</p> <p>Haftarah</p> <p>Blessing after Haftarah</p> <p>Community Blessings</p> <p>Returning Torah to Ark</p>	<p><i>Ein-kamocho va-elohim, Adonai, v'ein k'maasecha.</i></p> <p><i>Malchut'cha malchut kol-olamim; umemshalt'cha b'chol-dor vador.</i></p> <p><i>Adonai melech.</i></p> <p><i>Adonai malach.</i></p> <p><i>Adonai yimloch l'olam va-ed.</i></p> <p><i>Adonai oz l'amo yitein,</i></p> <p><i>Adonai y'vareich et-amo vashalom.</i></p> <p>Incomparable One — Your deeds unsurpassed, Your sovereignty everlasting. You guide and govern through all generations. Adonai — sovereign of this day. sovereign of all days, past and future. Adonai — sovereign of time: Bestow strength upon our people. Bless our people with peace.</p> <p><i>Av harachamim,</i></p> <p><i>heitivah virtzoncha et-Tziyon;</i></p> <p><i>tivneh chomot Y'rushalayim.</i></p> <p><i>Ki v'cha l'vad batachnu —</i></p> <p><i>Melech El ram v'nisa,</i></p> <p><i>adon olamim.</i></p> <p>Compassionate One — let goodness in Zion be Your will, the building of Jerusalem Your wish. We place our faith in You alone, in God, our Strength Eternal, existing beyond time and space.</p>	<p>אִין־כְּמוֹךָ בָּאֱלֹהִים, אֲדֹנָי, וְאִין כְּמַעֲשֶׂיךָ. מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר. יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ מֶלֶךְ לְעֵלָם וָעַד. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.</p> <p>אֵב הַרְחָמִים, הֵיטִיבָה בְּרָצוֹנְךָ אֶת־צִיּוֹן, תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם. כִּי בְּךָ לְבַד בְּטַחְנוּ, מֶלֶךְ אֵל רָם וְנִשָּׂא, אֲדוֹן עוֹלָמִים.</p>
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**INCOMPARABLE** אִין־כְּמוֹךָ, Psalm 86:8.  
**YOU GUIDE** מַלְכוּתְךָ, Psalm 145:13.  
**BESTOW STRENGTH** יְיָ עֹז, Psalm 29:11.  
**LET GOODNESS** הֵיטִיבָה, Psalm 51:20.

*Adonai, Adonai — El rachum v'chanun;  
erech apayim, v'rav-chesed ve-emet;  
notzeir chesed laalafim;  
nosei avon vafesha v'chataah; v'nakeih.*

Adonai, Adonai —  
God, compassionate, gracious, endlessly patient, loving, and true;  
showing mercy to the thousandth generation;  
forgiving evil, defiance, and wrongdoing; granting pardon.

*Sh'ma, Yisrael:  
Adonai Eloheinu, Adonai echad!*

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

*Echad Eloheinu, gadol adoneinu,  
kadosh v'nora sh'mo.*

One and magnificent is our God; God's name is holy, **inspiring awe**.

*Gad'lu l'Adonai iti;  
unrom'mah sh'mo yachdav.*

Exalt the Eternal with me; let us extol God's name together.

*L'cha, Adonai, hag'dulah, v'hag'vurah,  
v'hatiferet, v'haneitzach, v'hahod —  
ki-chol bashamayim uvaaretz.  
L'cha, Adonai, hamamlachah  
v'hamitnasei, l'chol l'rosh.*

Yours, Adonai, are greatness, might, splendor, triumph, and majesty —  
yes, all that is in heaven and earth; to You, God, belong majesty and  
preeminence above all.

יְיָ, יְיָ, אֵל רַחוּם וְחַנוּן,  
אֶרְךָ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת,  
בְּצַר חֶסֶד לְאֱלֹפִים,  
בְּשֵׂא עוֹן וּפָשַׁע וְחַטָּאָה וְנִקְיָה.

שְׁמַע יִשְׂרָאֵל,  
יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ,  
קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

גִּדְּלוּ לַיְיָ אֹתִי,  
וּבְרוּמָמָה שְׁמוֹ יַחְדָּו.

לְךָ, יְיָ, הַגְּדֻלָּה וְהַגְּבוּרָה  
וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד,  
כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ.  
לְךָ, יְיָ, הַמְּמֻלְכָה  
וְהַמִּתְנַשֵּׂא, לְכֹל לְרֹאשׁ.

קבלת התורה  
*Kabbalat HaTorah*

שלש עשרה מדות  
*Sh'losh Esreih Midot*

הוצאת התורה  
*Hotzaat HaTorah*

הקפה  
*Hakafah*

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מי שברך לעולי  
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קריאת התורה  
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<b>Hakafah Selections</b>		
Welcoming the Torah	<i>Rom'mu Adonai Eloheinu,</i> <i>v'hishtachavu lahadom raglav —</i> <i>kadosh hu.</i>	רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּ לְהַדֹּם רַגְלֵיךְ, קָדוֹשׁ הוּא.
God's Thirteen Attributes	<i>Rom'mu Adonai Eloheinu,</i> <i>v'hishtachavu l'har kodsho —</i> <i>ki-kadosh Adonai Eloheinu.</i>	רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּ לְהַר קָדְשׁוֹ, כִּי־קָדוֹשׁ יְיָ אֱלֹהֵינוּ.
Bringing Forth the Torah		
The Torah in Our Midst		
Torah Blessings		
Thanksgiving Blessing	Exalt Adonai our God — bow to God's sovereignty; bow toward God's holy mountain, for Adonai our God is holy.	
Blessing for the Aliyah		
Torah Reading	<i>Al sh'loshah d'varim haolam omeid:</i> <i>al haTorah,</i>	עַל שְׁלוֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד: עַל הַתּוֹרָה,
Prayer for Healing	<i>v'al haavodah,</i>	וְעַל הָעֲבוֹדָה,
Raising the Torah	<i>v'al g'milut chasadim.</i>	וְעַל גְּמִילוּת חֲסֵדִים.
Blessing before Haftarah	Upon three things the world stands: study of Torah, worship of God, and acts of human kindness.	
Haftarah		
Blessing after Haftarah	<i>Yisrael v'Oraita v'Kudsha, b'rich hu,</i>	יִשְׂרָאֵל וְאוֹרֵיטָא וְקוּדְשָׁא בְּרִיךְ הוּא.
Community Blessings	<i>chad hu!</i>	חַד הוּא.
Returning Torah to Ark	<i>Torah orah — hal'luyah!</i>  Israel, Torah, and our blessed, holy God are one and unique! Torah is light — All sing God's praise!	תּוֹרָה אוֹרָה, הַלְלוּיָהּ.

*Torah readings begin on pages 266 and 269.  
Alternative Torah readings begin on pages 332 and 337.*

**ADONAI, ADONAI** יְיָ, יְיָ (*facing page*), Exodus 34:6–7.

**SH'MA** שְׁמַע (*facing page*), Deuteronomy 6:4.

**HAKAFAH.** Literally, “encircling” the sanctuary. The Torah ritual is a dramatic reenactment of the Revelation at Sinai. As the people stood at Mount Sinai to receive Torah, so the congregation stands as the scrolls are taken from the ark. Carrying the scrolls through the congregation recalls the Israelites’ journey through the wilderness. And just as Moses held aloft the stone tablets, so the Torah is lifted up after the reading. “Bow toward God’s holy mountain” refers to Mount Zion, where the divine words were housed in the Temple.

**UPON THREE THINGS** עַל שְׁלוֹשָׁה דְּבָרִים, Mishnah *Avot* 1:2.

## Blessing Before the Torah Reading

*Bar'chu et Adonai hamvorach.*

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.

*Congregation responds:*

*Baruch Adonai hamvorach l'olam va-ed.*

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

*Baruch Adonai hamvorach l'olam va-ed.*

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

*Baruch atah, Adonai,*

בָּרוּךְ אַתָּה, יְיָ,

*Eloheinu melech haolam,*

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

*asher bachar-banu mikol haamim*

אֲשֶׁר בָּחַר-בָּנוּ מִכָּל הָעַמִּים

*v'natan-lanu et torato.*

וְנָתַן-לָנוּ אֶת תּוֹרָתוֹ.

Bless the Eternal, the Blessed One.

*Congregation:* Blessed is the Eternal, the Blessed One, now and forever.

Blessed is the Eternal, the Blessed One, now and forever.

Blessed are You, Eternal, our God, supreme Power of the universe,  
who embraced us and gave us this Teaching,  
having chosen us to embody Torah among the peoples of the earth.

בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

*Baruch atah, Adonai, notein haTorah.*

Blessed are You, God of eternity, whose gift is Torah.

## Blessing After the Torah Reading

*Baruch atah, Adonai,*

בָּרוּךְ אַתָּה, יְיָ,

*Eloheinu melech haolam,*

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

*asher natan-lanu Torat emet,*

אֲשֶׁר נָתַן-לָנוּ תּוֹרַת אֱמֶת,

*v'chayei olam nata b'tocheinu.*

וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.

Blessed are You, Eternal, our God, supreme Power of the universe,  
who gave us a Teaching of truth and planted within us eternal life.

בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

*Baruch atah, Adonai, notein haTorah.*

Blessed are You, God of eternity, whose gift is Torah.

קַבְּלַת הַתּוֹרָה

*Kabbalat HaTorah*

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת

*Sh'losh Esrei Midot*

הוֹצָאת הַתּוֹרָה

*Hotzaat HaTorah*

הַקֶּפֶה

*Hakafah*

בְּרִכּוֹת הַתּוֹרָה

*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל

*Birkat HaGomeil*

מִי שֶׁבִרַךְ לְעוֹלֵי

הַתּוֹרָה

*Mi Shebeirach L'olei*

*HaTorah*

קְרִיאַת הַתּוֹרָה

*K'riat HaTorah*

מִי שֶׁבִרַךְ לְרַפּוּאָה

*Mishebeirach*

*Lirfuah*

הַגְּבִיחָה וְגִלְיָה

*Hagbahah Uglilah*

בְּרַכַּת שְׁלִפְנֵי

הַהַפְטָרָה

*B'rachah Shelifnei*

*HaHaftarah*

קְרִיאַת הַהַפְטָרָה

*K'riat HaHaftarah*

בְּרַכַּת שְׂאֲחָרֵי

הַהַפְטָרָה

*B'rachah*

*She-acharei*

*HaHaftarah*

תְּפִלוֹת הַקְּהֵלָה

*T'filot HaK'hilah*

הַחֲנֻסַּת סֵפֶר תּוֹרָה

*Hachnasat Sefer*

*Torah*

*You Stand This Day (Deuteronomy 29:9–14; 30:1–20)*

9 You stand this day, all of you, in the presence of Adonai your God—your tribal heads, elders, and officials; every man, 10 woman, and child of Israel; and the stranger in the midst of your camp; from the one who cuts your wood to the one who draws your water—11 to enter into the covenant of Adonai your God, and the oath that Adonai your God makes with you this day, 12 to establish you as God’s people and to be your God, as promised to you and sworn to your ancestors Abraham, Isaac, and Jacob. 13 And not with you alone do I make this covenant and this oath, 14 but with each one who stands here among us this day in the presence of Adonai our God, and with each one who is not here among us this day.

30:1 When all these things happen to you—the blessing and the curse that I have set before you—and you take them to heart, among the nations to which Adonai your God has sent you away, 2 and you return to Adonai your God, listening with all your heart and soul to God’s voice, to everything I command you this day, you and your children—3 then Adonai your God will bring you back from captivity and take you back in love. Adonai your God will return to gather you from all the nations where you were scattered. 4 Should you be banished beyond the

9 אַתֶּם נֹצְבִים הַיּוֹם בְּלִפְנֵי  
יְהוָה אֱלֹהֵיכֶם רְאִשֵׁיכֶם שְׁבִטֵיכֶם  
זְקֵנֵיכֶם וְשֹׁטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל:  
10 טַפְּכֶם נְשִׂיכֶם וְגֵרְךָ אֲשֶׁר בְּקֶרֶב  
מִחֲנִיךָ מִחֹטֵב עֵצֶיךָ עַד שֹׂאֵב  
מִיַּמֶּיךָ: 11 לְעִבְרְךָ בְּבְרִית יְהוָה  
אֱלֹהֶיךָ וּבְאֵלֹתוֹ אֲשֶׁר יְהוָה אֱלֹהֶיךָ  
כָּרַת עִמָּךְ הַיּוֹם: 12 לְמַעַן הִקִּים  
אֶתְךָ הַיּוֹם | לֹא לְעַם וְהוּא יְהִי־לְךָ  
לְאֱלֹהִים כַּאֲשֶׁר דְּבַרְתָּ וְכַאֲשֶׁר  
נִשְׁבַּע לְאַבְרָהָם לְאַבְרָהָם לְיִצְחָק  
וּלְיַעֲקֹב: 13 וְלֹא אֶתְכֶם לְבַדְכֶם  
אֲנִי כָרַת אֶת־הַבְּרִית הַזֹּאת  
וְאֶת־הָאֱלֹהִים הַזֹּאת: 14 כִּי אֶת־אֲשֶׁר  
יִשְׁבוּ פֹה עִמָּנוּ עִמַּד הַיּוֹם לְפָנַי  
יְהוָה אֱלֹהֵינוּ וְאֵת אֲשֶׁר אֵינָנו פֹּה  
עִמָּנוּ הַיּוֹם:

30:1 וְהָיָה כִּי־יָבֹאוּ עָלֶיךָ כָּל־  
הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה וְהַקְּלָלָה  
אֲשֶׁר נִתְּתִי לְפָנֶיךָ וְהִשְׁבַּתְתָּ אֶל־  
לְבָבְךָ בְּכָל־הַגּוֹיִם אֲשֶׁר הִדִּיחְךָ  
יְהוָה אֱלֹהֶיךָ שָׁמָּה: 2 וְשִׁבַּתְתָּ עַד־  
יְהוָה אֱלֹהֶיךָ וְשָׁמַעְתָּ בְּקוֹלִי בְּכָל־  
אֲשֶׁר־אֲנִי מְצַוְךָ הַיּוֹם אֶתָּה וּבְנֶיךָ  
בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ: 3 וְשָׁב  
יְהוָה אֱלֹהֶיךָ אֶת־שְׁבוּתְךָ וְרַחֲמֶךָ  
וְשָׁב וְקִבְּצְךָ מִכָּל־הָעַמִּים אֲשֶׁר  
הִפִּיצְךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה: 4 אִם־  
יְהִי נִדְחֶךָ בְּקִצָּה הַשָּׁמַיִם מִשָּׁם

- קבלת התורה  
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*Birchot HaTorah*
- ברכת הגומל  
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Welcoming the Torah  
 God's Thirteen Attributes  
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horizon, even from there Adonai your God will gather you up and take you back. <sup>5</sup> And Adonai your God will bring you to the land of your ancestors, making it yours and giving you goodness and numbers greater than theirs. <sup>6</sup> Then Adonai your God will open your heart and the hearts of your children to love Adonai your God with all your heart and all your being—for the sake of your life. <sup>7</sup> Adonai your God will afflict your enemies and those who pursue you with hate. <sup>8</sup> But you, you will return, heeding the voice of Adonai, obedient to all the mitzvot I command you this day. <sup>9</sup> And Adonai your God will bestow abundance through the work of your hands and the fruit of your womb, through the fruit of your livestock and the fruit of your land. Once again Adonai will rejoice in your well-being, as in your ancestors' before you, <sup>10</sup> because you will heed the voice of Adonai your God, keep the mitzvot and the laws inscribed in this book of the Torah, and return with all your heart and all your being to Adonai your God.

<sup>11</sup> For this mitzvah, which I command you this day, is neither beyond you nor far away. <sup>12</sup> It is not in heaven, causing you to say: "Who will go up to heaven on our behalf, get it for us, and let us hear it, that we may do it?" <sup>13</sup> And it is not across the sea, causing you to say: "Who will cross the sea on our behalf, get it for us, and let us hear it, that we may do it?" <sup>14</sup> No, this is so very near to you—in your mouth and

יִקְבְּצֶךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ:  
<sup>5</sup> וְהִבִּיאֶךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ  
 אֲשֶׁר־יְרִשׁוּ אֲבוֹתֶיךָ וִירְשָׁתָהּ  
 וְהִיטִבֶּךָ וְהִרְבֶּךָ מֵאֲבוֹתֶיךָ:  
<sup>6</sup> וּמַל יְהוָה אֱלֹהֶיךָ אֶת־לִבְבְּךָ  
 וְאֶת־לִבְבֵי זָרְעֶךָ לְאַהֲבָה אֶת־יְהוָה  
 אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ  
 לְמַעַן חַיֶּיךָ: <sup>7</sup> וְנָתַן יְהוָה אֱלֹהֶיךָ  
 אֶת כָּל־הָאֱלוֹת הָאֵלֶּה עַל־אֵיבֶיךָ  
 וְעַל־שֹׂנְאֶיךָ אֲשֶׁר רָדְפוּךָ: <sup>8</sup> וְאַתָּה  
 תָּשׁוּב וּשְׁמַעְתָּ בְּקוֹל יְהוָה וַעֲשִׂיתָ  
 אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוֶּה  
 הַיּוֹם: <sup>9</sup> וְהוֹתִירֶךָ יְהוָה אֱלֹהֶיךָ  
 בְּכָל | מַעֲשֵׂה יָדְךָ בְּפִרְי בִטְנְךָ  
 וּבְפִרְי בְהִמְתָּךְ וּבְפִרְי אֲדָמָתְךָ  
 לְטוֹבָה כִּי | יָשׁוּב יְהוָה לָשׂוּשׁ עֲלֶיךָ  
 לְטוֹב כַּאֲשֶׁר־שָׁשׂ עַל־אֲבוֹתֶיךָ: <sup>10</sup> כִּי  
 תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשִׁמּוֹר  
 מִצְוֹתָיו וְחֻקֹּתָיו הַפְתוּבָה בְּסִפּוֹר  
 הַתּוֹרָה הַזֶּה כִּי תָשׁוּב אֶל־יְהוָה  
 אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ:  
<sup>11</sup> כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר  
 אָנֹכִי מְצַוֶּה הַיּוֹם לֹא־נִפְלְאת  
 הוּא מִמֶּךָ וְלֹא רַחֲקָה הוּא: <sup>12</sup> לֹא  
 בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה־לָּנוּ  
 הַשָּׁמַיְמָה וְיִקְחֶהָ לָּנוּ וְיִשְׁמַעְנוּ  
 אֹתָהּ וְנַעֲשֶׂנָּה: <sup>13</sup> וְלֹא־מֵעַבֵּר לַיִם  
 הוּא לֵאמֹר מִי יַעֲבֹר־לָּנוּ אֶל־עֵבֶר  
 הַיָּם וְיִקְחֶהָ לָּנוּ וְיִשְׁמַעְנוּ אֹתָהּ  
 וְנַעֲשֶׂנָּה: <sup>14</sup> כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר  
 מֵאֵד בְּפִיךָ וּבְלִבְבְּךָ לַעֲשׂוֹתוֹ:  
<sup>15</sup> רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־

in your heart—that you can surely do it. <sup>15</sup> Behold, this day I place before you life and well-being, death and hardship, <sup>16</sup> in that I command you this day to love Adonai and walk in the ways of your God—to observe the mitzvot, laws, and judgments—so you may live and flourish, blessed by Adonai your God in the land that is about to be yours. <sup>17</sup> But if you turn away, refusing to listen—and, going astray, bow down to other gods and serve them—<sup>18</sup> I tell you now: you will perish; yes, you will perish. And you will not last long in the land you are crossing the Jordan to possess. <sup>19</sup> This day I call heaven and earth to witness regarding you: life and death I have set before you, blessing and curse. Choose life—so that you and your children may live—<sup>20</sup> by loving, obeying, and staying close to Adonai your God. For God gives you life and length of days to dwell upon the land that Adonai swore to your ancestors Abraham, Isaac, and Jacob.

הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמּוֹת  
 וְאֶת־הָרָע: <sup>16</sup> אֲשֶׁר אֲנֹכִי מִצְוֶה  
 הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ  
 לָלֶכֶת בְּדַרְכָּיו וּלְשָׁמֵר מִצְוֹתָיו  
 וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּית וּרְבִית  
 וּבִרְכָךְ יְהוָה אֱלֹהֶיךָ בְּאֶרֶץ אֲשֶׁר־  
 אֲתָה בָאֲשַׁמָּה לְרִשְׁתָּהּ: <sup>17</sup> וְאִם־  
 יִפְנֶה לְבַבְךָ וְלֹא תִשְׁמָע וּנְדַחְתָּ  
 וְהִשְׁתַּחֲוִית לְאֱלֹהִים אֲחֵרִים  
 וְעַבַדְתָּם: <sup>18</sup> הִגַּדְתִּי לָכֶם הַיּוֹם כִּי  
 אָבֵד תֵּאבְדוּן לֹא־תֵאָרִיכוּ יָמִים  
 עַל־הָאָדָמָה אֲשֶׁר אֲתָה עֹבֵר  
 אֶת־הַיַּרְדֵּן לְבוֹא שָׁמָּה לְרִשְׁתָּהּ:  
<sup>19</sup> הִעַדְתִּי בְּכֶם הַיּוֹם אֶת־הַשָּׁמַיִם  
 וְאֶת־הָאָרֶץ הַחַיִּים וְהַמּוֹת בְּתֵתִי  
 לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרֹת  
 בַּחַיִּים לְמַעַן תַּחֲוֶה אֲתָה וְזָרַעְךָ:  
<sup>20</sup> לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לְשִׁמְעַ  
 בְּקֹלוֹ וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיד  
 וְאַרְךָ יָמֶיךָ לְשִׁבְתָּ עַל־הָאָדָמָה  
 אֲשֶׁר נִשְׁפַּע יְהוָה לְאַבְרָהָם  
 לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לְתַת  
 לָהֶם:

- קבלת התורה  
*Kabbalat HaTorah*
- שֶׁלֶשׁ עֶשְׂרֵה מִדּוֹת  
*Sh'losh Esreih Midot*
- הוצאת התורה  
*Hotzaat HaTorah*
- הקפה  
*Hakafah*
- ברכות התורה  
*Birkot HaTorah*
- ברכת הגומל  
*Birkat HaGomeil*
- מי שברך לעולי  
התורה  
*Mi Shebeirach L'olei  
HaTorah*
- קריאת התורה  
*K'riat HaTorah*
- מי שברך לרפואה  
*Mishebeirach  
Lirfuah*
- הגבהה וגלילה  
*Hagbahah Uglilah*
- ברכה שלפני  
ההפטרה  
*B'rachah Shelifnei  
HaHaftarah*
- קריאת ההפטרה  
*K'riat HaHaftarah*
- ברכה שאחרי  
ההפטרה  
*B'rachah  
She-acharei  
HaHaftarah*
- תפלות הקהלה  
*T'flot HaK'hilah*
- הכנסת ספר תורה  
*Hachnasat Sefer  
Torah*

<p>Welcoming the Torah</p> <p>God's Thirteen Attributes</p> <p>Bringing Forth the Torah</p> <p>The Torah in Our Midst</p> <p>Torah Blessings</p> <p>Thanksgiving Blessing</p> <p>Blessing for the Aliyah</p> <p><b>Torah Reading</b></p> <p><b>Prayer for Healing</b></p> <p>Raising the Torah</p> <p>Blessing before Haftarah</p> <p>Haftarah</p> <p>Blessing after Haftarah</p> <p>Community Blessings</p> <p>Returning Torah to Ark</p>	<p><b>Prayer for Healing</b></p> <p><i>Mi shebeirach avoteinu v'imoteinu</i>  <i>Avraham, Yitzchak, v'Yaakov,</i>  <i>Sarah, Rivkah, Rachel, v'Leah,</i>  <i>hu y'vareich virapei</i>  <i>et hacholim: _____.</i></p> <p><i>HaKadosh, barukh hu, yimalei rachamim</i>  <i>aleihem,</i>  <i>l'hachalimam ulrapotam,</i>  <i>l'hachazikam ulhachayotam;</i>  <i>v'yishlach lahem m'heirah r'fuah</i>  <i>sh'leimah,</i>  <i>b'toch sh'ar hacholim —</i>  <i>r'fuat hanefesh,</i>  <i>urfuat haguf —</i>  <i>hashta baagala uvizman kariv.</i>  <i>V'nomar: Amen.</i></p> <p>May the One who brought blessings  to our fathers Abraham, Isaac, and Jacob,  and to our mothers Sarah, Rebecca, Rachel, and Leah,  bring the blessing of health  to those who are ill: _____.</p> <p>May the Holy One — blessed source of life and healing —  sustain and strengthen them with compassion,  and restore them to full health without delay.  For all who struggle against illness,  let renewal of spirit and renewal of body come soon.  And together we say: <i>Amen.</i></p>	<p>מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ  אֲבָרָהִם יִצְחָק וְיַעֲקֹב,  שָׂרָה רִבְקָה רָחֵל וְלֵאָה,  הוּא יְבָרֵךְ וְיִרְפֵּא  אֶת הַחֹלִים: _____.</p> <p>הַקָּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים  עֲלֵיהֶם,  לְהַחֲלִימָם וּלְרַפְּאֵתָם,  לְהַחֲזִיקָם וּלְהַחַיּוֹתָם,  וְיִשְׁלַח לָהֶם מְהֵרָה רְפוּאָה  שְׁלֵמָה,  בְּתוֹךְ שְׂאֵר הַחֹלִים,  רְפוּאת הַנֶּפֶשׁ,  וְרְפוּאת הַגּוּף,  הַשְּׂתֵא בְּעִגְלָא וּבְזִמַּן קָרִיב.  וְנֹאמַר: אָמֵן.</p>
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## Raising the Torah

We stand before the Tree of Life —  
source of our strength;  
our comfort, our challenge,  
our call to holiness.

We stand before the Tree of Life,  
our Torah —  
ancient, yet ever-renewed.  
Its message is for all people;  
its words speak to all generations;  
its truths endure and give hope.

Like those who came before us,  
we carry the Torah in our midst,  
and hold it close.  
For those who will come after,  
we preserve and cherish its teachings.

This is the Torah:  
our gift, our blessing, our responsibility.  
In reverence and gratitude,  
we stand — all of us this day — before the Tree of Life.

*V'zot haTorah asher-sam Mosheh  
lifnei b'nei Yisrael —  
al-pi Adonai, b'yad-Mosheh.*

זֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה  
לְפָנֵי בְנֵי יִשְׂרָאֵל –  
עַל־פִּי יְיָ, בְּיַד־מֹשֶׁה.

This is the Teaching that Moses set before the people of Israel —  
at the command of God, by the hand of Moses.

קַבְּלַת הַתּוֹרָה  
*Kabbalat HaTorah*

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת  
*Sh'losh Esreih Midot*

הוֹצָאת הַתּוֹרָה  
*Hotzaat HaTorah*

הַקֶּפֶה  
*Hakafah*

בְּרָכוֹת הַתּוֹרָה  
*Birchot HaTorah*

בְּרַכַּת הַגּוֹמֵל  
*Birkat HaGomeil*

מִי שֶׁבָּרַךְ לַעֲוֵלֵי  
הַתּוֹרָה  
*Mi Shebeirach L'olei  
HaTorah*

קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*

מִי שֶׁבָּרַךְ לְרַפּוּאָה  
*Mishebeirach  
Lirfuah*

הַגְּבָהָה וּגְלִילָה  
*Hagbahah Uglilah*

בְּרַכַּת שֶׁלֶפְנֵי  
הַהַפְטָרָה  
*B'rachah Shelifnei  
HaHaftarah*

קְרִיאַת הַהַפְטָרָה  
*K'riat HaHaftarah*

בְּרַכַּת שְׂאֲחָרֵי  
הַהַפְטָרָה  
*B'rachah  
She-acharei  
HaHaftarah*

תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*

הַכְּנַסַּת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

THIS IS THE TEACHING הַתּוֹרָה וְזֹאת, Deuteronomy 4:44.  
AT THE COMMAND OF GOD עַל־פִּי יְיָ, Numbers 9:23.

Welcoming the Torah	<b>Blessing Before the Haftarah</b>	
God's Thirteen Attributes	<i>Baruch atah, Adonai, Eloheinu melech haolam, asher bachar binvi-im tovim, v'ratzah v'divreihem hane-emarim be-emet.</i>	ברוך אתה, יי, אלהינו מלך העולם, אשר בחר בנביאים טובים, ורצה בדבריהם הנאמרים באמת.
Bringing Forth the Torah		
The Torah in Our Midst		
Torah Blessings	Blessed are You, our God Eternal, supreme Power of the universe,	
Thanksgiving Blessing	who called forth noble prophets to speak the truth.	
Blessing for the Aliyah		
Torah Reading	ברוך אתה, יי, הבוחר בתורה, ובמשה עבדו, ובישראל עמו, ובנביאי האמת וצדק.	
Prayer for Healing	<i>Baruch atah, Adonai, habocheir baTorah, uvMosheh avdo, uvYisrael amo, uvinvi-ei ha-emet vatzedek.</i>	
<b>Raising the Torah</b>	Blessed are You, God of eternity, who delights in the Torah;	
<b>Blessing before Haftarah</b>	in Moses, God's servant; in Israel, God's people;	
Haftarah	and in prophets of truth and right.	
Blessing after Haftarah		
Community Blessings		
Returning Torah to Ark		

**BLESSING BEFORE THE HAFTARAH.** Following the Torah reading, on Shabbat and festivals, it is customary to read from the Prophets, the second of the Hebrew Bible's three sections. The Hebrew word *haftarah* comes from a verb meaning "conclude" or "complete," since the prophetic reading completes the reading from the Torah. Sometimes the two are thematically linked; sometimes the haftarah reading relates to the season or festival during which it is read. Unlike the Torah, which is read from a handwritten text on a parchment scroll without vowels or punctuation, the haftarah is usually read from a printed text containing vowels and punctuation.

**WHO DELIGHTS IN THE TORAH.** Though the Sages viewed the prophetic literature with reverence, the highest degree of sanctity was attached to the Torah, and to Moses — teacher of Torah to the people of Israel. Thus the blessing before the haftarah seeks to link the prophets to Moses, and to see them as his successors in the transmission and interpretation of God's words. In that sense, the Rabbinic sages who composed this blessing saw themselves as continuing the work of the prophets.

Since many of the prophetic teachings date from a time before the Torah was canonized, their ideas sometimes challenge or even contradict the words of the Torah. A good example of this is Isaiah 58 (heard by many congregations on Yom Kippur morning), which makes the radical assertion that the rituals of fasting and self-affliction are not sufficient for atonement.



Welcoming the Torah	<i>The Fast I Desire (Isaiah 58:1–14)</i>	
God's Thirteen Attributes	Cry from the depth, says God— do not hold back, lift up your voice like the shofar!	קָרָא בְּגֵרוֹן אֶל־תַּחֲשֹׁךְ בְּשׁוֹפָר הָרֶם קוֹלְךָ וְהִגַּד לְעַמִּי פְשָׁעֵם וּלְבַיִת יַעֲקֹב חַטָּאתָם:
Bringing Forth the Torah	Tell My people their transgression, and the House of Jacob their sin.	וְאוֹתֵי יוֹם יוֹם יִדְרָשׁוּן
The Torah in Our Midst	2 Yes, they seek Me daily, as though eager to learn My ways— as if they were a nation that does what is right and has not abandoned God's law.	וְדַעַת דְּרָכֵי יַחֲפָצוּן בְּגוֹי אֲשֶׁר־צָדָקָה עָשָׂה וּמִשְׁפָּט אֱלֹהִיו לֹא עָזַב יִשְׁאָלוּנִי מִשְׁפָּטֵי־צָדָק קָרַבְתָּ אֱלֹהִים יַחֲפָצוּן:
Torah Blessings Thanksgiving Blessing	They ask of Me the right way, eager for God's nearness:	לָמָּה צָמְנוּ וְלֹא רָאִיתָ עֲבִינוּ בַפֶּשַׁע וְלֹא תִדְעַ
Blessing for the Aliyah	3 They say, 'Why did we fast, and You do not see it?'	הֵן בְּיוֹם צַמְמֶכֶם תִּמְצְאוּ־חֶחֶץ
Torah Reading	We afflict ourselves, and You do not know it? Because even on your fast day you think only of desire,	וְכֹל־עֲצִבֵיכֶם תִּנְגָּשׁוּ: הֵן לָרִיב וּמִצָּה תִצְוֹמוּ
Prayer for Healing	while oppressing all who work for you. 4 Because your fasting is filled with strife, and with callous fist you strike.	וּלְהַכּוֹת בְּאֶגְרֹף רָשָׁע לֹא־תִצְוֹמוּ כִּי־וֹם
Raising the Torah	No, your fasting this day will not lift up your voice before heaven.	לְהִשְׁמִיעַ בְּמָרוֹם קוֹלְכֶם: הַכְּזָה יְהִיֶּה צוֹם אֲבַחְרֶהוּ
Blessing before Haftarah	5 Is this the fast I desire? A day to afflict body and soul?	יּוֹם עֲנוֹת אָדָם נִפְשׁוֹ הַלֵּכֶף כְּאֶגְמוֹן רֹאשׁוֹ וְשָׁק וְאֶפֶר יִצְיַע
Blessing after Haftarah	Bowling your head like a reed, covering yourself with sackcloth and ashes?	הֲלֹזָה תִקְרָא־צוֹם וַיּוֹם רָצוֹן לַיהוָה:
Community Blessings	Do you call this a fast—a day worthy of the favor of Adonai?	הֲלוֹא זֶה צוֹם אֲבַחְרֶהוּ פִתְחֵה חֲרָצְבוֹת רָשָׁע הַתֵּר אֶגְדּוֹת מוֹטָה
Returning Torah to Ark	6 Is not this the fast I desire— to break the bonds of injustice and remove the heavy yoke; to let the oppressed go free and release all those enslaved?	וְשַׁלַּח רְצוּצִים חֲפָשִׁים וְכֹל־מוֹטָה תִבְנֶתְקוּ: הֲלוֹא פָרַס לָרַעֲב לַחֲמֶךְ
	7 Is it not to share your bread with the hungry and to take the homeless poor into your home,	וְעַנְיִים מְרוּדִים תִּבְיֵא בֵּית

and never to neglect your own flesh and blood?  
 8 Then shall your light burst forth like the dawn,  
 and your wounds shall quickly heal,  
 your Righteous One leading the way before you,  
 the Presence of Adonai guarding you from behind.

9 Then, when you call, Adonai will answer,  
 and, when you cry, will respond “I am here.”  
 If you remove the chains of oppression,  
 the menacing hand, the malicious word;  
 10 if you offer your compassion to the hungry  
 and satisfy the suffering—  
 then shall your light shine through the darkness,

and your night become bright as noon;  
 11 Adonai will guide you always,  
 slake your thirst in parched places,  
 give strength to your bones.  
 You shall be like a well-watered garden,  
 an unfailing spring.

12 From you they will rebuild ancient ruins,  
 lay foundations for ages to come.  
 And you shall be called  
 “the one who mends the breach  
 and brings back the streets for dwelling.”  
 13 If you cease to trample Shabbat,  
 stop pursuing your affairs on My holy day;  
 if you call Shabbat “a delight,”  
 the holy day of Adonai “honored”;  
 and if you honor God by not doing business  
 or speaking of everyday matters—  
 14 then shall you take pure delight in Adonai.  
 I will lift up your journey on earth to the  
 highest of places,  
 and nourish you from the heritage of your  
 father Jacob.

For thus spoke Adonai!

כִּי־תִרְאֶה עֶרֶם וְכִסִּיתוֹ  
 וּמִבְשָׂרְךָ לֹא תִתְעַלֵּם:  
 8 אֲזַ יִבְקַע כַּשְׁחַר אֹרֶךְ  
 וְאַרְכֶּתֶךָ מִהֵרָה תִצְמַח  
 וְהִלֵּךְ לְפָנֶיךָ צְדִיק  
 כְּבוֹד יְהוָה יֹאסֶפֶךָ:  
 9 אֲזַ תִּקְרָא וַיהוָה יַעֲנֶה  
 תִּשְׁוַע וַיֹּאמֶר הַגִּבִּי  
 אִם־תִּסְרִי מִתּוֹכְךָ מוֹטֵה  
 שְׁלַח אֶצְבֹּעַ וְדַבֵּר־אֲוֹן:  
 10 וְתִפֵּק לְרַעֲב בִּפְשֶׁךָ  
 וְנַפֵּשׁ גַּעֲנֵה תִשְׁבִּיעַ  
 וְזָרַח בְּחֶשֶׁךְ אֹרֶךְ  
 וְאַפְלִתֶךָ כַּצְּהָרִים:  
 11 וְנִחֲךָ יְהוָה תָּמִיד  
 וְהִשְׁבִּיעַ בְּצַחְצְחוֹת נִפְשֶׁךָ  
 וְעֲצַמֹתֶיךָ יַחֲלִיץ  
 וְהֵייתָ כִּגְן רוֹהַ  
 וְכַמּוֹצֵא מִים אֲשֶׁר  
 לֹא־יִכָּזְבוּ מִימּוֹ:  
 12 וּבְנִוּ מִמֶּךָ חֲרֻבוֹת עוֹלָם  
 מוֹסְדֵי דוֹר־דָּוָר תִּקְוִימֵם  
 וְקָרָא לְךָ גִּדָּר פָּרִץ  
 מִשֹּׁבֵב נְתִיבוֹת לְשַׁבָּת:  
 13 אִם־תִּשְׁיֵב מִשַּׁבַּת רְגִלְךָ  
 עֲשׂוֹת חֲפָצֶיךָ בְּיוֹם קָדְשִׁי  
 וְקָרָאתָ לְשַׁבָּת עֲנֹג  
 לְקָדוֹשׁ יְהוָה מִכְּבֹד  
 וְכִבְדֹתוֹ מַעֲשׂוֹת דְּרָכֶיךָ  
 מִמְּצוֹא חֲפָצֶךָ וְדַבֵּר דָּבָר:  
 14 אֲזַ תִּתְעַנֵּג עַל־יְהוָה  
 וְהִרְכַּבְתִּיךָ עַל־בְּמֹתַי אֲרִץ  
 וְהֵאֲכִלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ  
 כִּי פִי יְהוָה דָּבָר:

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**ALTERNATIVE HAFTARAH BLESSING**

Baruch atah, Adonai,  
 Eloheinu melech haolam,  
 tzur kol haolamim,  
 tzadik b'chol hadorot;  
 haEl hane-eman, haomeir v'oseh,  
 hamdabeir umkayeim —  
 shekol d'varav emet vatzedek.

Al haTorah, v'al haavodah,  
 v'al han'vi-im,  
 [v'al yom haShabbat hazeh,]  
 v'al Yom HaKippurim hazeh,  
 shenatata lanu, Adonai Eloheinu,  
 [likdushah v'limnuchah,]  
 limchilah v'lislichah ulchaparrah,  
 l'chavod ultifaret.

Al hakol, Adonai Eloheinu,  
 anachnu modim lach, umvar'chim otach.

Yitbarach shimcha b'fi kol chai tamid  
 l'olam va-ed;  
 udvar'cha emet v'kayam laad.

Baruch atah, Adonai,  
 melech mocheil v'solei-ach laavonoteinu  
 v'laavonot amo beit Yisrael,  
 umaavir ashmoteinu b'chol shanah  
 v'shanah,  
 melech al kol haaretz,  
 m'kadeish [haShabbat v'] Yisrael  
 v'Yom HaKippurim.

בָּרוּךְ אַתָּה, יי,  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 צוּר כָּל הָעוֹלָמִים,  
 צַדִּיק בְּכָל הַדּוֹרוֹת,  
 הָאֵל הַנֶּאֱמָן, הַאֹמֵר וְעוֹשֶׂה,  
 הַמְדַבֵּר וּמְקַיֵּם,  
 שֶׁכֹּל דְּבָרָיו אֱמֶת וְצֶדֶק.  
 עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה,  
 וְעַל הַנְּבִיאִים,  
 [וְעַל יוֹם הַשַּׁבָּת הַזֶּה,]  
 וְעַל יוֹם הַכִּיפּוּרִים הַזֶּה,  
 שֶׁנָּתַתָּ לָנוּ, יי אֱלֹהֵינוּ,  
 [לְקִדְשָׁה וּלְמִנּוּחָה,]  
 לְמַחִילָה וּלְסִלּוּחַ וּלְכַפָּרָה,  
 לְכַבוֹד וּלְתִפְאַרֶת.  
 עַל הַכֹּל, יי אֱלֹהֵינוּ,  
 אֲנַחְנוּ מוֹדִים לָךְ, וּמְבַרְכִים אוֹתְךָ.  
 יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד  
 לְעוֹלָם וָעֶד,  
 וְדְבָרְךָ אֱמֶת וְקַיִם לְעַד.  
 בָּרוּךְ אַתָּה, יי,  
 מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעוֹבוֹתֵינוּ  
 וְלְעוֹבוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,  
 וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל שָׁנָה  
 וְשָׁנָה,  
 מֶלֶךְ עַל כָּל הָאָרֶץ,  
 מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל  
 וְיוֹם הַכִּיפּוּרִים.

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## Prayer for Our Congregation

ETERNAL PRESENCE, who blessed our mothers and fathers,  
bless this holy congregation — a house of study, prayer, and righteous deeds.

Together we give thanks . . .

For our leaders:

those who learn, teach, and uphold the Torah,  
inspiring others to learn, teach, and uphold the Torah;  
those who do the sacred work of building our community.  
May their service bring them joy, fulfillment, and purpose;  
and may they go from strength to strength.

For our members:

diverse in age, interest, and background;  
Jews by birth, Jews by choice,  
and those of other faiths who join with us;  
all who offer their time and talent,  
their love and commitment.

For all who come here, on this holy day of Yom Kippur,  
to share the search for meaning and renewal:  
Your presence is a blessing, your friendship a gift.

May the spirit of peace, dignity, and respect live within these walls,  
inspiring us to care for one another with compassion;  
and may we be a source of goodness, light, and healing for the world.

May the One who blessed the generations before us  
bless us as we stand together this day:  
one congregation joined with all Jewish communities of the world  
through our prayers on this Day of Atonement.

Let us renew ourselves for the year ahead.  
Let us honor the precious legacy that is ours.

קבלת התורה  
*Kabbalat HaTorah*

שְׁלֹשׁ עֶשְׂרֵי מִדּוֹת  
*Sh'losh Esrei Midot*

הוֹצֵאת הַתּוֹרָה  
*Hotzaat HaTorah*

הַקֶּפֶה  
*Hakafah*

בְּרָכוֹת הַתּוֹרָה  
*Birchot HaTorah*

בְּרַכַת הַגּוֹמֵל  
*Birkat HaGomeil*

מִי שֶׁבָרַךְ לְעוֹלֵי  
הַתּוֹרָה  
*Mi Shebeirach L'olei  
HaTorah*

קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*

מִי שֶׁבָרַךְ לְרַפּוּאָה  
*Mishebeirach  
Lirfuah*

הַגְּבִיחַ וְגִלְיָה  
*Hagbahah Uglilah*

בְּרַכַת שְׁלִפְנֵי  
הַהַפְטָרָה  
*B'rachah Shelifnei  
HaHaftarah*

קְרִיאַת הַהַפְטָרָה  
*K'riat HaHaftarah*

בְּרַכַת שְׂאֲחָרֵי  
הַהַפְטָרָה  
*B'rachah  
She-acharei  
HaHaftarah*

תְּפִלוֹת הַקְּהֵלָה  
*T'flot HaK'hilah*

הַכְּנַסַת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

## Prayer for Our Country (United States)

God of holiness, we hear Your message: *Justice, justice you shall pursue*. God of freedom, we hear Your charge: *Proclaim liberty throughout the land*. Inspire us through Your teachings and commandments to love and uphold our precious democracy. Let every citizen take responsibility for the rights and freedoms we cherish. Let each of us be an advocate for justice, an activist for liberty, a defender of dignity. And let us champion the values that make our nation a haven for the persecuted, a beacon of hope among the nations.

May our actions reflect compassion for all people, within our borders and abroad. May our leaders and officials embody the vision of our founders: *to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity*.

We pray for courage and conscience as we aim to support our country's highest values and aspirations: the hard-won rights that define us as a people, the responsibilities that they entail.

We pray for all who serve our country with selfless devotion — in peace and in war, from fields of battle to clinics and classrooms, from government to the grassroots: all those whose noble deeds and sacrifice benefit our nation and our world.

We are grateful for the rights of *Life, Liberty, and the pursuit of Happiness* that our founders ascribed to You, our Creator. We pray for their wisdom and moral strength, that we may be guardians of these rights for ourselves and for the sake of all people, now and forever.

קבלת התורה

Kabbalat HaTorah

שְׁלֵשׁ יְשׁוּרָה מִדּוֹת

Sh'losh Esreih Midot

הוֹצֵאת הַתּוֹרָה

Hotzaat HaTorah

הַקָּפָה

Hakafah

בְּרָכוֹת הַתּוֹרָה

Birchot HaTorah

בְּרַכַּת הַגּוֹמֵל

Birkat HaGomeil

מִי שֶׁבְּרַךְ לְעוֹלֵי

הַתּוֹרָה

Mi Shebeirach L'olei

HaTorah

קְרִיאַת הַתּוֹרָה

K'riat HaTorah

מִי שֶׁבְּרַךְ לְרַפּוּאָה

Mishebeirach

Lirfuah

הַגְּבִיחַ וּגְלִילָה

Hagbahah Uglilah

בְּרַחַה שֶׁלִּפְנֵי

הַהַפְּטָרָה

B'rachah Shelifnei

HaHaftarah

קְרִיאַת הַהַפְּטָרָה

K'riat HaHaftarah

בְּרַחַה שְׂאֲחָרֵי

הַהַפְּטָרָה

B'rachah

She-acharei

HaHaftarah

תְּפִלוֹת הַקְּהֵלָה

T'filot HaK'hilah

הַכְּנַסַּת סֵפֶר תּוֹרָה

Hachnasat Sefer

Torah

JUSTICE, JUSTICE, Deuteronomy 16:20.

PROCLAIM LIBERTY, Leviticus 25:10.

TO FORM A MORE PERFECT UNION. From the preamble to the Constitution of the United States (1787).

LIFE, LIBERTY, AND THE PURSUIT OF HAPPINESS. From the United States Declaration of Independence (July 4, 1776).

## Returning the Torah to the Ark

*Y'hal'lu et-shem Adonai,  
ki-nisgav sh'mo l'vado:*

All praise God's name, for God's name alone is truly sublime:

*hodo al-eretz v'shamayim.  
Vayarem keren l'amo;  
t'hilah l'chol-chasidav,  
livnei Yisrael am k'rovo —  
Hal'luyah!*

Your brightness lights the earth and sky  
raises us up, blares out the note  
from Your people's trumpet  
an exultant blast for all who struggle with You  
and are close at hand —  
Halleluyah!

יְהַלְלוּ אֶת־שֵׁם יְיָ,  
כִּי־נִשְׁגָב שְׁמוֹ לְבָדּוֹ:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם.  
וַיָּרֶם קֶרֶן לְעַמּוֹ,  
תְּהִלָּה לְכֹל־חַסִּידָיו,  
לְבָנֵי יִשְׂרָאֵל עִם קְרֹבוֹ,  
הַלְלוּ־יָיָהּ.

קַבְלַת הַתּוֹרָה  
*Kabbalat HaTorah*  
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*Sh'losh Esreih Midot*  
הוֹצָאת הַתּוֹרָה  
*Hotzaat HaTorah*

הַקֶּפֶה  
*Hakafah*  
בְּרָכוֹת הַתּוֹרָה  
*Birchot HaTorah*  
בְּרַכַת הַגּוֹמֵל  
*Birkat HaGomeil*  
מִי שֶׁבָרַךְ לְעוֹלֵי  
הַתּוֹרָה  
*Mi Shebeirach L'olei  
HaTorah*

קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*  
מִי שֶׁבָרַךְ לְרִפּוּאָה  
*Mishebeirach  
Lirfuah*

הַגְּבִיחַ וּגְלִילָה  
*Hagbahah Uglilah*

בְּרַכַת שְׁלִפְנֵי  
הַהַפְטָרָה  
*B'rachah Shelifnei  
HaHaftarah*

קְרִיאַת הַהַפְטָרָה  
*K'riat HaHaftarah*

בְּרַכַת שְׁאֲחָרֵי  
הַהַפְטָרָה  
*B'rachah  
She-acharei  
HaHaftarah*

תְּפִלוֹת הַקְּהֵלָה  
*T'filot HaK'hilah*

הַכְּנַסַת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

**ALL PRAISE . . . HALLELUYAH** . . . הַלְלוּ־יָיָהּ . . . הַלְלוּ־יָיָהּ, Psalm 148:13–14. These verses, like others that are sung before and after the Reading of Torah, focus on God's glory — so that we do not make an idol of the scroll itself. Torah is revered, but only as an instrument for perceiving divine wisdom.

**YOUR BRIGHTNESS** הוֹדוּ. Interpretive translation by Norman Fischer (b. 1946).  
**YOUR PEOPLE'S TRUMPET** קֶרֶן לְעַמּוֹ. Both the literal meaning of *keren* (“horn”) and its metaphoric meaning in the Bible (“strength”) have significance on Rosh HaShanah: there is joy in the sound of the horn; but there is a special kind of joy for those who struggle mightily with matters of faith.

Welcoming the Torah	<i>Ki lekach tov natati lachem:</i>	כִּי לָקַח טוֹב נָתַתִּי לָכֶם:
God's Thirteen Attributes	<i>Torati. Al-taazovu.</i>	תּוֹרָתִי אֶל־תֵּעַזְבוּ.
Bringing Forth the Torah	<i>Eitz-chayim hi lamachazikim bah;</i>	עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,
The Torah in Our Midst	<i>v'tom'cheha m'ushar.</i>	וְתַמְכֶיהָ מֵאֲשֶׁר.
Torah Blessings	<i>D'racheha darchei-no-am,</i>	דְּרַכֶיהָ דְרָכֵי־גֵעִם,
Thanksgiving Blessing	<i>v'chol-n'tivoteha shalom.</i>	וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.
Blessing for the Aliyah	<i>Hashiveinu, Adonai, elecha — v'nashuvah.</i>	הַשִּׁיבֵנוּ, יְיָ, אֱלֹהֶיךָ – וְנָשׁוּבָה.
Torah Reading	<i>Chadeish yameinu k'kedem.</i>	חֲדָשׁ יָמֵינוּ כְּקֶדֶם.
Prayer for Healing	A precious teaching I have given you:	
Raising the Torah	My Torah. Do not forsake it.	
Blessing before Haftarah	A Tree of Life to those who hold it fast:	
Haftarah	all who embrace it know happiness.	
Blessing after Haftarah	Its ways are ways of pleasantness,	
Community Blessings	and all its paths are peace.	
Returning Torah to Ark	Take us back, Adonai —	
	let us come back to You.	
	Renew in our time the days of old.	

**A PRECIOUS TEACHING** כִּי לָקַח טוֹב, Proverbs 4:2.

**A TREE OF LIFE . . . PATHS ARE PEACE** עֵץ־חַיִּים הִיא . . . נְתִיבוֹתֶיהָ שְׁלוֹם, Proverbs 3:18–17.

Richard Elliott Friedman (b. 1946) reminds us that the first human beings lost access to the Tree of Life in the Garden of Eden through their quest for wisdom — “knowledge of good and evil.” The motifs of life and death, good and evil, recur in Moses’ last words to the Israelites, found in our Torah reading for Yom Kippur. And each time the Torah is returned to the ark, we sing words from the Book of Proverbs reminding us that wisdom is now accessible to us through Torah, the “Tree of Life” that is the source of our people’s continued existence.

**LET US COME BACK** הַשִּׁיבֵנוּ. This verse, from Lamentations 5:21, was originally a call for communal restoration and renewal after the destruction of the Jewish nation by the Babylonians. In the liturgy of the Torah service it expresses a desire for *t’shuvah*: the yearning to come closer to God by holding fast to divine wisdom through the study of Torah.

# וידוי וסליחות

## Vidui Uslichot · Confession and Forgiveness

We stand in humility, conscious of our failings:  
*Sh'ma koleinu* — Adonai, hear our call!

True sacrifice to God is a penitent spirit;  
You treasure a crushed and repentant heart.

For You are close to the brokenhearted;  
and You give strength to a suffering soul.

You are the healer of shattered hearts;  
You are the one who binds up their wounds.

For thus says the high and exalted One,  
who lives forever, whose name is holy:

“I dwell in a high and holy place;  
but also with the downcast and lowly —  
to bring new life to despondent souls,  
to restore and revive repentant hearts.”

Return now, Israel, to Adonai your God,  
for you have fallen because of your sin.

Take words with you, and return to God.  
Ask the Eternal: forgive what is wrong;  
accept what is good.

We stand in humility, conscious of our failings;  
we set before You the wrongs we have done.

We trust in Your compassion, for You know who we are;  
*Sh'ma koleinu* — Adonai, hear our call.

שמע קולנו  
*Sh'ma Koleinu*

וידוי זוטא  
*Vidui Zuta*

וידוי רבה  
*Vidui Rabbah*

חשבון הנפש  
*Cheshbon HaNefesh*

כי אנו עמך  
*Ki Anu Amecha*

שמע קולנו  
*Sh'ma Koleinu*

**TRUE SACRIFICE TO GOD . . . REPENTANT HEART.** See Psalm 51:19.

**FOR YOU ARE CLOSE . . . SUFFERING SOUL.** See Psalm 34:19.

**YOU ARE THE HEALER . . . THEIR WOUNDS.** See Psalm 147:3.

**FOR THUS SAYS . . . REPENTANT HEARTS.** See Isaiah 57:15.

**RETURN NOW . . . THE GOOD IN US.** See Hosea 14:2–3.



*Sh'ma koleinu, Adonai Eloheinu.*

*Chus v'racheim aleinu.*

*V'kabeil b'rachamim uvratzon et  
t'filateinu.*

*Hashiveinu, Adonai, eilecha — v'nashuvah;  
chadeish yameinu k'kedem.*

*Amareinu haazinah, Adonai,  
binah hagigeinu.*

*Yiyu l'ratzon imrei-finu v'hegyon  
libeinu l'fanecha,*

*Adonai — tzureinu v'go-aleinu.*

*Al-tashlicheinu mil'fanecha;*

*v'ruach kodsh'cha al-tikach mimenu.*

*Al-tashlicheinu l'eit ziknah;*

*kichlot kocheinu, al-taazveinu.*

*Al-taazveinu, Adonai Eloheinu;*

*al-tirchak mimenu.*

*Ki-l'cha, Adonai, hochalnu;*

*atah taaneh, Adonai Eloheinu.*

שָׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ.

חֹס וְרַחֵם עָלֵינוּ.

וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת  
תְּפִלָּתֵנוּ.

הַשִּׁיבֵנוּ, יְיָ, אֱלֹהֵיךָ וּנְשׁוּבָה,

חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

אֲמַרְנוּ הַאֲזִינָה, יְיָ,

בִּינָה הַגִּיגָנוּ.

יְהִיו לְרַצוֹן אֲמַרְי־פִינוּ וְהַגִּיוֹן

לִבֵּנוּ לְפָנֶיךָ,

יְיָ, צוּרֵנוּ וְגוֹאֲלֵנוּ.

אֲל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ,

וְרוּחַ קֹדֶשְׁךָ אֲל־תִּקַּח מִמֶּנּוּ.

אֲל־תִּשְׁלִיכֵנוּ לְעֵת זָקְנָה,

כְּכֹלֹת כַּחֲנוּ אֲל־תִּעֲזָבֵנוּ.

אֲל־תִּעֲזָבֵנוּ, יְיָ אֱלֹהֵינוּ,

אֲל־תִּרְחַק מִמֶּנּוּ.

כִּי־לָךְ, יְיָ, הוֹחֲלָנוּ,

אֲתָה תַעֲנֵה, אֲדָנִי אֱלֹהֵינוּ.

שָׁמַע קוֹלֵנוּ

*Sh'ma Koleinu*

וִידוּי זוּטָא

*Vidui Zuta*

וִידוּי רַבָּה

*Vidui Rabbah*

חֶשְׁבוֹן הַנֶּפֶשׁ

*Cheshbon HaNefesh*

כִּי אָנוּ עֹמְדִים

*Ki Anu Amecha*

שָׁמַע קוֹלֵנוּ

*Sh'ma Koleinu*

Hear our call, Adonai our God. Show us compassion.

Accept our prayer with love and goodwill.

Take us back, Adonai; let us come back to You; renew our days as in the past.

Hear our words, Adonai; understand our unspoken thoughts.

May the speech of our mouth and our heart's quiet prayer  
be acceptable to You, Adonai, our Rock and our Redeemer.

Do not cast us away from Your presence, or cut us off from Your holy spirit.

Do not cast us away when we are old; as our strength diminishes,  
do not forsake us.

Do not forsake us, Adonai; be not far from us, our God.

With hope, Adonai, we await You;

surely, You, Adonai our God — You will answer.

Vidui Zuta — The Short Confession

*Eloheinu v'Elohei avoteinu v'imoteinu,  
tavo l'fanecha t'filateinu;  
v'al titalam mit'chinateinu.  
Anachnu azei fanim ukshei oref  
lomar l'fanecha,  
Adonai Eloheinu v'Elohei avoteinu  
v'imoteinu,  
"Tzadikim anachnu, v'lo chatanu."  
Aval anachnu chatanu.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
תָּבֹא לְפָנֶיךָ תְּפִלַּתֵנוּ,  
וְאַל תִּתְעַלֵּם מִתַּחֲנֻנֵנוּ.  
אֲנַחְנוּ עֲזֵי פָנִים וְקֹשֵׁי עֹרֶף  
לֹאמַר לְפָנֶיךָ,  
יְי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
וְאִמּוֹתֵינוּ:  
צַדִּיקִים אֲנַחְנוּ וְלֹא חַטָּאנוּ.  
אָבֵל אֲנַחְנוּ חַטָּאנוּ.

שְׁמַע קוֹלֵנוּ  
*Sh'ma Koleinu*  
וּדְוֵי זוּטָא  
*Vidui Zuta*  
וּדְוֵי רַבָּה  
*Vidui Rabbah*  
חֶשְׁבוֹן הַנֶּפֶשׁ  
*Cheshbon HaNefesh*  
כִּי אָנוּ עֹמְדִים  
*Ki Anu Amecha*  
שְׁמַע קוֹלֵנוּ  
*Sh'ma Koleinu*

Our God and God of all generations,  
may our prayers reach Your presence.  
And when we turn to You, do not be indifferent.  
Adonai, we are arrogant and stubborn,  
claiming to be blameless and free of sin.  
In truth, we have stumbled and strayed.  
We have done wrong.

*Ashamnu, bagadnu, gazalnu, dibarnu dofi.  
He-evinu, v'hirshanu, zadnu, chamasnu,  
tafalnu sheker.  
Yaatznu ra, kizavnu, latznu, maradnu,  
niatznu, sararnu, avinu, pashanu,  
tzararnu, kishinu oref.  
Rashanu, shichatnu, tiavnu,  
ta-inu, titanu.*

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבַּרְנוּ דּוֹפִי.  
הֵעֵוִינוּ, וְהִרְשָׁעְנוּ, זָדַדְנוּ, חָמַסְנוּ,  
טָפַלְנוּ שֶׁקֶר.  
יַעֲצֹנוּ רָע, כִּזְבְּנוּ, לָצַנוּ, מָרַדְנוּ,  
נִיאֲצֹנוּ, סָרַרְנוּ, עֵוִינוּ, פָּשַׁעְנוּ,  
צָרַרְנוּ, קִשִּׁינוּ עֹרֶף.  
רָשָׁעְנוּ, שָׁחַתְנוּ, תִּיַּאֲוֵנוּ,  
תִּיַּעֲנוּנוּ, תִּיַּעֲתָעְנוּ.

Of these wrongs we are guilty:  
We betray. We steal. We scorn. We act perversely.  
We are cruel. We scheme. We are violent. We slander.  
We devise evil. We lie. We ridicule. We disobey.  
We abuse. We defy. We corrupt. We commit crimes.  
We are hostile. We are stubborn. We are immoral. We kill.  
We spoil. We go astray. We lead others astray.

*Al cheit shechatanu l'fanecha*

*b'hirhur halev;*

*v'al cheit shechatanu l'fanecha*

*birchilut.*

The ways we have wronged You through our innermost thoughts;  
and harm we have caused in Your world through gossip and rumor.

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ  
בְּהִרְהוּר הַלֵּב,  
וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ  
בְּרַכִּילוּת.

שְׁמַע קוֹלְנוּ  
*Sh'ma Koleinu*

וִדְוֵי זוּטָא  
*Vidui Zuta*

וִדְוֵי רַבָּה  
*Vidui Rabbah*

חֶשְׁבוֹן הַנֶּפֶשׁ  
*Cheshbon HaNefesh*

כִּי אָנוּ עֹמְדִים  
*Ki Anu Amecha*

שְׁמַע קוֹלְנוּ  
*Sh'ma Koleinu*

*Al cheit shechatanu l'fanecha*

*b'chapat shochad;*

*v'al cheit shechatanu l'fanecha*

*b'chilul hashem.*

The ways we have wronged You by offering or accepting bribes;  
and harm we have caused in Your world by profaning Your name in  
public.

עַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ  
בְּכַפַּת שֹׁחַד,  
וְעַל הַטָּא שְׁחָטָאנוּ לְפָנֶיךָ  
בְּחִלוּל הַשֵּׁם.

*V'al kulam, Elo-ah s'lichot,*

*s'lach lanu, m'chal lanu, kaper-lanu.*

For all these failures of judgment and will, God of forgiveness —  
forgive us, pardon us, lead us to atonement.

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת,  
סַלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר־לָנוּ.

**FOR ALL THESE FAILURES** וְעַל כָּלֵם. In the Talmud (*B'rachot* 34b) we find a remarkable claim: Said Rabbi Abbahu, "In the place where *baalei t'shuvah* stand, even the perfectly righteous cannot stand." That is, the effort and dedication required to engage in *t'shuvah* and overcome one's sins place the penitent at a higher spiritual level than even the most blameless individuals. The highest degree of merit does not necessarily belong to those who have never been tempted and done wrong. Rather, struggle for self-improvement and self-mastery seems to be more highly valued than virtuous conduct per se.

Hear Our Call

The Short  
Confession

The Long  
Confession

Introspection and  
Silent Confession

We Are Your People

Hear Our Call

#### VIDUI FOR THE TWENTY-FIRST CENTURY

We confess our sins against the earth.

We commit ourselves to saving it.

We have assaulted our planet in countless ways

We have blamed others for the spiraling, deepening crisis

We have consumed thoughtlessly and irresponsibly

We have driven myriad species to the point of extinction

We have exhausted irreplaceable resources

We have failed to transcend borders and act unselfishly

We have given in to our many appetites and our gluttony

We have harmed beyond repair the habitats of living beings

We have ignored the signs of change in our climate and our seasons

We have jeopardized the well-being of future generations

We have known the problem but left problem-solving to others

We have lost sight of our role as God's partners in creation

We have mocked, cynically, those who love creatures great and small

We have neglected the environment, most of all, in places of poverty

We have over-populated our cities and over-fished our oceans

We have polluted seashore and sky, fertile soil and freshwater springs

We have questioned and doubted solid evidence of danger

We have ravaged the old growth forests—ecosystems created over centuries

We have spewed poison into the bloodstream of our land: its rivers, lakes,  
and estuaries

We have transformed dazzling beauty into industrial ugliness

We have used shared resources for personal gain and corporate profit

We have violated the commandment "Do not destroy"

We have wasted precious treasures, our God-given gifts

We have exploited the weakest and most vulnerable in our midst

And yet we yearn to be better guardians of this earth and the fullness thereof

Let us be zealous now to care for this unique corner of the cosmos, this planet—  
our sacred home

## Cheshbon HaNefesh

*Introspection and Silent Confession*

*After each section, individuals may pause for personal reflection.*

We stand together this day to confess our sins —  
but these moments are mine.

In the privacy of my heart, I acknowledge the wrongs I have done;  
pain I have given, intentionally and unintentionally;  
my thoughtless, careless, heartless actions,  
and my failure to do what was right.

*I reflect on the harm I have done to myself:*

through failure to care for my body and preserve my health;  
through failure to develop my mind and grow in learning;  
through failure to develop my spiritual life and seek God's presence;  
through failure to maintain my integrity and remain faithful to my ideals;  
through trying to meet my emotional needs in unhealthy ways;  
through sexual irresponsibility;  
through failure to manage my finances wisely;  
through indulging in negative thinking, self-obsession, or self-denigration;  
through closing myself off from others rather than reaching out;  
through taking on too much and neglecting what matters most;  
through using time in a way that does not reflect my true priorities;  
through fear of change, stagnation, falling into routine. . . .

*And I confess, as well, these acts of harming myself. . .*

*I reflect on the harm I have done to my family and friends:*

through my failure to listen with care, empathy, and compassion;  
through my failure to give my time, attention, and energy to sustaining  
important relationships;  
through my failure to convey affection and respect, appreciation and gratitude;  
through stubbornness, giving in to anger, or violence;  
through my intolerance of imperfection in others;  
through criticism, harsh judgment, and focusing on the negative;  
through my failure to fulfill my responsibilities and sacred commitments;  
through intrusiveness, over-involvement, or manipulation;  
through gossip, tale-bearing, and failure to give the benefit of the doubt;

שְׁמַע קוֹלִנוּ  
Sh'ma Koleinu

וִדְוֵי זוּטָא  
Vidui Zuta

וִדְוֵי רַבָּה  
Vidui Rabbah

חֶשְׁבוֹן הַנֶּפֶשׁ  
Cheshbon HaNefesh

כִּי אָנוּ עִמָּךְ  
Ki Anu Amecha

שְׁמַע קוֹלִנוּ  
Sh'ma Koleinu

Hear Our Call

through withholding my deepest self, lying, and deceit;

The Short  
Confession

through my failure to forgive and let go of grudges;

The Long  
Confessionthrough neglect, impatience, or insensitivity toward my parents and  
other elders;through neglect, impatience, or insensitivity toward my children and other  
young people. . . .Introspection and  
Silent Confession*And I confess, as well, these acts of harming family and friends . . .*

We Are Your People

*I reflect on the harm I have done to the world around me:*

Hear Our Call

through my failure to take time to educate myself about complex  
social problems;

through my failure to do my part as an active citizen and make my voice heard;

through resigning myself to the way things are, rather than working for change;

through inappropriate or harmful sexual behavior;

through succumbing to racism and disdaining those different from myself;

through over-consumption, materialism, and self-indulgence;

through my failure to respond with generosity to those in need;

through my discourtesy, ill-temper, and impatience at work or in  
public settings;

through dishonesty in my work or financial dealings;

through breaking the law or bending the rules;

through cynicism and abandoning hope. . . .

*And I confess, as well, these acts of harming the world around me . . .**I reflect on the harm I have done to the Jewish people:*

through my failure to make time for Jewish learning, worship, and mitzvot;

through neglecting to do my part to carry on the tradition;

through my reluctance to keep growing in my Jewish life and deepen my Jewish  
practice;

through my failure to be a good Jewish role model for the children in my life;

through gossip and harmful speech about members of our community;

through taking from the community without giving back;

through my indifference to Jews in need, here and around the world;

through ignoring opportunities to visit, support, and educate myself about Israel;

through my failure to exemplify the highest Jewish values and virtues. . . .

*And I confess, as well, these acts of harming the Jewish people . . .*

Hear Our Call

The Short  
Confession

The Long  
Confession

Introspection and  
Silent Confession

**We Are Your People**

Hear Our Call

**FOR EVERY ACT OF GOODNESS**

Let us affirm the good we have done;  
let us acknowledge our acts of healing and repair . . .

For the good we have done  
by acting with self-restraint and self-control;

For the good we have done  
through acts of generosity and compassion;

For the good we have done  
by offering children our love and support;

For the good we have done  
by honoring our parents with care and respect;

For the good we have done  
through acts of friendship and hospitality;

For the good we have done  
through acts of forgiveness and reconciliation;

For the good we have done  
by keeping promises and honoring commitments;

For the good we have done  
through the work of our hands, and by serving others;

For the good we have done  
by caring for the earth and sustaining its creatures;

For the good we have done  
by housing the homeless, feeding the hungry, and welcoming the stranger;

For the good we have done  
by acting with integrity and honesty;

For the good we have done  
through thoughtful and encouraging words;

For the good we have done  
by caring for our health and that of our loved ones;

For the good we have done  
by strengthening our Jewish community;

For the good we have done  
through acts of civic engagement and *tikkun olam*;

All these have brought light and healing into the world.

May these acts inspire us to renew our efforts in the year to come.

## Concluding Prayers

2.

In humble linen garments the priests once stood at the altar;  
so we stand now, in humility, to lift up our offering to You.

It is written in the Torah:

Each morning the *kohein* shall take up the ashes left from  
the night's offering,  
and remove them from the altar;  
thus begins the service of a new day.

And our Sages teach:

Clear away the debris of the past — begin anew.  
Complacency and despair are the enemies of hope;  
each day summons us to start again.

The fire on the altar must never die out —  
tend it with care; keep the sacred flame alive.

So also should the spirit be sustained and preserved.  
This day we nourish ourselves with Torah and prayer,  
and tomorrow return to the world.

Our energies replenished, our commitments renewed,  
tomorrow we go forth to serve the Most High.  
In small ways, in all ways, let us align ourselves with the good —  
our minds and hearts and hands devoted to *tikkun*.

In humility we stand here this day, hoping to lift up our lives  
and persevere through life's trials.

Let us gain strength from one another.

Let us gain strength from the tradition we share.

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**EACH MORNING.** Based on Leviticus 6:3.

**OUR SAGES TEACH.** Based on the commentary of Rabbi Samson Raphael Hirsch (1808–1888), who wrote: “The past must recede into the background; it must not clothe us in pride as we set out upon the new task to which each new day summons us.” Similarly, Amy Hill Shevitz (b. 1953) writes: “The ashes are disposed of in ‘a clean place.’ But when the camp moves on, they are left behind. . . . When we do not clear out the ashes of the old . . . we cannot proceed with our own service to God.”

**FIRE ON THE ALTAR.** Based on Leviticus 6:5–6.

**TIKKUN.** Acts of healing and repair.



# קריאת התורה

## *K'riat HaTorah* · Reading of the Torah

### Bringing the Torah into Our Midst

It shall come to pass, in the fullness of time, that the mountain of the House of God shall be established as the highest mountain, and raised above the hills; and all nations shall flow to it. Then many peoples shall say: Come, let us go up to the mountain of the Eternal, to the House of the God of Jacob. And they shall say:

*Teach us Your ways, that we may walk in Your paths.*

We give thanks today for a Torah of life — the way of kindness, mercy, and truth.

May compassion be our source of sustenance now, as in our people's past.

May our souls withstand times of crisis, and our hearts the inclination to evil.

May the covenant of Abraham and Sarah strengthen our will to do what is right.

May the qualities of mercy and goodness, love and forgiveness flow through our lives.

And let us be strong in a perilous world; let us open our hearts to the path of Torah.

Vaihi binsoa haaron, vayomer Mosheh: וַיְהִי בְּנִסְעַ הָאָרֶן, וַיֹּאמֶר מֹשֶׁה:  
 “Kumah, Adonai! V’yafutzu oivecha; קוּמָה, יְיָ, וַיִּפְצוּ אִיְבֹיֶךָ,  
 v’yanusu m’sanecha mipanecha.” וַיִּנָּסוּ מִשְׁנֵאיֶךָ מִפְּנֵיֶךָ.

When the Ark set out in the wilderness, Moses would say:  
 “Go forward, Adonai! May Your enemies be scattered;  
 may Your enemies flee before You.”

**IT SHALL COME TO PASS**, Isaiah 2:2–3.

**WE GIVE THANKS**. Based, in part, on the prayer *Av Harachamim, hu y'racheim* (May the Source of Compassion Have Mercy on Us), a 12th-century prayer before the Torah reading.

**WHEN THE ARK SET OUT** וַיְהִי בְּנִסְעַ הָאָרֶן, Numbers 10:35. It is customary to rise at these words, as the ark is opened.

הוצאת התורה  
*Hotzaat HaTorah*

ברכות התורה  
*Birchot HaTorah*

קריאת התורה  
*K'riat HaTorah*

מי שברך  
*Mi Shebeirach*

הגבהה  
*Hagbahah*

ברכה שלפני  
 ההפטרה  
*B'rachah Shelifnei  
 HaHaftarah*

קריאת ההפטרה  
*K'riat HaHaftarah*

ברכה שאחרי  
 ההפטרה  
*B'rachah  
 She-acharei  
 HaHaftarah*

הכנסת ספר תורה  
*Hachnasat Sefer  
 Torah*

Bringing the Torah into Our Midst	<i>Ki mitziyon teitzei Torah, udvar-Adonai miYrushalayim.</i>	כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, וּדְבַר־יְיָ מִירוּשָׁלַיִם.
Torah Blessings Torah Reading	For Torah shall come forth from Zion, the word of Adonai from Jerusalem.	
Prayer for Healing Raising the Torah	<i>Baruch shenatan Torah l'amo Yisrael bikdushato.</i>	בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדּוּשָׁתוֹ.
Blessing before Haftarah Haftarah	Blessed is the One whose holiness brought Torah to the people Israel.	
Blessing after Haftarah	<i>Sh'ma, Yisrael: Adonai Eloheinu, Adonai echad!</i>	שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
Returning the Torah to the Ark	Listen, Israel: Adonai is our God, Adonai is One!	
	<i>Echad eloheinu, gadol adoneinu, kadosh v'nora sh'mo.</i>	אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ.
	One and magnificent is our God; God's name is holy, <b>inspiring awe</b> .	
	<i>Gad'lu l'Adonai iti; unrom'mah sh'mo yachdav. L'cha, Adonai, hag'dulah, v'hag'vurah, v'hatiferet, v'haneitzach, v'hahod — ki-chol bashamayim uvaaretz. L'cha, Adonai, hamamlachah v'hamitnasei, l'chol l'rosh.</i>	גִּדְלוּ לַיְיָ אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו. לְךָ, יְיָ, הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד, כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ. לְךָ, יְיָ, הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא, לְכָל לְרֹאשׁ.
	Exalt the Eternal with me; let us extol God's name together.	
	Yours, Adonai, are greatness, might, splendor, triumph, and majesty — yes, all that is in heaven and earth; to You, God, belong majesty and preeminence above all.	

**FOR TORAH** כִּי מִצִּיּוֹן Isaiah 2:3. We enact these words as we sing them, taking the Torah from the ark to bring it forth — as though “from Zion.”

**HEAR** שְׁמַע Deuteronomy 6:4.

**EXALT** גִּדְלוּ Psalm 34:4.

**YOURS, ADONAI** יְיָ, לְךָ, I Chronicles 29:11.

## Blessing Before the Torah Reading

*Bar'chu et Adonai hamvorach.*

בְּרַכּוּ אֶת יְיָ הַמְּבַרְךְ.

*Congregation responds:*

*Baruch Adonai hamvorach l'olam va-ed.*

בָּרוּךְ יְיָ הַמְּבַרְךְ לְעוֹלָם וָעֶד.

*Baruch Adonai hamvorach l'olam va-ed.*

בָּרוּךְ יְיָ הַמְּבַרְךְ לְעוֹלָם וָעֶד.

*Baruch atah, Adonai,*

בָּרוּךְ אַתָּה, יְיָ,

*Eloheinu melech haolam,*

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

*asher bachar-banu mikol haamim*

אֲשֶׁר בָּחַר-בָּנוּ מִכָּל הָעַמִּים

*v'natan-lanu et torato.*

וְנָתַן-לָנוּ אֶת תּוֹרָתוֹ.

Bless the Eternal, the Blessed One.

*Congregation:* Blessed is the Eternal, the Blessed One, now and forever.

Blessed is the Eternal, the Blessed One, now and forever.

Blessed are You, Eternal, our God, supreme Power of the universe,  
who embraced us and gave us this Teaching,  
having chosen us to embody Torah among the peoples of the earth.

בָּרוּךְ אַתָּה, יְיָ, בּוֹתֵן הַתּוֹרָה.

*Baruch atah, Adonai, notein haTorah.*

Blessed are You, God of eternity, whose gift is Torah.

*The Torah portions are on pages 332–33 or pages 337–39.*

## Blessing After the Torah Reading

*Baruch atah, Adonai,*

בָּרוּךְ אַתָּה, יְיָ,

*Eloheinu melech haolam,*

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

*asher natan-lanu Torat emet,*

אֲשֶׁר נָתַן-לָנוּ תּוֹרַת אֱמֶת,

*v'chayei olam nata b'tocheinu.*

וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.

Blessed are You, Eternal, our God, supreme Power of the universe,  
who gave us a Teaching of truth and planted within us eternal life.

בָּרוּךְ אַתָּה, יְיָ, בּוֹתֵן הַתּוֹרָה.

*Baruch atah, Adonai, notein haTorah.*

Blessed are You, God of eternity, whose gift is Torah.

הוצאת התורה

*Hotzaat HaTorah*

ברכות התורה

*Birchot HaTorah*

קריאת התורה

*K'riat HaTorah*

מי שברך

*Mi Shebeirach*

הגבהה

*Hagbahah*

ברכה שלפני

ההפטרה

*B'rachah Shelifnei*

*HaHaftarah*

קריאת ההפטרה

*K'riat HaHaftarah*

ברכה שאחרי

ההפטרה

*B'rachah*

*She-acharei*

*HaHaftarah*

הכנסת ספר תורה

*Hachnasat Sefer*

*Torah*

Bringing the  
Torah into Our  
Midst

Torah Blessings

**Torah Reading**

Prayer for Healing

Raising the Torah

Blessing before  
Haftarah

Haftarah

Blessing after  
Haftarah

Returning the Torah  
to the Ark

## A Chapter of Origin (Leviticus 16:29–34)

29 “And it shall be an eternal law for you: in the seventh month, on the tenth day of the month, you shall practice self-denial; and you shall not do any work—the citizen and the stranger who dwells among you. 30 For on this day atonement shall be made for you to purify you from all your wrongs. And pure you shall be in the presence of Adonai. 31 It is for you a Sabbath, a cessation. And you shall practice self-denial—an eternal law. 32 And the priest, the one anointed to fulfill the role of priest in his father’s place, will make atonement; and he will dress in linen: garments of the holy. 33 And he will atone for the holy sanctuary and for the tent of meeting, and he will atone for the altar, and he will atone for the priests; and for all the people of the community he will atone. 34 And this shall become for you an eternal law: to atone, once a year, for the Israelites for all their wrongs.” And Moses did as Adonai had commanded him.

וְהִיְתָה לָכֶם לְחֻקַּת עוֹלָם בְּחֻדְשׁ  
הַשְּׁבִיעִי בְּעֶשְׂוֹר לְחֻדְשׁ תִּעַנּוּ אֶת־  
נַפְשׁוֹתֵיכֶם וְכַל־מְלֶאכֶה לֹא תַעֲשׂוּ  
הָאֶזְרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: 30 כִּי־  
בַּיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטָהָר  
אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי  
יְהוָה תִּטְהָרוּ: 31 שַׁבַּת שַׁבְּתוֹן הִיא  
לָכֶם וְעֲנִיתֶם אֶת־נַפְשׁוֹתֵיכֶם חֻקַּת  
עוֹלָם: 32 וְכֹפֵר הַכֹּהֵן אֲשֶׁר־יִמָּשַׁח  
אֹתוֹ וְאֲשֶׁר יִמְלֵא אֶת־יָדוֹ לְכַהֵן  
תַּחַת אָבִיו וְלִבֵּשׁ אֶת־בְּגָדֵי הַבַּד  
בְּגָדֵי הַקֹּדֶשׁ: 33 וְכֹפֵר אֶת־מִקְדָּשׁ  
הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־  
הַמִּזְבֵּחַ יִכַּפֵּר וְעַל הַכֹּהֲנִים וְעַל־  
כָּל־עַם הַקְּהָל יִכַּפֵּר: 34 וְהִיְתָה־  
זֹאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר  
עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטֹּאתֵם  
אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה  
יְהוָה אֶת־מֹשֶׁה:

29. **IN THE SEVENTH MONTH, ON THE TENTH DAY OF THE MONTH** בְּחֻדְשׁ הַשְּׁבִיעִי בְּעֶשְׂוֹר לְחֻדְשׁ. Leviticus 16 contains the first biblical reference to Yom Kippur. Earlier verses in the chapter describe a complex ritual of “purging the Shrine” — an annual purification rite designed to remove the contamination of sin from the Tabernacle, in which the Divine Presence was thought to dwell. The ritual included the sacrifice of a bull (an offering on behalf of the High Priest and his household); the sacrifice of a goat (an offering on behalf of the Israelite community); and the sending of a live goat into the wilderness to remove (symbolically) the people’s sins. William Tyndale, 16th-century English translator of the Bible, coined the term “scapegoat” to designate “the goat that departs or escapes.”

Following the destruction of the Temple in 70 CE, sacrificial offerings ceased. They were replaced by more personal and introspective practices: repentance, prayer, fasting, and other forms of self-denial.

29. **PRACTICE SELF-DENIAL** וְתַעַנּוּ אֶת־נַפְשׁוֹתֵיכֶם. Rabbi Lauren Eichler Berkun (b. 1972) writes: “On Pesach, we ingest the ‘Bread of Affliction.’ On Yom Kippur, we ‘afflict our souls’ by abstaining from all food or drink. This striking parallel suggests an important Jewish value. Through our sufferings and our self-discipline, we can achieve greatness.”

*A Chapter of Origin (Leviticus 19:1–18, 32–37)*

1 And Adonai spoke to Moses, saying:

2 “Speak to all the community of Israel, and say to them: You shall be holy for I, Adonai your God, am holy.

3 “Revere, each of you, your mother and your father; and keep My Sabbaths. I am Adonai your God. 4 You shall not turn to idols and you shall not fashion for yourselves molten gods. I am Adonai your God.

5 “And when you make a sacrifice of well-being to Adonai, you shall offer it so that it will be acceptable for you. 6 It shall be eaten on the day of your sacrifice and on the next day, but what remains until the third day shall be burned in fire. 7 And if, nevertheless, it is eaten on the third day, it will be a foul thing—unacceptable. 8 And one who eats it shall bear guilt for profaning the holiness of Adonai; and that person will be cut off from the people.

9 “And when you reap the harvest of your land, you shall not finish by reaping the corners of your field; and you shall not gather the gleanings of your harvest. 10 And you shall not pick your vineyard bare; and you shall not gather the fallen fruits of your vineyard: leave them for the poor and for the stranger. I am Adonai your God.

11 “You shall not steal; and you shall not deceive; and you shall not lie to one another, 12 nor swear falsely in My name, profaning the name of your God. I am Adonai.

13 “You shall not exploit your neighbor, and you shall not rob. You shall not keep a worker’s wage with you overnight, until morning.

1 וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:  
 2 דַּבֵּר אֶל־כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל  
 וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תִּהְיוּ כִּי  
 קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם:  
 3 אִישׁ אִמוֹ וְאָבִיו תִּירָאוּ  
 וְאֶת־שַׁבְּתוֹתֵי תִשְׁמְרוּ אֲנִי  
 יְהוָה אֱלֹהֵיכֶם: 4 אֶל־תִּפְנוּ אֶל־  
 הָאֱלִילִים וְאֱלֹהֵי מִסַּכָּה לֹא  
 תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:  
 5 וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים  
 לַיהוָה לְרִצְוֹנְכֶם תִּזְבְּחֶהוּ: 6 בַּיּוֹם  
 זִבְחֵכֶם יֵאָכַל וּמִמַּחֲרָת וְהַנּוֹתֵר  
 עַד־יוֹם הַשְּׁלִישִׁי בָאֵשׁ יִשָּׂרֵף:  
 7 וְאִם הָאֵכַל יֵאָכַל בַּיּוֹם הַשְּׁלִישִׁי  
 פְּגוּל הוּא לֹא יִרְצָה: 8 וְאֵכְלוּ  
 עוֹנוֹ יֵשֵׂא כִּי־אֶת־קֹדֶשׁ יְהוָה חָלַל  
 וְנִכְרַתָּה הַנֶּפֶשׁ הַהִוא מֵעַמִּיהָ:  
 9 וּבִקְצֹרְכֶם אֶת־קִצִּיר אֲרָצְכֶם  
 לֹא תִכְלֶה פֶּאת שְׂדֵךְ לִקְצֹר וּלְקַט  
 קִצִּירְךָ לֹא תִלְקֹט: 10 וּכְרַמְךָ לֹא  
 תַעֲוִלֵּל וּפְרֹט כְּרַמְךָ לֹא תִלְקֹט  
 לַעֲנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה  
 אֱלֹהֵיכֶם:  
 11 לֹא תִגְנְבוּ וְלֹא־תִחַחֲשׂוּ  
 וְלֹא־תִשְׁקֹרוּ אִישׁ בְּעַמִּיתוֹ:  
 12 וְלֹא־תִשָּׁבְעוּ בְשֵׁמִי לִשְׁקֹר  
 וְחָלַלְתָּ אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי  
 יְהוָה:  
 13 לֹא־תַעֲשֶׂק אֶת־רֵעֶךָ וְלֹא  
 תִגְזֹל לֹא־תִלְוִן פְּעֻלַּת שְׂכִיר  
 אֶתְךָ עַד־בֹּקֶר:

הוצאת התורה  
 Hotzaat HaTorah  
 ברכות התורה  
 Birchot HaTorah  
 קריאת התורה  
 K'riat HaTorah  
 מי שברך  
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14 “You shall not curse a person who is deaf, nor put a stumbling-block before a person who is blind. Rather, you shall revere your God. I am Adonai.

15 “You shall not do injustice in judgment: you shall not favor one who is weak, and you shall not defer to one who is powerful. You shall judge your kin with justice. 16 You shall not spread slander among your people. You shall not stand idly by the blood of your neighbor. I am Adonai.

17 “You shall not hate your kin in your heart. Reprove your friend; thus, you will not bear guilt because of a friend. 18 You shall not seek vengeance or bear a grudge against members of your people—but love your neighbor as yourself. I am Adonai.”

32 “Rise before the one whose head is white with age, and regard an elder with respect; and revere your God. I am Adonai.

33 “And when strangers dwell with you in your land, you shall not wrong them.

34 The stranger who dwells with you shall be like a citizen among you; and you shall love that person as yourself, for you were strangers in the land of Egypt. I am Adonai your God.

35 “You shall not act unjustly in judgment: in the measurement of weight and in liquid measure, 36 you shall have honest scales, honest weights, an honest *efah*, and an honest *hin*.

“I am Adonai your God who brought you forth from the land of Egypt. 37 And you shall keep all My laws and all My judgments—and do them. I am Adonai.”

14 לֹא־תִקְלַל חֵרֶשׁ וְלִפְנֵי עִוֵּר  
לֹא תִתֵּן מִכְשֵׁל וְיִרְאֵת מֵאַלְהֵיךָ  
אֲנִי יְהוָה:

15 לֹא־תַעֲשׂוּ עֹול בְּמִשְׁפָּט לֹא־  
תִשָּׂא פְּנֵי־דָל וְלֹא תִהְדָּר פְּנֵי  
גָדוֹל בְּצַדִּיק תִּשְׁפֹּט עַמִּיתְךָ:

16 לֹא־תִלְדָּךְ רֵכִיל בְּעַמִּיךָ לֹא  
תִעֲמֵד עַל־יְדֵם רֵעֶךָ אֲנִי יְהוָה:  
17 לֹא־תִשְׁנֵא אֶת־אֲחִיךָ בְּלִבְבְּךָ

הוֹכַח תּוֹכִיחַ אֶת־עַמִּיתְךָ וְלֹא־  
תִשָּׂא עָלָיו חֶטְא: 18 לֹא־תִקֵּם  
וְלֹא־תִטּוֹר אֶת־בְּנֵי עַמֶּךָ וְאַהֲבַת  
לְרֵעֶךָ כַּמּוֹד אֲנִי יְהוָה:

32 מִפְּנֵי שִׁיבָה תִקּוּם וְהִדְרָתָּ  
פְּנֵי זָקֵן וְיִרְאֵת מֵאַלְהֵיךָ אֲנִי  
יְהוָה:

33 וְכִי־יִגּוֹר אִתְּךָ גֵר בְּאַרְצְכֶם  
לֹא תוֹנוּ אֹתוֹ: 34 בְּאֶזְרַח מִכֶּם  
יְהִי לָכֶם הַגֵּר | הַגֵּר אִתְּכֶם  
וְאַהֲבַת לוֹ כַּמּוֹד כִּי־גֵרִים הֵייתֶם

בְּאַרְץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:  
35 לֹא־תַעֲשׂוּ עֹול בְּמִשְׁפָּט  
בְּמִזְזָה בְּמִשְׁקָל וּבְמִשׁוֹרָה:

36 מֵאֲזִנֵי צִדֵּק אֲבִי־צִדֵּק אֵיפֹת  
צִדֵּק וְהֵין צִדֵּק יְהִי לָכֶם  
אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־

הוֹצֵאתִי אֶתְכֶם מֵאַרְץ מִצְרַיִם:  
37 וּשְׁמַרְתֶּם אֶת־כָּל־חֻקֹּתַי  
וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם

אֲנִי יְהוָה:

## A Prayer for Those Who Are Ill and for Givers of Care

May the Eternal One who blesses all life,  
bless and strengthen all of us  
who struggle against illness.

May we whose lives are touched by illness  
be blessed with faith, courage, love, and caring.

May we experience the support and sustenance  
of family, friends, companions, and community.

May we be granted restful nights and days of comfort.  
We pray for *r'fuah sh'leimah* — precious moments of healing —  
and a sense of wholeness in body and soul.

May those who care for the sick  
with their hands, their voices, and their hearts  
be blessed with courage and stamina.

May those who pursue healing  
through medical skill and knowledge  
be blessed with insight, patience, and compassion.

May all of us,  
the sick and the well together,  
find courage and hope.

And let us say: *Amen*.

הוצאת התורה  
*Hotzaat HaTorah*

ברכות התורה  
*Birchot HaTorah*

קריאת התורה  
*K'riat HaTorah*

מי שברך  
*Mi Shebeirach*

הגבהה  
*Hagbahah*

ברכה שלפני  
ההפטרה  
*B'rachah Shelifnei  
HaHaftarah*

קריאת ההפטרה  
*K'riat HaHaftarah*

ברכה שאחרי  
ההפטרה  
*B'rachah  
She-acharei  
HaHaftarah*

הכנסת ספר תורה  
*Hachnasat Sefer  
Torah*

*More prayers for healing are on pages 271–73.*

## Raising the Torah

*V'zot haTorah asher-sam Mosheh  
lifnei b'nei Yisrael —  
al-pi Adonai, b'yad-Mosheh.*

וזאת התורה אשר־שם משה  
לפני בני ישראל —  
על־פי יי, בַּיַד־משה.

This is the Teaching that Moses set before the people Israel —  
at the command of God, by the hand of Moses.

**A PRAYER FOR THOSE WHO ARE ILL.** Inspired by Rabbi Leila Gal Berner (b. 1950).

**THIS IS THE TEACHING** וְזֹאת הַתּוֹרָה, Deuteronomy 4:44.

**AT THE COMMAND OF GOD** עַל־פִּי יי, Numbers 9:23.

## Blessing Before the Haftarah

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
asher bachar binvi-im tovim,  
v'ratzah v'divreihem hane-emarim  
be-emet.*

בְּרוּךְ אַתָּה, יְיָ,  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,  
וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים  
בְּאֵמֶת.

Blessed are You, our God Eternal, supreme Power of the universe,  
who called forth noble prophets to speak the truth.

בְּרוּךְ אַתָּה, יְיָ, הַבוֹחֵר בַּתּוֹרָה, וּבַמְּשִׁיחַ עַבְדּוֹ,  
וּבִישְׂרָאֵל עַמּוֹ, וּבְנְבִיאֵי הָאֱמֶת וְצֶדֶק.

*Baruch atah, Adonai, habocheir baTorah, uvMosheh avdo,  
uvYisrael amo, uvinvi-ei ha-emet vatzedek.*

Blessed are You, God of eternity, who delights in the Torah;  
in Moses, God's servant; in Israel, God's people;  
and in prophets of truth and right.

הוֹצֵאת הַתּוֹרָה  
*Hotzaat HaTorah*

בְּרִכּוֹת הַתּוֹרָה  
*Birchot HaTorah*

קְרִיאַת הַתּוֹרָה  
*K'riat HaTorah*

מִי שֶׁבְּרַח  
*Mi Shebeirach*

הַגְּבָהָה  
*Hagbahah*

בְּרַחַה שְׁלִיפְנֵי  
הַהַפְטָרָה  
*B'rachah Shelifnei  
HaHaftarah*

קְרִיאַת הַהַפְטָרָה  
*K'riat HaHaftarah*

בְּרַחַה שְׂאֲחָרֵי  
הַהַפְטָרָה  
*B'rachah  
She-acharei  
HaHaftarah*

הַכְּנָסַת סֵפֶר תּוֹרָה  
*Hachnasat Sefer  
Torah*

**TO SPEAK THE TRUTH** הַנְּאֻמִּים בְּאֵמֶת. How can we pray if there are things in prayer we do not believe? Many people treat prayer like a treatise, picking through the book for doctrinal points. While we should not assert things we do not believe, prayer is not philosophy. Prayer is poetry. The sound of the words, the rhythm and cadence, are integral to prayer. . . . When we say “This is the Torah God gave to Moses” as we hold the Torah aloft, we can recite that declaration even if we have doubts that the Torah is the literal, verbatim word of God. The declaration is deeper than the definition. It is a current carried from the past into the future. “Beauty is truth and truth beauty — that is all ye know on earth and all ye need to know” famously declared Keats. Clearly not if you have to balance a checkbook. But we do not read poetry for information and we do not pray from the newspaper. (Rabbi David Wolpe, b. 1958)



Jonah, chapter 1

1 And the word of Adonai came to Jonah son of Amittai: 2 “Get up! Go to the great city of Nineveh, and proclaim against it—for their evil deeds have risen up before Me.”

3 But Jonah got up to flee to Tarshish—away from the presence of Adonai. And he went down to Jaffa and found there a ship heading for Tarshish, and he paid its fare and went down into it, to head with them to Tarshish—away from the presence of Adonai.

4 But Adonai hurled a great wind upon the sea, a storm at sea so great that the ship was in danger of being shattered to pieces. 5 And the sailors were frightened, cried out, each to his own god; and flung the ship’s cargo into the sea to lighten their load. But Jonah had gone down into the hold, the lower deck of the vessel, and he lay down and fell into a deep sleep. 6 And the captain approached him and said to him: “What are you doing sound asleep? Get up! Call to your god. Perhaps the god will be kind to us and we will not perish.”

7 And they said, each man to his companion: “Let us cast lots, that we might know on whose account this evil event has come to us.” So they cast lots and the lot fell on Jonah. 8 And they said to him: “Tell us, you who have brought this evil upon us: What is your trade, and where have you come from? What is your country, and who are your people?” 9 And he said to them:

וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה בֶּן־אָמִיתַי לֵאמֹר: 2 קוּם לֵךְ אֶל־כַּיִּנּוֹהַּ הָעִיר הַגְּדוֹלָה וְקִרְא עָלֶיהָ כִּי־עֲלֹתָהּ רַעְתֶּם לִפְנָי:

3 וַיִּקָּם יוֹנָה לְבָרֶךְ תַּרְשִׁישָׁה

מִלִּפְנֵי יְהוָה וַיֵּרֵד יָפוֹ וַיִּמְצֵא אַבְיָה | בָּאָה תַרְשִׁישִׁישׁ וַיִּתֵּן שְׂכָרָהּ וַיֵּרֵד בָּהּ לְבוֹא עִמָּהֶם תַרְשִׁישָׁה מִלִּפְנֵי יְהוָה:

4 וַיְהִי הַטֵּיִל רוּחַ־גְּדוֹלָה אֶל־הַיָּם וַיְהִי סַעַר־גְּדוֹל בַּיָּם וְהָאֲבִיָּה חֲשָׁבָה לְהִשָּׁבֵר: 5 וַיִּירָאוּ הַמַּלְאָכִים וַיִּזְעֲקוּ אִישׁ אֶל־אֱלֹהֵי וַיִּטְלוּ אֶת־הַכֶּלִּים אֲשֶׁר בְּאֲבִיָּה אֶל־הַיָּם לְהַקֵּל מֵעֲלֵיהֶם וַיּוֹנֶה יָרֵד אֶל־יַרְכְּתֵי הַסְּפִינָה וַיִּשְׁכַּב וַיֵּרָדֶם: 6 וַיִּקְרַב אֵלָיו רֵב הַחִבְלִים וַיֹּאמֶר לוֹ מַה־לְּךָ גֵרָדֶם קוּם קִרְא אֶל־אֱלֹהֶיךָ אוּלַי יִתְעַשֶׂת הָאֱלֹהִים לָנוּ וְלֹא נִאֲבָד:

7 וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לְכוּ

וּנְפִילָה גּוֹרְלוֹת וּנְדַעַה בְּשַׁלְמֵי הָרַעַה הַזֹּאת לָנוּ וַיִּפְּלוּ גּוֹרְלוֹת וַיִּפֹּל הַגּוֹרֵל עַל־יוֹנָה: 8 וַיֹּאמְרוּ אֵלָיו הַגִּידָה־נָא לָנוּ בְּאֲשֶׁר לָמִי־הָרַעַה הַזֹּאת לָנוּ מִה־מְלֶאכֶתֶךָ וּמֵאֵין תָּבוֹא מִה אֶרְצֶךָ וְאֵי־מִזֶּה עִם אֶתָּה: 9 וַיֹּאמֶר אֲלֵיהֶם עַבְרִי

הוצאת התורה  
Hotzaat HaTorah

ברכות התורה  
Birchot HaTorah

קריאת התורה  
K'riat HaTorah

מי שברך  
Mi Shebeirach

הגבהה  
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ברכה שלפני  
ההפטרה  
B'rachah Shelifnei  
HaHaftarah

קריאת ההפטרה  
K'riat HaHaftarah

ברכה שאחרי  
ההפטרה  
B'rachah  
She-acharei  
HaHaftarah

הכנסת ספר תורה  
Hachnasat Sefer  
Torah

Bringing the  
Torah into Our  
Midst

Torah Blessings

Torah Reading

Prayer for Healing

Raising the Torah

Blessing before  
Haftarah

**Haftarah**

Blessing after  
Haftarah

Returning the Torah  
to the Ark

“I am a Hebrew. I revere Adonai, God of heaven, who made sea and dry land.”  
10 The men felt great fear, and they asked him: “What have you done?”—because the men knew he was fleeing from Adonai, for so he had told them. 11 And they asked him: “What should we do to you to bring calm to the sea around us?”—for the sea was growing more and more stormy. 12 So he said to them: “Lift me up and hurl me into the sea, and the sea will calm down for you, for I know that this great storm came upon you because of me.”

13 And the crew rowed hard to return to the dry land; but they could not do it, for the sea was raging more and more fiercely around them. 14 And they called out to Adonai, saying: “Please, Adonai, please do not let us perish because of the life of this man. And do not hold us guilty of shedding innocent blood. For You, Adonai—that which You desired You have brought about.” 15 And they lifted Jonah and hurled him into the sea. Then the sea stopped raging.

16 The men revered Adonai; great was their reverence. So they offered to Adonai a sacrifice, and made vows.

## Jonah, chapter 2

1 And Adonai provided a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights. 2 Jonah prayed to Adonai his God from the belly of the fish.

3 And he said:

אֲנֹכִי וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם  
אֲנִי יְרָא אֲשֶׁר־עָשָׂה אֶת־הַיָּם  
וְאֶת־הַיַּבְשָׁה: 10 וַיִּירָאוּ הָאֲנָשִׁים  
יָרְאָה גְדוֹלָה וַיֹּאמְרוּ אֵלָיו מִה־  
זֹאת עָשִׂיתָ כִּי־יָדְעוּ הָאֲנָשִׁים כִּי־  
מִלְפָּנָי יְהוָה הוּא בָרַח כִּי הִגִּיד  
לָהֶם: 11 וַיֹּאמְרוּ אֵלָיו מִה־בַּעֲשָׂה  
לָךְ וַיִּשְׁתַּק הַיָּם מִעֲלֵינוּ כִּי הַיָּם  
הוֹלֵךְ וְסֹעֵר: 12 וַיֹּאמֶר אֲלֵיהֶם  
שְׂאוּנִי וְהִטִּילְנִי אֶל־הַיָּם וַיִּשְׁתַּק  
הַיָּם מִעֲלֵיכֶם כִּי יוֹדַע אֲנִי כִּי  
בְשָׁלִי הִסְעָר הַגָּדוֹל הַזֶּה עֲלֵיכֶם:  
13 וַיַּחֲתְרוּ הָאֲנָשִׁים לְהָשִׁיב אֶל־  
הַיַּבְשָׁה וְלֹא יָכְלוּ כִּי הַיָּם הוֹלֵךְ  
וְסֹעֵר עֲלֵיהֶם: 14 וַיִּקְרְאוּ אֶל־יְהוָה  
וַיֹּאמְרוּ אַנְּהָ יְהוָה אֵל־נָא בְּאִבְדָּה  
בְּנַפְשׁ הָאִישׁ הַזֶּה וְאַל־תִּתֵּן  
עֲלֵינוּ דָם בְּקִיא כִּי־אַתָּה יְהוָה  
כַּאֲשֶׁר חָפַצְתָּ עָשִׂיתָ: 15 וַיִּשְׂאוּ  
אֶת־יוֹנָה וַיִּטְלֵהוּ אֶל־הַיָּם  
וַיַּעֲמֵד הַיָּם מִזְעָפוֹ:  
16 וַיִּירָאוּ הָאֲנָשִׁים יָרְאָה גְדוֹלָה  
אֶת־יְהוָה וַיִּזְבְּחוּ־זָבַח לַיהוָה  
וַיִּדְרוּ בְּדָרִים:

1 וַיִּמַן יְהוָה דָּג גָּדוֹל לִבְלָעַ  
אֶת־יוֹנָה וַיְהִי יוֹנָה בְּמִעֵי הַדָּג  
שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלוֹת:  
2 וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה  
אֱלֹהָיו מִמִּעֵי הַדָּג: 3 וַיֹּאמֶר

I called to Adonai in my distress,  
and God answered me;  
I cried out from the belly of the netherworld,  
and You heard my voice.

- 4 Into the depths You cast me,  
into the heart of the sea—  
and the floods engulfed me;  
all Your billowing, breaking waves  
swept over me.
- 5 And I thought to myself:  
“I was banished from before Your eyes—  
Will I ever again gaze  
upon Your holy Temple?”

- 6 The waters closed in over me,  
the deep engulfed me—  
rushes wrapped around my head.
- 7 I descended to the low-point of the  
mountains;  
the gates of the earth closed upon me  
forever.  
Yet You, Adonai my God,  
raised up my life from the pit.

- 8 When my life fainted away,  
I called Adonai to mind;  
and my prayer came to You,  
to Your holy Temple.
- 9 They who cling to empty folly  
forsake their own welfare;
- 10 but I—with a shout of  
thanksgiving,  
I will sacrifice to You.  
What I have vowed I will fulfill.  
Rescue comes from Adonai.

קָרָאתִי מִצָּרָה לִי אֱלֹהִים  
וַיַּעֲנֵנִי  
מִבֶּטֶן שְׁאוֹל שָׁוַעְתִּי  
שָׁמַעְתָּ קוֹלִי:

4 וַתְּשִׁלֵּכֵנִי מִצּוֹלָה  
בְּלִבֵּב יַמִּים  
וְנִהַר יִסְבְּבֵנִי  
כָּל־מִשְׁפָּרֶיךָ וְגִלְיָךְ  
עָלֵי עֵבְרוֹ:

5 וְאָנֹכִי אֲמַרְתִּי  
נִגְרַשְׁתִּי מִמִּנְדֹּךְ עֵינֶיךָ  
אֵךְ אוֹסִיף לְהִבִּיט  
אֶל־הֵיכַל קִדְשֶׁךָ:

6 אֲפֹפֹנַי מִיָּם עַד־נֶפֶשׁ  
תָּהוֹם יִסְבְּבֵנִי  
סוּף חֲבוּשׁ לְרֹאשִׁי:

7 לְקַצְבֵי הַרִים יִרְדֹּתִי  
הָאָרֶץ בְּרַחֲמֶיהָ בַּעֲדֵי לְעוֹלָם  
וַתַּעַל מִשְׁחַת חַיִּי  
יְהוָה אֱלֹהֵי:

8 בַּהֲתַעֲטַף עָלַי בִּפְשִׁי  
אֶת־יְהוָה זָכַרְתִּי  
וַתָּבוֹא אֵלַיךְ תְּפִלָּתִי  
אֶל־הֵיכַל קִדְשֶׁךָ:

9 מִשְׁמָרִים הַבְּלִי־שׁוֹא  
חֲסָדָם יַעֲזָבוּ:

10 וְאָנֹכִי בְּקוֹל תּוֹדָה  
אֲזַבְּחֶךָ־לְךָ  
אֲשֶׁר נִדְרַתִּי אֲשַׁלֶּמָּה  
יִשׁוּעָתָה לִיהוָה:

הוצאת התורה  
*Hotzaat HaTorah*

ברכות התורה  
*Birchot HaTorah*

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מי שברך  
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ההפטרה  
*B'rachah  
She-acharei  
HaHaftarah*

הכנסת ספר תורה  
*Hachnasat Sefer  
Torah*

Bringing the  
Torah into Our  
Midst

Torah Blessings

Torah Reading

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Raising the Torah

Blessing before  
Haftarah

**Haftarah**

Blessing after  
Haftarah

Returning the Torah  
to the Ark

<sup>11</sup> Adonai commanded the fish, and it spewed Jonah out upon dry land.

### Jonah, chapter 3

<sup>1</sup> And the word of Adonai came to Jonah a second time: <sup>2</sup> “Get up! Go to the great city of Nineveh, and call out to it the proclamation that I tell you.” <sup>3</sup> So Jonah got up and went to Nineveh according to the word of Adonai. Now Nineveh was a great city of God—three days’ journey across. <sup>4</sup> And Jonah started out and made his way into the city the distance of a one-day walk. And he called out and said: “Forty more days and Nineveh shall be overturned!”

<sup>5</sup> The people of Nineveh trusted in God, and they proclaimed a fast; and they put on sackcloth, from the richest to the poorest. <sup>6</sup> And word reached the king of Nineveh, and he got up from his throne, took off his robe, put on sackcloth, and sat in ashes. <sup>7</sup> And he cried out and said in Nineveh: “By decree of the king and his nobles: No person or beast—of flock or herd—shall taste anything! They shall not graze and they shall not drink water! <sup>8</sup> They shall be covered with sackcloth—person and beast—and shall call loudly to God. Let all turn back from their evil ways and from the violence which is in their

<sup>11</sup> וַיֹּאמֶר יְהוָה לְדָג וַיִּקְא אֹת־  
יוֹנָה אֶל־הַיַּבְשָׁה:

<sup>1</sup> וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה שְׁנִיִּית  
לֵאמֹר: <sup>2</sup> קוּם לֵךְ אֶל־בְּנֵינֹה הָעִיר  
הַגְּדוֹלָה וּקְרֵא אֵלֶיהָ אֶת־הַקְּרִיאָה  
אֲשֶׁר אֲנֹכִי דֹבֵר אֵלֶיךָ: <sup>3</sup> וַיָּקָם יוֹנָה  
וַיֵּלֶךְ אֶל־בְּנֵינֹה כְּדִבַּר יְהוָה וּבִנְיָה  
הַיִּתָּה עִיר־גְּדוֹלָה לְאֱלֹהִים מִהֶלֶךְ  
שְׁלֹשֶׁת יָמִים: <sup>4</sup> וַיַּחֲל יוֹנָה לְבוֹא  
בְּעִיר מִהֶלֶךְ יוֹם אֶחָד וַיִּקְרֵא  
וַיֹּאמֶר עוֹד אַרְבָּעִים יוֹם וּבִנְיָה  
נִהְפֹכֶת:

<sup>5</sup> וַיֵּאֱמִינוּ אֲנָשֵׁי בִנְיָה בְּאֱלֹהִים  
וַיִּקְרְאוּ־צוּם וַיִּלְבְּשׁוּ שִׁקִּים  
מִגְּדוֹלָם וְעַד־קִטְנֵם: <sup>6</sup> וַיִּגַע הַדָּבָר  
אֶל־מֶלֶךְ בִּנְיָה וַיָּקָם מִכִּסְאוֹ  
וַיַּעֲבֵר אֶדְרָתוֹ מֵעָלָיו וַיִּכַּס שֵׁק  
וַיָּשָׁב עַל־הָאָפֶר: <sup>7</sup> וַיִּזְעַק וַיֹּאמֶר  
בְּבִנְיָה מִטַּעַם הַמֶּלֶךְ וּגְדָלָיו  
לֵאמֹר הָאָדָם וְהַבְּהֵמָה הַבָּקָר  
וְהַצֹּאן אֶל־יִטְעֵמוּ מֵאוֹמָה אֶל־  
יָרְעוּ וּמִיָּם אֶל־יִשְׁתּוּ: <sup>8</sup> וַיִּתְכַּסּוּ  
שִׁקִּים הָאָדָם וְהַבְּהֵמָה וַיִּקְרְאוּ  
אֶל־אֱלֹהִים בַּחֲזָקָה וַיָּשָׁבוּ אִישׁ  
מִדְרָכּוֹ הָרָעָה וּמִר־הַחֶמֶס אֲשֶׁר

8. **THE VIOLENCE** הַחֶמֶס. The sin that the people of Nineveh commit is called in Hebrew *chamas* — violence, oppression, ruthlessness — the same sin associated with the generation of the Flood (Genesis 6:2). In that story, God responded to the people’s cruel and lawless behavior with an act of wholesale destruction. The Book of Jonah, by contrast, presents a merciful and hopeful God who intervenes by sending a prophetic messenger so as to inspire the people of Nineveh to change their behavior and live.

hands. 9 Who knows? God may turn and relent—turn back from the heat of anger—so that we do not perish.”

10 God saw what they did—how they were turning back from their evil ways; and God relented from the evil planned for them, and did not carry it out.

### Jonah, chapter 4

1 But to Jonah this was a great evil, and it made him angry. 2 So he prayed to Adonai, saying, “Please, Adonai, is this not what I said when I was still in my own country? This is why I fled to Tarshish to begin with. For I knew that You are a gracious and compassionate God, endlessly patient and abounding in steadfast love, ready to repent of evil. 3 And now, Adonai, please, take my life from me—for it is better for me to die than to live.” 4 And Adonai said: “Is it good for you to be angry?”

5 Then Jonah left the city, found a place east of the city, made himself a shelter there, and sat under it in the shade until he might see what would become of the city. 6 And Adonai Elohim provided a gourd, and made it rise up over Jonah to give shade for his head and rescue him from his evil situation. And Jonah rejoiced—with great joy—because of the gourd. 7 But at dawn the next day God provided a worm that attacked the gourd, and it withered. 8 And as the sun rose, God provided an oppressive wind from the

בְּכַפֵּיהֶם: 9 מִי־יֹדֵעַ יָשׁוּב וְנָחַם  
הָאֱלֹהִים וְשָׁב מִחֲרוֹן אַפּוֹ וְלֹא  
נֹאבֵד:

10 וַיֵּרֶא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם  
כִּי־שָׁבוּ מִדְרָכָם הָרָעָה וַיִּנָּחֵם  
הָאֱלֹהִים עַל־הָרָעָה אֲשֶׁר־דָּבַר  
לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה:

1 וַיִּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה וַיִּחַר  
לּוֹ: 2 וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר  
אָנָּה יְהוָה הֲלוֹא־אָזְנָה דְבָרִי עַד־  
הַיּוֹתִי עַל־אֲדָמָתִי עַל־כֵּן קִדַּמְתִּי  
לְבָרֶךְ תִּרְשָׁשָׁה כִּי יִדְעַתִּי כִּי  
אַתָּה אֱלֹהֵי חַנוּן וְרַחוּם אַרְךָ אַפַּיִם  
וְרַב־חַסֵּד וְנָחַם עַל־הָרָעָה:  
3 וַעֲתָה יְהוָה קַח־נָא אֶת־נַפְשִׁי  
מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי: 4 וַיֹּאמֶר  
יְהוָה הֲהֵיטֵב חָרָה לְךָ:

5 וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב  
מִקְדָּם לָעִיר וַיַּעַשׂ לּוֹ שֵׁם סֹכֶה  
וַיֵּשֶׁב תַּחְתֵּיהָ בְצֹל עַד אֲשֶׁר יִרְאֶה  
מֵהִיָּהוּהָ בָּעִיר: 6 וַיִּמֶן יְהוָה־  
אֱלֹהִים קִיקְיוֹן וַיַּעַל | מֵעַל לְיוֹנָה  
לְהַיּוֹת צֶלַעַל־רֵאשׁוֹ לְהַצִּיל לּוֹ  
מִרַעְתּוֹ וַיִּשְׁמַח יוֹנָה עַל־הַקִּיקְיוֹן  
שִׂמְחָה גְדוֹלָה: 7 וַיִּמֶן הָאֱלֹהִים  
תּוֹלְעַת בְּעֵלּוֹת הַשָּׁחַר לְמַחֲרַת  
וַתִּדָּ אֶת־הַקִּיקְיוֹן וַיִּיבֶשׁ: 8 וַיְהִי |  
בְּזָרְחַת הַשֶּׁמֶשׁ וַיִּמֶן אֱלֹהִים  
רוּחַ קָדִים חַרְשִׁית וַתִּדָּ הַשֶּׁמֶשׁ

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east; and the sun beat down on Jonah's head, making him faint. He begged for death, saying: "It is better for me to die than to live."<sup>9</sup> Then God said to Jonah: "Are you good and angry about the gourd?" And he said: "I am good and angry to the point of death."

<sup>10</sup> Then Adonai said: "You pitied the gourd, which you neither worked for nor grew, which appeared overnight and perished overnight. <sup>11</sup> Should I, then, not have compassion for the great city of Nineveh, a place of more than a hundred and twenty thousand human beings unable to tell their right hand from their left—and many beasts?"

עַל־רֹאשׁ יוֹנָה וַיִּתְעַלֶּף וַיִּשְׁאַל  
אֶת־נַפְשׁוֹ לָמוּת וַיֹּאמֶר טוֹב  
מוֹתִי מִחַיִּי: <sup>9</sup> וַיֹּאמֶר אֱלֹהִים אֶל־  
יוֹנָה הֲהֵיטֵב חָרָה־לְךָ עַל־הַקִּיקִיּוֹן  
וַיֹּאמֶר הֵיטֵב חָרָה־לִּי עַד־מוֹת:  
<sup>10</sup> וַיֹּאמֶר יְהוָה אֵתָה חֲסִיף עַל־  
הַקִּיקִיּוֹן אֲשֶׁר לֹא־עִמַּלְתָּ בּוֹ וְלֹא  
גִדַּלְתָּ שֶׁבֶן־לַיְלָה הָיָה וּבֶרֶךְ־לַיְלָה  
אָבַד: <sup>11</sup> וְאַנִּי לֹא אָחוּס עַל־בְּיָנוּהָ  
הָעִיר הַגְּדוֹלָה אֲשֶׁר יֵשֶׁבָהּ הַרְבֵּה  
מִשָּׂתִים־עֶשְׂרֵה רַבּוֹ אָדָם אֲשֶׁר  
לֹא־יָדַע בֵּין־יְמִינֹו לְשִׁמְאֹלוֹ  
וּבִהֲמָה רֶבֶה:

**JONAH INVERTS** God's world. Death becomes life. Curse becomes blessing. The attributes of God — reverently celebrated in the Torah, and recited again and again on these holidays, *Adonai, Adonai — El rachum v'hanun* (God — compassionate, kind, forgiving), the attributes of God's love — are derisively and sarcastically dismissed. They are rejected. He'd rather die than live in a world governed by a loving God.

God is astonished and asks him, "Are you so angry?" The Hebrew is more powerful: "*Haheiteiv charah lach* — Is your anger so dear to you?" *Heiteiv* comes from *tov*. Literally, the question is: Has anger become your goodness? Has hate displaced the good in you? . . .

The book ends with God's frustration, God's distress. It ends with God's question. But it isn't God's question to Jonah anymore. It is God's question to us: Why can't you love?

The question isn't asked out of rage, or disapproval. It is asked in tears, in divine tears of sadness — when God looks into the world and sees what we do to one another. How many genocides since the Holocaust? Cambodia, Biafra, Rwanda, Darfur. . . . God cries and asks: "*Haheiteiv charah lach?* Where is your compassion? Why can't you love?" (Rabbi Edward Feinstein, b. 1954)

## Returning the Torah to the Ark

*Y'hal'lu et-shem Adonai,  
ki-nisgav sh'mo l'vado:*

All praise God's name, for God's name alone is truly sublime:

*hodo al-eretz v'shamayim.  
Vayarem keren l'amo;  
t'hilah l'chol-chasidav,  
livnei Yisrael am k'rovo — hal'lu-Yah!*

Your brightness lights the earth and sky  
raises us up, blares out the note  
from Your people's trumpet  
an exultant blast for all who struggle with You  
and are close at hand — Halleluyah!

יְהַלְלוּ אֶת־שֵׁם יי,  
כִּי־נִשְׁגָּב שְׁמוֹ לְבַדּוֹ:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם.  
וַיָּרֵם קֶרֶן לְעַמּוֹ,  
תְּהִלָּה לְכָל־חַסִּידָיו,  
לְבְנֵי יִשְׂרָאֵל עִם קְרוּבוֹ, הַלְלוּ־יָהּ.

הוצאת התורה  
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ההפטרה  
*B'rachah  
She-acharei  
HaHaftarah*

## From Psalm 24

*Mi-yaaleh v'har-Adonai,  
umi-yakum bimkom kodsho?  
N'ki chapayim uvar-leivav,  
asher lo-nasa lashav nafshi,  
v'lo nishba l'mirmah.  
Yisa v'rachah mei-eit Adonai,  
utzdakah mei-Elohei yisho.*

Who may ascend the mountain of the Eternal?  
And who may rise up to the place where holiness abides?  
A person of clean hands and pure heart,  
who has neither taken a false oath  
nor sworn deceitfully —  
such a person shall receive God's blessing,  
and kindness from the Well of salvation.

מִי־יַעֲלֶה בְּהַר־יי,  
וּמִי־יִקּוּם בְּמִקּוֹם קֹדֶשׁוֹ.  
נְקִי כַפַּיִם וּבֵר־לֵבָב,  
אֲשֶׁר לֹא־נָשָׂא לְשׁוּא נִפְשִׁי,  
וְלֹא נִשְׁבַּע לְמַרְמָה.  
יֵשָׂא בְרָכָה מֵאֵת יי,  
וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ.

הכנסת ספר תורה  
*Hachnasat Sefer  
Torah*

ALL PRAISE יהללו, Psalm 148:13.

YOUR BRIGHTNESS הודו. Adaptation of Psalm 148:14 by Norman Fischer (b. 1946).

WHO MAY ASCEND מייַעֲלֶה, Psalm 24:3–5.

Bringing the Torah into Our Midst	<b>Take Us Back</b> <i>Ki lekach tov natati lachem:</i>	כִּי לָקַח טוֹב נָתַתִּי לָכֶם: תּוֹרַתִּי אֶל־תִּעְזְבוּ.
Torah Blessings	<i>Torati. Al-taazovu.</i>	
Torah Reading	<i>Eitz-chayim hi lamachazikim bah;</i>	עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ,
Prayer for Healing	<i>v'tom'cheha m'ushar.</i>	וְתַמְכֶּיהָ מֵאֲשֶׁר.
Raising the Torah	<i>D'racheha darchei-no-am,</i>	דְּרָכֶיהָ דְּרָכֵי־נַעַם,
Blessing before Haftarah	<i>v'chol-n'tivoteha shalom.</i>	וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.
Haftarah	<i>Hashiveinu, Adonai, elecha — v'nashuvah.</i>	הֲשִׁיבֵנוּ, יְיָ אֱלֹהֶיךָ - וְנָשׁוּבָה.
Blessing after Haftarah	<i>Chadeish yameinu k'kedem.</i>	חֲדָשׁ יָמֵינוּ כְּקֶדֶם.
<b>Returning the Torah to the Ark</b>	<p>A precious teaching I have given you: My Torah. Do not forsake it. A Tree of Life to those who hold it fast: all who embrace it know happiness. Its ways are ways of pleasantness, and all its paths are peace. Take us back, Adonai — let us come back to You. Renew in our time the days of old.</p>	

### Return Again

Return again, return again, return to the land of your soul.  
Return to who you are, return to what you are, return to where you are  
Born and reborn again.

**A PRECIOUS TEACHING** כִּי לָקַח טוֹב, Proverbs 4:2.

**A TREE OF LIFE** עֵץ־חַיִּים הִיא, Proverbs 3:18.

**ITS WAYS** דְּרָכֶיהָ, Proverbs 3:17.

**LET US COME BACK** הֲשִׁיבֵנוּ, Lamentations 5:21.

**RETURN AGAIN.** Lyrics by Rabbi Shlomo Carlebach (1924–1994).



# התפילה

## HaT'filah · Standing before God

*Ultimately the goal of prayer is not to translate a word but to translate the self; not to render an ancient vocabulary in modern terminology, but to transform our lives into prayers.*

— RABBI ABRAHAM JOSHUA HESCHEL

Horeini, Adonai, darkecha —

ahaleich baamitecha.

Yacheid l'vavi l'yirah sh'mecha.

הוֹרֵנִי, יי, דַרְכֶּךָ,

אַהֲלִיךָ בְּאַמִּיתֶךָ.

יַחַד לְבָבִי לִירְאָה שְׁמֶךָ.

God, teach me Your path;  
Your truth will guide my steps.  
Point my heart toward awe —  
Your name the center of my devotion.

Adonai, s'fatai tiftach,

ufi yagid t'hilatecha.

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,

וּפִי יַגִּיד תְּהִלָּתֶךָ.

Adonai, open my lips,  
that my mouth may declare Your praise.

כּוּנְהָ

Kavanah

אַבוֹת וְאַמְהוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

קְדוּשַׁת הַשֵּׁם

K'dushat HaShem

קְדוּשַׁת הַיּוֹם

K'dushat HaYom

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T'filat HaLev

**STANDING BEFORE GOD.** I am always in awe at the sight and sound of our sacred community on the High Holy Days. For example, when we all stand or all sit down and I hear the sound of each seat. When I hear the sound of the seats, I feel a rush of emotion — both excitement that everyone is together praying and sadness when I think that most of the people don't realize they could have this feeling every Shabbat. (Louise Stirpe-Gill, b. 1953)

**GOD, TEACH ME** יי הוֹרֵנִי, Psalm 86:11.

**ADONAI . . . MY LIPS** אֲדֹנָי, שְׁפֹתַי, Psalm 51:17.

*Baruch atah, Adonai,*

*Eloheinu v'Elohei avoteinu v'imoteinu:*

*Elohei Avraham, Elohei Yitzchak,*

*v'Elohei Yaakov;*

*Elohei Sarah, Elohei Rivkah,*

*Elohei Rachel, v'Elohei Leah;*

*haEl hagadol hagibor v'hanora,*

*El elyon,*

*gomeil chasadim tovim, v'koneih hakol —*

*v'zocheir chasdei avot v'imahot,*

*umeivi g'ulah livnei v'neihem,*

*l'maan sh'mo b'ahavah.*

*Zochreinu l'chayim,*

*Melech chafeitz bachayim.*

*V'chotveinu b'sefer hachayim,*

*l'maanacha, Elohim chayim.*

*Melech ozeir umoshia umagein —*

בָּרוּךְ אַתָּה, יְיָ,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,

וְאֱלֹהֵי יַעֲקֹב,

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,

אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,

אֵל עֲלִיוֹן,

— גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכּוֹל —

וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת,

וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם,

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

זְכוֹרֵנוּ לְחַיִּים,

מֶלֶךְ חַפֵּץ בְּחַיִּים.

וּכְתֹבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

— מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן —

כְּוִנָּה

*Kavanah*

אֲבוֹת וְאִמּוֹת

*Avot v'Imahot*

גְבוּרוֹת

*G'vurot*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

You are the Source of blessing, Adonai, our God

and God of our fathers and mothers:

God of Abraham, God of Isaac, and God of Jacob;

God of Sarah, God of Rebecca, God of Rachel, and God of Leah;

exalted God, dynamic in power, inspiring awe,

God sublime, Creator of all —

yet You offer us kindness,

recall the loving deeds of our fathers and mothers,

and bring redemption to their children's children,

acting in love for the sake of Your name.

**Remember us for life, sovereign God who treasures life.**

**Inscribe us in the Book of Life, for Your sake, God of life.**

Sovereign of salvation, Pillar of protection —

בָּרוּךְ אַתָּה, יְיָ, מִגֵּן אַבְרָהָם וְעֹזֶרֶת שָׂרָה.

*Baruch atah, Adonai, magein Avraham v'ezrat Sarah.*

Blessed are You in our lives, Adonai, Shield of Abraham, Sustainer of Sarah.

In Hebrew, choose either *hakol* or *meitim*.

Atah gibor l'olam, Adonai —  
m'chayeih *hakol/meitim* atah,  
rav l'hoshia.

Morid hatal.

M'chalkeil chayim b'chesed,  
m'chayeih *hakol/meitim*  
b'rachamim rabim —  
someich noflim,  
v'rofei cholim umatir asurim;  
umkayeim emunato lisheinei afar.

Mi chamocha, baal g'vurot;  
umi domeh-lach? —  
melech meimit umchayeh  
umatzmiach y'shuah.

Mi chamocha, El harachamim? —  
zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot *hakol/meitim*.

Your life-giving power is forever, Adonai — with us in life and in death.  
You liberate and save, cause dew to descend;  
and with mercy abundant, lovingly nurture all life.  
From life to death, You are the force that flows without end —  
You support the falling, heal the sick, free the imprisoned and confined;  
You are faithful, even to those who rest in the dust.

Power-beyond-Power, from whom salvation springs,  
Sovereign over life and death — who is like You?

**Merciful God, who compares with You?**

**With tender compassion You remember all creatures for life.**

Faithful and true, worthy of our trust —

You sustain our immortal yearnings; in You we place our undying hopes.

ברוך אתה, יי, מחיה הכלהימים.

Baruch atah, Adonai, m'chayeih *hakol/hameitim*.

Wellspring of blessing, Power eternal, You are the One who gives and renews all life.

כֹּוֹנֵה  
Kavanah

אָבוֹת וְאִמָּהוֹת  
Avot v'Imahot

גְּבוּרוֹת  
G'vurot

קְדוּשַׁת הַשֵּׁם  
K'dushat HaShem

קְדוּשַׁת הַיּוֹם  
K'dushat HaYom

עֲבוּדָה  
Avodah

הוֹדָאָה  
Hodaah

שְׁלוֹם  
Shalom

תְּפִלַּת הַלֵּב  
T'filat HaLev

אתה גבור לעולם, אדני —  
מחיה הכלהימים אתה,  
רב להושיע.

מוריד הטל.

מכלכל חיים בחסד,

מחיה הכלהימים

ברחמים רבים —

סומך נופלים,

ורופא חולים ומתיר אסורים,

ומקיים אמונתו לישני עפר.

מי כמודד, בעל גבורות,

ומי דומה לך,

מלך ממית ומחיה

ומצמיח ישועה.

מי כמודד, אל הרחמים,

זוכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות הכלהימים.

*N'kadeish et shimcha baolam,  
k'shem shemakdishim oto  
bishmei marom;  
kakatuv al yad n'vi-echa:  
V'kara zeh el-zeh v'amar:*

*“Kadosh, kadosh, kadosh Adonai tz'vaot,  
m'lo chol-haaretz k'vodo.”*

*Adir adireinu, Adonai adoneinu —  
mah-adir shimcha b'chol haaretz.*

*“Baruch k'vod-Adonai mim'komo.”*

*Echad hu eloheinu, hu avinu,  
hu malkeinu, hu moshi-einu —  
v'hu yashmi-einu b'rachamav  
l'einei kol chai:*

*“Ani Adonai Eloheichem.”*

בְּקִדְשׁ אֶת שְׁמֶךָ בְּעוֹלָם,  
כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ  
בְּשֵׁמֵי מְרוֹם,  
כְּכַתוּב עַל יַד נְבִיאֶיךָ:  
וְקָרָא זֶה אֶל-זֶה וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת,  
מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִירָנוּ —  
מַה-אֲדִיר שְׁמֶךָ בְּכֹל-הָאָרֶץ.

בְּרוּךְ כְּבוֹד-יְיָ מִמְקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,  
הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ —

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו  
לְעֵינֵי כָל חַי:

אֲנִי יְיָ אֱלֹהֵיכֶם.

כְּוָנָה  
Kavanah  
אָבוֹת וְאִמָּהוֹת  
Avot v'Imahot  
גְבוּרוֹת  
G'vurot  
קִדְשַׁת הַשֵּׁם  
K'dushat HaShem  
קִדְשַׁת הַיּוֹם  
K'dushat HaYom  
עֲבוֹדָה  
Avodah  
הוֹדָאָה  
Hodaah  
שְׁלוֹם  
Shalom  
תְּפִלַּת הַלֵּב  
T'filat HaLev

We sanctify Your name in the world,  
as celestial song sanctifies You in realms beyond our world,  
in the words of Your prophet:

Holy Holy Holy is the God of heaven's hosts.  
The fullness of the whole earth is God's glory.

God of Strength who gives us strength,  
God of Might who gives us might —  
how magnificent the signs of Your Being throughout the earth.

Blessed is the God of eternity who comes forth in splendor.

Our God is one —  
Avinu and Malkeinu, sovereign Source of life and liberation —  
revealing with mercy to all who live: “I am Adonai your God.”

HOLY קָדוֹשׁ, Isaiah 6:3.

GOD OF MIGHT יְיָ אֲדִירָנוּ, Psalm 8:2, 10.

BLESSED בְּרוּךְ, Ezekiel 3:12.

I AM אֲנִי, Exodus 15:10.

“Yimloch Adonai l’olam;

Elohayich, Tziyon, l’dor vador —  
hal’lu-Yah!”

L’dor vador nagid godlecha.

Ulnetzach n’tzachim k’dushat’cha nakdish.

V’shivchacha, Eloheinu, mipinu lo yamush

l’olam va-ed,

ki El melech gadol v’kadosh atah.

יִמְלֹךְ יי לְעוֹלָם,  
אֱלֹהֵיךָ, צִיּוֹן, לְדוֹר וָדוֹר,  
הַלְלוּ-יָיָהּ.

לְדוֹר וָדוֹר בְּגִיד גְּדֻלָּהּ.  
וּלְבַצָּח בְּצַחִים קְדָשְׁתֶּךָ בְּקִדְיִשׁ.  
וְשִׁבַּחְךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ  
לְעוֹלָם וָעֶד,  
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

כְּוָנָה

Kavanah

אַבוֹת וְאִמָּהוֹת

Avot v’Imahot

גְּבוּרוֹת

G’vurot

קְדֻשַׁת הַשָּׁמַיִם

K’dushat HaShem

קְדֻשַׁת הַיּוֹם

K’dushat HaYom

עֲבוֹדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תְּפִלַּת הַלֵּב

T’filat HaLev

“The Eternal shall reign for all time,  
your God for all generations, Zion — Halleluyah!”

We will teach Your greatness  
l’dor vador — from generation to generation.

And to the end of time  
we will affirm Your holiness.

Our God, Your praise shall ever be on our lips,  
for Your power is boundless — sovereign and holy.

**THE ETERNAL SHALL REIGN** יי יִמְלֹךְ, Psalm 146:10.

**YOUR PRAISE SHALL EVER BE ON OUR LIPS** וְשִׁבַּחְךָ... מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. The liturgy has us utter a multitude of praises of God. Why this unrelenting repetition of God’s praises? Surely, if God is as powerful as we say, God does not need all this flattery. One answer is that God does not need these praises; *we* do. We need to bless God repeatedly in order to extricate our focus from ourselves. We are, by nature, egocentric. If we are going to be able to get out of ourselves sufficiently to have a relationship with God, we must learn to put aside our self-centered feelings and thoughts. (Rabbi Elliot Dorff, b. 1943; adapted)

*V'timloch — atah, Adonai — l'vadecha  
al kol maasecha,  
b'Har Tziyon, mishkan k'vodecha,  
uviYrushalayim, ir kodshecha —  
kakatuv b'divrei kodshecha:  
"Yimloch Adonai l'olam;  
Elohayich, Tziyon, l'dor vador —  
hal'lu-Yah!"*

You, and You alone, Adonai, will reign over Creation,  
upon Mount Zion, home of Your Presence,  
and in Jerusalem, a city set apart by You —  
as the Psalmist believed:  
“The Eternal shall reign for all time,  
your God for all generations, Zion — Halleluyah!”

*Kadosh atah, v'nora sh'mecha;  
v'ein elo-ah mibaladecha, kakatuv:  
"Vayigbah Adonai tz'vaot bamishpat;  
v'haEl hakadosh nikdash bitzdakah."*

You are holy.  
Your name is Awe.  
There is nothing divine beyond You —  
as the prophet Isaiah taught:  
“The Source of all might is exalted through justice,  
the God of holiness made holy through righteousness.”

**בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.**  
*Baruch atah, Adonai, haMelech hakadosh.*  
Blessed are You, Adonai, holy Sovereign.

וּתְמַלֶּךְ, אַתָּה, יְיָ, לְבָדָךְ  
עַל כָּל מַעֲשֵׂיךָ,  
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,  
וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ,  
בְּכַתוּב בְּדִבְרֵי קִדְשֶׁךָ:  
יְמַלֶּךְ יְיָ לְעוֹלָם,  
אֱלֹהֵיךָ, צִיּוֹן, לְדוֹר וָדוֹר,  
הַלְלוּ-יָיָהּ.

כְּוָנָה  
*Kavanah*  
אֲבוֹת וְאִמָּהוֹת  
*Avot v'Imahot*  
גְּבוּרוֹת  
*G'vurot*  
קִדְשַׁת הַשֵּׁם  
*K'dushat HaShem*  
קִדְשַׁת הַיּוֹם  
*K'dushat HaYom*  
עֲבוֹדָה  
*Avodah*  
הוֹדָאָה  
*Hodaah*  
שְׁלוֹם  
*Shalom*  
תְּפִלַּת הַלֵּב  
*T'filat HaLev*

קָדוֹשׁ אַתָּה, וְנוֹרָא שְׁמֶךָ,  
וְאֵין אֱלֹהִים מִבְּלַעַדֶיךָ, בְּכַתוּב:  
וַיִּגְבַּהּ יְיָ צְבָאוֹת בַּמִּשְׁפָּט,  
וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצִדְקָה.

THE ETERNAL SHALL REIGN יְיָ, הַמֶּלֶךְ, Psalm 146:10.

THE SOURCE OF ALL MIGHT IS EXALTED וַיִּגְבַּהּ יְיָ צְבָאוֹת, Isaiah 5:16.

Atah v'chartanu mikol haamim;  
ahavta otanu, v'ratzita banu.

V'romamtanu mikol hal'shonot,  
v'kidashtanu b'mitzvoteykha.

V'keiravtanu, Malkeinu, laavodatecha;

v'shimcha hagadol v'hakadosh aleinu karata. וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קָרָאתָ.

You chose us, with love, to be messengers of mitzvot;  
and through us You made known Your aspirations.

Among all the many peoples,  
You gave us a pathway to holiness.  
Among all the great nations,  
You uplifted us and made Yourself our Sovereign —  
and so we seek You and serve You  
and celebrate our nearness to Your presence.

Your great and sacred name has become our calling.

כְּוָנָה  
Kavanah

אֲבוֹת וְאִמְהוֹת  
Avot v'Imahot

גְבוּרוֹת  
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קְדוּשַׁת הַשֵּׁם  
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Hodaah

שְׁלוֹם  
Shalom

תְּפִילַת הַלֵּב  
T'filat HaLev

Vatiten-lanu, Adonai Eloheinu, b'ahavah et

[Yom haShabbat hazeh

likdushah v'limnuchah, v'et]

Yom HaKippurim hazeh —

limchilah v'lislichah ulchaparah —

v'limchol-bo et kol avonoteinu [b'ahavah], וְתִתֶּן-לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת

mikra-kodesh,

zeicher litziat Mitzrayim.

וְתִתֶּן-לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת  
[יוֹם הַשַּׁבָּת הַזֶּה]

[לְקְדוּשָׁה וְלִמְנוּחָה, וְאֶת]

יוֹם הַכִּפּוּרִים הַזֶּה,

לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה,

וְלִמְחֹל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ [בְּאַהֲבָה],

מִקְרָא קֹדֶשׁ,

זֵכֶר לִיצִיאַת מִצְרַיִם.

In Your love, Eternal our God,  
You have given us this [Shabbat — for holiness and rest —  
and this] Yom Kippur:  
a day on which our wrongs are forgiven [with love];  
a day of sacred assembly;  
a day to be mindful of our people's going-out from Egypt.

**HAS BECOME OUR CALLING** וְשִׁמְךָ קָרָאתָ. Rabbi Mordecai Kaplan (1881–1983), founder of Reconstructionist Judaism, proposed, as an alternative to the concept of “the Chosen People,” that Jews “live with a sense of vocation or calling” — a notion that he believed implied neither exclusivity nor Jewish superiority. The vocation of the Jewish people is that work to which we have felt summoned by a Power beyond ourselves, and for which we have both passion and aptitude.

Eloheinu v'Elohei avoteinu v'imoteinu,  
 yaaleh v'yavo v'yagia, v'yeira-eh v'yeiratzech  
 v'yishama, v'yipakeid, v'yizacheir  
 zichroneinu ufikdoneinu —  
 v'zichron avoteinu v'imoteinu,  
 v'zichron Y'rushalayim ir kodshecha,  
 v'zichron kol am'cha beit Yisrael  
 l'fanecha — lifleitah l'tovah,  
 l'chein ulchesed ulrachamim,  
 l'chayim ulshalom,  
 b'Yom HaKippurim hazeh.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 יַעֲלֶה וַיָּבֹא וַיַּגִּיעַ, וַיֵּרָאֵה וַיֵּרַצֶּה  
 וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר  
 זְכוֹרֹנֵנוּ וּפְקֻדוֹנֵנוּ,  
 וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,  
 וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל,  
 לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה,  
 לְחַן וּלְחֶסֶד וּלְרַחֲמִים,  
 לְחַיִּים וּלְשָׁלוֹם,  
 בְּיוֹם הַכִּפּוּרִים הַזֶּה.

כּוֹנֵה  
 Kavanah  
 אֲבוֹת וְאִמּוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 קְדוּשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קְדוּשַׁת הַיּוֹם  
 K'dushat HaYom  
 עֲבוֹדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִלַּת הַלֵּב  
 T'filat HaLev

Our God, and God of the generations before us,  
 may a memory of us ascend and come before You.  
 May it be heard and seen by You,  
 winning Your favor and reaching Your awareness —  
 together with the memory of our ancestors,  
 the memory of Your sacred city, Jerusalem,  
 and the memory of Your people, the family of Israel.  
 May we be remembered —  
 for safety, well-being, and favor,  
 for love and compassion,  
 for life,  
 and for peace —  
 on this Day of Atonement.

**MAY A MEMORY OF US ASCEND** יַעֲלֶה וַיָּבֹא. In the days of the Temple, the sound of trumpets (*chatzotz'rot*) accompanied communal offerings, dramatically symbolizing the people's cry for God's intervention. This prayer's poetry takes the place of our ancestors' instruments. Opening with a series of eight strong Hebrew verbs, the prayer, like the ancient trumpet itself, communicates immediacy and urgency: ascend, come, reach, appear; be favored, heard, regarded, and remembered (*yaaleh v'yavo v'yagia v'yeiraeh v'yeiratzech v'yishama v'yipakeid v'yizacheir*). The language transports us to the ancient rite.



Zochreinu, Adonai Eloheinu, bo l'tovah. Amen.

זָכְרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

כְּוָנָה  
Kavanah

Ufokdeinu vo livrachah. Amen.

וּפְקֹדְנוּ בּוֹ לְבְרָכָה. אָמֵן.

אָבוֹת וְאִמָּהוֹת  
Avot v'Imahot

V'hoshi-einu vo l'chayim. Amen.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

גְּבוּרוֹת  
G'vurot

Eternal our God,  
remember us, Amen  
be mindful of us, Amen  
and redeem us  
for a life of goodness and blessing. Amen

קְדוּשַׁת הַשֵּׁם  
K'dushat HaShem

קְדוּשַׁת הַיּוֹם  
K'dushat HaYom

עֲבוּדָה  
Avodah

Uvidvar y'shuah v'rachamim chus v'choneinu;

וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחֹנֵנוּ,

הוֹדָאָה  
Hodaah

v'racheim aleinu v'hoshi-einu —

וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,

שְׁלוֹם  
Shalom

ki elecha eineinu;

כִּי אֵלֶיךָ עֵינֵינוּ,

תְּפִלַּת הַלֵּב  
T'filat HaLev

ki El melech chanun v'rachum atah.

כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

Favor us with words of deliverance and mercy.  
Show us the depth of Your care.  
God, we await Your redemption,  
for You reign with grace and compassion.

**GRACE AND COMPASSION** חַנוּן וְרַחוּם. Many people think of “grace” as a Christian idea, not a Jewish one. But *chanun* (gracious) is paired with *rachum* (compassionate) in the Torah’s presentation of God’s qualities (the Thirteen Attributes, Exodus 34:6–7, which are prominent in the Yom Kippur “Songs of Forgiveness”). A verse in the Book of Isaiah points toward the traditional Jewish understanding of grace: “Surely God will show you grace, in response to the sound of your cry” (30:19).

The Talmud (*B'rachot* 7a) associates the word *chanun* with the root *chinam* (“free” or “undeserved”). Thus the Sages understood grace as an “undeserved gift” — unpredictable and surprising, bestowed even on those who are unworthy of compassion. Why would the Sages believe that God acts with grace toward those who do not deserve it? The Jewish answer — an answer that is especially meaningful during the ten days of confession, forgiveness, and repentance — says more about us than it says about God: we hope for a God who cannot ignore the sound of our cry, the voice of human suffering.

Eloheinu v'Elohei avoteinu v'imoteinu,

**m'chal**

laavonoteinu b'Yom

[*haShabbat hazeh uvYom*]

*HaKippurim hazeh.*

M'cheih v'haaveir p'sha-einu v'chatoteinu

*mineged einecha, kaamur:*

"Anochi, anochi hu mocheh f'sha-echa

*l'maani;*

*v'chatotecha lo ezkor."*

*V'ne-emar: "Machiti kaav p'sha-echa,*

*v'che-anan chatotecha —*

*shuvah eilai, ki g'alticha."*

*V'ne-emar: "Ki-vayom hazeh y'chapeir*

*aleichem l'taheir et-chem;*

*mikol chatoteichem lifnei Adonai tit-haru."*

Our God and God of our forebears,

***pardon***

our failings on [this day of Shabbat, and] this Day of Atonement;  
erase our misdeeds; see beyond our defiance.

For Isaiah said in Your name: "It is I, I alone  
who wipe away your defiant acts — this is My essence.  
I shall pay no heed to your errors."

And the prophet said: "As a cloud fades away, as mist dissolves into air,  
so your wrongs and mistakes shall be gone; I will wipe them away —  
come back to Me, that I may redeem you."

As You said to Moses: "For on this day atonement shall be made for you  
to purify you from all your wrongs.  
And pure you shall be in the presence of Adonai."

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

**מַחַל**

לְעוֹבוֹתֵינוּ בְּיוֹם

[הַשַּׁבָּת הַזֶּה וּבְיוֹם]

הַכִּפּוּרִים הַזֶּה.

מָחָה וְהַעֲבִיר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ

מִמֶּנֶּד עֵינֶיךָ, כְּאָמֹר:

אֲנֹכִי אֲנֹכִי הוּא מוֹכֵחַ פְּשָׁעֶיךָ

לְמַעַנִּי,

וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר.

וְנֹאמַר: מַחִיתִי כְּעַב פְּשָׁעֶיךָ,

וְכַעֲבֹן חַטֹּאתֶיךָ,

שׁוֹבֵה אֵלַי כִּי גָאַלְתֶּיךָ.

וְנֹאמַר: בְּיַבְיֹום הַזֶּה יִכַּפֵּר

עֲלֵיכֶם לְטַהַר אֶתְכֶם,

מִכָּל חַטֹּאתֵיכֶם לְפָנַי יִי תִטְהָרוּ.

כּוֹנֵה

*Kavanah*

אֲבוֹת וְאִמּוֹת

*Avot v'Imahot*

גְּבוּרוֹת

*G'vurot*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוֹדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִלַּת הַלֵּב

*T'filat HaLev*

IT IS I אֲנֹכִי אֲנֹכִי י, Isaiah 43:25.

AS A CLOUD FADES AWAY כְּעַב מַחִיתִי כְּעַב, Isaiah 44:22.

FOR ON THIS DAY בְּיַבְיֹום הַזֶּה, Leviticus 16:30.

Eloheinu v'Elohei avoteinu v'imoteinu,  
 [r'tzeih vimnuchateinu,]  
 kad'sheinu b'mitzvatecha;  
 v'tein chelkeinu b'Toratecha.  
 Sab'einu mituvecha;  
 v'sam'cheinu bishuatecha.  
 [V'hanchileinu, Adonai Eloheinu,  
 b'ahavah uvratzon Shabbat kodshecha;  
 v'yanuchu vah Yisrael,  
 m'kad'shei sh'mecha.]

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 [רְצֵה בְּמִנוּחַתֵּנוּ,  
 קְדָשְׁנוּ בְּמִצְוֹתֶיךָ,  
 וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ.  
 שְׂבַעְנוּ מִטוֹבֶךָ,  
 וְשַׂמְחֵנוּ בִישׁוּעֶתְךָ.  
 וְהַנְחִילֵנוּ, יי אֱלֹהֵינוּ,  
 בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קְדֻשָּׁתְךָ,  
 וְיַנְחוּנוּ בְּהַיְשָׁרָאֵל,  
 מִקְדָּשֵׁי שְׁמֶיךָ.]

כְּוָנָה  
 Kavanah  
 אֲבוֹת וְאִמּוֹת  
 Avot v'Imahot  
 גְּבוּרוֹת  
 G'vurot  
 קְדֻשַׁת הַשֵּׁם  
 K'dushat HaShem  
 קְדֻשַׁת הַיּוֹם  
 K'dushat HaYom  
 עֲבוֹדָה  
 Avodah  
 הוֹדָאָה  
 Hodaah  
 שְׁלוֹם  
 Shalom  
 תְּפִילַת הַלֵּב  
 T'filat HaLev

God who is ours  
 and God of our fathers and mothers:  
 [may our rest on this Shabbat bring You pleasure;]  
 lead us to holiness through Your mitzvot;  
 and may each of us find a portion of Torah that is ours.  
 You bestow such goodness — teach us to be satisfied,  
 and to know the joy of Your salvation.  
 [Let Your holy Shabbat be our heritage,  
 embraced freely and with love;  
 and may all our people bring holiness to Your name  
 by resting on this day.]

**MAY EACH OF US FIND A PORTION OF TORAH THAT IS OURS** וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ. Literally, “Give us our portion in Your Torah.” Rabbi Lawrence Kushner (b. 1943) writes: “Each person has a Torah, unique to that person, his or her innermost teaching. Some seem to know their Torahs very early in life and speak and sing them in a myriad of ways. Others spend their whole lives stammering, shaping, and rehearsing them. Some are long, some short. Some are intricate and poetic, others are only a few words, and still others can only be spoken through gesture and example. But every soul has a Torah. . . . For each soul, by the time of his or her final hour, the Torah is complete, the teaching done.”

**THE JOY OF YOUR SALVATION** וְשַׂמְחֵנוּ בִישׁוּעֶתְךָ. The English word “salvation” is used by many Christians to reference a personal relationship with God, deliverance from sin, and the afterlife implications of both. But in Hebrew, salvation (*y'shuah*) means peace among nations, and an end to tyranny and oppression. In Jewish tradition, salvation is experienced communally — as in the Exodus from Egypt, or the airlift of Ethiopian Jews to Israel in the 1980s. And when Jews pray for salvation, it is a prayer for the perfection of this world. In the words of the *Kaddish*: “May God’s majestic reign prevail soon in your lives, in your days, and in the life of the whole House of Israel.”

Focusing Prayer	<i>V'taheir libeinu l'ovd'cha be-emet —</i>	וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
God of All Generations	<i>ki atah solchan l'Yisrael,</i>	כִּי אַתָּה סֹלַחַן לְיִשְׂרָאֵל,
God's Powers	<i>umocholan l'shivtei Y'shurun</i>	וּמַחְלֵן לְשִׁבְטֵי יִשְׂרוּן
God's Holiness	<i>b'chol dor vador;</i>	בְּכָל דּוֹר וְדוֹר,
The Day's Holiness	<i>umibaladecha ein lanu melech mocheil</i>	וּמִבְלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל
Our Offering	<i>v'solei-ach ela atah.</i>	וְסוֹלַח אֱלֹא אַתָּה.
Thanksgiving	Make our hearts pure, so that we may be of true service to You —	
Peace	for You are the Forgiver of Israel,	
Prayer of the Heart	in every generation granting pardon to the tribes of Yeshurun.	
	We have no God of forgiveness and pardon but You, You alone.	

<i>Baruch atah, Adonai —</i>	בְּרוּךְ אַתָּה, יְיָ,
<i>melech mocheil v'solei-ach laavonoteinu</i>	מֶלֶךְ מוֹחֵל וְסוֹלַח לְעוֹבוֹתֵינוּ
<i>v'laavonot amo beit Yisrael,</i>	וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל,
<i>umaavir ashmoteinu b'chol shanah</i>	וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל שָׁנָה
<i>v'shanah —</i>	וְשָׁנָה,
<i>melech al kol haaretz,</i>	מֶלֶךְ עַל כָּל הָאָרֶץ,
<i>m'kadeish [haShabbat v'] Yisrael</i>	מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל
<i>v'Yom HaKippurim.</i>	יוֹם הַכִּפּוּרִים.

You are blessed, Adonai, Sovereign who forgives our failings  
and pardons the failings of Your people, the House of Israel.  
You banish our guilt, from year to year,  
You reign in majesty over all the earth;  
You sanctify [\[Shabbat,\]](#) the people Israel and the Day of Atonement.

**MAKE OUR HEARTS PURE** וְטַהַר לִבֵּנוּ. A prayer for personal integrity, so that we may align our thoughts, words, and deeds in pursuing good purposes. The Talmud cautions us against hypocrisy and duplicity in our personal interactions. “Abbaye said: One must never speak one thing with the mouth and intend another thing in the heart” (*Bava M’zia* 49a).

**YOU REIGN** מְקַדֵּשׁ. This blessing began on page 382 by recounting the Jewish people’s redemptive role: “You chose us . . . to be messengers of mitzvot.” It now ends by proclaiming God’s rule over the entire world. The Sages quote the prophet Zechariah but alter his meaning; he had said that God would be the universal Sovereign only in a messianic future: “Adonai shall reign over all the earth; on that day Adonai shall be one. . . .” (14:9). Rabbi Reuven Kimelman (b. 1944) notes that the Sages do not hope for a time when all people will embrace Judaism. Rather, they envision “the universal acceptance of God’s authority. The goal is not the incorporating of humanity into Israel, but the extending of divine sovereignty to all humanity.”

*Sim shalom tovah uvrachah,  
chein vachesed v'rachamim,  
aleinu v'al kol Yisrael amecha.  
Bar'cheinu, Avinu — kulanu k'echad —  
b'or panecha;  
ki v'or panecha natata lanu,  
Adonai Eloheinu,  
Torat chayim v'ahavat chesed,  
utzdakah uvrachah v'rachamim v'chayim  
v'shalom.*

*V'tov b'einecha l'vareich et am'cha Yisrael,  
b'chol eit uvchol shaah, bishlomecha.*

*B'sefer chayim, b'rachah, v'shalom,  
ufarnasah tovah,  
nizacheir v'nikateiv l'fanecha —  
anachnu, v'chol am'cha beit Yisrael —  
l'chayim tovim ulshalom!*

Let there be peace.  
Grant goodness, blessing, and grace,  
constancy and compassion  
to us and all Israel, Your people.

*Avinu —*  
bless and unite all human beings in the light of Your presence;  
for Your light has shown us a holy path for living:  
devotion to love, generosity, blessedness, mercy, life, and peace.  
In Your goodness, bless Your people Israel with peace at all times.

Let us and the whole family of Israel  
be remembered and inscribed in the Book of Life.  
May it be a life of goodness, blessing, and prosperity!  
May it be a life of peace!

בָּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשְּׁלוֹם.

*Baruch atah, Adonai, oseih hashalom.*

You are the Blessed One, Eternal Source of shalom.

שֵׁים שְׁלוֹם טוֹבָה וּבְרָכָה,  
חֵן וְחֶסֶד וְרַחֲמִים,  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ.  
בְּרַכְנוּ, אָבִינוּ, כְּלָנוּ כְּאֶחָד  
בְּאוֹר פְּנֵיךְ,  
כִּי בְאוֹר פְּנֵיךְ נָתַתָּ לָנוּ,  
יְי אֱלֹהֵינוּ,  
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וְצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים  
וְשְׁלוֹם.

וְטוֹב בְּעֵינֵיךְ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל,  
בְּכָל עֵת וּבְכָל שָׁעָה, בְּשְׁלוֹמְךָ.

בְּסֵפֶר חַיִּים, בְּרָכָה, וְשְׁלוֹם,  
וּפְרִנָּסָה טוֹבָה,  
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,  
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,  
לְחַיִּים טוֹבִים וְלְשְׁלוֹם.

כְּוָנָה

*Kavanah*

אַבוֹת וְאִמָּהוֹת

*Avot v'Imahot*

גְבוּרוֹת

*G'vurot*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוּדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תַּפְּלוֹת הַלֵּב

*T'filat HaLev*

Elohai:

N'tzor l'shoni meira;  
 usfatai midabeir mirmah.  
 V'limkal'lai nafshi tidom;  
 v'nafshi ke-afar lakol tiyeh.  
 P'tach libi b'Toratecha;  
 uvmitzvotecha tirdof nafshi.  
 V'chol hachoshvim alai raah —  
 m'heirah hafeir atzatam,  
 v'kalkeil machashavtam.  
 Aseih l'maan sh'mecha.  
 Aseih l'maan y'minecha.  
 Aseih l'maan k'dushatecha.  
 Aseih l'maan Toratecha.  
 L'maan yeichal'tzun y'didecha,  
 hoshiah y'mincha vaaneini.

אֱלֹהֵי,  
 נִצֹר לְשׁוֹנֵי מִרְעָה,  
 וּשְׂפָתַי מִדַּבֵּר מִרְמָה.  
 וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם,  
 וְנַפְשִׁי כֶּעָפָר לְכֹל תִּיְהֶה.  
 פְּתַח לִבִּי בְּתוֹרַתְךָ,  
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.  
 וְכֹל הַחֹשְׁבִים עָלַי רָעָה,  
 מְהִרָה הִפֵּר עֲצָתָם,  
 וְקַלְקַל מַחְשַׁבְתָּם.  
 עֲשֵׂה לְמַעַן שְׁמִיךָ.  
 עֲשֵׂה לְמַעַן יְמִינֶךָ.  
 עֲשֵׂה לְמַעַן קְדֻשַׁתְךָ.  
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ.  
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ,  
 הוֹשִׁיעָה יְמִינֶךָ וְעַנְבֵּנִי.

כְּוָנָה

Kavanah

אָבוֹת וְאִמְהוֹת

Avot v'Imahot

גְּבוּרוֹת

G'vurot

קְדֻשַׁת הַשֵּׁם

K'dushat HaShem

קְדֻשַׁת הַיּוֹם

K'dushat HaYom

עֲבוּדָה

Avodah

הוֹדָאָה

Hodaah

שְׁלוֹם

Shalom

תַּפְּלַת הַלֵּב

T'filat HaLev

My God:

Keep my tongue from doing harm, and my lips from lies and deceit.  
 Before those who wrong me with words, may silence be my practice.  
 Before all human beings, let humility be my stance.  
 Open my heart to Your Torah, that I may follow its sacred path of duty.  
 Shatter, at once, the malicious plans of those who would do me harm.  
 Act, for the sake of Your name.  
 Act, for the sake of Your shielding hand.  
 Act, for the sake of Your holiness.  
 Act, for the sake of Your Torah.  
 For the sake of those who love You — their rescue and safety —  
 let Your shielding hand be the answer to my prayer.

**MY GOD — KEEP** אֱלֹהֵי, נִצֹר, based on Psalm 34:14.

**THOSE WHO WRONG ME WITH WORDS.** *HaT'filah* concludes as it began — by focusing our thoughts on the ethical use of language. We pray that our own words do no harm, and that we may resist the impulse to respond angrily to the insults of others.

**FOR THE SAKE OF THOSE WHO LOVE YOU** לְמַעַן יִחַלְצוּן, Psalm 60:7.

Yiyu l'ratzon imrei-fi  
v'hegyon libi l'fanecha,  
Adonai, tzuri v'go-ali.

יְהִיוּ לְרָצוֹן אִמְרֵי־פִי  
וְהִגְיוֹן לִבִּי לְפָנֶיךָ,  
יְיָ, צוּרִי וְגֹאֲלִי.

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

Oseh shalom bimromav,  
hu yaaseh shalom aleinu,  
v'al kol Yisrael,  
v'al kol yoshvei teiveil.  
V'imru: Amen.

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו,  
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,  
וְעַל כָּל יִשְׂרָאֵל,  
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.  
וְאָמְרוּ: אָמֵן.

May the Maker of peace above make peace for us,  
all Israel, and all who dwell on earth. *Amen.*

כְּוָנָה

*Kavanah*

אָבוֹת וְאִמְהוֹת

*Avot v'Imahot*

גְבוּרוֹת

*G'vurot*

קְדוּשַׁת הַשֵּׁם

*K'dushat HaShem*

קְדוּשַׁת הַיּוֹם

*K'dushat HaYom*

עֲבוֹדָה

*Avodah*

הוֹדָאָה

*Hodaah*

שְׁלוֹם

*Shalom*

תְּפִילַת הַלֵּב

*T'filat HaLev*

#### MAY THE WORDS OF MY MOUTH AND THE MEDITATION OF MY HEART

יְהִיוּ לְרָצוֹן אִמְרֵי־פִי וְהִגְיוֹן לִבִּי. Though it is a closing prayer for *HaT'filah* also on weekdays and Shabbat, Psalm 19:15 has special resonance on Yom Kippur — for on this day we confess the “harm we have caused in Your world through the words of our mouth” (*b'dibur peh*) and “the ways we have wronged You through our innermost thoughts” (*b'hirhur halev*, literally, “meditation of the heart”). In the *Al Cheit* confession, the mouth (*peh*) and the heart (*lev*) stand out as sources of wrongdoing. In Psalm 19:15 we declare that our words and thoughts may also help us reach the Source of holiness.

*Aleinu l'shabei-ach laAdon hakol,  
lateit g'dulah l'Yotzeir b'reishit —  
shelo asanu k'goyei haaratzot,  
v'lo samanu k'mishp'chot haadamah;  
shelo sam chelkeinu kahem,  
v'goraleinu k'chol hamonam.  
Vaanachnu korim,  
umishtachavim, umodim  
lifnei melech malchei ham'lachim:  
HaKadosh, baruch hu,*

Ours is the duty to praise the All-Sovereign, to honor the Artist of Creation,  
who made us unique in the human family, with a destiny all our own.  
For this we bend our knees and bow with gratitude before the Sovereign  
Almighty — Monarch of All — the Wellspring of holiness and blessing,

*shehu noteh shamayim v'yoseid aretz,  
umoshav y'karo bashamayim mimaal,  
ush-chinat uzo b'govhei m'romim.  
Hu Eloheinu; ein od.  
Emet Malkeinu, efes zulato —  
kakativ b'Torato:  
"V'yadata hayom v'hasheivota el-l'vavecha,  
ki Adonai hu haElohim  
bashamayim mimaal  
v'al-haaretz mitachat. Ein od."*

who spread out the sky and fashioned the land, who dwells in beauty  
far beyond sight, whose powerful presence is the loftiest height. You are  
our God; there is none else. We take as true Your sovereignty; there is no  
other — as Torah teaches: “Embrace and carry in your heart this day:  
In heaven above, on earth below, the Eternal is God. There is no other.”

עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכּוֹל,  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,  
שֶׁלֹא שָׁם חִלְקֵנוּ כִּהֵם,  
וְגִרְלָנוּ כְּכֹל הַמוֹנָם.  
וְאָנַחְנוּ כּוֹרְעִים  
וּמִשְׁתַּחֲוִים וּמוֹדִים  
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,  
הַקָּדוֹשׁ בְּרוּךְ הוּא.

עָלֵינוּ  
*Aleinu*

קַדִּישׁ דְּרַבָּנָן  
*Kaddish D'Rabanan*

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ,  
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,  
וְשֹׁכֵן עֶזְרוֹ בְּגִבְהֵי מְרוֹמִים.  
הוּא אֱלֹהֵינוּ, אֵין עוֹד.  
אֱמֶת מַלְכָּנוּ אָפֶס זֹלָתוֹ,  
כִּפְתוּב בְּתוֹרָתוֹ:  
וְיָדַעְתָּ הַיּוֹם וְהַשַּׁבָּת אֶל-לְבַבְךָ,  
כִּי יי הוּא הָאֱלֹהִים  
בְּשָׁמַיִם מִמַּעַל  
וְעַל-הָאָרֶץ מִתַּחַת, אֵין עוֹד.

EMBRACE וְיָדַעְתָּ, Deuteronomy 4:39.

SPREAD OUT . . . THE LAND אֶרֶץ . . . בְּנוֹטָה, Isaiah 51:13; Zechariah 12:1.



## Our Duty to Praise

Rabbis' Kaddish

*Al kein n'kaveh l'cha, Adonai Eloheinu,  
lirot m'heirah b'tiferet uzecha,  
l'haavir gilulim min haaretz;  
v'ha-elilim karot yikareitun.  
L'takein olam b'malchut Shaddai,  
v'chol b'nei vasar yikr'u vishmecha;  
l'hafnot eilecha kol rishei aretz.*

עַל כֵּן נִקְוָה לְךָ, יְיָ אֱלֹהֵינוּ,  
לְרֹאוֹת מְהֵרָה בְּתִפְרֵת וְעֶזְרָךְ,  
לְהַעֲבִיר גִּלוּלִים מִן הָאָרֶץ,  
וְהָאֱלִילִים כָּרוֹת יִכְרֹתוּן.  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדָי,  
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ,  
לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ.

And so, Adonai our God, we look to You,  
hoping soon to behold the splendor of Your power revealed:  
a world free of idolatry and false gods;  
a world growing more perfect through divine governance;  
a world in which all human beings make known Your name,  
while those who do evil turn toward You instead.

*V'ne-emar:*

*"V'hayah Adonai l'melech al-kol-haaretz,  
bayom hahu yiyeh Adonai echad,  
ushmo echad."*

וּבְאֵמַר:  
וְהָיָה יְיָ לְמֶלֶךְ עַל-כָּל-הָאָרֶץ,  
בְּיוֹם הַהוּא יִהְיֶה יְיָ אֶחָד,  
וּשְׁמוֹ אֶחָד.

As the prophet announced,  
"The Eternal shall be sovereign over all the earth.  
On that day the Eternal shall be one, and God's name shall be one."

**WE BEND OUR KNEES AND BOW** וּמִשְׁתַּחֲוִיִּים וְנִמְתְּחוּ בְּרַגְלֵיכֶם (facing page). What distinguishes the Days of Awe from all other festivals is that here and only here does the Jew kneel. Here we do what we refused to do before the king of Persia, what no power on earth can compel us to do, and what we need not do before God on any other day of the year, or in any other situation we may face during our lifetime. And we do not kneel to confess a fault or to pray for forgiveness of sins, acts to which this festival is primarily dedicated. We kneel only in beholding the immediate nearness of God, hence on an occasion which transcends the earthly needs of today. (Franz Rosenzweig, 1886–1929; adapted)

**THE ETERNAL SHALL BE** יְיָ וְהָיָה יְיָ, Zechariah 14:9.

Fifteen Steps

Psalm 122

First Step

Second Step

Third Step

Fourth Step

Fifth Step

Sixth Step

Seventh Step

Eighth Step

Ninth Step

Tenth Step

Eleventh Step

Twelfth Step

Thirteenth Step

Fourteenth Step

Fifteenth Step



## FOURTEENTH STEP

### Finding Holiness through Joy

*Shir HaMaalot — A Song of Ascents*

*Hazorim b'dimah, b'rinah yiktzoru. הַזֹּרְעִים בְּדִמְעָה, בְּרִנָּה יִקְצְרוּ.*

Those who sow in tears  
shall reap in joy.

(Psalm 126:5)

*Through joy and exultation, may we ascend toward the holy.*

*עֲבֹדוּ אֶת־יְיָ בְּשִׂמְחָה, בְּאוֹ לִפְנֵי בְּרִנָּה.*

*Ivdu et-Adonai b'simchah; bo-u l'fanav birnanah.*

*Serve the Eternal through celebration;*

*Encounter God's presence in joyful song.*

Each of us is called to a life of service (*avodah*) that is rooted in joy and celebration; and leads to thanksgiving, praise, and loving-kindness. Jewish tradition teaches that such a life is the source of true *simchah*: the feeling of constant spiritual and moral growth, which endures in spite of external events and circumstances.

Serving God with our very lives should not be a burden. We are summoned to serve with gladness — not fear; and to serve beyond the walls of the synagogue: in our homes and in the street, in workplace and marketplace — in all of our encounters. When we serve God in our everyday lives, a steady joy dwells in our hearts — and will accompany us when we enter the House of the Eternal.

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**SERVE THE ETERNAL**, Psalm 100:2.

**EACH OF US.** Based on Rabbi Samson Raphael Hirsch (1808–1888).

Joy as “Holy Deed” — Mitzvah Shel Simchah

1

*V'shibachti ani et-hasimchah,  
asher ein-tov laadam tachat hashemesh  
ki im-le-echol v'lishTOT v'lismo-ach.  
V'hu yilvenu vaamalo,  
y'mei chayav asher-natan-lo haElohim  
tachat hashamesh.*

וְשִׁבַּחְתִּי אֲנִי אֶת־הַשֶּׁמֶחָה,  
אֲשֶׁר אֵין־טוֹב לָאָדָם תַּחַת הַשֶּׁמֶשׁ  
כִּי אִם־לֶאֱכֹל וְלִשְׂתוֹת וְלִשְׂמוֹחַ.  
וְהוּא יִלְוֵנוּ בְעַמְלָה,  
יְמֵי חַיָּו אֲשֶׁר־נָתַן־לוֹ הָאֱלֹהִים  
תַּחַת הַשֶּׁמֶשׁ.

I celebrate joy!  
For under the sun there is nothing better  
than to eat, drink, and rejoice.  
Joy is the companion we earn with our toil  
in the days God gives us life —  
under the sun.

2

רַבִּי חִזְקִיָּה רַבִּי בְּהֵן בְּשֵׁם רַב:  
עֲתִיד אָדָם לִיתֵן דִּין וְחֶשְׁבוֹן עַל כָּל שְׂרָאָת עֵינָו  
וְלֹא אֲכַל.

Rabbi Chizkiyah said in the name of Rav:  
You will one day give reckoning for everything your eyes saw  
that you did not enjoy.

חֲמִש־עָשָׂר עֲלִיּוֹת  
Chameish-Esreih  
Aliyot

שִׁיר הַמַּעֲלוֹת  
Shir HaMaalot

עֲלִיָּה א'  
Aliyah 1

עֲלִיָּה ב'  
Aliyah 2

עֲלִיָּה ג'  
Aliyah 3

עֲלִיָּה ד'  
Aliyah 4

עֲלִיָּה ה'  
Aliyah 5

עֲלִיָּה ו'  
Aliyah 6

עֲלִיָּה ז'  
Aliyah 7

עֲלִיָּה ח'  
Aliyah 8

עֲלִיָּה ט'  
Aliyah 9

עֲלִיָּה י'  
Aliyah 10

עֲלִיָּה י"א  
Aliyah 11

עֲלִיָּה י"ב  
Aliyah 12

עֲלִיָּה י"ג  
Aliyah 13

עֲלִיָּה י"ד  
Aliyah 14

עֲלִיָּה ט"ו  
Aliyah 15

I CELEBRATE, Ecclesiastes 8:15.

RABBI CHIZKIYAH, Jerusalem Talmud *Kiddushin* 4:12. The text is understood to mean:

“Every pleasure your eyes saw which, although permissible, you did not enjoy.”

Fifteen Steps

3

Psalm 122

Rabbi Samson Raphael Hirsch surprised his followers one day by announcing his intention to travel to Switzerland. “When I stand shortly before the Almighty,” he explained, “I will be held accountable to many questions. . . .

First Step

Second Step

But what will I say when . . . I’m sure to be asked, ‘Shimshon, did you see My Alps?’”

Third Step

Fourth Step

4

Fifth Step

We fulfill the “mitzvah of joy” in both material and spiritual ways: when we buy something we enjoy — the purchase of food or clothing, for example; or when we bring happiness to other people on holy days — especially those in need. But if one enjoys oneself in excess, while ignoring the poor, it is considered *simchat hakareis* (שִׂמְחַת הַכָּרֵס, “happiness of the stomach” — purely physical gratification). The mitzvah of joy is an expression of holiness, for it brings the realization that we are in God’s presence. The Talmud uses the same language to describe the state of mind of the prophets: “The Divine Presence is not found where there is a state of sorrow . . . but rather through *simchah shel mitzvah*.”

Sixth Step

Seventh Step

Eighth Step

Ninth Step

Tenth Step

Eleventh Step

Twelfth Step

Thirteenth Step

Fourteenth Step

בָּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל הַשְּׂמֵחָה.

*Baruch atah, Adonai, Eloheinu melech haolam,  
asher kid'shanu b'mitzvotav, v'tzivanu al hasimchah.*

Fifteenth Step

Blessed are You, Eternal Presence,  
by whose power we experience holiness through joy.

**RABBI SAMSON RAPHAEL HIRSCH**, 1808–1888.

**WE FULFILL.** Maimonides, *Mishneh Torah: Hilchot Yom Tov* 6.17–18; *Hilchot Y'sodei HaTorah* 7.3; *Hilchot Lulav* 8.15.

**DIVINE PRESENCE IS NOT FOUND**, Talmud *P'sachim* 117a.

## Closing Blessing

אֵמֶת מֵה נֶהְדָּר  
Emet Mah Nedar

בְּרַחַה אַחֲרֹנָה  
B'rachah Acharonah

Long ago,  
one word  
on the lips of one person  
in one place  
at one moment  
brought together four dimensions of the holy:  
when the High Priest would enter the Holy of Holies on Yom Kippur  
and utter the Name of God.

And now,  
every place where we lift our eyes to God is a Holy of Holies.  
Created in the image of God, we are all High Priests.  
Every day of our life lived in love is a Yom Kippur.  
Every word that we speak in truth is the Name of God.

We pray from the Holy of Holies in our hearts:  
our God and God of all generations before us,  
may it be Your will in the coming year to grant us:

a year of **A**bundance and atonement  
a year of **B**lessings bestowed and received  
a year of **C**ommunity and compassion  
a year of **D**elight and exultation  
a year of **E**nlightenment  
a year of **F**riendship and forgiveness  
a year of **G**oing-up in gladness to the Land of Israel  
a year of **H**ealth and healing and humor  
a year of **I**nnner strength and well-being  
a year of **J**oy and Jewish celebration  
a year of **K**nowledge and learning for its own sake  
a year of **L**ove — between parents and children, friends and spouses,  
brothers and sisters  
a year of **M**itzvot and moments of sweetness  
a year of **N**ature protected and enjoyed

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**AND NOW.** Inspired by a Jewish folktale in the play *The Dybbuk* by S. An-ski, pseudonym of Shloyme Zanvyl Rappoport (1863–1920).

**MAY IT BE YOUR WILL.** Inspired by a passage in Jerusalem Talmud *Yoma* 42c: “the prayer of the High Priest going forth in peace from the house of the Holy of Holies.”

Renew Us  
Closing Blessing

a year of **O**ptimism and hope  
 a year of **P**eace — pursued with perseverance  
 a year of **Q**uiet and tranquility  
 a year of **R**ain in its season  
 a year of **S**ong and spiritual growth  
 a year of **T**orah study and *tikkun olam*  
 a year of **U**nderstanding and unity  
 a year of **V**ows fulfilled and violence overcome  
 a year of **W**isdom acquired and shared  
 a year of co-**e**Xistence among the families of the earth  
 a year of **Y**oung and old reaching out to one another  
 a year of **Z**ion aglow with light for us and all the world.

*Eloheinu v'Elohei doroteinu,*

*bifros shanah chadasha al olamecha,*

*ana tein b'libeinu l'hodo ulhaleil*

*l'shem kodshecha,*

*al hag'dulah b'virchotecha,*

*al matanat hachayim shenatata b'kirbeinu.*

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,

בְּפֶרֶס שָׁנָה חֲדָשָׁה עַל עוֹלָמְךָ,

אָנָּה תֵּן בְּלִבֵּנוּ לְהוֹדוֹת וּלְהַלֵּל

לְשֵׁם קֹדְשְׁךָ,

עַל הַגְּדֻלָּה בְּבִרְכוֹתֶיךָ,

עַל מַתַּנַּת הַחַיִּים שֶׁנִּטְעַתָּ בְּקִרְבָּנוּ.

Our God and God of the generations before us,  
 grant us a year of gratitude to You for the most  
 profound of blessings — Your gift of life.

*Faith does not spring out of nothing.  
 It comes with the discovery  
 of the holy dimension  
 of our existence.*

# בְּשַׁעְרֵי הַנְּעִילָה

## *B'shaarei HaN'ilah* · Entering N'ilah

The long day  
is over and the gates are closing.  
Slowly day fades into dusk;  
soon the earth will darken.  
Our bodies weak and weary,  
our inner strength undiminished.

This day has been a gift —  
uncluttered time, free from hurry and routine,  
appointments or assignments;  
a time to face our sins and imperfections,  
our dreams and yearnings for the life we want to live;  
a time to leave the clamor of the world  
and attend to the voice within.

Long ago, the Temple gates were locked at dusk;  
so too, at this hour, the gates of Yom Kippur begin to close.  
Have we done all that needed to be done,  
said everything that needed to be said?

The gates of God's compassion never close;  
but, soon enough, our lives close in on us.  
Now, in the silence of the soul —  
now, before the holy day comes to an end —  
release the unshed tears,  
the deepest prayers locked in our hearts.

פְּתַח דָּבָר  
*Peitach Davar*

אֵל נֹרָא אִילִיָּה  
*El Nora Alilah*

בְּתֵהִלָּה  
*Bit-hilah*

חֲצִי קַדִּישׁ  
*Chatzi Kaddish*

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**THE TEMPLE GATES WERE LOCKED.** Why should this prayer of the synagogue be timed to the closing of the Temple gates? It makes more sense to say that the prayer refers to the gates of our hearts, which are about to close up because we have reached the end of our ability to keep them open. . . . In this final hour, as we realize the inner gates will have to close, we begin to turn from supplication toward making peace. We start on the road to accepting the new year, whatever our fate in it will be. (Rabbi Arthur Green, b. 1941)

## Reflections on a Day of Fasting

**WHEN WE REFRAIN** from indulging our physical appetites for a limited period, in order to devote ourselves for a time more exclusively to demands that rank higher in our hierarchy of values, we are not denying the physical appetites their just place in life; we are simply recognizing the need of putting them in their place.

—Rabbi Mordecai Kaplan (1881–1983)

**THIS IS** the fast I chose:

it reminds me that I can master the appetites of my body and decide when and how I will satisfy them.

This is the fast I chose:

lifting me, for this one holy day, above my animal nature.

This is the fast I chose:

it teaches me that I am a human being capable of reflection, self-discipline and moral behavior.

I chose this fast as an act of purification;

I rededicate myself to a life of purpose.

I chose this fast as an act of solidarity;

I link myself to my Jewish brothers and sisters everywhere.

I chose this fast as a spur to compassion;

I will not forget those who hunger and suffer all over the earth.

As my ancestors once drew near to You

by making an offering on the altar,

so I have made an offering of myself—

my bodily strength diminished, my pride brought low.

Willingly and intentionally, I chose this fast.

May I carry its lessons with me when I leave this place.

---

**AS MY ANCESTORS . . . BROUGHT LOW.** Based on a passage in Talmud *B'rachot* 17a: Upon completing his fast, Rav Sheishet would say: "Master of the universe, You know that when the Temple stood, one who sinned would bring a sacrifice—offering only the fat and the blood, and yet gaining atonement. As my fat and blood have been diminished [through fasting], may You accept them as my offering and grant me favor."

פֶּתַח דָּבָר

*Peitach Davar*

אֵל נֹרָא אֵלִילָה

*El Nora Alilah*

בִּתְהִלָּה

*Bit-hilah*

חֲצִי קַדִּישׁ

*Chatzi Kaddish*



Opening

God of Awe

In Praise

Reader's Kaddish

### *A Meditation for Those Unable to Fast*

I was not able to fast on this Holy Day—and this I regret.  
But I am thankful for all that I am able to do,  
and for everything that brings me to this moment.

I am grateful to parents and grandparents, teachers and  
friends,  
who have taught me and encouraged me to live a Jewish life.

I am grateful to the Jews of other times and places  
who shaped Yom Kippur  
into a spiritual peak that calls out:  
“You can climb higher than you think.”

I am grateful for the rich spiritual tapestry of this day:  
the multifaceted wisdom of *machzor* and Torah,  
a symphony of melodies,  
the radiance of our sanctuary draped in white,  
the piercing cry of shofar.

I am grateful for traditions that awaken within me  
the beauty and majesty of the Sublime,  
and guide me on the arduous path of *t'shuvah*.

I am grateful for *t'shuvah*,  
which makes the Days of Awe a turning point in my life:  
a time of return, a time of change, a season of response.

I am grateful for my bond with the House of Israel,  
the great family of Jews throughout the world:  
those who stand with me this day and those who do not—  
the companions who surround me here,  
and those whose presence I feel  
when I hear the sound of Torah  
and the vibrant notes of *t'ruah-sh'varim-t'kiah*.

I was not able to fast on this Holy Day.  
But my gratitude is deep beyond words.

# אתה בותן יד

פתח דבר  
Peitach Davar

אל נורא עלילה  
El Nora Alilah

בתהלה  
Bit-hilah

חצי קדיש  
Chatzi Kaddish

## In Praise of God's Hands

When I consider the heavens, the work of Your hands; when I gaze at the sea of space and its endless array of stars; when I set out to understand this marvel and its Maker — Your greatness overwhelms me. Your majesty makes me tremble with awe. What are we, that You have given us eyes to glimpse Your truth? What am I, that You have given me a mind to fathom hints of Your purpose?

We are witnesses to nature's repeated refrains — forests dancing with life, mountains rising like prayers, oceans bursting forth with hymns. In the midst of this beauty, You have placed within humanity two worlds: mortal flesh and immortal soul; finite matter and infinite spirit. You have taught us to live at peace with the earth and with all living beings, and to care for the works of Your hands. But something deep within us darkens the soul.

In nature, spring follows winter; but human behavior is far less certain. Called to a life of righteousness, we rebel, possessed by arrogance and unrestrained ambition. Again and again we speak of the struggle between good and evil, love and hate, forgetting that the power to choose is the greatness and glory of our humanity. In our forgetfulness, life loses its beauty and we hear a voice of judgment: Where are you? How you have fallen!

In this hour of *N'ilah*, as day fades into dusk, we hear another voice. It says:

אתה בותן יד לפושעים, וימינך פשוטה לקבל שבים.

*Atah notein yad l'foshim, vimincha f'shutah l'kabeil shavim.*

You hold out Your hand to those who do wrong;  
Your right hand opens wide to receive those who return.  
The gates of Your forgiveness are open wide.

---

**WHEN I CONSIDER THE HEAVENS.** Adapted from Psalm 8:4–5. In that psalm, the sight of the night sky inspires thoughts of humanity's smallness in relation to the Divine, but also the grandeur of being made in the divine image. This contemporary prayer, adapted from the Reform prayer book of Rabbi David Einhorn (1809–1879), also evokes the double nature of humanity: bound by earthly desires yet yearning for transcendent goodness. “You hold out Your hand” expresses the increasing sense of God's nearness in the hour of *N'ilah*.

Opening

God of Awe

In Praise

Reader's Kaddish

*Whatever your hands have the power to do, do with all your might.  
For action and thought, skill and wisdom are yours in this world alone  
— nowhere else. (Ecclesiastes 9:10)*

#### IN PRAISE OF HANDS

That they are slaves.  
That each tendon's a rope  
and the knuckles are pulleys.  
That their white bones  
line up like pieces of broken chalk.

They are bound by flesh  
as leather around a Bible.  
That they dance and write  
in air the story  
of what is lost, what is gained.

That they are soldiers  
cut and bleeding, a link  
to the heart's kingdom.  
That they are so beautiful  
a moon has landed on each finger.

That they are trained  
for harps and hired for murder.  
That the cuticles are shaped  
like soft horseshoes.  
They contain rivers.

That the ring finger's shyness  
suffers when gripped by the powerful.  
That the palm yields to blisters  
and wears the calloused rags  
of repetition.

That they are mythical  
with their lifeline's hieroglyphics.  
That they struggle  
because of their great strength.  
They are able to heal themselves.

That they know what it means  
to draw the water  
and work without pay.  
That they will hide our eyes  
and pray for our sins.

That they may lift the hammer  
and lead our bodies to grace.  
That they will make a print  
like no other  
until they wave goodbye.

## Open the Gates

Your Promise Is  
Forever

Majestic God

Forgiveness

Forgive Us

We Are Your People

**“OPEN FOR ME THE GATES OF RIGHTEOUSNESS” — A MIDRASH ON PSALM 118**

When you are asked in the world-to-come, “What kind of work did you do?” and your answer is: “I fed the hungry,” the response will be: “*This is the gate of the Eternal* (Psalm 118:20). Enter into it, you who fed the hungry.”

If your answer is: “I gave drink to the thirsty,” the response will be: “*This is the gate of the Eternal*. Enter into it, you who gave drink to the thirsty.”

If your answer is: “I clothed the naked,” the response will be: *This is the gate of the Eternal*. Enter into it, you who clothed the naked.”

And the response will be the same if you answer: “I was a parent to orphans”; “I was generous to the poor”; “I performed deeds of loving-kindness.”

**BEFORE**

Before the gate is locked and shuttered

Before every word is said and uttered

Before I have become something different—  
something other

Before the mind has lost its way

Before possessions are packed, and put away

Before the pavement hardens—  
here to stay

Before the apertures of flutes are sealed

Before the laws of nature are revealed

Before the vessels break—  
and can't be healed

Before decrees and edicts are imposed

Before the hand of God has closed

Before we rise to leave this place—  
and go.

בְּטָרֵם הַשַּׁעַר יִסְגֵר,

בְּטָרֵם כָּל הָאָמוֹר יֵאָמֵר,

בְּטָרֵם אֶהְיֶה אַחֵר.

בְּטָרֵם יִקְרִישׁ דָּם גְּבוּן,

בְּטָרֵם יִסְגְּרוּ הַדְּבָרִים בְּאָרוֹן,

בְּטָרֵם יִתְקַשֶּׁה הַבְּטוֹן.

בְּטָרֵם יִשְׁתַּמוּ כָּל נְקֵבֵי הַחֲלִילִים,

בְּטָרֵם יִסְבְּרוּ כָּל הַכְּלָלִים,

בְּטָרֵם יִשְׁבְּרוּ אֶת הַכְּלִים.

בְּטָרֵם הַחֵק יִכְנַס לְתַקְפוֹ

בְּטָרֵם אֱלֹהִים יִסְגֹר אֶת כַּפּוֹ

בְּטָרֵם גִּלְדָּךְ מִפֶּה.

**OPEN FOR ME THE GATES OF RIGHTEOUSNESS, Midrash T'hilim 118:17.**

**BEFORE.** By Yehuda Amichai (1924–2000).

# אל רחום

*S'lach lanu, Avinu, ki chatanu;*  
*m'chal lanu, Malkeinu, ki fashanu.*  
*Ki atah, Adonai, tov v'salach —*  
*v'rav-chesed l'chol korecha.*

סַלַח לָנוּ, אָבִינוּ, כִּי חָטָאנוּ,  
 מַחֵל לָנוּ, מַלְכֵנוּ, כִּי פָשַׁעְנוּ.  
 כִּי אַתָּה, אֲדֹנָי, טוֹב וְסַלַח  
 וְרַב־חֶסֶד לְכֹל קוֹרְאֶיךָ.

Forgive us, *Avinu*, for we have strayed;  
 pardon us, *Malkeinu*, for succumbing to sin—  
 You are generous in granting forgiveness,  
 all-loving to those who reach out to You.

פְּתַח לָנוּ שַׁעַר  
*P'tach Lanu Shaar*

אֵל עֵלְיוֹן  
*El Elyon*

אֵל מֶלֶךְ יוֹשֵׁב  
*El Melech Yosheiv*

סַלַח נָא  
*S'lach Na*

סַלַח לָנוּ  
*S'lach Lanu*

כִּי אָנוּ עֹמְדִים  
*Ki Anu Amecha*

*"Adonai, Adonai: El rachum v'chanun;*  
*erech apayim, v'rav-chesed ve-emet;*  
*notzeir chesed laalafim;*  
*nosei avon vafesha v'chataah; v'nakeih."*

יְיָ, אֵל רַחוּם וְחַנוּן,  
 אֶרֶךְ אַפַּיִם, וְרַב־חֶסֶד וְאֱמֶת.  
 נֹצֵר חֶסֶד לְאַלְפִים,  
 נוֹשֵׂא עוֹן וְפֹשַׁע וְחַטָּאָה, וְנִקְיָה.

“Adonai, Adonai —  
 God, compassionate, gracious, endlessly patient, loving, and true;  
 showing mercy to the thousandth generation;  
 forgiving evil, defiance, and wrongdoing; granting pardon.”

*Eloheinu v'Elohei*  
*avoteinu v'imoteinu,*  
*s'lach lanu, m'chal lanu, kaper-lanu.*

אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 סַלַח לָנוּ, מַחֵל לָנוּ, כַּפֵּר-לָנוּ.

Our God and God of our fathers and our mothers —  
 forgive us, pardon us, lead us to atonement.

**GRANTING PARDON** וְנִקְיָה, Exodus 34:7. The thirteenth of the Thirteen Attributes of Mercy might be the most interesting of all. The verse in the Torah says: “God does not remit punishment” (*v'nakeih lo y'nakeh*). But the traditional liturgy omits the words *lo y'nakeh* and thereby reverses the original meaning: God does remit punishment. God does grant pardon. How can the Sages alter a verse in the Torah? The Talmud (*Yoma 86a*) answers: “God pardons those who repent — and does not pardon those who do not repent.” The Sages’ emendation is for us: those who are using the *machzor* to repent.

Open the Gates

Your Promise Is  
Forever

Majestic God

Forgiveness

Forgive Us

We Are Your People

**THOSE WHO STRUGGLE WITH PRAYER***Enkat m'sal'decha —**taal lifnei chisei ch'vodecha.**Malei mishalot am m'yachadecha,**Shomei-a t'filat ba-ei adecha.*

אֲנִקַּת מִסְלֵדֶיךָ,  
תִּעַל לְפָנַי כִּסֵּא כְבוֹדְךָ.  
מְלֵא מִשְׁאֲלוֹת עַם מִיְחֻדְךָ,  
שׁוֹמֵעַ תְּפִלַּת בְּאֵי עֲדֶיךָ.

May the prayers of those who struggle with prayer  
reach Your presence.

May the people who say “Hear, O Israel”  
come to know You as the One who hears.

Great Giver, Israel’s eternal hope—  
You are rich in forgiveness.  
Though You dwell on high,  
Your compassion is present—here and now.

Shelter us in the shade of Your presence.  
When You look into our hearts, be kind; set us on the right path.  
Come to us, our God. Please, be my Strength.  
Hear the ache in our voices, the pain of our plea.

Most High and Hidden—we yearn to hear: “I have forgiven.”  
A broken people hungers for Your care and protection.  
Answer us with righteousness. Inspire us with awe.  
Adonai, be our Help—give us strength.

**MAY THE PRAYERS.** Each of these four stanzas is by a different poet: Rabbi Silano of Venosa, Italy (9th century); Rabbi Shefatya ben Amitai of Oria, Italy (9th century); Rabbi Yitzchak ben Shmuel of Dampierre, France (12th century); and Rabbi Shlomo ben Shmuel of Akko, Israel (13th century). The poem resonates with the language of Isaiah 49:2, Jeremiah 17:9, and Psalm 68:29.

**BE MY STRENGTH.** The individual soul, unable to hold back, bursts forth with a personal plea in the midst of this otherwise communal prayer (“Shelter us. . . . Come to us. . .”).

**A BROKEN PEOPLE.** The Hebrew Bible tells us that God cares especially for the poor and vulnerable. The poets of this prayer present the Jewish people as spiritually impoverished and broken in spirit—an image that may also ring true for Jews living after the Shoah.

## וִדּוּי

## Vidui · Confession

הַקְדָּמָה לְוִדּוּי זוּטָא  
Hakdamah LaVidui  
Zuta

וִדּוּי זוּטָא  
Vidui Zuta

אַתָּה בּוֹתֵן יָד  
Atah Notein Yad

לְךָ בְּשִׂמְחָה  
Leich B'Simchah

## How Do We Offer the N'ilah Confession?

*With Honesty and Humility*

Anu azei fanim, v'atah rachum v'chanun. אָנוּ עֲזִי פָנִים, וְאַתָּה רַחוּם וְחַנוּן.  
Anu k'shei oref, v'atah erech apayim. אָנוּ קְשֵׁי עֶרְף, וְאַתָּה אֶרֶךְ אַפָּיִם.  
Anu m'lei-ei avon, v'atah malei rachamim. אָנוּ מְלֵאֵי עוֹן, וְאַתָּה מְלֵא רַחֲמִים.  
Anu yameinu k'tzeil oveir, v'atah hu — אָנוּ יָמֵינוּ כְּצֵל עוֹבֵר, וְאַתָּה הוּא  
ushnotecha lo yitamu. וְשָׁבוּתֶיךָ לֹא יִתְמוּ.

We are insolent — but You are compassionate and gracious.  
We are stubborn and stiff-necked — but You are slow to anger.  
We persist in doing wrong — but You are the essence of mercy.  
Our days are a shadow passing by, but You — You are existence itself,  
Your years never ending.

*With a Moment of Self-Reflection*

Eloheinu v'Elohei avoteinu v'imoteinu, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
tavo l'fanecha t'filateinu; תָּבֹא לְפָנֶיךָ תְּפִלַּתֵנוּ,  
v'al titalam mit'chinateinu. וְאַל תִּתְעַלֵּם מִתְחִנַּתֵנוּ.  
Anachnu azei fanim ukshei oref אֲנַחְנוּ עֲזִי פָנִים וְקְשֵׁי עֶרְף  
lomar l'fanecha, לוֹמַר לְפָנֶיךָ,  
Adonai Eloheinu v'Elohei avoteinu יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
v'imoteinu: וְאִמּוֹתֵינוּ:  
Tzadikim anachnu, v'lo chatanu. צַדִּיקִים אֲנַחְנוּ וְלֹא חָטָאנוּ.  
Aval anachnu chatanu. אַבָּל אֲנַחְנוּ חָטָאנוּ.

Our God and God of all generations, may our prayers reach Your presence.  
And when we turn to You, do not be indifferent.  
Adonai, we are arrogant and stubborn, claiming to be blameless and free of sin.  
In truth, we have stumbled and strayed.  
We have done wrong.

Entering the Final  
Confession

## How Do We Offer the N'ilah Confession?

*With All Our Heart, with All Our Mind, with All Our Being*

The Final  
Confession

You Hold Out Your  
Hand

Go Forth In  
Gladness

<p><i>Ashamnu, bagadnu, gazalnu, dibarnu dofi.</i> <i>He-evinu, v'hirshanu, zadnu, chamasnu,</i> <i>tafalnu sheker.</i> <i>Yaatznu ra, kizavnu, latznu, maradnu,</i> <i>niatznu, sararnu, avinu, pashanu,</i> <i>tzararnu, kishinu oref.</i> <i>Rashanu, shichatnu, tiavnu,</i> <i>ta-inu, titanu.</i></p>	<p>אָשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ, דִּבְרַנּוּ דּוֹפִי. הֵעֵוִינוּ, וְהִרְשָׁעְנוּ, זָדְנוּ, חָמַסְנוּ, טָפַלְנוּ שֶׁקֶר. יַעֲצֵנוּ רָע, כִּזְבְּנוּ, לָצַנוּ, מָרַדְנוּ, נִיאֲצֵנוּ, סָרַרְנוּ, עֵוִינוּ, פָּשַׁעְנוּ, צָרַרְנוּ, קִשִּׁינוּ עֹרֵף. רָשָׁעְנוּ, שִׁחַתְנוּ, תִּיַּאֲוֵנוּ, תֵּיַּנּוּ, תֵּיַּנּוּ.</p>
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Of these wrongs we are guilty:  
We betray. We steal. We scorn. We act perversely.  
We are cruel. We scheme. We are violent. We slander.  
We devise evil. We lie. We ridicule. We disobey.  
We abuse. We defy. We corrupt. We commit crimes.  
We are hostile. We are stubborn. We are immoral. We kill.  
We spoil. We go astray. We lead others astray.

<p><i>Mah nomar l'fanecha, yosheiv marom?</i> <i>Umah n'sapeir l'fanecha, shochein sh'chakim?</i> <i>Halo kol hanistarot v'haniglot</i> <i>atah yodei-a.</i></p>	<p>מַה נֹּאמַר לְפָנֶיךָ, יוֹשֵׁב מְרוֹם, וּמַה נִּסְפֵּר לְפָנֶיךָ, שׁוֹכֵן שְׁחָקִים. הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אֵתָּה יוֹדֵעַ.</p>
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What can we say to You whose existence is beyond time and space?  
What words of ours can reach Your realm  
beyond the clouds, beyond heaven itself?  
Every hidden mystery, every revelation — surely, You know them all.

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**CONFESSION** יִדְוִי (*facing page*). In all other Yom Kippur services, there are two confessions: one long (*Al Cheit*) and one short (*Ashamnu*). *N'ilah* has only the shorter confession, *Ashamnu*; and *Al Cheit* is replaced by the prayer that begins “You hold out Your hand (*Atah notein yad*).” Thus, in the closing moments of Yom Kippur, the focus shifts from our wrongs and sins to an image of God reaching out to us — encouraging our repentance with open arms, as it were. A commentary from the time of Rashi (11th century) notes that *yad* means not only “hand” but also “ability” and “freedom of action,” suggesting that *Atah notein yad* can be read as a statement that God offers human beings free will, choice, and moral autonomy.



# אתה נותן יד

## You Hold Out Your Hand

*Atah notein yad l'foshim,  
vimincha f'shutah l'kabeil shavim.  
Vat'lam'deinu, Adonai Eloheinu,  
l'hitvadot l'fanecha al kol avonoteinu,  
l'maan nechdal mei-oshek yadeinu,  
utkab'leinu bit-shuvah sh'leimah l'fanecha,  
l'maan d'varecha asher amarta.*

אתה נותן יד לפושעים,  
וימינך פשוטה לקבל שבים.  
ותלמדנו, יי אלהינו,  
להתודות לפניך על כל עונותינו,  
למען נחדל מעשק ידינו,  
ותקבלנו בתשובה שלמה לפניך,  
למען דבריך אשר אמרת.

You hold out Your hand to those who do wrong;  
Your right hand opens wide to receive those who return.  
You teach us the true purpose of confession:  
to turn our hands into instruments of good,  
to cause no harm or oppression.  
Receive us, as You promised, in the fullness of our heartfelt *t'shuvah*.

*V'atah yodei-a she-achariteinu  
rimah v'tolei-a;  
l'fichach hirbeita s'lichateinu.  
Mah anu? Meh chayeinu?  
Meh chasdeinu? Mah tzidkoteinu?  
Mah y'shuateinu? Mah kocheinu?  
Mah g'vurateinu?*

ואתה יודע שאחריתנו  
רמה ותולעה,  
לפיכך הרבית סליחתנו.  
מה אננו? מה חיינו?  
מה חסדנו? מה צדקותינו?  
מה ישועתנו? מה כחנו?  
מה גבורתנו?

You show us many paths to forgiveness,  
countless ways to make our lives count,  
for You know that, in the end, we will return to the dust of the earth.  
What are we? What is our life?  
What is the breadth of our goodness, the depth of our righteousness,  
the true measure of our achievements and success?  
What use is our power? What good is our strength?

הקדמה לוידי זוטא  
*Hakdamah LaVidui  
Zuta*

וידי זוטא  
*Vidui Zuta*

אתה נותן יד  
*Atah Notein Yad*

לד בשמחה  
*Leich B'Simchah*

Entering the Final  
Confession

*Mah nomar l'fanecha,  
Adonai Eloheinu v'Elohei*

The Final  
Confession

*avoteinu v'imoteinu,*

You Hold Out Your  
Hand

*halo chol hagiborim k'ayin l'fanecha,*

*v'anshei hashem k'lo hayu,*

Go Forth In  
Gladness

*v'chachamim kivli mada,*

*unvonim kivli haskeil —*

*ki rov maaseihem tohu;*

*vimeit chayeihem hevel l'fanecha.*

*Umotar haadam min hab'heimah ayin —*

*ki hakol havel.*

מה נאמר לְפָנֶיךָ,  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
הֲלֹא כֹל הַגִּבּוֹרִים כְּאֵין לְפָנֶיךָ,  
וְאֲנָשֵׁי הַשֵּׁם כְּלֹא הָיוּ,  
וְחַכְמַיִם כְּבָלֵי מַדָּע,  
וְנִבְוֹנִים כְּבָלֵי הַשֶּׁפֶל,  
כִּי רַב מַעֲשֵׂיהֶם תָּהוּ,  
וַיְמֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ.  
וּמוֹתָר הָאָדָם מִן הַבְּהֵמָה אֵין,  
כִּי הַכֹּל הֶבֶל.

What can we say to You,  
Eternal our God, God of all generations?  
In Your presence there are no heroes  
and great reputations dissolve;  
the wise appear unlearned  
and the discerning look foolish,  
for all our deeds amount to futility  
and the days of our lives — emptiness.  
We human beings are no better than beasts:  
all is vanity.

**YOU HOLD OUT YOUR HAND** יָד אֲתָה בּוֹתֵן יָד (facing page). The prayer focuses on God's constant presence and compassion, even in the face of sin and alienation. It recalls Psalm 73:22–23: "I was senseless and ignorant, like a brute beast before You. Yet I was always with You; You held my right hand."

In the first Hebrew prayer book ever printed — *Machzor Minhag Roma* (Prayer Book of the Roman Rite), completed on August 21, 1486 (20 Elul 5246) by Joshua Solomon Sencino in Casalmaggiore, Italy — this prayer appears in characters twice the normal size, unlike any other prayer in the book. One theory is that the printer had in mind the Conversos of 15th-century Spain (Jews forced by the Inquisition, beginning in 1391, to convert to Christianity; also known as Marranos): perhaps the enlarged letters were meant to encourage their *t'shuwah* (return to Judaism) by assuring them that God's hand remained stretched forth to them despite their forced baptisms.

**YOUR RIGHT HAND OPENS WIDE** וַיִּמְיֶךָ פְּשׁוּטָה (facing page). In the Bible, the right hand symbolizes the favored position — conveying a sense of safety, protection, and refuge. Examples include Genesis 48, when Jacob places his right hand on Ephraim's head to offer his blessing; and Psalm 16:8, "God is at my right hand; I shall never be shaken."

**ALL IS VANITY**, Ecclesiastes 1:2.

Atah hivdalta enosh meirosh,  
vatakireihu laamod l'fanecha.

And yet —  
from the beginning You set us apart.  
We stand before You,  
uplifted by Your unique awareness of humanity.

Vatiten-lanu, Adonai Eloheinu,  
b'ahavah et yom [haShabbat hazeh  
v'et Yom] haKippurim hazeh —  
keitz umchilah uslichah al  
kol avonoteinu,  
l'maan nechdal mei-oshek yadeinu,  
v'nashuv eilecha laasot chukei  
r'tzon'cha b'leivav shaleim.

With love You have given us this [Shabbat and this] Day of Atonement:  
to make an end of moral aimlessness, through pardon and forgiveness;  
to make an end of our abuse of power;  
to welcome our wholehearted return to the ways You desire.

V'atah b'rachamecha harabim racheim aleinu; ki lo tachpotz b'hash-chatat olam.  
Shene-emar: "Dirshu Adonai b'himatz'o;  
k'ra-uhu biyoto karov."  
V'ne-emar: "Yaazov rasha darko,  
v'ish aven machsh'votav.  
V'yashov el Adonai virachameihu —  
v'el Eloheinu, ki yarbeh lislo-ach."

And You, in Your manifold mercy — may You be merciful to us;  
for the world's destruction is not Your desire. As it is said in the Prophets:  
"Search for Eternity while there is time; cry out when God is near.  
Let those who do evil give up their ways, and the wicked their designs.  
Let them return to God, who will show them compassion —  
to our God, whose forgiveness abounds."

אתה הבדלת אנוש מראש,  
ותכירהו לעמד לפניך.

הקדמה לוידי זוטא  
Hakdamah LaVidui  
Zuta

וידוי זוטא  
Vidui Zuta

אתה בותן יד  
Atah Notein Yad

לך בשמחה  
Leich B'Simchah

ותתן לנו, יי אלהינו,  
באהבה את יום [השבת הזו  
ואת יום] הכפרים הזו,  
קץ ומחילה וסליחה על  
כל עונותינו,  
למען נחידל מעשק ידנו,  
ונשוב אליך לעשות חקי  
רצונך בלבב שלם.

Entering the Final  
Confession

The Final  
Confession

You Hold Out Your  
Hand

Go Forth In  
Gladness

**You Sit, WAITING**

הָהָאֱלֹהִים אֱלֹהֵי,  
אֲבִיר חֲלָדִים,  
חֲמַל־נָא עָלַי בְּנֶדְחֶךָ  
אֲשֶׁר תָּעָה מִנִּי אֶרְח־אֲבוֹת . . .

יִדְעָתִי,  
מָרוֹם אַתָּה מִנִּי  
וְנִשְׁגָּב מֵעֵינַי שְׂכָלִי  
הַנֶּדָּח, אֱלֹהֵי.  
אֵךְ זֹאת גַּם זֹאת יִדְעָתִי:  
בְּמִקּוֹם־מָה,  
בְּמִסְתָּרִים  
תֵּשֵׁב, תִּחַכֶּה מִנִּי עוֹלָם  
אֶל הָאֲחֵרוֹן בְּעֵבְדֶיךָ  
הַחוּזֵר לְבוֹא שְׁעָרֶיךָ  
בְּאַמוּנָה. . .

My God, my God,  
Mighty One of my existence,  
have mercy on Your lost child  
who has wandered from the ancestral path. . .

I know  
that You are far beyond me;  
elevated above my ken,  
are You, my God.  
Yet this I know too:  
Somewhere,  
in the hidden places,  
You sit, waiting eternally  
for the last of Your servants,  
who strives  
to come into Your gates  
in faith. . .

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**YOU SIT, WAITING.** From a longer poem by Hillel Bavli (1893–1961).

V'atah Elo-ah s'lichot,  
chanum v'rachum,  
erech apayim, v'rav-chesed ve-emet.  
Umarbeh l'heitiv —  
v'rotzeh atah bit-shuvat r'sha-im;  
v'ein atah chafeitz b'mitatam.  
Shene-emar: Emor aleihem,  
“Chai ani, n'um Adonai Elohim,  
im echpotz b'mot harasha —  
ki im b'shuv rasha midarko v'chayah.  
Shuvu, shuvu midarcheichem hara-im —  
v'lamah tamutu, beit Yisrael?”

וְאַתָּה, אֱלֹהֵי סְלִיחוֹת,  
חַנוּן וְרַחוּם,  
אֶרֶךְ אַפַּיִם, וְרַב־חֶסֶד וְאֱמֶת.  
וּמְרַבֶּה לְהֵיטִיב,  
וְרוֹצֵה אֶתָּה בְּתִשׁוּבַת רְשָׁעִים,  
וְאִין אַתָּה חָפֵץ בְּמִיתָתָם.  
שְׁנַאֲמַר: אֲמַר אֲלֵיהֶם,  
חַי אֲנִי, נְאֻם אֲדֹנָי אֱלֹהִים,  
אִם אַחֲפֵץ בְּמוֹת הַרְשָׁע,  
כִּי אִם בְּשׁוּב רָשָׁע מִדַּרְכּוֹ וְחָיָה.  
שׁוּבוּ שׁוּבוּ מִדַּרְכֵיכֶם הַרְעִים,  
וְלָמָּה תָמוּתוּ, בֵּית יִשְׂרָאֵל.

הַקְדָּמָה לְוִדוּי זֹטָא  
Hakdamah LaVidui  
Zuta

וִדוּי זֹטָא  
Vidui Zuta

אַתָּה גּוֹתֵן יָד  
Atah Notein Yad

לְךָ בְּשִׂמְחָה  
Leich B'Simchah

And You, Holy One of forgiveness —  
compassionate, gracious, endlessly patient, loving, and true:  
You are the wellspring of generosity —  
wanting the repentance of those who do evil, not their demise.  
As it is said in the Prophets:  
“As I live — declares the Eternal God —  
it is not My desire that the wicked shall die,  
but that the wicked turn from their evil ways and live.  
Turn back, turn back from all that leads you astray.  
House of Israel, why choose death?”

Ki atah solchan l'Yisrael,  
umocholan l'shivtei Y'shurun  
b'chol dor vador;  
umibaladecha ein lanu melech mocheil  
v'solei-ach ela atah.

כִּי אַתָּה סֹלְחַן לְיִשְׂרָאֵל,  
וּמְחַלֵּן לְשִׁבְטֵי יִשְׁרוּן  
בְּכֹל דּוֹר וָדוֹר,  
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל  
וְסוֹלֵחַ אֶלָּא אַתָּה.

For You are the Forgiver of Israel,  
in every generation granting pardon to the tribes of Yeshurun.  
We have no God of forgiveness and pardon but You, You alone.

AS I LIVE אֲנִי חָי, Ezekiel 33:11.

YESHURUN. This name for the people Israel first appears in Deuteronomy 32:15. It has been understood, in folk etymology, as a reference to the Jewish people's ideal calling: to be *yashar* (straight, honorable, morally upright).

Entering the Final  
Confession

The Final  
Confession

You Hold Out Your  
Hand

Go Forth In  
Gladness

**HAKARAT HATOV: RECOGNIZING THE GOOD**

אָהַבְנוּ, בְּכִינוּ, גְּמַלְנוּ, דִּבְרַנוּ יְפִי.  
הֵאִמְנוּ, וְהִשְׁתַּדְּלְנוּ, זָכַרְנוּ, חִבְּקָנוּ, טָעַמְנוּ סֵפֶר.  
יִצְרָנוּ, כְּמַהְנוּ, לְחַמְנוּ עֲבוּר הַצֶּדֶק, מִצִּינוּ אֶת הַטּוֹב, גִּסִּינוּ,  
סָרְנוּ לְרֵאוֹת, עֲשִׂינוּ אֲשֶׁר צִוִּיתָנוּ, פָּרַשְׁנוּ, צִדְקָנוּ לְפַעֲמִים, קָרָאנוּ בְּשִׂמְחָה.  
רָצִינוּ, שִׂמְחָנוּ, תִּמְכְּנוּ.

1

We loved. And we wept. We were kind—and spoke thoughtfully.  
We were faithful and trusting. We put forth effort.  
We were mindful. We embraced. We took delight in the holy books.  
We were creative. And we yearned.  
We fought for justice—and searched out the good.  
We tried our best. And we were attentive.  
We did what You commanded us to do.  
We found meaning in Torah. And, most of the time, we did what is right.  
We proclaimed Your name. And we were accepting.  
We were joyful. And we cared.

2

We have Aspired to reach higher.	We have Nourished and supported.
We have Befriended those in need.	We have Opened ourselves to hope.
We have Created works of beauty.	We have Pursued the good.
We have Delighted in holy books.	We have Quieted our anger.
We have Embraced our dear ones and held them close.	We have Remembered those who came before.
We have Fought for justice.	We have Sought meaning in Torah.
We have Given of ourselves.	We have Trusted and been Trustworthy.
We have Honored Your mitzvot.	We have Uttered words of beauty.
We have Immersed ourselves in prayer.	We have Vigorously struggled to do right.
We have Joined hands to build community.	We have Wept over our shortcomings.
We have Kept our word with integrity.	We have eXchanged blame for compassion.
We have Loved faithfully and well.	We have Yearned to make life better.
We have Moved toward the light.	We have Zestfully rejoiced.

Go Forth in Gladness

*Leich b'simchah, echol lachmecha,  
ush'teih v'lev-tov yeinecha!*

*Elohim hadar bam'romecha:  
Sh'ma enkat emunecha;  
uvaseir et amecha:  
"Salachti et z'donecha."*

*Leich b'simchah, echol lachmecha,  
ush'teih v'lev-tov yeinecha!*

*Ha-eit n'ilat sh'arim,  
v'eit hashemesh lavo;  
v'yazeh mei kippurim al  
am bachar l'chab'vo.*

*Leich b'simchah, echol lachmecha,  
ush'teih v'lev-tov yeinecha!*

לֵךְ בְּשִׂמְחָה, אֲכַל לַחֲמֵץ,  
וּשְׂתֵה בְּלֵב־טוֹב יַיִן.

אֱלֹהִים הָדָר בַּמְרוֹמֵךְ,  
שְׁמַע אֲנִקַּת אֱמוּנֵיךְ,  
וּבִשֵּׁר אֶת־עַמֶּךָ:  
סְלַחֲתִי אֶת־זְדוֹנֵיךְ.

לֵךְ בְּשִׂמְחָה, אֲכַל לַחֲמֵץ,  
וּשְׂתֵה בְּלֵב־טוֹב יַיִן.

הַעֵת נְעִילַת שַׁעְרִים,  
וְעַת הַשֶּׁמֶשׁ לְבוֹא ...  
וַיֵּזֶה מִי כַפָּרִים עַל  
עַם בְּחָר לְחַבְּבוֹ.

לֵךְ בְּשִׂמְחָה, אֲכַל לַחֲמֵץ,  
וּשְׂתֵה בְּלֵב־טוֹב יַיִן.

Go forth in gladness, your heart filled with joy:  
eat your bread and drink your wine!

God of glory high above, hear the cry of those who trust You;  
let Your people know:  
“Even the unkindest of your deeds I will forgive.”

Go forth in gladness, your heart filled with joy:  
eat your bread and drink your wine!

Now, as the gates are closing; now, as the sun begins to fade —  
with waters of atonement bathe Your people —  
the ones You embrace in love.

Go forth in gladness, your heart filled with joy:  
eat your bread and drink your wine!

הַקְדָּמָה לְוִדוּי זֹטָא  
*Hakdamah LaVidui  
Zuta*

וִדוּי זֹטָא  
*Vidui Zuta*

אַתָּה בּוֹתֵן יָד  
*Atah Notein Yad*

לֵךְ בְּשִׂמְחָה  
*Leich B'Simchah*

GO FORTH לֵךְ בְּשִׂמְחָה. By Rabbi Moses Ibn Ezra (12th century).  
The refrain is based on Ecclesiastes 9:7.

Entering the Final  
Confession

The Final  
Confession

You Hold Out Your  
Hand

Go Forth In  
Gladness

**OUR SAGES TEACH:**

As soon as the fast of Yom Kippur concludes,  
pound the first nail into the sukkah!

To everything there is a season—  
a time for prayer and looking inward,  
a time to go outside and build.

So it is written:

“One mitzvah inspires another.”

May this long day of fasting and self-denial  
inspire acts of creativity, generosity, and joy.  
May we go from strength to strength.

As this day has been a refuge for the spirit,  
may we shelter one another in the sukkah.  
As we have shared worship and *t'shuvah*,  
may we share hospitality and friendship in the days to come.  
Mindful that our days are fleeting,  
we prepare to taste the sweet fruits of this season;  
to cherish life, to celebrate the light.

**FROM THIS PLACE** of prayer and community,  
we will soon return to our homes.  
May we take with us the spirit of this day.  
*Melech chafeitz bachayim*, Sovereign God who treasures life,  
help us turn our homes into havens of Your love,  
sanctuaries of Your compassion.  
Let them be shelters against the storm,  
dwelling-places for all that is life-giving and good.

---

**AS SOON AS . . . INTO THE SUKKAH.** From the commentary of Rabbi Moses Isserles (d. 1572) that accompanies the *Shulchan Aruch*, the authoritative code of Jewish law compiled by Rabbi Joseph Caro (1488–1575).

**ISSERLES TEACHES** that by starting to build the sukkah immediately after the close of Yom Kippur, we move from one sacred mitzvah to the next, thus fulfilling the words of Psalm 84:8 about the righteous: “they go from strength to strength” (*Shulchan Aruch, Orach Chayim* 624.5). The Talmud (*B'rachot* 64a) comments that the righteous are never at rest; they continue to strive for improvement throughout their lives, and even in the next world.

**TO EVERYTHING THERE IS A SEASON.** The opening of the third chapter of Ecclesiastes, the book traditionally read during Sukkot.

**ONE MITZVAH INSPIRES ANOTHER,** *Pirkei Avot* 4:2.



# מול השער

## Mul HaShaar · Conclusion of the Day

### Avinu Malkeinu

אָבִינוּ מַלְכֵינוּ, קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ.

*Avinu Malkeinu, kabeil b'rachamim uvratzon et t'filateinu.*

Avinu Malkeinu — Almighty and Merciful —  
welcome our prayer with love; accept and embrace it.

אָבִינוּ מַלְכֵנוּ, עֲשֵׂה לְמַעַן רַחֲמֶיךָ הָרַבִּים.

*Avinu Malkeinu, aseih l'maan rachamecha harabim.*

Avinu Malkeinu, act for the sake of Your boundless compassion.

אָבִינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶיךָ.

*Avinu Malkeinu, aseih imanu l'maan sh'mecha.*

Avinu Malkeinu, act toward us as befits Your name.

אָבִינוּ מַלְכֵנוּ, חַתְּמֵנוּ בְּסֵפֶר פְּרִנְסָה וּבְכַלְכָּלָה.

*Avinu Malkeinu, chotmeinu b'sefer parnasah v'chalkalah.*

Avinu Malkeinu, seal us in the Book of Sustenance and Livelihood.

אָבִינוּ מַלְכֵנוּ, חַתְּמֵנוּ בְּסֵפֶר זְכוּיֹת.

*Avinu Malkeinu, chotmeinu b'sefer z'chuyot.*

Avinu Malkeinu, seal us in the Book of Worthiness and Merit.

אָבִינוּ מַלְכֵנוּ, חַתְּמֵנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.

*Avinu Malkeinu, chotmeinu b'sefer s'lichah umchilah.*

Avinu Malkeinu, seal us in the Book of Forgiveness and Pardon.

אָבִינוּ מַלְכֵנוּ  
*Avinu Malkeinu*

שְׁאוּ שְׁעָרִים  
*S'u Sh'arim*

קָדֵישׁ שְׁלֵם  
*Kaddish Shaleim*

הַיּוֹם מִסְתַּיִם  
*HaYom Mistayeim*

תְּקִיעַת גְּדוּלָה  
*T'kiah G'dolah*

**SEAL US IN THE BOOK.** One repeated refrain of this service — “The gates are closing” — expresses our sense of urgency and unease, perhaps fear that our time is running out. Another liturgical theme of *N'ilah* — “Open the gates” — expresses a sense of courage and hope, aspiration and faith. And when we say “seal us” — as we do five times in this last *Avinu Malkeinu* — we express our deep longing for certainty as the New Year begins. Each of us aches for some assurance that our names will be inscribed and sealed in this sacred scripture of Yom Kippur — this Torah of *T'shuvah*: the Book of Sustenance and Livelihood; the Book of Worthiness and Merit; the Book of Forgiveness and Pardon; the Book of Lives Well Lived; the Book of Redemption and Renewal. In a world of uncertainty, we want to know that our lives matter, that goodness and blessings await us in the year ahead. *Chotmeinu*, we say: “Seal us in these books. Let us know that our lives have lasting worth and meaning.”

## Avinu Malkeinu

Psalm 24

Full Kaddish

As the Day Ends

Final Sounding of  
the Shofar

## SOUL-SUSTAINER, SOURCE OF OUR LIFE

עֲזַרְתַּת נַפְשֵׁינוּ, מְקוֹר חַיֵּינוּ,

*Ezrat Nafsheinu, M'kor Chayeinu,*our Soul-Sustainer, Source of Our Life—  
we stand as one before the One.Each solitary soul, each fragment of the whole:  
a congregation of fears, dreams, and hopes;  
regret and joy, questions unanswered:

Where is justice?

When will there be peace?

Who can mend our shattered hearts?

Some are starving. Some are dying alone.  
Many are suffering, in need of our love.  
How far can our hands reach?

עֲזַרְתַּת נַפְשֵׁינוּ, מְקוֹר חַיֵּינוּ,

*Ezrat Nafsheinu, M'kor Chayeinu,*our Soul-Sustainer, Source of Our Life—  
the gates of hope are ours to open.Still the wind of Creation blows,  
sweeping over the darkness,  
building cosmos out of chaos;  
  
evolving order and complexity;  
shining light into the shadows;  
wresting beauty out of brokenness and failure.Still the wind of Creation blows:  
the world is still becoming,  
and we are still emerging.

עֲזַרְתַּת נַפְשֵׁינוּ, מְקוֹר חַיֵּינוּ,

*Ezrat Nafsheinu, M'kor Chayeinu,*let healing come—  
let it come through deeds of *tzedakah* and *chesed*;  
let it come through us—our hands, our love.

אָבִינוּ מַלְכֵנוּ, חַתְּמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

*Avinu Malkeinu, chotmeinu b'sefer chayim tovim.*

Avinu Malkeinu, seal us in the Book of Lives Well Lived.

אָבִינוּ מַלְכֵנוּ, חַתְּמֵנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה.

*Avinu Malkeinu, chotmeinu b'sefer g'ulah vishuah.*

Avinu Malkeinu, seal us in the Book of Redemption and Renewal.

אָבִינוּ מַלְכֵנוּ, מֵלֵא יָדֵינוּ מִבְּרֻכּוֹתֶיךָ.

*Avinu Malkeinu, malei yadeinu mibirchotecha.*

Avinu Malkeinu, let our hands overflow with Your blessings.

אָבִינוּ מַלְכֵנוּ, פְּתַח שַׁעֲרֵי שָׁמַיִם לְתַפִּילָתֵנוּ.

*Avinu Malkeinu, p'tach shaarei shamayim litfilateinu.*

Avinu Malkeinu, let the gates of heaven be open to our prayer.

אָבִינוּ מַלְכֵנוּ, חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה.

*Avinu Malkeinu, chadeish aleinu shanah tovah.*

Avinu Malkeinu, renew us for a year of goodness.

אָבִינוּ מַלְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.

*Avinu Malkeinu, ein lanu melech ela atah.*

Avinu Malkeinu, we have no Sovereign but You.

אָבִינוּ מַלְכֵנוּ, חַגְּנוּ וְעַבְּנוּ כִּי אֵין בָּנוּ מַעֲשִׂים,

עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

*Avinu Malkeinu, choneinu vaaneinu ki ein banu maasim.*

*Aseih imanu tz'dakah vachessed, v'hoshi-einu.*

Avinu Malkeinu — Almighty and Merciful —  
answer us with grace when our deeds are wanting.  
Save us through acts of justice and love.

---

**WHEN OUR DEEDS ARE WANTING** כִּי אֵין בָּנוּ מַעֲשִׂים. From the evening of Rosh HaShanah until the afternoon of Yom Kippur, we sing: "Answer us with grace, for our deeds are wanting." Now, in *N'ilah*, having engaged in the process of *t'shuvah* (return) and *cheshbon hanefesh* (accounting of the soul), we experience this final moment of *Avinu Malkeinu* in a unique way. The tiny word *ki* makes all the difference: it can mean either "for" or "when." The latter suggests that, though we are bound to miss the mark in the year ahead, we now leave behind a year's worth of guilt — serene in the knowledge that we can start fresh. Our deeds are not wanting. Truly this is a moment of joy and renewal.

אָבִינוּ מַלְכֵנוּ  
*Avinu Malkeinu*

שְׂאוּ שְׁעָרִים  
*S'u Sh'arim*

קַדִּישׁ שְׁלֵם  
*Kaddish Shaleim*

הַיּוֹם מִסְתַּיֵּם  
*HaYom Mistayeim*

תְּקִיעַת גְּדוּלָה  
*T'kiah G'dolah*

**Avinu Malkeinu**

Psalm 24

Full Kaddish

As the Day Ends

Final Sounding of  
the Shofar

**AS WE ARE SEALED — OPEN US**

*Set me as a seal upon your heart,  
as a seal upon your hand. . . .*

As the Book of Life is closed and sealed—  
open our hearts, open our hands.

Let those who asked forgiveness and those who gave forgiveness  
depart this place in peace.

Let all God-seekers and soul-searchers of this day  
depart this place inspired and renewed.

Together let us build a community of commitment.

Let all of us be sealed this day—

... גִּמְרַר חֲתִימָה טוֹבָה  
*g'mar chatimah tovah . . .*

sealed for goodness and sealed for life

... בְּסֵפֶר חַיִּים טוֹבִים  
*b'sefer chayim tovim . . .*

sealed in the Book of Life and Good,  
eager to taste life's sweetness,  
to enjoy the fruit of our labors,  
to bring light to the darkness  
and joy where sorrow dwells.

Be sealed for a year of Torah and soulful searching.

Be sealed for a year of kindness, good deeds, and love.

As the Book of Life is closed and sealed—  
open our hands, open our hearts.

**SET ME AS A SEAL.** Song of Songs 8:6.

**ENJOY THE FRUIT.** Based on Psalm 128:2.

From Psalm 24

*S'u sh'arim, rasheichem!*

*Us-u pit-chei olam,*

*v'yavo melech hakavod.*

*Mi hu zeh melech hakavod?*

*Adonai tz'vaot —*

*hu melech hakavod. Selah.*

שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם  
וּשְׂאוּ פֶתְחֵי עוֹלָם,  
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.  
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,  
יְיָ צְבָאוֹת,  
הוּא מֶלֶךְ הַכְּבוֹד סֵלָה.

אָבִינוּ מַלְכֵנוּ  
*Avinu Malkeinu*

שָׂאוּ שְׁעָרִים  
*S'u Sh'arim*

קַדִּישׁ שְׁלֵם  
*Kaddish Shaleim*

הַיּוֹם מִסְתַּיִם  
*HaYom Mistayeim*

תְּקִיעַת גְּדוּלָה  
*T'kiah G'dolah*

Lift yourselves, gates of heaven — rise high!  
Be carried aloft, everlasting portals,  
that the Sovereign of Splendor may enter.

Who is the Sovereign of Splendor?  
The eternal Soul of the universe, the Sublime —  
this is the Sovereign of Splendor.

**LIFT YOURSELVES** שָׂאוּ שְׁעָרִים, Psalm 24:9–10.

**GATES OF HEAVEN . . . EVERLASTING PORTALS** פֶתְחֵי עוֹלָם . . . שְׁעָרִים. We might think of the gates and portals of Psalm 24 in terms suggested by Rabbi Abraham Joshua Heschel (1907–1972), who speaks of “the door to ultimate significance.” For Heschel, the unlocking of that door is an experience of “wonder and awe, a sense of indebtedness . . . acts of yearning and luminous moments of insight.”

**WHO IS THE SOVEREIGN OF SPLENDOR** מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד. This question, asked twice in Psalm 24, may refer to a ritual procession that accompanied the Ark of the Covenant into the Temple of biblical times. For present-day worshipers, this question suggests that, even after the intensity of the religious experience on Yom Kippur, we do well to ask theological questions and reflect on the meaning of God in our lives.

Avinu Malkeinu

Psalm 24

Full Kaddish

As the Day Ends

Final Sounding of  
the Shofar

**TO LIVE LIFE** in all its fullness  
is to stand, in awe, before an open gate—  
to gaze into a doorway of hope,  
a wondrous portal of possibilities.  
Many are the gates of our lives;  
many the treasures toward which they lead.  
And how many close behind us—lost, forgotten, and sealed forever?  
How many gates? How many years?

Standing, in awe, before the gates of a new year  
we see its most precious gift:  
the minutes and the hours, the days and the weeks—  
the treasure house of time.  
Every moment is a vessel of infinite holiness.  
Every morning, noon, and night is a gateway to life's immensity.  
How will we use this precious gift?

#### LOVE AFTER LOVE

The time will come  
when, with elation,  
you will greet yourself arriving  
at your own door, in your own mirror,  
and each will smile at the other's welcome,  
  
And say, sit here. Eat.  
You will love again the stranger who was your self.  
Give wine. Give bread. Give back your heart  
to itself, to the stranger who has loved you  
  
all your life, whom you ignored  
for another, who knows you by heart.  
Take down the love letters from the bookshelf,  
  
the photographs, the desperate notes,  
peel your own image from the mirror.  
Sit. Feast on your life.

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**DOORWAY OF HOPE.** In Hebrew, *petach tikvah* (Hosea 2:17).

**LOVE AFTER LOVE.** By Derek Walcott (b. 1930).

## Full Kaddish

*Yitgadal v'yitkadash sh'meih raba,  
b'alma di v'ra chiruteih.*

*V'yamlich malchuteih b'chayeichon  
uvyomeichon,*

*uvchayei d'chol beit Yisrael —*

*baagala uvizman kariv;*

*v'imru: Amen.*

*Y'hei sh'meih raba m'varach*

*l'alam ul-almei almaya.*

*Yitbarach v'yishtabach v'yitpaar*

*v'yitromam v'yitnasei v'yit-hadar*

*v'yitaleh v'yit-halal sh'meih*

*d'kudsha — b'rich hu —*

*l'eila ul-eila mikol birchata v'shirata,*

*tushb'chata v'nechemata*

*daamiran b'alma;*

*v'imru: Amen.*

*Titkabal tz'lot-hon uvaut-hon*

*d'chol Yisrael kodam avuhon di*

*vishmaya;*

*v'imru: Amen.*

*Y'hei sh'lama raba min sh'maya,*

*v'chayim aleinu v'al kol Yisrael;*

*v'imru: Amen.*

*Oseh shalom bimromav,*

*Hu yaaseh shalom aleinu,*

*v'al kol Yisrael*

*v'al kol yoshvei teiveil.*

*V'imru: Amen.*

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא,

בְּעֵלְמָא דִּי בְּרָא כְּרַעוּתָהּ.

וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן

וּבְיָמֵינוּ,

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזַמַּן קָרִיב.

וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֵלְמָא וּלְעֵלְמֵי עֵלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר

וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר

וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ

דְּקֻדְשָׁא, בְּרִיךְ הוּא,

לְעֵלְמָא וּלְעֵלְמָא מְכַל בְּרַכְתָּא וְשִׁירְתָּא,

תְּשַׁבַּחְתָּא וְנַחֲמְתָּא

דְּאִמְרוּן בְּעֵלְמָא.

וְאָמְרוּ: אָמֵן.

תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן

דְּכָל יִשְׂרָאֵל קָדָם אַבּוּהוֹן דִּי

בְּשַׁמַּיָּא.

וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שַׁמַּיָּא,

וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל.

וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו

הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ

וְעַל כָּל יִשְׂרָאֵל

וְעַל כָּל יוֹשְׁבֵי תֵיבֵל.

וְאָמְרוּ: אָמֵן.

אָבִינוּ מַלְכֵנוּ  
*Avinu Malkeinū*

שְׁאוּ שְׁעָרִים  
*S'u Sh'arim*

קַדִּישׁ שְׁלֵם  
*Kaddish Shaleim*

הַיּוֹם מִסְתַּיִם  
*HaYom Mistayeim*

תְּקִיעַת גְּדוּלָה  
*T'kiah G'dolah*

Avinu Malkeinu

Psalm 24

Full Kaddish

As the Day Ends

Final Sounding of  
the Shofar

May God's great name come to be magnified and sanctified  
in the world God brought into being.

May God's majestic reign prevail soon in your lives, in your days,  
and in the life of the whole House of Israel;  
and let us say: *Amen*.

May God's great name be blessed to the end of time.

May God's holy name come to be blessed, acclaimed, and glorified;  
revered, raised, and beautified; honored and praised.

Blessed is the One who is entirely beyond  
all the blessings and hymns,  
all the praises and words of comfort  
that we speak in the world;  
and let us say: *Amen*.

Let the prayers and needs of all Israel be accepted  
by their Creator in heaven;  
and let us say: *Amen*.

Let perfect peace abound;  
let there be abundant life for us and for all Israel;  
and let us say: *Amen*.

May the One who makes peace in the high heavens  
make peace for us, all Israel, and all who dwell on earth;  
and let us say: *Amen*.

---

**MAY GOD'S GREAT NAME COME TO BE MAGNIFIED** יְהַמְדֵהוּ... שְׁמֵהּ רַבָּנָה. Ten words in praise of God distinguish the *Kaddish* from other prayers: magnified, sanctified, blessed, acclaimed, glorified, revered, raised, beautified, honored, and praised. Some have called this language excessive. But these ten words of praise are neither fulsome nor overgenerous; rather, they reflect an attempt to state the extent of our gratitude for the gift of existence — and ultimately say little about God, since God is “entirely beyond” all the praises that we can speak.

In the *Kaddish Shaleim* (Full or Complete *Kaddish*) we add the words: “Let the prayers and needs of all Israel be accepted by their Creator in heaven.”



## As the Day Ends

We stand as one before the gates of a new year —  
renewed by this Day of Atonement,  
made stronger by all who are with us  
and by those whose presence we feel within.

As the long day fades into dusk,  
we join our voices in words of hope and dedication:

פְּתַח־חוֹלָנוּ שְׁעַר־צְדָקָה, נְבִיא־בָּם, בּוֹדָה יְהוָה.  
*Pit-chu-lanu shaarei-tzedek; navo vam, nodeh Yah.*

Open for us the gates of righteousness,  
that we may enter and praise the Eternal Source of Life.

Open for us the gates of sacred community,  
that we may enter and feel its healing power.

Open for us the gates of truth and integrity,  
that we may enter and grow in faithfulness.

Open for us the gates of devotion and principle,  
that we may enter and find enduring values and meaning.

Open for us the gates of repentance and return,  
that we may enter and offer our best.

Open for us the gates of forgiveness,  
that we may enter and offer our humanity.

Open for us the gates of kindness and compassion,  
that we may enter and offer our love.

אַבִּינוּ מַלְכֵנוּ  
*Avinu Malkeinu*

שְׂאוּ שְׁעָרִים  
*S'u Sh'arim*

קַדִּישׁ שְׁלֵם  
*Kaddish Shaleim*

הַיּוֹם מִסְתַּיִם  
*HaYom Mistayeim*

תְּקִיעַת גְּדוּלָה  
*T'kiah G'dolah*

---

**OPEN FOR US THE GATES** פְּתַח־חוֹלָנוּ. In the Book of Psalms (118:19) the verse reads: “Open for me the gates of righteousness” — a beautiful prayer for private devotion. But *N'ilah* is not a moment of solitude. In the last minutes of this powerful day, we express our solidarity as a congregation and our solidarity with the Jewish people. We do this by saying, “Open for us . . .”

Avinu Malkeinu

**For the Sounding of the Shofar**

Psalm 24

As the Sabbath of Sabbaths ends, we say from the heart:

Full Kaddish

Living Source — You are ours, we are Yours.

**As the Day Ends**From beyond time and space,  
You hold out Your hand to receive us.Final Sounding of  
the Shofar

Living Source — You are ours, we are Yours.

You are the Sovereign of remembrance, the Voice of holiness —  
Your presence lights the way.

Living Source — You are ours, we are Yours.

*Sh'ma, Yisrael* — Hear the shofar —  
witness to history, thunder to our souls.

Living Source — You are ours, we are Yours.

Happy are those who love the sound of the shofar —  
its mystic chords of memory.

Living Source — You are ours, we are Yours.

Hear the shofar! Hear its cry of freedom, its call of courage —  
cherish its promise of hope.

---

**YOUR PRESENCE LIGHTS THE WAY**, Psalm 89:16.**HAPPY ARE THOSE**, Psalm 89:16, adapted.**MYSTIC CHORDS OF MEMORY**. From Abraham Lincoln's first inaugural address  
(March 4, 1861).**SH'MA YISRAEL . . . JERUSALEM** (*next two pages*). These words and sounds comprise a ritual unto itself. First, we witness the divine Unity by singing *Sh'ma Yisrael*, words recited every day when we lie down and when we rise up. Then three times (to symbolize past, present, and future) we affirm God's sovereignty, as did ancient worshipers after hearing the High Priest's three confessions on Yom Kippur. Next, the seven rungs of a "word ladder" appear on the page (for seven is the symbol of wholeness and holiness) — each rung bearing the two qualities of the righteous Judge: *Adonai*, mercy; *Elohim*, justice.A day filled with words nears its end with a cry that echoes from deep within and far away — the ram's horn: "God ascends with the sound of *t'ruah*, Adonai with the voice of the shofar" (Psalm 47:6). Finally, "Next year in Jerusalem" — a wish, a hope, a yearning for the place where our earliest ancestors encountered the Holy, and where the Divine Presence is felt in our time.

# שמע ישראל יהוה אלהינו יהוה אחד

אָבִינוּ מַלְכֵנוּ  
Avinu Malkeinu

שְׁאוּ שְׁעָרִים  
S'u Sh'arim

קְדִישׁ שְׁלֵם  
Kaddish Shaleim

הַיּוֹם מִסְתַּיִם  
HaYom Mistayeim

תְּקִיעַת גְּדוּלָה  
T'kiah G'dolah

*Sh'ma, Yisrael: Adonai Eloheinu, Adonai echad.*  
Listen, Israel: Adonai is our God, Adonai is One.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.  
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.  
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

*Baruch shem k'vod malchuto l'olam va-ed.*  
Blessed is God's glorious majesty forever and ever.

יְיָ הוּא הָאֱלֹהִים.  
יְיָ הוּא הָאֱלֹהִים.  
יְיָ הוּא הָאֱלֹהִים.  
יְיָ הוּא הָאֱלֹהִים.  
יְיָ הוּא הָאֱלֹהִים.  
יְיָ הוּא הָאֱלֹהִים.  
יְיָ הוּא הָאֱלֹהִים.

*Adonai, hu haElohim.*  
Adonai is God.

Avinu Malkeinu

Psalm 24

Full Kaddish

As the Day Ends

Final Sounding of  
the Shofar

שׁוֹפָר

תְּקִיעָה

שְׁבָרִים

תְּרוּעָה

תְּקִיעָה גְדוּלָה

T'kiah Sh'varim T'ruah T'kiah G'dolah

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

Lashanah habaah birushalayim!  
Next year in Jerusalem!

# הַבְּדָלָה

## Havdalah

יין  
Yayin

בְּשָׁמִים  
B'samim

נֵר  
Ner

הַבְּדָלָה  
Havdalah

שִׁירִים  
Shirim

### Wine

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
borei p'ri hagafen.*

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְרֵי הַגֶּפֶן.

Adonai, our God and Sovereign, Source of blessings,  
You create the fruit of the vine.

### Spices

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
borei minei v'samim.*

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא מִיְּנֵי בְשָׁמִים.

Adonai, our God and Sovereign, Source of blessings,  
You create spices of every kind.

### Lights

*Baruch atah, Adonai,  
Eloheinu melech haolam,  
borei m'orei ha-eish.*

בָּרוּךְ אַתָּה, יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא מְאוּרֵי הָאֵשׁ.

Adonai, our God and Sovereign, Source of blessings,  
You create the lights of fire.

**YOU CREATE SPICES OF EVERY KIND.** At the end of Shabbat, Havdalah, the service of separation, is recited over wine, spices, and fire (the light of a braided candle). Some derive the use of spices in Havdalah from a teaching in the Talmud (*Beitzah* 16a): “Resh Lakish said: The Holy One gives a person an additional soul (*n’shamah y’tairah*) on the eve of Shabbat; but at the end of Shabbat the additional soul is taken away.” Inhaling the sweet fragrance of the spices strengthens us after the additional soul has departed.

While spices are not traditionally included in the Havdalah ceremony that concludes Yom Kippur, many Reform Jews affirm Yom Kippur as *Shabbat Shabbaton* (the Sabbath of Sabbaths; Leviticus 16:31) — and therefore include spices, even when Yom Kippur falls on a weekday.

Wine	Separation	
Spices	<i>Baruch atah, Adonai,</i>	בְּרוּךְ אַתָּה, יי,
Lights	<i>Eloheinu melech haolam,</i>	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
Separation	<i>hamavdil bein kodesh l'chol,</i>	הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחוֹל,
Songs	<i>bein or l'choshech,</i>	בֵּין אוֹר לְחֹשֶׁךְ,
	<i>bein Yisrael laamim,</i>	בֵּין יִשְׂרָאֵל לְעַמִּים,
	<i>bein yom hash'vi-i</i>	בֵּין יוֹם הַשְּׁבִיעִי
	<i>l'sheishet y'mei hamaaseh.</i>	לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.

Adonai, our God and Sovereign, Source of blessings—

You distinguish the holy from the everyday  
and separate light from darkness.

You give each people a place in the family of nations,  
and thus distinguish Israel from other peoples.

You set apart the seventh day from the six days of creation.

בְּרוּךְ אַתָּה, יי, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחוֹל.

*Baruch atah, Adonai, hamavdil bein kodesh l'chol.*

Adonai, Source of blessings,

You distinguish the holy from the everyday.

*Hamavdil bein kodesh l'chol*

*chatoteinu hu yimchol*

*zareinu ushlomeinu yarbeh kachol*

*v'chakochavim balailah.*

הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחוֹל

חֲטָאֵתֵינוּ הוּא יִמְחֹל

זָרְעֵנוּ וְשְׁלוֹמֵנוּ יִרְבֶּה כָּחוֹל

וְכִכּוֹכָבִים בַּלַּיִלָּה.

As You separate sacred from profane,  
separate us from our wrongful ways.

Give us a future —

our children countless as grains of sand.

Give us peace —

majestic and beautiful as the starry night.

**GIVE US PEACE** וְשְׁלוֹמֵנוּ יִרְבֶּה. This 11th-century blessing exists in two versions. One asks God to increase our offspring and our prosperity (*zareinu v'chaspeinu*); the other (above) presents a vision of the future that places *sh'lomeinu* (our peace, our well-being) among our two highest values.

## Songs

*Shanah tovah, shanah tovah,  
shanah tovah, shanah tovah (2x)*

שָׁנָה טוֹבָה, שָׁנָה טוֹבָה,  
שָׁנָה טוֹבָה, שָׁנָה טוֹבָה

A good year, a year of peace —  
May gladness reign and joy increase. (2x)

יין  
Yayin

בְּשָׁמִים  
B'samim

נֵר  
Ner

הַבְּדֵלָה  
Havdalah

שִׁירִים  
Shirim

*Eliyahu hanavi, Eliyahu haTishbi,  
Eliyahu, Eliyahu, Eliyahu HaGiladi.  
Bimheirah v'yameinu yavo eileinu  
im mashiach ben-David,  
im mashiach ben-David.*

אֱלֹהֵינוּ הַנְּבִיאָא, אֱלֹהֵינוּ הַתְּשֻׁבִי,  
אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגְּלֻעָדִי.  
בְּמַהֲרָה בְּיָמֵינוּ יָבֹא אֱלֵינוּ  
עִם מְשִׁיחַ בְּרִדְדוּד,  
עִם מְשִׁיחַ בְּרִדְדוּד.

Elijah the Prophet,  
Elijah of Tishbi,  
Elijah of Gilead:  
may he come in our own time,  
and reach us without delay.  
May he yet fulfill — with love — our hope:  
a world perfected and redeemed.

**ELIJAH** אֱלִיָּהוּ. II Kings 2:1–11 records Elijah's ascent to heaven, alive, in a chariot of fire. Some four centuries later, the prophet Malachi proclaimed in God's name: "I will send the prophet Elijah to you before the coming of the awesome, fearful day of Adonai. He shall reconcile parents with children and children with their parents, so that, when I come, I do not strike the whole land with destruction" (Malachi 3:23–24). Long considered a harbinger of the messianic age, Elijah is recalled particularly at the departure of Shabbat, since Shabbat is called a "sampling" (or "taste") of the world-to-come (Talmud *B'rachot* 57b).

Similarly, the prophet Miriam (*facing page*) is associated with song and healing. Her role in the story of the Israelites in Egypt (Exodus 2:7–8) makes her a redemptive figure in biblical history. Our last words on this Sabbath of Sabbaths point toward an era of *tikkun* — a world healed and at peace.

Wine	<i>Miryam han'viah —</i>	מִרְיָם הַנְּבִיאָה,
Spices	<i>oz v'zimrah b'yadah.</i>	עַז וְזִמְרָה בְּיָדָהּ,
Lights	<i>Miryam tirkod itanu</i>	מִרְיָם תִּרְקֹד אִתָּנוּ
Separation	<i>l'hagdil zimrat olam;</i>	לְהַגְדִּיל זִמְרַת עוֹלָם.
Songs	<i>Miryam tirkod itanu</i>	מִרְיָם תִּרְקֹד אִתָּנוּ
	<i>l'takein et haolam.</i>	לְתַקֵּן אֶת הָעוֹלָם.
	<i>Bimheirah v'yameinu hi t'vi-einu el mei ha-y'shuah.</i>	בְּמַהֲרָה בְּיָמֵינוּ הִיא תְּבִיאֵנוּ אֶל מֵי הַיְשׁוּעָה.

Miriam the prophet —  
 the power of song is in her hand.  
 Miriam will dance among us  
 and the music will be heard far and wide.  
 Miriam will dance among us  
 to mend our world of suffering.  
 May she lead us, in our time, without delay,  
 to the waters of help and healing.

*Tizku l'shanim rabot!*

תִּזְכּוּ לְשָׁנִים רַבּוֹת!

Be worthy of your years — and may they be many!

---

**MIRIAM THE PROPHET** מִרְיָם הַנְּבִיאָה. Hebrew lyrics by Rabbi Leila Gal Berner (b. 1950).

**BE WORTHY OF YOUR YEARS — AND MAY THEY BE MANY** תִּזְכּוּ לְשָׁנִים רַבּוֹת.

This Sephardic blessing, which appeared already near the start of the *N'ilah* service, in the poem *El Nora Alilah* (page 614), echoes a verse in *Avinu Malkeinu*: “Seal us in the Book of Worthiness and Merit.” The blessing captures the purpose of Rosh HaShanah and Yom Kippur from the perspective of those who observe these holy days: to make us worthy of our lives, to instill in us the hope for an abundance of life, and, finally, to renew us as human beings who go forth in gladness.



יזכור

*Yizkor* · Memorial Service

*These are the lights that guide us . . .*

*These are the ways we remember.*

—HANA SENESH (1921–1944)

# יזכור Yizkor

מבוא  
Mavo

## Opening Words

### *The Wisdom of Our Tradition*

Our tradition shows great wisdom in teaching us to gather for services of remembrance on Yom Kippur and on the three pilgrimage festivals (Pesach, Shavuot, and Sukkot). These moments that mark the seasons of the year — and the seasons of our lives — awaken strong memories of relationships that shaped us, sustained us, and sometimes challenged us; and of holy days we shared with loved ones and cherished friends.

When they are gone, we can still affirm the beautiful and lasting values we learned from them, and remember them in all their humanness. One of the ways we do that is by coming together as a community of comfort and care.

From its inception a thousand years ago, when it was prayed by Ashkenazic Jews on the morning of Yom Kippur, *Yizkor* has had two profound themes: God’s embrace of the loved ones who are beyond our reach; and our commitment to do the good deeds that are within our reach by giving *tzedakah* in their memory. When we say *Yizkor* (May God remember . . .) we proclaim our faith that those who have died have significance now and forever.

### *A word about leading this service . . .*

This *Yizkor* service empowers both leaders and worshipers to make choices. It is not meant to be read in its entirety — though that could be a meaningful experience. The main elements are: music and silence; poetry, prayer, and personal reflections that center on relationships, loss, and healing. There are passages that may be read alone in silence (particularly in the section called Fourth Candle); passages that may be read aloud (by a single reader; by two readers; or responsively — for example: pages 548, 561, or 586); and passages that may be read in unison (for example: the selections from Psalms).

The service may open with a musical selection, perhaps *Eli, Eli* or *Shiviti*, followed by a poem from the section called “Entering *Yizkor*.”

## כְּוֹנוֹת לְיִזְכוֹר

## Entering Yizkor

*Prayers of Remembrance, Words of Hope*פֶּתַח דָּבָר  
Peitach Davarכְּוֹנוֹת  
Kavanot

*Like the stars by day, our beloved dead are not seen with mortal eyes,  
but they shine on in the untroubled firmament of endless time.*

—Rabbi Edward N. Calisch

*To ask of death that it never come is futile, but it is not futility to pray  
that when death comes for us, it may take us from a world one corner  
of which is a little better because we were there.*

—Rabbi Jacob P. Rudin

## Eli, Eli

*Eli, Eli,**shelo yigameir l'olam:**hachol v'hayam,**rishrush shel hamayim,**b'rak hashamayim,**t'flat haadam.*אֱלֹהֵי אֱלֹהֵי,  
שֶׁלֹא יִגְמַר לְעוֹלָם  
הַחֹל וְהַיָּם,  
רִשְׁרוּשׁ שֶׁל הַמַּיִם,  
בְּרַק הַשָּׁמַיִם,  
תְּפִלַּת הָאָדָם.*Eli, Eli, I pray that these things**never end —**the sand and the sea,**the rush of the waters,**the crash of the heavens,**the prayer of the heart.*

## Opening Words

## Meditations

THIS IS the hour of memory —  
 and this is our house of comfort.  
 Wounded by loss, we retreat from life;  
 our synagogue gathers us in.  
 Into this place we bring stories and prayers,  
 unanswered questions,  
 tears that need to be shed.  
 Lives recollected and carried within us —  
 moments of courage and laughter and pain —  
 this day embraces them all;  
 this place embraces us all.  
 Now the heart opens in sorrow,  
 for we are time's subjects,  
 and all that we love we must lose.  
 So let us hold fast to the love that remains,  
 and cherish the light of the sun.  
 Today all of us walk the mourner's path;  
 together may we find strength.

ETERNAL GOD, we ask Your help, for our need is great.  
 Our days fly past in quick succession,  
 and we cannot look back without regret, or ahead without misgiving.  
 We seek to understand the mystery of our own lives,  
 but our effort is in vain.  
 And when suffering and death strike those we love,  
 our faith all but fails us, and we forget that we are Your children.  
 God, help us now to feel Your presence.  
 When our own weaknesses and the storms of life  
 hide You from our sight,  
 help us to know that You are with us still.  
 Uphold us with the comfort of Your love.

# שֵׁבַע נֵרוֹת יִזְכּוֹר

## The Seven Lights of Yizkor

THE TRADITIONAL *Yizkor* prayer asks God to remember the souls of our loved ones and to shelter them for eternity. But the *Yizkor* Service on Yom Kippur has significance beyond the prayer itself. This is a moment set apart for solitary reflection; an opportunity to fulfill a sacred obligation; and it is a time to feel the physical and emotional closeness of community — the presence of other people who know what we have been through because they have been through it, too. At *Yizkor* we see the sorrow in one another's eyes.

As the number seven is a Jewish symbol of wholeness and holiness, our *Yizkor* Service offers seven ways to reflect on loss and memory, grief and healing. We choose, alone and together, from among these diverse lights.

*Enosh kechatzir yamav,  
k'tzitz hasadeh kein yatzitz.  
Ki ruach av'rah-bo v'einenu,  
v'lo-yakirenu od m'komo.  
V'chesed Adonai mei-olam  
v'ad olam al-y'rei-av;  
v'tzidkato livnei vanim —  
l'shom'rei v'rito.*

Our days —  
Like the grass of the field, like flowers in the meadow  
vanish in a momentary gust of wind,  
gone, never to be seen again.  
But God's love is infinite and with us forever.  
God's goodness reaches far into the future —  
This is the gift of the covenant.

אָנוֹשׁ כְּחֻצִיר יָמָיו,  
כְּצִיץ הַשָּׂדֶה בֶּן יָצִיץ.  
כִּי רוּחַ עֲבָרָה־בוֹ וְאֵינָנוּ,  
וְלֹא־יִכְיָרוּנוּ עוֹד מִקוֹמוֹ.  
וְחֶסֶד יְיָ מֵעוֹלָם  
וְעַד־עוֹלָם עַל־יְרֵאָיו,  
וְצִדְקָתוֹ לְבָנֵי בְנֵים,  
לְשֹׁמְרֵי בְרִיתוֹ.

מבוא  
*Mavo*

נר א'  
אָבְדָן אֶהוּבִים  
*Ner 1:  
Ovdan Ahuvim*

נר ב'  
כַּחוֹת הַנֶּפֶשׁ  
*Ner 2:  
Kochot HaNefesh*

נר ג'  
קִדְשַׁת הַזִּכְרוֹן  
*Ner 3:  
K'dushat HaZikaron*

נר ד'  
הַיְחָסִים הַמְקֻדְשִׁים  
שְׁלָנוּ  
*Ner 4:  
Ha-Y'chasim  
Hamkudashim  
Shelanu*

נר ה'  
עַל אָבְדָן וְעַל קִבְלָה  
*Ner 5:  
Al Ovdan V'al  
Kabbalah*

נר ו'  
הוֹדָאָה  
*Ner 6:  
Hodaah*

נר ז'  
שְׁלוֹם  
*Ner 7:  
Shalom*

AT BIRTH, a miracle:

You light the spark in every human soul.

Emerging into light, we breathe it in —  
the *n'shamah*, Your sacred gift of life.

And every day, every breath  
comes to us as a miracle.

The light within us — unique and precious,  
is with us always, while we live.

When breath has ceased and life has gone,  
the *n'shamah* returns to You.

And the spark that lived inside the ones we love,  
unique and precious, beautiful and good,  
is theirs no more.

Their light is ours; their radiance now burns in us,  
eternal flame of memory.

So we light candles, to keep our love alive,  
to bring their light into the world;

A light unique and precious,  
ours to treasure, while we live;

A *ner tamid* that lights our days  
and gives us strength to journey through the nights.

MORE PRECIOUS was the light in your eyes than all  
the roses in the world.

Edna St. Vincent Millay

כִּי יִי יְהִי־לְךָ לְאֹר עוֹלָם, וְשְׁלֹמוֹ יִמִּי אֲבִלְךָ.  
Adonai shall be your everlasting light,  
and your days of mourning shall be ended.

Isaiah 60:20

מבוא  
Mavo

גַּר א'  
אֲבָדָן אֱהוּבִים  
Ner 1:  
Ovdan Ahuvim

גַּר ב'  
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Hodaah

גַּר ז'  
שְׁלוֹם  
Ner 7:  
Shalom

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GratitudeSeventh Candle:  
Finding PeaceFIRST CANDLE  
On the Loss of Loved Ones*Words of Faith and Tradition*

As a deer yearns for streams of water,  
so I yearn for You, O God.

My whole being thirsts for God,  
for the living God.

Psalm 42:2

Hear my prayer.

Let my cry come before You.

Do not hide from me in my time of sorrow.

Turn Your ear to me.

When I cry, answer me soon.

Psalm 102:2–3

My God,  
my soul is downcast.

Therefore I think of You.

Psalm 42:7

THE DEATH OF A LOVED ONE is the most profound of all sorrows. The grief that comes with such a loss is intense and multifaceted, affecting our emotions, our bodies, and our lives. Grief is preoccupying and depleting. Emotionally, grief is a mixture of raw feelings such as sorrow, anguish, anger, regret, longing, fear, and deprivation. Grief may be experienced physically as exhaustion, emptiness, tension, sleeplessness, or loss of appetite.

Grief invades our daily lives in many sudden gaps and changes, like that empty place at the dinner table, or the sudden loss of affection and companionship, as well as in many new apprehensions, adjustments, and uncertainties.

The loss of a loved one throws every aspect of our lives out of balance. The closer we were to the person who died, the more havoc the loss creates. Love does not die quickly. Hence to grieve is also “to celebrate the depth of the union. Tears are then the jewels of remembrance, sad but glistening with the beauty of the past. So grief in its bitterness marks the end . . . but it also is praise to the one who is gone.”

Judy Tatelbaum

## Lo Ira (Psalm 3:7)

*Lo-ira meiriv-vot am  
asher saviv shatu alai.*

I have no fear of the myriad forces  
arrayed against me on every side.

לֹא־אִירָא מִרְבָּבוֹת עִם  
אֲשֶׁר סָבִיב שְׁתוֹ עָלַי

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*Mavo*

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*Ner 6:  
Hodaah*

ג' ז'  
שְׁלוֹם  
*Ner 7:  
Shalom*

## Words of Healing

Adonai is my shepherd; I shall not want.

Psalm 23:1

## For personal reflection . . .

For whom do I grieve?  
In my grief, what is it that I need?  
What kinds of moments make me most aware of what I have lost?

Blessed are those who give meaning to our lives;  
holy and precious is the example they leave behind.

We pray:

May our sorrows diminish as we recall their strength.  
May their wisdom protect us and help us to live.  
Let our grief be transformed into tenderness toward those  
who are still with us.

בָּרוּךְ אַתָּה, יי, מְקוֹר הַחַיִּים.

*Baruch atah, Adonai, m'kor hachayim.*

Blessed are You, Holy One, who gives and renews life.

**FORCES ARRAYED AGAINST ME.** The righteous are called living even in death;  
the wicked are called dead even when alive. (Talmud *B'rachot* 18a)

**DIE WHEN I MAY,** I want it said of me, by those who knew me best, that I always  
plucked a thistle and planted a flower, when I thought a flower would grow.  
(Abraham Lincoln, 1809–1865)



Psalm 121

*Shir lamaalot:*

*Esa einai el-heharim:*

*mei-ayin yavo ezri?*

*Ezri mei-im Adonai —*

*oseih shamayim vaaretz.*

*Al-yitein lamot raglecha;*

*al-yanum shom'recha.*

*Hineih: lo-yanum v'lo yishan*

*shomeir Yisrael.*

*Adonai shom'recha;*

*Adonai tzil'cha al-yad y'minecha.*

*Yomam hashemesh lo-yakeka,*

*v'yarei-ach balailah.*

*Adonai yishmorcha mikol-ra —*

*yishmor et-nafshecha.*

*Adonai yishmor-tzeit'cha uvo-echa,*

*mei-atah v'ad-olam.*

*A song for reaching up*

I turn my eyes to the mountains;  
 from where will my help come?  
 My help comes from the Eternal,  
 maker of heaven and earth.  
 God will not let your foot give way;  
 your guardian will not slumber.  
 See, the guardian of Israel  
 neither slumbers nor sleeps!  
 The Eternal is your guardian,  
 The Eternal is your protection  
 at your right hand.  
 By day the sun will not strike you,  
 nor the moon by night.  
 The Eternal will guard you from all harm;  
 God will guard your soul.  
 The Eternal will guard your going and coming now and forever.

שִׁיר לַמַּעֲלוֹת:  
 אֲשָׂא עֵינַי אֶל־הַהָרִים,  
 מֵאֵינן יָבֹא עֲזָרִי.  
 עֲזָרִי מֵעַם יי,  
 עֲשֵׂה שָׁמַיִם וָאָרֶץ.  
 אֲל־יִתֵּן לַמּוֹט רַגְלֶךָ  
 אֲל־יִבּוֹם שֹׁמְרֶךָ.  
 הִנֵּה לֹא־יִבּוֹם וְלֹא יִישָׁן  
 שׁוֹמֵר יִשְׂרָאֵל.  
 יי שֹׁמְרֶךָ  
 יי צִלֶּךָ עַל־יַד יְמִינֶךָ.  
 יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכָּכֵה  
 וַיָּרֵחַ בַּלַּיְלָה.  
 יי יִשְׁמְרֶךָ מִכָּל־רָע  
 יִשְׁמֹר אֶת־נַפְשֶׁךָ.  
 יי יִשְׁמֹר־צִאתְךָ וּבואְךָ  
 מֵעַתָּה וְעַד־עוֹלָם.

מבוא

*Mavo*

גר א'

אָבְדָן אֶהוּבִים

*Ner 1:*

*Ovdan Ahuvim*

גר ב'

כחות הנפש

*Ner 2:*

*Kochot HaNefesh*

גר ג'

קדשת הזכרון

*Ner 3:*

*K'dushat HaZikaron*

גר ד'

היחסים המקדשים

שְׁלֵנוּ

*Ner 4:*

*Ha-Y'chasim*

*Hamkudashim*

*Shelanu*

גר ה'

על אבדן ועל קבלה

*Ner 5:*

*Al Ovdan V'al*

*Kabbalah*

גר ו'

הודאה

*Ner 6:*

*Hodaah*

גר ז'

שלום

*Ner 7:*

*Shalom*

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Finding Peace

## FOURTH CANDLE

### Our Most Precious Relationships

#### *Words of Faith and Tradition*

*Yeish kochavim she-oram magia artzah*

*rak kaasher hem atzmam*

*av'du v'ainam.*

*Yeish anashim sheziv zichram mei-ir*

*kaasher hem atzmam einam od*

*b'tocheinu.*

*Orot eileh hamavhikim*

*b'cheskat halayil.*

*Heim heim shemarim laadam et*

*haderech.*

יֵשׁ כּוֹכָבִים שְׂאוֹרָם מִגִּיעַ אֶרְצָה

רַק כַּאֲשֶׁר הֵם עֲצָמָם

אֲבָדוּ וְאֵינָם.

יֵשׁ אָנָשִׁים שֶׁזִּיו זְכוֹרָם מֵאִיר

כַּאֲשֶׁר הֵם עֲצָמָם אֵינָם עוֹד

בְּתוֹכָנוּ.

אוֹרוֹת אֵלֶּה הַמַּבְהִיקִים

בְּחֶשֶׁת הַלַּיִל.

הֵם הֵם שֶׁמֵּרְאִים לְאָדָם אֶת

הַדֶּרֶךְ.

There are stars up above,  
so far away we only see their light  
long, long after the star itself is gone.  
And so it is with people that we loved —  
their memories keep shining ever brightly  
though their time with us is done.  
But the stars that light up the darkest night,  
these are the lights that guide us.  
As we live our days, these are the ways we remember.

Hana Senesh

my uncle

my grandmother

my father-in-law

*I miss*

my loved one

*I am sorry*

my grandfather

*I promise*

*I ask forgiveness*

my aunt

*I wish*

my grandchild

my niece

*I regret*

my mother

my spouse

my child

*I cherish*

my brother

my father

my wife

my daughter

יזכור אלהים

# May God Remember

*I remember*

my brother-in-law

my teacher

*I forgive*

*I honor*

my friend

my companion

*I hope*

my nephew

*I hold close*

my mother-in-law

my sister-in-law

*I grieve*

*I am grateful*

*I mourn*

my sister

my husband

my son

*Yizkor Elohim*

## The Yizkor Prayer

“Love is strong as death.” Song of Songs 8:6

### For a Man or Boy

Yizkor Elohim et nishmat . . . . . יִזְכֹּר אֱלֹהִים אֶת נִשְׁמַת . . . . .  
 shehalach l'olamo. שְׁהֵלַךְ לְעוֹלָמוֹ.  
 Hin'ni nodev/nodevet tz'dakah הַנְּנִי נוֹדֵב וְנוֹדֵבֶת צְדָקָה  
 b'ad hazkarat nishmato. בְּעַד הַזְּכָרַת נִשְׁמָתוֹ.  
 Ana t'hi nafsho אָנָּה תְּהִי נַפְשׁוֹ  
 tz'rurah bitzror hachayim צְרוּרָה בְּצִרוּר הַחַיִּים  
 ut-hi m'nuchato kavod — וְתִהְיֶה מְנוּחָתוֹ כְּבוֹד,  
 sova s'machot et panecha, שֶׁבַע שְׂמָחוֹת אֶת פָּנֶיךָ,  
 n'imot bimincha netzach. גְּעִימוֹת בֵּימִינְךָ נֶצַח.

May God remember the soul of . . . . .  
 who has gone to his eternal home.  
 For the sake of *tikkun olam*, I freely give *tzedakah* in his memory.  
 For the sake of his precious soul, let my memories, my prayers,  
 and my acts of goodness bind him to the bond of life.  
 May I bring honor to his memory by word and deed.  
 May he be at one with the One who is life eternal;  
 and may the beauty of his life shine forevermore.

מבוא  
 Mavo  
 גר א'  
 אָבְדָן אֶהוּבִים  
 Ner 1:  
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 גר ב'  
 כחות הנפש  
 Ner 2:  
 Kochot HaNefesh  
 גר ג'  
 קדשת הזכרון  
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 גר ד'  
 היחסים המקדשים  
 שלנו  
 Ner 4:  
 Ha-Y'chasim  
 Hamkudashim  
 Shelanu  
 גר ה'  
 על אבדן ועל קבלה  
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 Al Ovdan V'al  
 Kabbalah  
 גר ו'  
 הודאה  
 Ner 6:  
 Hodaah  
 גר ז'  
 שלום  
 Ner 7:  
 Shalom

Introduction	<b>For a Woman or Girl</b>	
First Candle: The Loss of Loved Ones	<i>Yizkor Elohim et nishmat . . . .</i> <i>shehal'chah l'olamah.</i>	יִזְכֹּר אֱלֹהִים אֶת נִשְׁמַת . . . . שֶׁהִלְכָה לְעוֹלָמָה.
Second Candle: Inner Strength and Survival	<i>Hin'ni nodev/nodevet tz'dakah</i> <i>b'ad hazkarat nishmatah.</i>	הִנְנִי נוֹדֵב וְנוֹדֵבֶת צְדָקָה בְּעַד הַזְכָּרַת נִשְׁמַתָּה.
Third Candle: The Holiness of Memory	<i>Ana t'hi nafshah</i> <i>tz'rurah bitzror hachayim</i> <i>ut-hi m'nuchatah kavod —</i>	אֲנִי תְּהִי נַפְשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים וְתְּהִי מְנוּחָתָה כְּבוֹד,
<b>Fourth Candle:</b> <b>Our Most Precious</b> <b>Relationships</b>	<i>sova s'machot et panecha,</i> <i>n'imot bimincha netzach.</i>	שׁוֹבַע שְׂמַחוֹת אֶת פְּנֵיךָ, בְּעִימוֹת בִּימִינְךָ בְּצַח.
Fifth Candle: Acceptance	May God remember the soul of . . . . who has gone to her eternal home.	
Sixth Candle: Gratitude	For the sake of <i>tikkun olam</i> , I freely give <i>tzedakah</i> in her memory.	
Seventh Candle: Finding Peace	For the sake of her precious soul, let my memories, my prayers, and my acts of goodness bind her to the bond of life. May I bring honor to her memory by word and deed. May she be at one with the One who is life eternal; and may the beauty of her life shine forevermore.	

*Yizkor Meditations*

WHEN WE ASK GOD to remember the souls of our departed at *Yizkor*, we request more than a mere mental act. We pray implicitly that by focusing on our loved ones' souls, God will take action on their behalf and save them from whatever pain they may be suffering, wherever they may be. At the same time, the implication is that this act of remembrance also constitutes a guarantee of Jewish continuity — well beyond just those we remember, and far beyond us as well. In remembering and in asking for God's remembrance, we request divine help in continuing our people's trajectory beyond ourselves, to achieve the ultimate aims of our people's history.

*Yizkor* is, in the end, not a prayer for the dead, but a promise by the living.

Rabbi Aaron Panken

MAY THESE MOMENTS of meditation link me more strongly with my closest companion in life — my soulmate, my friend, my confidant, my helping hand, my listening heart, my compass, my shining light.

In spite of death, our deep bonds of love are strong.

May I always be worthy of that love.

May the memory of our companionship lead me out of loneliness;

may it awaken in me gratitude for that which still endures.

And may you rest forever in dignity and peace.

BLESSED IS THE ONE who is far beyond all the blessings and hymns, all the praises and words of comfort that we speak in the world. And blessed are those who are now far beyond my words, my praise, my voice — even my silence.

מבוא

*Mavo*

ג' א'

אָבְדָן אֶהוּבִים

*Ner 1:*

*Ovdan Ahuvim*

ג' ב'

כחות הנפש

*Ner 2:*

*Kochot HaNefesh*

ג' ג'

קדשת הזכרון

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היחסים המקדשים

שְׁלָנוּ

*Ner 4:*

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ג' ה'

על אבְדָן ועל קבְלָה

*Ner 5:*

*Al Ovdan V'al*

*Kabbalah*

ג' ו'

הודאה

*Ner 6:*

*Hodaah*

ג' ז'

שלום

*Ner 7:*

*Shalom*

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RelationshipsFifth Candle:  
AcceptanceSixth Candle:  
GratitudeSeventh Candle:  
Peace

No other psalm—perhaps no other prayer but the *Kaddish* itself—is as inseparable from our experience of grief and mourning as the twenty-third. One phrase, so simple and direct yet emotionally profound, has made it so: *ki atah imadi* (“For You are with me”). Or in the language of an earlier age: “for Thou art with me.” To arrive at those words after passing through “the valley of the shadow of death” is to know, in the words of Rabbi Joshua Loth Liebman, that God “contains and supports us as a mighty ocean contains and supports the infinitesimal drops of every wave.” To arrive at those words is to feel at home in the cosmos—held and comforted, cared for and serene.

The twenty-third Psalm does not make promises that cannot be kept: the end of all evil; the eradication of suffering and pain; sunshine instead of shadows. It makes but one promise—only this: you are not alone.

*Mizmor l’David.**Adonai ro-i; lo echsar.**Binot deshe yarbitzeini;**al-mei m’nuchot y’nahaleini.**Nafshi y’shoveiv;**yancheini v’mag’lei-tzedek l’maan sh’mo.**Gam ki-eileich b’gei tzalmavet,**lo-ira ra, ki-atah imadi.**Shivt’cha umishantecha — heimah y’nachamuni.**Taaroch l’fanai shulchan neged tzor’rai.**Dishanta vashemen roshi;**kosi r’vayah.**Ach tov vachessed yird’funi kol-y’mey chayai;**v’shavti b’veit-Adonai l’orech yamim.*

מִזְמוֹר לְדָוִד.

יְיָ רֵעִי, לֹא אֶחְסָר.

בְּנֵאוֹת דָּשָׁא יִרְבִּיצְנִי,

עַל מֵי מְנַחוֹת יִנְהַלְנִי.

נַפְשִׁי יִשׁוּבֵב,

יִנְחֵנִי בְּמַעְגְלֵי צְדָק לְמַעַן שְׁמוֹ.

גַּם כִּי אֵלֶךְ בְּגֵיא צַלְמוֹת

לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי.

שִׁבְטְךָ וּמִשְׁעֵנֶיךָ הִמָּה יִנְחֵמְנִי.

תִּעְרָךְ לְפָנַי שְׁלֹחַן בְּגֵד צַרְרִי,

דִּשְׁנָתְךָ בְּשִׁמְן רֹאשִׁי,

כּוֹסֵי רְוִיָה.

אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי,

וּשְׁבַתִּי בְּבַיִת יְיָ לְאַרְךָ יָמִים.



## Recitation of Names

Memorial Prayer

Preparing for  
Kaddish

Mourner's Kaddish

## דְּבַרֵי קֹדֶשׁ לְדָרֶךְ

## Prayers for the Journey

*A Broken Heart, a Narrow Bridge*

Rabbi Menachem Mendel of Kotzk would say:

אֵין דְּבַר שְׁלֵם יוֹתֵר מִלֵּב שְׁבוּר.

*Ein davar shaleim yoteir milev shavur.*

“There is nothing more whole than a broken heart.”

Says Rabbi Nachman of Breslov:

כָּל הָעוֹלָם כֵּלּוּ גֶשֶׁר צָר מְאֹד, וְהֶעֱקַר לֹא לְפִחַד כְּלָל.

*Kol haolam kulo gesher tzar m'od; v'ha-ikar lo l'facheid k'lal.*“We travel through this world on a very narrow bridge,  
and what matters most is this: Do not be afraid.”

All that live must die, passing through nature to eternity.

William Shakespeare

*Recitation of Names*

Our loved ones live in our broken hearts — and, at times, that brings some measure of healing. Their acts of kindness and generosity are the inheritance they leave behind. We feel their absence; but the beauty of their lives abides among us. As it is said, *The name of one who has died shall not disappear*. Our loved ones' names — and their memories — will endure among us. And these are the names — on our lips and in our hearts. . . .

*Memorial Prayer*

*El malei rachamim,  
shochein bam'romim,  
hamtzei m'nuchah n'chonah —  
tachat kanfei hash'chinah —  
im k'doshim ut-horim  
k'zohar harakia mazhirim—  
l'nishmot yakireinu  
shehal'chu l'olamam.  
Baal harachamim yastireim  
b'seiter k'nafav l'olamim;  
v'yitzror bitzror hachayim  
et nishmatam.  
Adonai — hu nachalatam.  
V'yanuchu b'shalom al mishkavam.  
V'nomar: Amen.*

Merciful God,  
God Most High:  
Let there be perfect rest  
for the souls of our loved ones who have gone into eternity.  
May they find shelter in Your presence among the holy and pure  
whose light shines like the radiance of heaven.  
Compassionate God, hold them close to You forever.  
May their souls be bound up in the bond of life eternal.  
May they find a home in You.  
And may they rest in peace.  
Together we say: *Amen*.

הזכרת נשמות  
*Hazkarat N'shamot*

אל מלא רחמים  
*El Malei Rachamim*

כובות לקדיש  
*Kavanot LaKaddish*

קדיש יתום  
*Kaddish Yatom*

אל מלא רחמים,  
שוכן במרומים.  
המצא מנוחה נכונה  
תחת כנפי השכינה  
עם קדושים וטהורים  
כזהר הרקיע מזהירים  
לנשמות יקירינו  
שהלכו לעולמם.  
בעל הרחמים יסתירם  
בסתר כנפיו לעולמים,  
ויצרו בצרור החיים  
את נשמתם.  
יי הוא נחלתם.  
וינוחו בשלום על משכבם.  
ונאמר: אמן.

Recitation of Names

Memorial Prayer

Preparing for  
Kaddish

Mourner's Kaddish

### For Those Who Died for the Sake of Your Name

May God remember  
the souls of those slain for their devotion to You —  
all who died *al Kiddush HaShem* —  
our brothers and sisters, in every generation,  
killed because they were Jews:  
the ones who suffered fire  
and the ones who suffered water  
to sanctify Your name.

May God remember those — in our own time — killed in acts of hate,  
acts of terror against the Jewish people, against the Jewish state,  
and against human beings of every nation.  
Though holiness was diminished by their deaths,  
may their memories be turned to good,  
their legacies a sanctification of Your name.

Let us honor their memory  
by word, by deed, by acts of hope and kindness.  
Let us honor them through the study of history  
and by working against bigotry and bias.  
As we cling to their memory,  
so may God embrace their souls  
and give them everlasting peace.  
Together we say: *Amen*.

### For the Six Million and for All Who Died in the Shoah

*Avinu Malkeinu:*

Let there be perfect rest for the souls of the six million  
who died as Jews in the flames of the Shoah.  
Let there be perfect rest for the countless millions  
who died because of race, religion or nationality,  
political affiliation or sexual orientation.  
Hold them close to You forever.  
Seal their souls for everlasting life in the shelter of Your presence,  
for You are their eternal home.  
Together we say: *Amen*.

## A Prayer for the Righteous of the Nations — Chasidei Umot HaOlam

Creator of all:

Let there be perfect rest for the souls of the righteous,  
whose hands and hearts were open,  
whose self-sacrifice was limitless.  
They risked all they had  
to hide and rescue our brothers and sisters during the Shoah.  
As they gave shelter and care to others,  
shelter them in Your presence — for they are the holy and pure,  
and their light shines like the radiance of heaven.  
Hold them close to You forever. May they find a home in You.  
And may they rest in peace.  
Together we say: *Amen*.

הזְכָּרַת נְשָׁמוֹת  
Hazkarat N'shamot

אֵל מְלֵא רַחֲמִים  
El Malei Rachamim

כְּבוֹנוֹת לְקַדִּישׁ  
Kavanot LaKaddish

קַדִּישׁ יְתוֹם  
Kaddish Yatom

## For Those Who Died for Our Country

Merciful God, God Most High,  
may there be perfect rest in Your presence  
for all who placed themselves in peril  
and died protecting our country, our citizens,  
and our highest principles.  
With gratitude we honor their bravery and devotion.  
With love we pray:  
hold them close to You forever among the holy and pure  
whose light shines like the radiance of heaven.  
Let the words of the prophet Isaiah be their timeless memorial:

*The work of righteousness shall be peace,  
yielding quietness and confidence forever.  
Nation shall not lift up sword against nation,  
neither shall they learn war any more.  
Then the glory of God Eternal shall be revealed,  
and all life, as one, shall behold it.*

Merciful God,  
shelter those who served and died for the sake of peace;  
shelter them forever among the souls of the righteous. *Amen*.

Recitation of Names

Memorial Prayer

Preparing for  
Kaddish

Mourner's Kaddish

WHAT IS the correct way to stand at a memorial ceremony?  
Erect or stooped, pulled taut as a tent or in the slumped posture  
of mourning, head bowed like the guilty or held high  
in a collective protest against death,  
eyes gaping frozen like the eyes of the dead  
or shut tight, to see stars inside?  
And what is the best time for remembering? At noon  
when shadows are hidden beneath our feet, or at twilight  
when shadows lengthen like longings  
that have no beginning, no end, like God?

Yehuda Amichai

### A Remembrance for Those Who Fell on the Battlefields of Israel

*Kadosh Yisrael* — Holy One of Israel:

Remember, on this holy day, the courage and devotion  
of Your daughters and sons:  
remember the ones who stood for independence in 1948,  
and those, in every generation since, who served in the Israel Defense Forces,  
placed their lives in mortal danger, and fell in battle.  
Remember them all — Your sons, Your daughters —  
all who died for the sake of Israel's rebirth in our time.

*Am Yisrael* — People of Israel:

May we be blessed with strength as we remember  
and mourn over the beauty of their youth,  
the glory of their gifts, their sacred willingness to serve,  
their self-sacrifice on fields of honor.  
Above all, let these be their crowning victory: a lasting peace;  
the memory of their undying hope forever sealed in Israel's heart.  
Together we say: *Amen*.

*Preparing for Kaddish*

1

May God's name be sanctified and praised.

May God's design for this world, for us and our people, lead us to justice and good.

May God, who decreed that all who live must die, teach us to accept death, yet with all our hearts desire life.

May God, whose plan for us is sometimes hidden, reveal the way to become stronger, having faced the trials of life — and may God, *Oseh Hashalom*, be for us a source of comfort, strength, and peace.

Together we say: *Amen*.

Rabbi James Kaufman and Rabbi David Frank (adapted)

2

We miss them at celebrations,  
when there's an empty seat at the table.

We miss them when the community gathers,  
and there's an empty place beside us.

We miss them today, and every today,  
with every year that passes,  
as our life goes on without them.

Their faces, their voices, the feel of our arms around them —  
these are with us forever.

For so it is written:

*Love is strong as death.*

The love that we gave, the love we received —  
these endure amid the pain of loss.

הזְכָּרַת נְשָׁמוֹת  
*Hazkarat N'shamot*

אֵל מְלֵא רַחֲמִים  
*El Malei Rachamim*

כְּבוֹנוֹת לְקַדִּישׁ  
*Kavanot LaKaddish*

קַדִּישׁ יְתוֹם  
*Kaddish Yatom*

Recitation of Names

3

Memorial Prayer

Strange now to think of you, gone . . .  
your beauty, fading into the earth.

Preparing for  
Kaddish

From the depth of my being  
I summon the strength to stand before sorrow.  
From where will my help come?

Mourner's Kaddish

4

If every life were like a drop of rain —  
each of us a small, solitary self —  
then death would be for us return,  
back to the ocean whence we came . . .

Some raindrops soft and gentle as the showers of spring;  
others hard and raging like summer storms of hail and thunder.  
Each life a separate journey back to the beginning, and back to God.

Picture God as a great ocean,  
teeming with life in the ebb tide and flow,  
where each raindrop begins and ends  
and begins again  
and again . . .

In the dance of waves we dance forever —  
not I as I, nor you as you,  
and yet together  
rising and falling,  
soft and peaceful, hard and raging —  
a dance we only dimly see  
to music we but faintly hear,  
together and forever . . .

And if all this were so —  
if God were like the ocean  
and each of us like rain and mist —

Would my heart not break at losing you?  
Could the ocean contain my tears?

Rabbi Donald Rossoff (adapted)

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**STRANGE . . . GONE.** The opening words of “Kaddish” (1961), written by American Jewish poet Allen Ginsberg in memory of his mother, Naomi Ginsberg.  
**FROM WHERE WILL MY HELP COME,** Psalm 121:1.

5

Deep contemplation of death can elevate the soul; it may even lead to peace of mind. Above all, it helps us see our lives in a truer light. For all things that appear trivial in light of death are already without significance in themselves. Annoyance that someone has slighted us, envy over others' achievements — how inconsequential it all seems when viewed from the perspective of our mortality.

To pass each day solely in pursuit of material success — this is life lived in what the poet calls “the shadow of a shadow.” Rather, when death is near, may each of us carry this truth in our hearts: “I have contributed to the work of *tikkun olam*; I have done my part in the struggle for goodness.” No act of kindness is too small to count; no act of love is without power. The world needs every heart and every hand; and, though we can never know the final outcome of our deeds, the fruit of our service will be gathered in by those who come after us.

At this sacred moment, reflecting on the impermanence of our lives, let these words serve as affirmation of the quiet ways in which each of us joins the great quest of humankind: “The growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life and rest in unvisited tombs.”

Based on Claude Montefiore

הזְכָּרַת נְשָׁמוֹת  
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אֵל מְלֵא רַחֲמִים  
El Malei Rachamim

כְּבוֹנוֹת לְקַדִּישׁ  
Kavanot LaKaddish

קַדִּישׁ יְתוּם  
Kaddish Yatom

**THE SHADOW OF A SHADOW.** William Shakespeare, *Hamlet* (ca. 1600).

**THE GROWING GOOD OF THE WORLD.** George Eliot, *Middlemarch* (1871).



Recitation of Names

Memorial Prayer

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Mourner's Kaddish

6

All who mourn the loss of loved ones, and, at this hour, remember the sweet companionship and the cherished hopes that have passed away with them, give ear to the word of comfort spoken in the name of God. Only the body has died and has returned to the dust. The spirit lives in the shelter of God's love and mercy. Our loved ones live on, as well, in the remembrance of those to whom they were precious. Their deeds of loving kindness, the true and beautiful words they spoke, are treasured as inspiration for deeds by which the living honor the dead.

And when we ask in our grief: from where will our help come? then in the strength of faith let us answer with the Psalmist: Our help will come from God. God will not forsake us or leave us in our grief. Upon the Holy One we cast our burden, and God will grant us strength to live out the days apportioned to us. All life comes from God; all souls are in God's keeping. Come then, all who share in this community of sympathy and support: let us rise and hallow the name of God.

The Union Prayerbook (adapted)

*Our thoughts turn to loved ones  
whom death has taken from us in recent days,  
and those who died at this season in years past.  
Our hearts open, as well, to the wider circles of loss  
in our community and wherever grief touches  
the human family. . . .*

Zichronam livrachah — זְכוֹרָנוּם לְבִרְכָה

*May their memories be a blessing in this new year — and always.*

## Mourner's Kaddish

*Yitgadal v'yitkadash sh'meih raba,  
b'alma di v'ra chiruteih.  
V'yamlich malchuteih b'chayeichon  
uvyomeichon,  
uvchayei d'chol beit Yisrael —  
baagala uvizman kariv;  
v'imru: Amen.*

*Y'hei sh'meih raba m'varach  
l'alam ul-almei almaya.  
Yitbarach v'yishtabach v'yitpaar  
v'yitromam v'yitnasei v'yit-hadar  
v'yitaleh v'yit-halal sh'meih  
d'kudsha — b'rich hu —  
l'eila ul-eila mikol birchata v'shirata,  
tushb'chata v'nechemata  
daamiran b'alma;  
v'imru: Amen.*

*Y'hei sh'lama raba min sh'maya,  
v'chayim aleinu v'al kol Yisrael;  
v'imru: Amen.*

*Oseh shalom bimromav,  
Hu yaaseh shalom aleinu,  
v'al kol Yisrael  
v'al kol yoshvei teiveil;  
v'imru: Amen.*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא,  
בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ.  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ  
וּבְיוֹמֵינוּ,  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזַמַּן קָרִיב.  
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעָלַם וּלְעֵלְמֵי עֲלַמְיָא.  
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר  
וַיִּתְרַומֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ  
דְּקֻדְשָׁא, בְּרִיךְ הוּא,  
לְעֵלְא וּלְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירְתָּא,  
תְּשׁוּבַחְתָּא וְנַחֲמַתָּא  
דְּאִמְרֵינוּ בְּעֵלְמָא.  
וְאָמְרוּ: אָמֵן.

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

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו  
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל  
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.  
וְאָמְרוּ: אָמֵן.

הזכרת נשמות  
Hazkarat N'shamot

אל מלא רחמים  
El Malei Rachamim

כובות לקדיש  
Kavanot LaKaddish

קדיש יתום  
Kaddish Yatom